

A STUDY CONCERNING UNIVERSAL SALVATION IN THE BIBLE AND IN THE NEW REVELATION

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A - Biblical arguments in support of the idea of Universal Salvation

B - The New Revelation affirming the idea of Universal Salvation and explaining the Scriptures in regards to the character of God, the wrath of God and the fear of God, God's judgments, the eternal life and the eternal death, God's love and plan for humanity

Note: Due to the very big amount of information in the two sources, it is left to any reader to continue comparing them and decide if they really confirm and support each other, at least on this very important topic. As far as the quoted materials in this study are concerned, we consider that their consistency as also their convergence towards the same conclusion are obvious.

A - Biblical arguments in support of the idea of Universal salvation

Everything in the perceptible or imperceptible creation is the work of God, belongs to Him and is kept in existence by His will. God has established His divine unchangeable order, his fundamental laws of existence, but for the sake of free-will - His own divine attribute that he imparted with His created beings - He gave them the possibility to oppose this order and even to have a certain form of existence in such a condition of opposition. But this existence was called by Him sin or death. And as many of His created beings indulged very much in this condition of existence, there came a moment in the development of creation when only His direct intervention, through the Word as His Son, could still allow His created children to escape from this condition of (spiritual) death and return to His order and thus, to the only true and eternal life in Him. These ideas derived from the Scriptures are generally accepted in mainstream Christian theology and they can be easily discovered in many of the biblical excerpts quoted below, as fundamentals for the great idea of universal salvation. We will also deal with many of the verses that seem to fully oppose this suggestion.

WHEN GOD SPEAKS ABOUT DEATH, HE MEANS SPIRITUAL DEATH

GOD WANTS TO SAVE ALL

GOD PROMISES TO SAVE ALL

SALVATION IS A GIFT, IS NOT UP TO MAN'S WILL, BUT TO GOD'S

THE WAY TO SALVATION –THE LORD TREATED THE SINNERS WITH THE GREATEST LOVE AND MERCY

THE UNBELIEVERS WILL ALSO BE SAVED ON THE OTHER SIDE, IF THEIR WORKS ARE GOOD. THEIR WORKS CAN BE GOOD ONLY DUE TO THE EXISTENCE OF GOD'S LAW IN ALL HUMAN HEARTS

THE LORD PROMISES HEAVEN FOR GOOD PEOPLE IRRESPECTIVE OF THEIR ACTUAL CONDITION OF FAITH

THE 'UNFORGIVABLE SIN' IS A MATTER OF LOVE AND NOT FAITH – HOWEVER EVEN THIS ONE WILL ONCE BE FORGIVEN

THE ISSUE OF LORD'S JUDGMENT

- **THE ISSUE OF ETERNAL PUNISHMENT (or ECT = ETERNAL CONSCIOUS TORTURE).**
- **SIN DOESN'T EQUAL SINNER. PRISON DOESN'T EQUAL PRISONER. GOD'S JUDGMENT IS INTENDED CORRECTION**
- **IF THERE ARE HUMAN BEINGS IN HELL, THEY STILL HAVE TO POSSESS FREE WILL AND ALL THE OTHER HUMAN CHARACTERISTICS, OR ELSE THEY WOULD STOP BEING HUMAN BEINGS**

AFTER HIS DEATH ON THE CROSS THE LORD DESCENDED TO HELL TO PREACH TO THE SPIRITS IN THERE

THE FALLEN ANGELS AND THE KINGS OF THE WORLD WILL STILL BE VISITED IN THE PRISON (PIT); THE PRISONERS OF THE PIT ARE ALSO CALLED AND RELEASED BY GOD

THE PUNISHMENT OF HELL WILL REACH ITS PURPOSE – SINNERS WILL BE SAVED BY FIRE

THE ISSUE OF GOD'S LOVE AND GOD'S JUSTICE (WRATH)

ANNEX: MORE VERSES ABOUT SPIRITUAL DEATH

ANNEX: MORE VERSES ABOUT GOD'S LOVE, MERCY AND FORGIVENESS

WHEN GOD SPEAKS ABOUT DEATH, HE MEANS SPIRITUAL DEATH

The following Bible verses clearly show that the real meaning of death is not the lack of the physical body, nor an eternal annihilation, but an existence of sin, outside God's order and infere that although we were all born into this condition, the Lord, God's Word made possible for us all, all-times humanity, to reach eternal life or the real existence in God's order through His sacrifice on the cross.

The idea that some of these verses point only to a a specific category of persons (Jews, Christians etc) or to just a specific time in history denies by that the divine and thus universal character of the gospel of Jesus Christ, which is addressed to all-times humanity.

5 Even when **we were dead in sins**, hath quickened us together with Christ, (by grace ye are saved;); (Eph 2) (see also Col 2:13)

24 Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.** / 25 Verily, verily, I say unto you, **The hour is coming, and now is, when THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD: and they that hear shall live.** (John 5)

11 Likewise reckon ye also yourselves **to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.** (Rom 6)

6 But **she that liveth in pleasure is dead while she liveth.** (1 Tim 5)

Opposite to this condition of spiritual death, is that of (true spiritual) life or eternal life, which is one of love for fellow-man and for God.

14 We know that **we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.** (1 John 3)

15Everyone who hates his brother is a murderer; and you know that **no murderer has eternal life** abiding in him. (1John 3)

2 As thou hast given him power over all flesh, that **he should give eternal life to as many as thou hast given him.** / 3 And **THIS IS LIFE ETERNAL, THAT THEY MIGHT KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM THOU HAST SENT.** (John 17) (*this 'knowing' of the Lord, obviously is not a simple intellectual one, but includes the heart's participation and thus, leads to loving Him and by this love, willingly obeying His will and His order*)

35"The Father loves the Son and has given all things into His hand. **36**"He who believes in the Son has **eternal life**; but he who does not obey the Son will not see life, but **the wrath of God** abides on him."(John 3)

So, a real love for fellowmen, which, in fact is not possible without the love of God, which is also not possible without the knowledge (with both heart and mind) of God, which also naturally leads to the previous ones, makes of any these three equivalent conditions a sufficient requirement needed to be fulfilled in order to pass on from the condition of a life of sin or 'death' to the true life. Some may

observe that faith is also pointed as the one thing needed to obtain eternal life, according to other scriptural verses, like...

{3:22} But the scripture hath concluded all under sin, that **the promise by faith of Jesus Christ might be given to them that believe.**(Gal)

But faith itself is a gift of grace that comes by hearing, thus by knowing the word of God, by receiving it with both mind and heart and then holding fast to that knowledge .

{10:17} So **then faith [cometh] by hearing, and hearing by the word of God.**(Rom)

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (Ephes 2)

{11:1} **Now faith is the substance of things hoped for, the evidence of things not seen.** (Heb)

{5:6} For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; **but faith which worketh by love.** (Gal)

Thus, by hearing of the word of God we receive the knowledge of God which, by God's grace, or by the spiritual awakening or 'quickenings' of man (Ephes 2:5, 1 Pet 3:18), is fully accepted by him as true with both his mind and his heart and then held fast as a supreme guide of life, which constitutes the faith which, in turn, leads to the love for God and, because of the love and knowledge of God, also to a real and unconditional and active (working) love for the fellow-man. The proof of a true faith obtained by grace lies finally in the issuing love for fellow-man, which is also confirmed in verses such as:

8 Above all, love each other deeply, because love covers over a multitude of sins. (1 Pet 4)

{13:34} **A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.** {13:35} By this shall all [men] know that ye are my disciples, if ye have love one to another. (John)

Consequently, this deep love for fellow-man, which is awakened by faith or the full acceptance of the knowledge of God, is, in fact, the mark of the true spiritual or eternal life, in opposition to the spiritual death, obviously characterized by selfishness and all deriving sins or trespasses of divine order.

Finally, we also find in one of David's psalms the clear idea that even here during the earthly life, the soul can be in a grave and needing salvation.

30 LORD, You brought my soul up from the grave; You have kept me alive, that I should not go down to the pit. [Psal 30:3]

Also this condition of 'being alive' supported by the Lord cannot be the life of the body, which David had at the time of his writing, but the spiritual eternal life which prevents the soul from going to the pit of hell after the death of the body.

See some other verses about death in spiritual sense as sin, [here](#).

GOD WANTS TO SAVE ALL

The Lord died for the sinners, for all sinners, meaning for all spiritually dead people. This is clearly stated in the Scriptures. His intention to save all people was fully demonstrated by his ultimate sacrifice, but also openly declared by Him on various occasions, not only during His earthly life, but also when addressing His old-time prophets in relation to the purpose of His coming into the world.

The Lord also repeatedly stated that He is long-suffering, which implies that He has all necessary patience with His erring children. Please reckon that, for the eternal God a patience counting only some short earthly years could surely not display the measure of his divinely long-suffering disposition towards people.

{1:21} And she shall bring forth a son, and thou shalt call his name JESUS: **for he shall save his people from their sins.** (Matt)

17 ESV For **God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.** (John 3)

56 **For the Son of man is not come to destroy men's lives, but to save them.** (Luke 9)

{1:29} The next day John seeth Jesus coming unto him, and saith, Behold **the Lamb of God, which taketh away the sin of the world.** (John)

{9:11} And when the Pharisees saw [it,] they said unto his disciples, Why eateth your Master with publicans and sinners? {9:12} But when Jesus heard [that,] he said unto them, **They that be whole need not a physician, but they that are sick.** {9:13} But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: **for I am not come to call the righteous, but sinners to repentance.** (Matt)/ Mark 2:15-16/ Luke 5:31-32

8 But God demonstrates his own love for us in this: **While we were still sinners, Christ died for us.** (Rom 5)

15 And account that **the longsuffering of our Lord is salvation**; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; (2 Pet 3)

The following verses show even clearer the merciful intentions of the Lord towards all people. The longsuffering of the Lord is determined by His will that none of the people would perish (abide in the condition of eternal death of sin, instead in that of eternal life).

30 Just as you (Jews) who were at one time disobedient to God have now received mercy as a result of their disobedience, 31 so they (Gentiles) too have now become disobedient in order that they too may now^h receive mercy as a result of God's mercy to you. 32 For **God has bound everyone over to disobedience so that he may have mercy on them all.** . (Rom 11)

13 And if he finds it, truly I tell you, he rejoices more over that one sheep than over the ninety-nine that did not go astray. 14 In the same way, **your Father in heaven is not willing that any of these little ones should perish.** (Matt 18)

8 But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day.** / 9 The Lord is not slack concerning his promise, as some men count slackness; but **is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.** (2 Pet 3)

3For this is good and acceptable in the sight of God our Saviour; **4Who will have all men to be saved, and to come unto the knowledge of the truth.** 5For there is one God, and one mediator between God and men, the man Christ Jesus; (1 Tim 2:3)

The parable of the lost sheep and that of the prodigal son show also the everlasting faithfulness of the divine Father towards the lost ones. He is the one who searches them until He finds them and who comes forward to receive them when they decide to return to Him.

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? / 5 And when he hath found it, he layeth it on his shoulders, rejoicing. [...]

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:/ 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: / 24 **For this my son was dead, and is alive again;** he was lost, and is found. And they began to be merry. (Luke 15) –

GOD PROMISES TO SAVE ALL

Not only that God wants everybody to be saved, but He also clearly promises universal salvation. This means that even though people have their own free-will and can chose death (spiritual death) at any time and even forever, God will definitely find the ways in which He will make His will of universal salvation finally prevail. Even as sinners, His grace will, at the right time, „quicken”them, as it did with His disciples, so they would awaken to the knowledge of truth (what is also described in some verses as the ‚hearing’ or ‚seeing’ the Lord, His voice, His salvation etc).

{3:4} As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. {3:5} Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways [shall be] made smooth; {3:6} **And all flesh shall see the salvation of God.** (Luke 3)

31Now is the time for **judgment on this world;** now the prince of this world will be driven out. **32**And I, when I am lifted up^s from the earth, **will draw all people to myself.**” (John 12)

(7Behold, he cometh with clouds; and **every eye shall see him, and they also which pierced him:** and all kindreds of the earth shall wail because of him. Even so, Amen. (Revelation 1)

{46:10} Be still, and know that I [am] God: **I will be exalted among the heathen, I will be exalted in the earth.** (Psalm 46)

“Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.** Verily, verily, I say unto you, **The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**” (John 5:24-25)

We can see in this last statement that the Lord doesn't speak about some of the dead ones, meaning the sinners, the ones living in the condition of spiritual death, but about all of them. Thus, we suggest that the expression 'they that hear' doesn't show that only a part of the people will be saved, but the fact that the people will not hear, or be awakened all at the same time, but at various moments in time starting with 'the hour' of Lord's salvation. The gradual awakening of humanity is also quite explicit in the following verses, so that we can understand that the 'drawing of all people unto the Lord' (John 12:32) is, in fact, a process that will take some time.

22For **as in Adam all die, even so in Christ shall all be made alive.** **23**But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. **24**Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when **he shall have put down all rule and all authority and power.** **25**For he must reign, till **he hath put all enemies under his feet.** **26**The last enemy that shall be destroyed is death. **27**For he hath put all things under his feet. But when he saith, all things are put under *him*, it is manifest that he is excepted, which did put all things under him. **28**And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.** (1 Cor 15)

{1:8} Wherein he hath abounded toward us in all wisdom and prudence; {1:9} **Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:** {1:10} **That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; [even] in him:** (Ephes)

The following gives a clear indication that also the very many people who never had the chance to find out about the Lord during their earthly existence will surely be given that in the afterlife.

21Rather, as it is written: “**Those who were not told about him will see, and those who have not heard will understand.**”^g (Rom 15)

32 **For God hath concluded them all in unbelief, that he might have mercy upon all.** (Rom 11)

10 For **our hope is in the living God who is the saviour of all people and particularly of all believers.**” (1 Tim 4)

In the previous verse, the final emphasizing of the ,believers' shows as clear as possible that the Lord ensures the salvation of all people – that being his new covenant – and not only that of the actual believers. Considering also the verses which show that salvation comes by faith in the Lord, logic shows that all the actual non-believers will once come to faith also.

There is, particularly, a prophecy of the Lord, pointing out that even unto some unbelievers who died long before the Lord's time on earth will be granted the power to judge His contemporary. This is another example of His amazing grace that will make possible for these old-times Gentiles to come to faith, for obviously, they would not otherwise be able to acknowledge the sins of the generation who rejected the Lord.

41 **The men of Nineveh shall rise in judgment with this generation, and shall condemn it:** because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. / 42 **The queen of the south shall rise up in the judgment with this generation, and shall condemn it:** for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. (Matt 12)(also Luke 11:31-32)

Moreover, this is fully consistent with the strong promise made by the Lord to all Gentiles, because of them finding justification in false beliefs and traditions of their nations.

O LORD, my strength, and my fortress, and my refuge in the day of affliction, the **Gentiles shall come unto thee from the ends of the earth, and** shall say, Surely our fathers have inherited lies, vanity, and [things] wherein [there is] no profit. {16:20} Shall a man make gods unto himself, and they [are] no gods? {16:21} Therefore, behold, I will this once cause them to know, **I will cause them to know mine hand and my might; and they shall know that my name [is] The LORD.** (Jer)

There are also a couple of other verses which may concern universal salvation, but are sometimes disputed by reason of the already necessary obedience of all creatures, including the fallen ones, to God's will.

9Therefore God exalted Him to the highest place, and gave Him the name above all names, 10**that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,** 11and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.... (Phil 2)

However, we can easily discover that in the Scripture the meaning of ,confessing Jesus as the Lord' never lies in a forced acceptance of the truth, but in a testimony of true faith, which brings salvation.

32 **Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.** (Matt 10) (see also Luke 12:9)

9 **That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.** (Rom 10)

1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 **Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:** 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (1John 4)

15 **Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.** . (1John 4)

7 For **many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.** (2 John 1)

Also, in support of this argument that all people will be converted, please consider at least a couple of the very firm prophetic statements from David's psalms concerning the future whole earth's surrender to the Lord:

O You who hear prayer, To You all flesh will come. (Psalm 65:2)

All the earth shall worship You And sing praises to You; They shall sing praises to Your name."Selah (Psalm 66:4)

Finally, consider that the stated purpose of Lord's sacrifice is the elimination of sin and not that of sinners.

{9:24} For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: {9:25} Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; {9:26} For then must he often have suffered since the foundation of the world: but now once in the end of the world hath **he appeared to put away sin by the sacrifice of himself** (Heb 9)

And then, if sin or the spiritual death itself will be destroyed, meaning the sinful life, the false existence outside God, it's obvious the sinners should either all be saved or, at least some of them should be annihilated. But, surely, considering the intentions and promises of God towards the salvation of all, the second variant is invalidated. Thus, in accord with the previous considerations, sin would not disappear as an old garment would do it, nor would be wiped out by a divine action, but would vanish naturally because sinners will be no more... because they will all be, sooner or later, saved.

SALVATION IS A GIFT, IS NOT UP TO MAN'S WILL, BUT TO GOD'S

But, anyway, as already stated before, even this faith itself which brings salvation or eternal life is not a result of merit, but of grace, meaning of God's loving will and patience towards people.

23 **for all have sinned and fall short of the glory of God,** 24 **and all are justified freely by his grace through the redemption that came by Christ Jesus.** 25 God presented Christ as a sacrifice of atonement,^[a] through the shedding of his blood—to be received by faith. (Rom 3)

4 **But God, who is rich in mercy, for his great love wherewith he loved us,** / 5 **Even when we were dead in sins, hath quickened us together with Christ,** (by grace ye are saved;) / 6 **And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:** / 7 **That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.** / 8 **For by grace are ye saved through faith;** and that not of yourselves: it is the gift of God: / 9 **Not of works, lest any man should boast.** (Ephes 2)

The following verses explain that, through Lord's incarnation, God has gain the capacity of helping the sinners, by making them able to receive the grace of salvation.

14 **Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,** 15 **and might free those who through fear of death were subject to slavery** all their lives.(Heb

2)

17 Wherefore in all things it behoved him to be made like unto his brethren, **that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.** / 18 For **in that he himself hath suffered being tempted, he is able to succour them that are tempted.** (Heb 2)

Could, however, the will of God to save all not be accomplish in some cases, due to man's free-will? Let's consider the following extraordinary revelations...

25 When his disciples heard it, they were exceedingly amazed, saying, **Who then can be saved?** / 26 But Jesus beheld them, and said unto them, **With men this is impossible; but with God all things are possible.** (Mat 19) (also Mark 10:26-17, Luke 18:26-27)

²² [It is of] the LORD'S mercies that we are not consumed, because **his compassions fail not.** Lamentations 3:22

So, truly, nothing is impossible to God... And we know that He surely will search for the lost sheep until He will find it (Matt 18:13). And thus, He will in the end bring His salvation to all.

But if this is not yet convincing, other arguments based on Scriptures will soon follow in full consistency with the previous ones.

THE WAY TO SALVATION –THE LORD TREATED THE SINNERS WITH THE GREATEST LOVE AND MERCY

What could be the ways through which the Lord intends to bring salvation to the 'dead ones'? We first can observe that in all His known deeds and also His sacrifice, the Lord showed the greatest imaginable mercy, support and forgiveness for the sinners (even for the ones who killed His body). He treated them not like enemies, but as sick people in need of help and instructed His followers to do likewise. Indeed, he finally died for the sinners and the ungodly and with this, successfully ended His earthly mission, which had no other purpose but their salvation.

25 And when ye stand praying, **forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.** 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. (Mark 11)

37 **Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven** (Luke 6)

13 But go ye and learn what that meaneth, **I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.** (Mat 9) (also Mark 2:17, Luke 5:32)

8 But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.** (Rom 5)

6 You see, at just the right time, when we were still powerless, **Christ died for the ungodly.** (Rom 5)

24 Then said Jesus, **Father, forgive them; for they know not what they do.** (Luke 23)

Indeed, we can understand that the enemies of the Lord didn't know what they were doing. The Lord revealed to His disciples that the real enemy is not the sinners themselves, but the army of Satan that drives them into their sins and that the purpose of His coming is the destruction of their works.

12: **For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.** (Ephes 6)

the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2 Cor 4:4)

{3:8} He that committeth sin is of the devil; for the devil sinneth from the beginning. **For this purpose the Son of God was manifested, that he might destroy the works of the devil.** (1 John 1)

With the extraordinary plea of forgiveness to the Father, made in the agony of the cross, the Lord could not be unaware that at least some of His killers may not repent from their greatest possible crime during the rest of their short earthly life. So should this divine forgiveness He asked for be limited to only a short earthly life? Definitely not, because the meaning of divine forgiveness targets the salvation for eternal life and not something related to this very limited material existence. But maybe there could be various and distinct types of divine forgiveness (for the actual sins performing during lifetime/ for the original sin) as some people do imply?... We think that the idea that the Lord asked the Father only for a partial forgiveness is a mere speculation, as we do not know about any indication in the New Testament referring to such a thing. The atonement of Christ is, indeed, the equivalent of a fundamental forgiveness of all our sins (including the original which, is, in fact, the source of all others), the act of fundamental reconciliation of all sinners with God, but this, clearly, doesn't invalidate each man's free will. Thus, despite Lord's readiness to receive us back even while we are still sinners, we can freely reject that and continue to abide in sin or spiritual death as much as we want it.

God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. (2 Cor 5:19)

"He (Christ) is before all things, and in Him all things hold together. And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy. **For God was pleased to have all His fullness dwell in Him, and through Him to reconcile to Himself all things, whether things on earth or things in heaven, by making peace through His blood, shed on the cross.** (Col 1:17-20)

Whom (Jesus Christ) the heaven must receive until **the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began** (Acts 3:21)

That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth even in him; (Eph 1.9-10)

Remember again that the Lord God is faithful in all circumstances and in all times. So, be it during the earthly human existence or the eternal spiritual one, He surely stays forever the same towards everybody, His words are forever valid and thus, all His promises and revelations. Particularly, everything He declared about forgiveness and salvation stays valid in all eternities. And if He is faithful to forgive for the duration of a short earthly life, He is obviously faithful to do it in the eternity following that.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. (Luke 16)

8 Jesus Christ the same yesterday, and to day, and for ever. (Heb 13)

The Lord God does not change: **I am the LORD, I change not**; therefore ye sons of Jacob are not consumed. (Malachi 3:6)

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, **with whom is no variableness, neither shadow of turning.** (James 1:17)

See more verses about God's steadfast love, kindness and mercy, [here](#).

THE UNBELIEVERS WILL ALSO BE SAVED ON THE OTHER SIDE, IF THEIR WORKS ARE GOOD. THEIR WORKS CAN BE GOOD ONLY DUE TO THE EXISTENCE OF GOD'S LAW IN ALL HUMAN HEARTS

According to the following verses, on the other side, the reward for good or bad deeds is the same both for Jews (believers) and Gentiles (nonbelievers), which was, generally, although a fact of utmost importance, neglected by the Christian churches. The justification for this lies in the fact that, in fulfillment of the old prophecies, the Lord put His law (His fundamental order) in the hearts of all people. So it was not only the external support, through teachings and healings that the Lord brought into the world, but through His atonement on the cross, also a very fundamental, inner support for all further development of humanity.

Consequently, the unbelievers, although not knowing the Lord, can, by the law (God's fundamental order) written in their hearts, be righteous according to His order and thus can also belong to God. This enablement of people's capacity to return to an existence in God's order and even more, to become His children through the true, living and active faith in the Lord appears to be the new and most wonderful covenant of God with all humanity, accomplished through the Lord's work of redemption. How then something or someone that already belongs to God, by the seal of His promise, be forever lost for Him? According to the Lord's own words, He is a redeemer of all and, in this capacity, He reveals to us His will, His promises, His prophecies of universal salvation and also something essential about the way He will bring it to fruition.

2:5} But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; {2:6} Who will render to every man according to his deeds: {2:7} To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: {2:8} But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, {2:9} Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; {2:10} But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: {2:11} For there is no respect of persons with God. {2:12} For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;13 **For not the hearers of the law are just before God, but the doers of the law shall be justified. / 14 **For when the Gentiles, which have not the law, do by nature the things contained in the law, these,****

having not the law, **are a law unto themselves:** / 15 Which shew the work of **the law written in their hearts, their conscience also bearing witness,** and their thoughts the mean while accusing or else excusing one another.(Rom 2)

{31:33} But this [shall be] the covenant that I will make with the house of Israel; **After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.** {31:34} And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more. (Jer)

{8:10} For this [is] **the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people: {8:11} And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. {8:12} **For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.** {8:13} In that he saith, A new [covenant,] he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away. (Heb:8)

The second paragraph confirms the messianic prophecy from Jer 31:33 and it is clear that it refers to something that the Lord will accomplish after His death on the cross. Here it deals only with Israel, which seems to contradict the statement concerning Gentiles from Rom 2:13-15. However logic shows that it doesn't contradict that, but is just a particular case of it.

Now returning to that extraordinary sealing of the human hearts with God's law, we may also ask how did the Lord wrote that into people's minds and hearts? According to what we find in the Scriptures, that couldn't be less, nor anything else but the work of His Holy Spirit... and there are, indeed, previous promises that He will pour out His Holy Spirit upon all humanity in the days of salvation, following His presence amongst the people of Israel:

16No, this is what was spoken by the prophet Joel: 17^e- **In last days, God says, I will pour out My Spirit on all people;** (Acts 2)

{2:28} And it shall come to pass afterward, [that] **I will pour out my spirit upon all flesh;** and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: {2:29} And also upon the servants and upon the handmaids in those days will I pour out my spirit. {2:30} And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. {2:31} The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. {2:32} And it shall come to pass, [that] **whosoever shall call on the name of the LORD shall be delivered:** for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call. (Joel 2)

Could then we imagine that anyone having Lord's spirit in his inner being would eventually stay in hell forever? Or should we understand that He may withdraw His spirit from the human being at any time? That could be, indeed, a possibility, but first, is never mentioned in the New Testament and, second, it doesn't seem too consistent with Lord's promises of universal salvation, nor with 'His steadfast love' or 'His mercy that endures forever', nor with the unimaginable cost of this utmost mercy and grace of spreading His spirit upon all flesh, which was the Lord's torture and death!

The new covenant accomplished by the Lord on the Cross, has indeed a purpose of keeping in His property all His created children, Jews or (still) Gentiles, righteous ('living') or (still) sinners ('dead'). Here is Paul speaking:

29 **Or is God the God of Jews only? Is he not the God of Gentiles too?** Yes, of Gentiles too, 30 since there is **only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.** (Rom 3)

This means that the same grace that brings faith will be given also to Gentiles, a fact consistent with the idea of them too being enabled to believe through that seal of the written Law in their hearts. The fact that people who will come to faith or to the knowledge of God are also good persons (or persons who abide to the inner law of God's order) is confirmed in the following:

20 "For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. 21 "But **he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God.**" (John 3:19-21)

Let's see now another couple of arguments targeting the salvation of unbelievers:

THE LORD PROMISES HEAVEN FOR GOOD PEOPLE IRRESPECTIVE OF THEIR ACTUAL CONDITION OF FAITH

The fact that the good unbelievers already belong to God (as abiding in His order) and that they will be granted the grace of faith is also consistent with the following promises the Lord makes in the Sermon on the Mount. Observe that in the verses 3 to 10 they address all people irrespective of their faith, while the last one refers only to believers/ disciples ('you'), which makes even clearer that the previous verses have a more general subject.

3 "Blessed are **the poor in spirit**, for theirs is the kingdom of heaven. / 4 Blessed are **those who mourn**, for they will be comforted. / 5 Blessed are **the meek**, for they will inherit the earth. / 6 Blessed are **those who hunger and thirst for righteousness**, for they will be filled. / 7 Blessed are **the merciful**, for they will be shown mercy. / 8 Blessed are **the pure in heart**, for they will see God. / 9 Blessed are the **peacemakers**, for they will be called children of God. / 10 Blessed are **those who are persecuted because of righteousness**, for theirs is the kingdom of heaven. / 11 "Blessed are **you when people insult you**, ... (Matt 5)

The appreciation for the merciful ones, irrespective of their beliefs, is also shown in the following verses from Matt 25.

Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For **I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.**' Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? 40 "The

King will reply, 'Truly I tell you, **whatever you did for one of the least of these brothers and sisters of mine, you did for me.**' ... (Mat 25:34-40)

We see here that the righteous ones may not be even aware that doing a good deed, they are doing it for the Lord Himself, meaning they do not know that thus they are serving Him, His own love for the people, therefore we may very well assume that at least some of these righteous ones would not have the faith in the Lord, which involves the knowledge of His gospel.

Moreover, we can also remember the parable of the good Samaritan, (Luke 10:25-37) and mark that the hero of this story is not a believer either. He is simply a kind hearted and merciful man. Could anybody believe that such a man who the Lord deemed to be praised as an example for all His disciples may eventually inhabit hell and that even for all eternities?

*Just remember the essential fact about God and His people: **7**Beloved, let us love one another: for **love is of God; and every one that loveth is born of God, and knoweth God** (1 John 4)*

THE 'UNFORGIVABLE SIN' IS A MATTER OF LOVE AND NOT FAITH – HOWEVER EVEN THIS ONE WILL ONCE BE FORGIVEN

But what about the one sin which will not be forgiven? The unforgivable sin does not consist in the lack of faith for the Lord, but in the blasphemy against the Holy Spirit, which in the case presented in Matt 12 means attributing the works of divine love to the evil one or making them appear evil.

24 But when the Pharisees heard [it,] they said, This [fellow] doth not cast out devils, but by Beelzebub the prince of the devils. **25** And Jesus knew their thoughts, and said unto them, **Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: [...]**

31And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven. **32****Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.** (Matt 12)

Still, it is not written above that this so-called 'unforgivable sin' will never be forgiven, but only that it will not be forgiven 'either in this age or in the age to come'. As there should be an end to 'this age', it comes logically that the following one should once end too.

THE ISSUE OF LORD'S JUDGMENT

First, we can point to a very interesting disclosure from Jeremiah chap. 6, which appears to suggest the fact that at least some of the judgments of God are, in fact, nothing else but the natural consequences of their thoughts (and, implicitly, deeds) that are in contradiction with the divine

order of the creation:

{6:19} Hear, O earth: behold, I will bring evil upon this people, [even] the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.(Jeremiah)

The judgments against the world and the sinners are, however, also mentioned in several parts of the New Testament, particularly, in the Revelation of John, where they are presented in spiritually corresponding images.

Let's see then, what the Lord, Who received all authority to judge everything from the Father, says about His judgments...

{5:22} For the Father judgeth no man, but hath committed **all judgment unto the Son** [...] {5:27} And hath given him authority to execute judgment also, because he is the Son of man. {5:28} Marvel not at this: for the hour is coming, in the which **all that are in the graves** shall hear his voice, {5:29} **And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.** {5:30} **I can of mine own self do nothing: as I hear, I judge: and my judgment is just;** because I seek not mine own will, but the will of the Father which hath sent me. (John)

{8:15} **Ye judge after the flesh; I judge no man.** {8:16} **And yet if I judge, my judgment is true:** for I am not alone, but I and the Father that sent me. (John)

It is here emphasized by the Lord that His judgment is different than the ones people can imagine with their carnal minds, but is true and just, in according to the will of the Father. But remember that God the Father is love and the Lord or the Son is the Word (of this love), so what we have here is the revelation of the Word following the will of divine Love, which has ways that cannot be understood by the earthly human mind. This is stated by the Lord in the famous declaration from Isaiah:

{55:8} **For my thoughts [are] not your thoughts, neither [are] your ways my ways,** saith the LORD. {55:9} For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isaiah)

On the other hand, surely there cannot be contradictions in Lord's statements. Either he judges or not. We find that he is empowered by the Father to judge and, still, he doesn't judge man. But, in accord to the following, the Lord judges something and that is 'the world' or the sin impersonated by Satan, the prince of this world.

{12:31} **Now is the judgment of this world:** now shall the prince of this world be cast out. {12:32} **And I, if I be lifted up from the earth, will draw all [men] unto me.** {12:33} This he said, signifying what death he should die. (John)

{16:8} And **when he is come, he will reprove the world of sin, and of righteousness, and of judgment:** {16:9} Of sin, because they believe not on me; {16:10} Of righteousness, because I go to my Father, and ye see me no more; {16:11} **Of judgment, because the prince of this world is judged** (John)

{14:12} How art thou fallen from heaven, **O Lucifer, son of the morning!** [how] art thou cut down to the ground, which didst weaken the nations! {14:15} Yet **thou shalt be brought down to hell, to the**

sides of the pit. {14:16} They that see thee shall narrowly look upon thee, [and] consider thee, [saying, Is] this the man that made the earth to tremble, that did shake kingdoms; {14:17}[**That**] **made the world as a wilderness, and destroyed the cities thereof; [that] opened not the house of his prisoners?** {14:18} All the kings of the nations, [even] all of them, lie in glory, every one in his own house. {14:19} But thou art cast out of thy grave like an abominable branch, [and as] the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. {14:20} Thou shalt not be joined with them in burial, because thou hast destroyed thy land, [and] slain thy people: the seed of evildoers shall never be renowned. (Isaiah)

By the way, we can observe in the above (Isaiah 14:17) that the one which made impossible for people in hell to escape or, in other words, reach back the way to God was Satan himself and thus we can better understand why defeating him through Lord's incarnation and ultimate sacrifice was, in fact, the only way in which the prisoners of hell could have a chance to salvation.

15 This [is] a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners;** of whom I am chief. (1 Tim 1)

The fact that the term 'sinners' comprises not only erring people in flesh, but also the ones who reside in hell, 'the prisoners' whose escape was previously impossible, is also unveiled in another passage of Isaiah pointing to their salvation.

{49:8} Thus saith the LORD, **In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;** {49:9} **That thou mayest say to the prisoners, Go forth; to them that [are] in darkness, Shew yourselves. They shall feed in the ways, and their pastures [shall be] in all high places.** {49:10} They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. (Isaiah)

{49:25} But thus saith the LORD, **Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.** [...]Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? (Isaiah)

Thus He judges the primordial sinner and cause of all sins, but not the man who sins, because He differentiates between them. The sin is always condemnable, but, as said before, the man only while he chooses the sin, thus only while being a sinner. And this condemnation is the condition of spiritual death itself. Man is the one bringing this condemnation upon himself, while the Lord, as a most faithful father gives him the utmost support, in order to escape it. And because, Satan made this escape impossible for his prisoners, as prophesized, the Lord chose His greatest humiliation, in order to take the judgment deserved by the fallen humanity upon himself, thus opening the way for all people towards the eternal life...

{8:32} The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: {8:33} **In his humiliation his judgment was taken away;** and who shall declare his generation? for his life is taken from the earth. (Acts)

For **I did not come to judge the world, but to save the world.** **48**There is a judge for the one who

rejects me and does not accept my words; the very words I have spoken will condemn them at the last day. 49 For I did not speak on my own, but the Father who sent me commanded me to say all that I have spoken. 50 I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say.” (JOHN 12)

However, the fact that the Lord didn't come to judge the sinners, and that He even took their judgment upon Himself seems to be in contradiction with the fact that they will however get their judgment after the end of their material life, according to their works, as we have already seen before. But let's observe that this peculiar judgment addresses both the sinners (doers of evil) and the righteous (doers of good), believers (Jews) or unbelievers (Gentiles) according to their works. So, this judgment should be something different than the judgment the Lord took upon Himself which, in agreement to previous quoted verses, resided in the impossibility of sinners reaching the condition of eternal life in God. Clearly, after the Lord's atonement, the possibility of reaching eternal life becomes available to everybody, which still, doesn't involve an automatic achievement, but one depending on the man's own free-will. So, the judgment following the end of the earthly life should be the consequence of their soul's condition, which depends on the good works the man honestly performed during his life.

{2:5} But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; {2:6} Who will render to every man according to his deeds: {2:7} To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: {2:8} But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, {2:9} **Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;** {2:10} **But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:** (Romans)

And also...

{5:10} For **we must all appear before the judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad.**

{5:11} Knowing therefore the **terror of the Lord**, we persuade men; but we are made manifest unto God; and I trust also are **made manifest in your consciences.** (2 Cor)

So, again, let's observe that, after the death of the body, all people, be they believers (Jews) or unbelievers (Gentiles), will be judged according to their deeds, the good ones receiving the gift of a good life in God's order that they adhere to during their lives, while the bad ones continuing their sinful and painful existence in the 'prison' of the afterlife, known also as hell. The second biblical paragraph may address just the Corinthian church (as a particular case), but it also brings out this very important fact that the truth from God is in agreement with human conscience, from which we may infer that the divine law inscribed into all people's hearts is made manifest in the so-called 'voice of conscience' (as suggested also by Rom 2:14)

A warning of Peter concerning Christian ethic makes us realize that, however, it is much more difficult for unbelievers (ungodly) and sinners to obtain the gift of eternal life, the life in the awareness and love of God. Still, this doesn't appear to assert that an improvement in their condition in the afterlife leading to salvation would be impossible.

{4:16} Yet if [any man suffer] as a Christian, let him not be ashamed; but let him glorify God on this behalf. {4:17} For the time [is come] **that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?** {4:18} **And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?** {4:19} Wherefore let them that suffer according to the will of God commit the keeping of their souls [to him] in well doing, as unto a faithful Creator (1 Pet)

- **THE ISSUE OF ETERNAL PUNISHMENT (or ECT = ETERNAL CONSCIOUS TORTURE)**

If this judgment following death leads to hell, we have to acknowledge that there are a number of verses in the Scriptures depicting hell as a place of great torment for the souls, which, as it seems, is meant to exist forever. How then can we deal with this issue, in such a way that we still maintain a consistency with all the previous statements concerning the promised universal salvation?

- **SIN DOESN'T EQUAL SINNER. PRISON DOESN'T EQUAL PRISONER. GOD'S JUDGMENT IS INTENDED CORRECTION**

The key lies in observing the difference between SIN (or THE EVERLASTING SPIRITUAL DEATH) and SINNER, which can be seen very clear by the fact that the Lord came to save THE SINNERS, but to destroy THE SIN (in fact, to destroy it exactly by saving the sinners). So, for sin or spiritual death or the shameful existence in opposition with the divine order, there has to be an everlasting punishment, an eternal order condemning it, or else the order of God would become a divided house and will self-destroy. This everlasting condemnation is hell, the prison in which God keeps sin in appropriate bondage and thus all sinners, as long as they chose to be sinners and therefore, carriers of sin, belong in that prison. But that doesn't mean that, be it here or on the other side, they cannot, using all their human capacities and, mainly, their free will (a matter that we will discuss more in the following chapter), turn from their wicked ways, especially considering that the mercy and grace of God, as attributes of His divine infinite love, cannot ever stop being manifest in all His material and spiritual creation.

So, let's now look at hell as to an eternal PRISON (a term indeed used for hell in Matt 5:25 and 1 Pet 3:19-20) in which the souls departed from the divine order which ensures their own existence cannot be but tormented and thus, extremely unhappy. First, let's consider another couple of verses depicting the judgment following the end of the earthly life.

1“At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. **2**Multitudes who sleep in the dust of the earth will awake: **some to everlasting life, others to shame and everlasting contempt.** (Daniel 12)

45“Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ 46“**These will go away into eternal punishment, but the righteous into eternal life.**” (Matt 25)

"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them (John 3:36)

"Those who do not know God and do not obey the gospel of our Lord Jesus, they will be punished with everlasting destruction and shut out from the presence of the Lord and from the glory of his might." (2 Thes 1:8-9)

Clearly, the last two paragraphs do refer to the ones who simply don't know the gospel, but to the ones who oppose it, meaning do not have a true love for God and for the fellow-man (which are, essentially, one and the same) and the consequence of this cannot be another condition of existence than everlasting hell or destruction or, in other words, the eternal and necessary prison of sin.

11And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. **12**But the children of the kingdom **shall be cast out into outer darkness: there shall be weeping and gnashing of teeth** (Matt 8)

And **shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.** (Mat 13) (see also Mat 22:13, Mat 22:43, Mat 24:51, Mat 25:30, Mat 26:30, Luke 13:28)

In the Bible, the “gnashing of teeth” appears as a symbol for anger (see Acts 7:54), and weeping or wailing for suffering. So, clearly, the ones who reject God will be ‘cast out’ into that ‘place’ or pitiful condition of existence, in which they will live in their anger and suffering. Nevertheless, there's no specification here concerning the duration of this existence.

In the following verses, some everlasting elements pertaining to hell are, however, revealed. But the fact that all things associated to hell, to that sinful condition of existence (the fire, the worm, the contempt) are everlasting is logically derived from the fact that hell itself, as a prison, with all its specific devices, stands as a necessary everlasting punishment/ condemnation of sin.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet **to be cast into everlasting fire.** (Mat 18)

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into **hell, into the fire that never shall be quenched:** / **44** **Where their worm dieth not, and the fire is not quenched** / **47**And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell fire:** **48****Where their worm dieth not, and the fire is not quenched.** (Mark 9)

24“**And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched,** and they will be loathsome to all mankind.” (Isaiah 66)

However, there is also a very important indication in Isaiah that ‘the fire’ is not something like an imposed torture, but rather the inner condition of the wickedness of the soul:

{9:18} For **wickedness burneth as the fire:** it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up [like] the lifting up of smoke. {9:19} Through the wrath of the LORD of hosts is the land darkened, and **the people shall be as the fuel of the fire:** no man shall spare his brother. (Isaiah 9)

But let’s continue with the verses dealing with God’s vengeance and its consequences for the human souls.

{10:30} For we know him that hath said, **Vengeance [belongeth] unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. {10:31} [It is] a fearful thing to fall into the hands of the living God.** (Heb 10)

Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward **destroyed those who did not believe.** And **the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day**— just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, **serve as an example by undergoing a punishment of eternal fire.** (Jude 5:7)

Above we have even the clear indication that the punishment of eternal fire (or everlasting destruction) will not be forever upon the humans who receive it, because they are ‘undergoing’ it – so this should be a trial, a limited correction meant to turn the sinners on the right track. This is consistent with the idea that ‘the everlasting punishment’ is the prison, the necessary and eternal bondage in which God keeps the sin personified in sinners, as long as they choose to adhere to it. As we already pointed out, knowing about the Lord and, however, rejecting Him, means to voluntarily abide in sin or spiritual death.

We may also consider the known fact that the concept of everlasting punishment in itself, is a controversial issue among theologians. The Greek word for ‘punishment’, in strict classical usage is recognised to be punishment inflicted for the correction and improvement of the offender,” (Pulpit Commentary), which shows an intention and thus, a definite purpose of the punishment. The fact that the judgment of God is indeed intended to be a correction of the offender can also easily derived from the following verse in Habbakkuk:

{1:12} [Art] thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, **thou hast ordained them for judgment; and, O mighty God, thou hast established them**

for correction. (Habbakkuk 1)

The meaning of Greek ‘everlasting’ is anyway disputable among scholars, some considering that it signifies forever, others suggesting that its sense is modified by the idea to which it is attached and others that it signifies an indefinite duration according to our concepts of time ('aeonian'). In Ellicott's Commentary for English Readers we find the following considerations which also suggest an end of the punishment after an indefinite period:

”On the other hand, it must be admitted (1) **that the Greek word which is rendered “eternal,” does not in itself involve endlessness, but rather duration, whether through an age or a succession of ages;** and that it is therefore applied in the New Testament to periods of time that have had both beginning and ending (Romans 16:25, where the Greek is “from aeonian times,” our version giving “since the world began”—comp. 2Timothy 1:9; Titus 1:2), and in the Greek version of the Old Testament to institutions and ordinances that were confessedly to wax old and vanish away (Genesis 17:8; Leviticus 3:17); and (2) that in the language of a Greek Father (Gregory of Nyssa, who held the doctrine of the restitution of all things) it is even connected with the word “interval,” **as expressing the duration of the penal discipline which was, he believed, to come to an end after an aeonian intervening period.**”

However, by adopting the previous considerations concerning the eternal punishment targeting the sin and not the actual sinner, we can indeed conclude that the penal discipline is not meant to be, unconditionally, forever.

Even the following passage from the Revelation of John, which may be seen as more problematic due to the suggestion that the torment in hell goes on forever and ever, can be understood in the previous terms, because, indeed, the punishment inherent with the existence in sin will continue incessantly ('day and night') as long we can talk about sinners (also described below in the revelation of John as worshippers of the beast and people sealed with its mark). The smoke of the torment is also an aspect of the eternal punishment for sin, so it has to be also unending.

And another angel, a third, followed them, saying with a loud voice, “**If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.**” (Rev 14:9-11)

**IF THERE ARE HUMAN BEINGS IN HELL, THEY STILL HAVE TO POSSESS FREE WILL
AND ALL THE OTHER HUMAN CHARACTERISTICS, OR ELSE THEY WOULD STOP
BEING HUMAN BEINGS**

The following verses seem to point just at earthly human beings, but in fact, there's no clear condition about that. Clearly, as long as the person (soul) is still a human being, thus endowed with all human characteristics (including a body, be that ,corruptible' or ,incorruptible' - 1 Cor 15:42/51) he or she can still appeal to the Lord for salvation.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For **whosoever shall call upon the name of the Lord shall be saved.** (Rom 10)

Still, there is, usually, a certain biblical passage that is used as a strong argument against the possibility of people being saved from hell, even if they want so and asked it: THE PARABLE OF THE RICH MAN AND LAZARUS which is told by the Lord Himself to His disciples (Luke 16)

19“Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. **20**“And a poor man named Lazarus was laid at his gate, covered with sores, **21**and longing to be fed with the *crumbs* which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores. **22**“Now the poor man died and was carried away by the angels to **Abraham’s bosom**; and the rich man also died and was buried. **23**“In **Hades** he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. **24**“And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’ **25**“But Abraham said, ‘Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. **26**‘And besides all this, **between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.**’ **27**“And he said, ‘Then I beg you, father, that you send him to my father’s house— **28**for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.’ **29**“But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ **30**“But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ **31**“But he said to him, ‘**If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.**’

This message appears to be quite clear: there is an unbridgeable chasm between the blessed existence in the order of God and that sinful one in opposition of it. But just remember a very important fact pertaining to this story. The Lord depicts here the situation of human souls in the spiritual realm before His atonement and the rich man doesn't appeal to the Lord, but to Abraham.

Still, as we fully know, the Lord's mission on earth targeted exactly the salvation of sinners. He wanted it, promised it, prophesied it and finally fully enable it through His miraculous atonement on the cross.

AFTER HIS DEATH ON THE CROSS THE LORD DESCENDED TO HELL TO PREACH TO THE SPIRITS IN THERE

The fact that the Lord's work of salvation concerned all sinners of all times, not only the ones living at that time in the flesh, but also the many ones who live on the other side – the dead ones according to the flesh, is also confirmed by the very amazing and seldom mentioned fact that after His death, He went and preached to the spirits in prison (hell). What logic can support the idea that the Lord did a useless thing, since the sinners have to stay there, anyway, for all eternities?

Even if having only the following verses of Peter, Paul and Matthew, the possibility of salvation for all hell's inhabitants should be quite obvious. First, indeed, there cannot be other prison for the spirits but hell. People from hell are indeed dead, but not according to the flesh, because so are all the human spirits in the spiritual realm, but according to sin, meaning they are spiritually dead (that's why they are in prison or hell). We also get an indication of the spatial location of this 'prison' or at least of a part of it, as being in the inner core of the earth.

18For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 19By which also **he went and preached unto the spirits in prison;** 20Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Pet 3)

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Pet 4

)

8Wherefore he saith, When he ascended up on high, **he led captivity captive, and gave gifts unto men.** / 9(Now that he ascended, what is it but that **he also descended first into the lower parts of the earth?** 10He that descended is the same also that ascended up far above all heavens, **that he might fill all things.**) (Ephes 4)

40 For as Jonas was three days and three nights in the whale's belly; **so shall the Son of man be three days and three nights in the heart of the earth.** (Matt 12)

This fact appears also to be consistent with the prophetic words given to the prophet Amos:

{9:2} **Though they dig into hell, thence shall mine hand take them;** though they climb up to heaven, thence will I bring them down (Amos 9)

Add to these, the statement of Paul from Romans 14, in which he makes clear that Lord's authority and mission extends to all people, be they in the flesh or not (here 'dead' meaning dead according to the flesh, thus the ones living in the spiritual world).

For none of us liveth to himself, and no man dieth to himself. 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: **whether we live therefore, or die, we are the**

Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. (Rom 14)

Furthermore, some of the Lord's words concerning the reconciliation between brothers, also point out to the danger of a prison which, obviously, cannot be for sure an earthly one, but the really important one, in the afterlife, hell. And look, the revelation is that the prisoner will not leave that prison until he will pay his entire (moral) debt. This clearly shows the possibility of escaping hell, by acting accord to the good choice, while 'being in the way' with the other one, meaning while being both alive in the flesh.

24 Leave there thy gift before the altar, and go thy way; **first be reconciled to thy brother, and then come and offer thy gift.** / 25 **Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.** / 26 Verily I say unto thee, **Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.** (Matt 5) (also Luke 12:57-58)

THE FALLEN ANGELS AND THE KINGS OF THE WORLD WILL STILL BE VISITED IN THE PRISON (PIT). THE PRISONERS OF THE PIT ARE ALSO CALLED AND RELEASED BY GOD

Following the idea of the Lord visiting hell after His death on the cross, we find in Isaiah chap. 24, which most probably deals with events happening at the second coming, a revelation concerning the fate of the wicked fallen angels and wicked kings (authorities of the earth), who although inhabiting 'the prison' or 'the pit' will still be later on, still visited (obviously, by the Lord or His messengers.)

{24:21} And it shall come to pass in that day, [that] the LORD shall punish the host of the high ones [that are] on high, and the kings of the earth upon the earth. {24:22} **And they shall be gathered together, [as] prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.** (Isaiah)

In another messianic prophecy, we find the most compelling argument that by the blood of His covenant God releases the prisoners of the pit; they are called by Him and even promised a double reward.

{9:11} As for thee also, **by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein [is] no water.**

{9:12} **Turn you to the strong hold, ye prisoners of hope: even to day do I declare [that] I will render double unto thee;** (Zechariah)

THE PUNISHMENT OF HELL WILL REACH ITS PURPOSE – SINNERS WILL BE SAVED BY FIRE

In the following verse of Paul, we can also discover another key confirmation of the idea of

universal salvation, in the case of sinners through the means of hell as punishment:

{3:13} Every man's work shall be made manifest: **for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.** {3:14} If any man's work abide which he hath built thereupon, he shall receive a reward.¹⁵ **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.** (1 Cor 3:15)

So, every sin that a man has committed shall be destroyed and that will affect him, but, however, he will be saved by fire (and we know that in hell there is a fire that cannot be quenched). This means that the disciplinary punishment of hell will be effective and ensure sinner's return from his wicked way, which is in full agreement with every testimony of God's steadfast love, kindness, mercy and patience. Moreover we can easily derive from Isaiah that 'the fire', even 'the devouring fire' is in itself a manifestation of the presence of the Lord, that the righteous will dwell with. In other words, what is the blessing to the righteous, is a torment to the wicked.

. {33:14} The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire?** who among us shall dwell with everlasting burnings?

{33:15} He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; {33:16} He shall dwell on high: his place of defence [shall be] the munitions of rocks: **bread shall be given him; his waters [shall be] sure**

We can also add an argument referring to the revelation that 'the second death' the one affecting the soul (through that trial of fire), after the first death of the flesh is something which hurts the human being, according to Rev 2:11. But there is of course, a huge difference between something which hurts and something which forever destroys - either through annihilation or through damaging the subject beyond any possibility of recovery (as would be the case of a soul which, by necessity, would have to remain forever in hell),

{21:8} But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is **the second death.** (Rev)

9I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. **10**Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. **11**He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second death.** (Rev 2)

*Now, considering that the prisoner of sin has to stay in hell or in the second death until he pays all his debt, we can observe that the greatest debt any sinner has incurred is towards the Lord God himself. But then, how can he ever pay that? Surely we know enough from the Scriptures in order to realise that such a debt was impossible to be paid by us, sinners and that is exactly why our precious Lord paid it for us. Therefore, everything the sinner, the prisoner of sin, has to do, is to realise and accept in his heart this essential truth of all existence. This, in itself, may be a very difficult thing for an inhabitant of hell, but he may not be at all deprived of the gracious help of the Lord promised to all sinners. We also know that... "**where sin abounded, grace did much more abound**" (Rom 5:20)*

*So, if the sinner in his misery, be he on earth or in hell, receives the mercy and grace of the Lord and, acknowledging his condition calls upon the name of the Lord for His salvation...will surely receive it. For **whosoever shall call upon the name of the Lord shall be saved*** (Rom 10:13)

THE ISSUE OF GOD'S LOVE AND GOD'S JUSTICE (WRATH)

Whoever reckons that God is Love, but also Justice (or Wrath), could also observe that these two cannot be antagonists (first, because He always was, is and will be the same, so no changes in mood or attitude are conceivable – and, second, because any division in the Kingdom of God would mean its ruin... ‘a house divided against itself cannot stand’). So, His Justice must be derived from His essential Love, the Father in God, and unless we fully understand this love, according to the way shown by the Lord Himself, we cannot understand His Justice either. The Scriptures and especially the Old Testament are gem-packed with spiritual images, so whatever we can associate with the human concepts of justice, which can be completely devoid of love and thus, all its underlying intentions, may be very confusing.

Would the fatherly heart of God who is love be able to suffer even one of His children to be lost and even in an eternal torment for eternity, without doing everything He can do to save him? Would there be any obstacles too big for the One Who showed so much mercy and taught all to be merciful, Who claimed that without pity there is no love of God (1 John 3:17), Who wanted forgiveness even for His killers? Would He, Who always is and remains the same ever stop acting on his mercy and compassion?

The Scriptures show that for an infinitely powerful God who humiliated Himself in the most incredible measure involving acts like caring the flesh of a mortal man and suffering all earthly miseries culminating with the most horrible torture and death on the cross, there are, indeed, no obstacles left. The only true death, the shameful, blind, dark and extremely limited existence of sin is forever conquered by the greatest and humblest love. So, He, the eternal conqueror is, indeed, most able and willing to lend a helping hand to any of His lost children, as to returning prodigal sons and daughters, even if crying for Him from the deepest hell...

That's why His prophecies and promises of salvation are addressed to ALL. And that's why it is written that ‘unto the pure all things are pure’. To the one purified by the knowledge of God's love and abiding in purity by a life according to it, there is no eternal hell, eternal sinners, eternal loss of God's creation. Everything is just His manifest love creating and then sustaining, liberating, disciplining, embracing, comforting, sharing and, in all, forever blessing His creation.

Finally, let's remember that the Scriptures clearly testify that the Lord's mercy and steadfast love are eternal and all-encompassing, while His anger is only temporary.

Psalms 145:9 The **LORD is good to all; and his tender mercies are over all his works**

You do not stay angry forever but delight to show mercy. [Micah 7:18](#) | [NIV](#)

Psalm 30:5 For His anger is but for a moment. His favor is for life; Weeping may endure for a night, But joy comes in the morning.

Psalm 136:2 **God's mercy endureth for ever**

[Lamentations 3:22-23](#) ESV **The steadfast love of the Lord never ceases; his mercies never come to an end;** they are new every morning; great is your faithfulness.

Psalm 136:1-26 ESV Give thanks to the Lord, for he is good, for **his steadfast love endures forever.**

²² [It is of] the LORD'S mercies that we are not consumed, because **his compassions fail not.**
Lamentations 3:22

And, finally, another huge secret revealed: the true fear of the Lord doesn't lie in the terror of His anger, vengeance and eternal punishment, but only in hating evil or sin...

{8:13} **The fear of the LORD [is] to hate evil:** pride, and arrogancy, and the evil way, and the froward mouth, do I hate. (Proverbs)

ANNEX:

MORE VERSES ABOUT SPIRITUAL DEATH

²⁴“Very truly I tell you, **whoever hears my word and believes** him who sent me has eternal life and will not be judged but **has crossed over from death to life.** (John 5)

all they that hate me love death” Proverbs 8:32-36

²⁵Very truly I tell you, **a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.** (John 5) *It is clear here that the Lord is not speaking here about His mission among the ones dead according to the body, but to the living one, but dead in their sins.*

¹¹ In the same way, count yourselves **dead to sin but alive to God** in Christ Jesus. (Rom 6)

⁴ Wherefore, my brethren, **ye also are become dead to the law by the body of Christ;** that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.⁵ **For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.** (Rom 7)

²⁴ O wretched man that I am! who shall deliver me from **the body of this death?** (Rom 7:24)

Obviously, the death mentioned in Rom 7:5, as also that actual one ('this') from Rom 7:24 is not the still inexperienced physical death, but the known and much experienced spiritual death which is the sinful condition of existence.

⁵⁶ The **sting of death is sin,** and the power of sin is the law. (1 Cor 15)

⁶ For to be **carnally minded is death;** but to be spiritually minded is life and peace. (Rom 8)

...59And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father." 60But He said to him, "Allow **the dead to bury their own dead**; but as for you, go and proclaim everywhere the kingdom of God." (Luke 9)

24 For this **son of mine was dead** and is alive again; he was lost and is found.' So they began to celebrate. (Luke 15) (PRODIGAL SON PARABLE)

The 'dead' referred in the previous two verses are clearly presented as still alive according to their flesh, thus, again, they have to pertain to those spiritually dead, the ones also referred to below:

13**When you were dead in your transgressions** and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, 14having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.... (Col 2)

1**And you were dead in your trespasses and sins**, 2in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience....(Ephesians 2)

5Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. 6But **she who gives herself to wanton pleasure is dead even while she lives**. (1Tim 5)

16Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of **sin resulting in death**, or of obedience resulting in righteousness? 17But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,... (Rom 6)

12Therefore, just as through one man sin entered into the world, and **death through sin**, and so **death spread to all men, because all sinned--** 13for until the Law sin was in the world, but sin is not imputed when there is no law. 14Nevertheless **death reigned from Adam until Moses**, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.... (Rom 5)

10The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 11And the testimony is this, that **God has given us eternal life, and this life is in His Son**.

12He who has the Son has the life; he who does not have the Son of God does not have the life.
(1John 5)

11Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. 12Therefore do not let sin reign in your mortal body so that you obey its lusts, 13and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.... (Rom 6)

1 John 3:14 We know that we have passed from death to life, because we love each other. Anyone who does not love remains in death.

The following verses are also about spiritual death, for, certainly, God never abolished the natural death.

{33:15} [If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity he shall surely live, he shall not die.; {33:16} None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. (Ezek)

{1:10} But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (2 Tim 2)

As far as the ones who died the physical death, the apostles use the term 'asleep' and not dead:

{7:59} And they stoned Stephen, calling upon [God,] and saying, Lord Jesus, receive my spirit. {7:60} And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (Acts)

6After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep (1 Cor 15)

20But now is Christ risen from the dead, and become the firstfruits of them that slept. (1 Cor 15)

{3:4} And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation. (2 Pet)

Again, in opposition to the spiritual death of sin is living forever or eternal life or the life in the order of God. The next verses are not about the resurrection from the death of the body, as other people, such as Lazarus, Jairus' daughter or the son of the widow were already resurrected by the Lord. This rising is the spiritual awakening, the passage to eternal life.

23That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. (Acts 26)

13But all things become visible when they are exposed by the light, for everything that becomes visible is light. 14For this reason it says, "**Awake, sleeper, And arise from the dead, And Christ will shine on you.**" (Ephesians 15)

So, arising from death is linked to exposing to the light, meaning receiving the wisdom, the truth from God, a fact already confirmed by several other mentioned verses and by the following ones, referring to the Lord's words as the living bread from heaven. So now we can also understand that 'sleeping' – the term used for those departed, refers to a condition of life which although not being spiritual death (existence in sin) is not yet spiritual awakening or resurrection to the eternal life. So from this condition, the people/ spirits are meant to pass into eternal life, the blessed condition of life in the order of God, or in God and with God.

John 6:51 I am **the living bread** that came down from heaven. Whoever eats this bread will **live forever.** This bread is my flesh, which I will give for the life of the world."

John 6:58 This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds **on this bread will live forever."**

68Simon Peter answered Him, "Lord, to whom shall we go? You have **words of eternal life.** 69"We have believed and have come to know that You are the Holy One of God."

John 10:28 I give them **eternal life,** and they shall never perish; no one will snatch them out of my hand.

John 6:50 But here is **the bread that comes down from heaven,** which anyone may eat and **not die.**

Back

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MORE VERSES ABOUT GOD'S LOVE, MERCY AND FORGIVENESS

11So if you who are evil know how to give good gifts to your children, how much more **will your Father in heaven give good things to those who ask Him!** (Matt 7:11/ Luke 11:13)

But go and learn what this means: **'I desire mercy, not sacrifice.'** For **I have not come to call the righteous, but sinners.**" (Matt 9:13)

3Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the

desires of the flesh and of the mind; and **were by nature the children of wrath**, even as others. **4**But **God, who is rich in mercy, for his great love wherewith he loved us**, **5**Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **6**And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: : **7**That in the ages to come he might shew **the exceeding riches of his grace** in *his* kindness toward us through Christ Jesus. **8**For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: (Ephes 2)

17That Christ may dwell in your hearts by faith; that ye, **being rooted and grounded in love**, **18**May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; **19**And to know **the love of Christ, which passeth knowledge**, that ye might be filled with all the fulness of God. (Ephes 3)

11Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that **the Lord is very pitiful, and of tender mercy**. (James 5)

{55:7} **Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon**. (Isaiah 55)

13*I would have despaired unless I had believed that I would see* **the goodness of the LORD In the land of the living**. **14**Wait for the LORD; Be strong and let your heart take courage; Yes, wait for the LORD. (Psalm 27:13-14)

The **LORD is good unto them that wait for him, to the soul that seeks him**. (Lamentations 3:25)

1Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, **2**like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, **3**if you have tasted **the kindness of the Lord**. (1 Peter 2:2)

Titus 3:4 But when **the kindness of God our Savior and His love for mankind** appeared,

Psalm 34:7-8 **7**The angel of the LORD encamps around those who fear Him, And rescues them O **taste and see that the LORD is good**; How blessed is the man who takes refuge in Him!

Hebrews 6:5 and have **tasted the good word of God** and the powers of the age to come, But the wisdom that is from above is **first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy**.

Luke 6:36 "Be merciful, just **as your Father is merciful**."

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 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. But **love your enemies, and do good, and lend, hoping for nothing in return;** and your reward shall be great, and **you shall be the children of the Highest: for he is kind unto the unthankful and to the evil.** (Luke 6:32-35)

7Beloved, let us love one another: for **love is of God; and every one that loveth is born of God,** and knoweth God. **8**He that loveth not knoweth not God; for **God is love.** **9**In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. **10**Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. **11**Beloved, if God so loved us, we ought also to love one another. **12**No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. **13**Hereby know we that we dwell in him, and he in us, because **he hath given us of his Spirit.** **14**And **we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.**

15Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** And we have known and **believed the love that God hath to us. God is love;** and he that dwelleth in love dwelleth in God, and God in him. (1 John 4)

1 Corinthians 8:3 But **whoever loves God is known by God.**

...**19****We love, because He first loved us.** **20** If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. **21**And this commandment we have from Him, that the one who loves God should love his brother also. (1 John 4)

John 13:35 By this everyone will know that you are **my disciples, if you love one another."**

...**9****The one who says he is in the Light and yet hates his brother** is in the darkness until now. **10**The one who loves his brother abides in the Light and there is no cause for stumbling in him. **11****But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes....** (1 John 2)

7"**Many waters cannot quench love,** Nor will rivers overflow it; **If a man were to give all the riches of his house for love, It would be utterly despised.**" (Song of Solomon 8)

28And we know that **God causes all things to work together for good to those who love God,** to

those who are called according to His purpose. (Romans 8)

1 Peter 3:9 Do not repay evil with evil or insult with insult. On the contrary, **repay evil with blessing, because to this you were called so that you may inherit a blessing.**

9"Just as the Father has loved Me, I have also loved you; abide in My love. 10"If you keep My **commandments, you will abide in My love**; just as I have kept My Father's commandments and abide in His love. (John 15)

1 John 2:6 **Whoever claims to live in him must live as Jesus did.**

1 John 3:17 If anyone has material possessions and sees a brother or sister in need **but has no pity on them, how can the love of God be in that person?**

Ephesians 5:2 and **walk in the way of love, just as Christ loved us** and gave himself up for us as a fragrant offering and sacrifice to God.

26For just as the body without the spirit is dead, so also **faith without works is dead.** (James 2)

John 13:34 "A new command I give you: Love one another. **As I have loved you, so you must love one another.**

1 John 3:14 We know that **we have passed from death to life, because we love each other. Anyone who does not love remains in death.**

22Since you have **in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,** 23for you have been born again not of seed which is perishable but imperishable, that is, **through the living and enduring word of God...** (1 Peter)

Psalms 136:2 **God's mercy endureth for ever**

Psalms 86:5 For **you, Lord, are good, and ready to forgive; and plenteous in mercy to all them that call on you.**

Psalms 145:9 The **LORD is good to all: and his tender mercies are over all his works.**

[Ephesians 2:1-9](#) ESV And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and **were by nature children of wrath**, like the rest of mankind. But **God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ**—by grace you have been saved

[Joel 2:12-14](#) ESV “Yet even now,” declares the Lord, “return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.” Return to the Lord your God, **for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the Lord your God?**

[Psalm 86:5](#) ESV For you, O Lord, are **good and forgiving, abounding in steadfast love** to all who call upon you.

[Psalm 136:1-26](#) ESV Give thanks to the Lord, for he is good, for **his steadfast love endures forever.** Give thanks to the God of gods, for his steadfast love endures forever. Give thanks to the Lord of lords, for his steadfast love endures forever; to him who alone does great wonders, for his steadfast love endures forever; to him who by understanding made the heavens, for his steadfast love endures forever;

[Proverbs 3:3](#) ESV Let not **steadfast love and faithfulness** forsake you; bind them around your neck; **write them on the tablet of your heart.**

[Psalm 51:1](#) ESV To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba. **Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.**

[James 2:13](#) ESV **For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.**

[Lamentations 3:22-23](#) ESV **The steadfast love of the Lord never ceases; his mercies never come to an end;** they are new every morning; great is your faithfulness.

15 This [is] a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first**

Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. (1 Tim 1)

[Deuteronomy 4:31](#) ESV For the Lord your **God is a merciful God.** He will not leave you or destroy you or forget the covenant with your fathers that he swore to them.

But go and learn what this means: **'I desire mercy, not sacrifice.'** For I have not come to call the righteous, but sinners." [Matthew 9:13](#) | [NIV](#)

²² [It is of] the LORD'S mercies that we are not consumed, because **his compassions fail not.** Lamentations 3:22

[Psalm 103:1-22](#) ESV Of David. Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits, **who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy, who satisfies you with good so that your youth is renewed like the eagle's.** .

[Colossians 3:12](#) ESV Put on then, **as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience,**

[Colossians 3:13](#) ESV Bearing with one another and, if one has a complaint against another, **forgiving each other; as the Lord has forgiven you, so you also must forgive.**

[Luke 6:37](#) ESV "Judge not, and you will not be judged; condemn not, and you will not be condemned; **forgive, and you will be forgiven;**

The Lord is compassionate and gracious, slow to anger, abounding in love. [Psalm 103:8](#) | [NIV](#)

Who is a God like you, **who pardons sin and forgives the transgression** of the remnant of his inheritance? **You do not stay angry forever but delight to show mercy.** [Micah 7:18](#) | [NIV](#)

Remember, Lord, **your great mercy and love, for they are from of old.** Do not remember the sins of my youth and my rebellious ways; according to your love remember me, for **you, Lord, are good.**

[Psalm 25:6-7](#) | [NIV](#)

For **if you forgive other people when they sin against you, your heavenly Father will also forgive**

you. [Matthew 6:14](#) | [NIV](#)

Surely **your goodness and love will follow me all the days of my life,** and I will dwell in the house of the Lord forever. [Psalm 23:6](#) | [NIV](#)

[Micah 6:8](#) ESV **He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?**

[Matthew 18:21-22](#) ESV Then Peter came up and said to him, “**Lord, how often will my brother sin against me, and I forgive him? As many as seven times?**” Jesus said to him, “**I do not say to you seven times, but seventy times seven.**”

[Psalm 40:11-12](#) ESV As for you, **O Lord, you will not restrain your mercy from me; your steadfast love and your faithfulness will ever preserve me!** For evils have encompassed me beyond number; my iniquities have overtaken me, and I cannot see; they are more than the hairs of my head; my heart fails me.

[Titus 3:5](#) ESV He saved us, not because of works done by us in righteousness, but **according to his own mercy,** by the washing of regeneration and renewal of the Holy Spirit,

20 The law was brought in so that the trespass might increase. But **where sin increased, grace increased all the more,** (Rom 5) [Back](#)

B - The New Revelation affirming the idea of Universal Salvation and explaining the Scriptures in regards to the character of God, the wrath of God and the fear of God, God's judgments, the eternal life and the eternal death, God's love and plan for humanity

Man's true death. The dead according to the flesh and also the dead according to the sinful condition of the soul will come out of their graves

Difference between eternal life and eternal death

Immortality of all human soul. Everything exists forever in the spiritual realm

Free-will of man as key feature allowing his evolution towards God in the earthly life, but also in the beyond

About the Wrath of God

THE SPIRITUAL MEANING OF SCRIPTURES AND, PARTICULARLY, THE OLD TESTAMENT AND REVELATION OF JOHN. GOD CANNOT BE OFFENDED

CAN ANYBODY OFFEND GOD?... WHO IS THE TRUE AND RIGHTEOUS DOCTOR?

THE REAL MEANING OF THE WRATH OF GOD. THERE'S MORE LOVE IN HIS ANGER THAN IN ANY HUMAN LOVE.

GOD'S WRATH WITH ADAM AND EVE

THE FLOOD

ORIGIN OF CALAMITIES. THE INFLUENCE OF EVIL AND GOOD ON EARTHLY EVENTS

THE EARTHLY GREAT JUDGMENTS AND THEIR CONSEQUENCES

Eternal punishment, death and fire, the wrath of God, the worm that never dies, the judgment day. Prison and prisoner

God is not a sadistic Father for His children! Hell or heaven should not serve as a motivation

God doesn't judge and condemn anybody; Hell is not His creation. Hell, Judgment, condemnation are the creation of evil human spirits.

Life after death of evil human beings. Destiny of the unsaved and materialistic people. What causes the torment of hell. Gradual recovery of souls

FATE OF EVIL PEOPLE FROM MATURE NATIONS

THE ONLY POSSIBLE EVOLUTION OF THE HELLISH SPIRITS IS BY OUTER HELP. AFTER HIS DEATH THE LORD DESCENDED TO HELL

THE LORD CAME IN THE FLESH TO SAVE ALL AND CONQUER HELL FOREVER. SECOND CREATION OF GOD. THE JUDGMENT OF THE WORLD

THE LAW WRITTEN IN THE HEART OF ALL MEN – THE VOICE OF CONSCIENCE. LORD’S SALVATION IMPRINTED IN ALL SPIRIT PARTICLES

TO FEAR AND TO LOVE GOD

GOD’S LOVE FOR HIS CHILDREN

THE LORD AS A FATHER, NOT A JUDGE

FEAR OF DAMNATION AND MEETING WITH THE LORD IN THE AFTERLIFE

**

Man’s true death. The dead according to the flesh and also the dead according to the sinful condition of the soul will come out of their graves

Below we have a description of the condition of spiritual death due to abiding in sins (pride, selfishness, lusts and vices) and thus not having true love for God and fellowman, a state which is presented as ‘man’s true death’, in complete consistency with the biblical verses we quoted on this theme:

[9] Since who does not have any love for his neighbor, has even less love for God, who he then should love above all. Since **who doesn’t love his neighbor whom he can see, how can he love God whom he can’t see? The love for God and therefrom the love for the neighbor is the actual life of the soul; who does not have this, does also not have any life, but only has judgment and death in himself.** (GGJ¹ Book 15, chap.77)

“2. **Man’s true death is selfishness and its spirit is pride which above all craves for glory.** Thus, the pompous funeral of a deceased is nothing else but the last display of pride of a person who has been spiritually dead for a long time.” (GGJ vol. I, chap. 103)

“You know that **someone who has become rich in earthly goods has most of the time also become in his heart as a stone of insensitiveness and without love.** What does he care about the many thousands of other people who are tormented by hunger, thirst and still other disasters, for he is well provided for, has never felt hunger or thirst and has an abundance of treasures to please him with every other pleasure, so that he does not have to taste any boredom or any other displeasure.

[2] **But then, where does such a person stand in his inner spiritual sphere of life? I say to you: on the point of eternal judgment and its death,** and his whole circle of acquaintances is not far away from it.” (GGJ Book 20, chap. 30)

[1] 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 dead 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.** (GGJ Book 20, chap.31)

«14. Says the angel, ‘But if a soulless and even more spiritless body which is almost pure matter does not and cannot take nourishment, it is obviously the soul and its living spirit that take food. Since the body being no more than an instrument for the soul does not need any nourishment for itself, it is the soul with its spirit that takes nourishment from the earth as long as it dwells in the body and sustains the latter by letting it eat its excrement. For the body is nourished with the soul’s excrement. (Chap. 206, vol I, GGJ)

2. Say I, ‘The angel has spoken truthfully, this is how it is. **Therefore, feasting and carousing makes the soul itself sensuous and material. It is surfeited, the body cannot absorb all the soul’s excrement and as a result this stays in the soul, oppresses and frightens it, so that it makes every effort to rid itself of the too much accumulated excrement. This is done through all kinds of unchastity, fornication, adultery and so on.**

3. However, since these things offer the soul a certain stimulus for lust it keeps becoming increasingly lustful, turns more and more to feasting and carousing, becomes finally most sensual, absolutely ignorant in spiritual things and as a result hard, unfeeling and in the end evil, proud and arrogant.

4. For, once a soul has lost its spiritual worth - and it had to lose it through the here described way of life - it begins to literally erect itself a throne from excrement and finally even finds honour and authority through the fact that it is so rich in excrement.

5. I tell you: All people who in the world enjoy the things that please their sensuality are over their ears and eyes in their thickest dirt and, therefore, spiritually completely deaf and blind and no longer want to see, hear and understand that which would be of benefit to them.

6. Therefore, you should always be moderate in eating and drinking to avoid falling ill in your soul so

that this may not perish in its excrement.’ (GGJ, Vol. I, chap. 207)

1. I SAID: “Precisely for this reason you have to proclaim the truth to the people. Whoever will accept it, will be free and blessed. However, **those who will not accept it will therefore continuously remain in their sins and in the judgment and the spiritual death thereof.** (GGJ Book 18, chap. 91)

In the excerpt below we can find not only another confirmation of the Lord using the term ‘death’ for spiritual death, but also one concerning the continuous spiritual education of the souls in the beyond. There are in fact at least four of the New Revelation’s works amounting to more than 1500 pages, that deal exclusively with this subject (Sunsets to Sunrises, From Hell to Heaven, The Spiritual Sun, Deathbed scenes).

[5] On this, **Simon Judah** said: “Lord, we surely recognize Your order in this that regarding the full freedom of will of men on Earth it also cannot take any other direction than what You have explained to us now and also already on other occasions, but for mankind, by far we still cannot see in general how golden fruits of life will come forth from it. But since it has to be that way in order to finally transform this Earth into a true school of life for Your children, may it be then also as Your wisdom will allow it.

[6] But we will use every possible means to strew as much as possible seed of the living word into the soil of the human hearts, so that from this the greatest battles between light and darkness can develop as soon as possible. **All the graves must open up, and even to the dead Your gospel should be preached, and the sea that has swallowed them must liberate the dead to the great light. With that I do not mean the bones and the flesh that has decayed already a long time ago, but the souls. Also to them Your word should be proclaimed in the spirit.”**

[7] I said: “You have spoken well and correctly. **That what happens here on the material world will truly not be withheld to the spirit world that is strongly pining away up to now. But there are now a lot of people who are buried in the flesh, in the graves of the night of life on the deep bottom of the great sea of delusion. To them you will indeed proclaim the gospel and then there will be also many who will come out of their old graves and will see the light, and that sea will liberate its prisoners.**

[8] When this will happen in general with all the people, then also the great and general day of liberation for all the inhabitants of the Earth will clearly start to dawn. (GGJ Book 20, chap. 11)

Difference between eternal life and eternal death

We can see from the following texts that, indeed, eternal (or spiritual death) is not equivalent with an eventual non-existence, but only with the ‘seeming life’ of an individual who didn’t yet awake the love for God in his soul, which is the only element of true life in him. The Lord Himself is the eternal life, so the one who doesn’t recognize and love Him, cannot be a partaker of that, but instead, of the complementary condition of eternal death.

02] And (angel) Zuriel replied: "Listen, o daughter of the Lord, this is a little vanity of a question! **Life is everywhere one and the same and it can in itself be no difference between life and life, if the same life is from the Lord; for if life is not from the Lord, then it is no life anymore, but the sheerest death, who is also conscious of itself, but its consciousness is only a self-deception because everything of what death is conscious about, is like an evil, inane idle dream, since its**

world has no foundation and all its possessions are more inane than the most loose foam!

03] However, here you must not look at the matter of things, as if they were dead, for they do not express an awareness for you; because matter is not dead, since in it very powerful forces are reigning and matter is actually in itself nothing else than an expression of the everywhere uttering divine will power and might of God; but **as dead you must only imagine that, what has obtained the free will from the Lord and therefore being able to willfully disconnect itself from the Lord and then wants to continue to exist on its own without God.**

04] According to divine love and mercy it continues to exist, but how terrible - which is a very different proposition.

05] From this, my daughter in the Lord, you already can conclude that the actual life expresses itself everywhere and in all circumstances in the same way. (HHG vol. 3, chap. 10)

[10] God in Himself as Father is in His primordial being love and thereby life itself, because this love and life are one and the same. **Who thus has the love for God in himself, which is the only element of life, also has the true, divine, everlasting life in him. But who does not have such love, is dead in himself; his life is only a seeming life and therefore remains in judgment for as long until he not voluntarily has awoken and by his own actions enlivened the love for God.** And see, it is therefore good for a true person, if he from time to time conducts such observations, of what presents itself to his senses for observation! (GGJ Book 14, chap. 46)

We continue with an excerpt detailing the importance of receiving the teaching from God with the heart (as we also suggested in the previous biblical approach) and how this is equivalent to having eternal life.

[4] Say I: “There you are quite right. **But it is most important that they recognize Me in their heart as what I really am, for their eternal life depends wholly on this.** If they do not recognize Me, they cannot possibly recognize the One who sent Me into the world – and even less the fact that I and the One who sent Me are one and the same Being. As long as their heart does not recognize that, they do not have Me within them and thus also not eternal life and are spiritually dead. For I Myself am eternal life and through My teaching the way to it.

[5] Therefore, who does not accept Me and My teaching does not accept eternal life either and, consequently reap eternal death.

[6] However, I may still not force anyone to believe because any compulsion would be a judgment of the spirit which would give it death just as would the unbelief. Therefore it is even for God difficult to work in such a way that man’s soul is not harmed. If there is any compulsion through an ever so hidden force, he is under judgment. **And if there is absolutely no compulsion, he remains an unbeliever, doubts everything and thereby proves that his spirit is completely dead. Who or what shall then enliven his spirit?**

[7] **He does not accept My life-giving word – and thus also not Me as the sole source of all life in the whole of infinity. Now ask yourself, where else could he obtain the life that I brought and want to give to all men?”** (GGJ Book 3, chap. 66)

The Kingdom of God is also presented and explained as the inner condition of eternal life, characterized by the love for God and fellowman, in contrast with the apparent life of sin and evil which is called (spiritual) death.

[4] Remember this well, all of you: **God's Kingdom will not display any outer splendor and will also not come to you in an outer image and form, but it is in your deepest inner being and exists in the spirit of pure love for God and for fellowman and in the truth of the resulting life of the soul. For he who does not have or is aware of any love for God or fellowman in himself does also not have life in himself and no resurrection, which is Heaven in man, and consequently also no life within, but only the judgment and the resulting eternal death, instead of the only true and perfect life in Heaven.**

[5] **In a certain way the souls of the evil ones continue also to live after death, but they are only apparently alive, just like all matter and just like the life of certain animals who sleep during the whole long winter in a subterranean hole and who are totally passive.**

[6] If you look at this now a little closer, you hopefully will not say to Me anymore: 'Lord, show us the gate of Heaven and by that also a little of Heaven itself, or show us also Hell, so that we, being warned by its sight can restrain ourselves more easily from all sins.' He who asks that, I will have to call a fool. **Every human being has either Heaven or in the worst case, Hell completely in him and can view everything in himself.**

[7] **However, he who carries Hell in himself, is deaf and blind in his mind. Only now and then will his conscience remember him, otherwise he would not be aware of Hell in himself, for a soul who has become infernal is already as good as completely dead by the judgment of all his matter.**

[8] **But a soul who by his good works according to My will, carries Heaven in him, can also view in himself Heaven on a clear daylight, and from time to time also during the night in clear visions.** For visions are given to man to have a certain communion with the world of the spirits, with the lower ones as well as with the higher ones, according to **how much or how little of the true Heaven that the soul has build and in fact has created by his good works according to God's will.**

[9] **Thus, walk according to My commandments, then you will easily and quickly be aware of the nature of Heaven in yourself.** (GGJ Book 18, chap. 66)

[5] And so also already on this Earth, it is unimportant for a pure and out of Me strong soul to know where a little or big dwelling place for personal devils is located, because **the pure and out of Me strong soul carries his Heaven everywhere in and with himself, just like the personal devil carries his Hell or his judgment.** (GGJ Book 18, chap. 84)

Finally, we add here another short excerpt clearly showing that 'eternal death' is an existential condition and not at all annihilation.

[8] **If you are going to live according to My teaching, you will receive life in all blessedness; however, should you act contrary, you will lose it and enter death, which is life's most misfortunate state, a fire which never goes out and a worm which never dies!"** ! (GGJ Book 5, chap. 6)

Immortality of all human souls. Everything exists forever in the spiritual realm

Any human being has imprinted in himself a feeling or an urge towards perpetual existence. According to the following address of the Lord to Mahal, Noah's brother, as we can find it in 'The Household of God', this is nothing else than a justified instinct of the eternal life awaiting the soul after the temporal trial of life in the flesh.

07] (The Lord:) O Mahal, how blind must you be if you see in Me such a foolish a master! Doesn't your own feeling tell you that you want to live forever and want to behold more deeply My endless many works?! Do you think that you had this feeling, if you would have been created for a temporal existence only? Verily, let Me, your Creator, tell you, you would only have a temporal and not an eternal life instinct!

08] However, since you have an eternal life instinct in you and can look into infinity, you already carry the living proof in you that you will not rot in your pit to perish as a most perfected work of My hand, but precisely through this to you unwise seeming means, you will be able to reach in abundance and highest perfection, what you in this preparatory work feel and forever lively desire!

09] See, the earth is a body from which much is born, and you do not know how it happens which takes place; thus your physical body must be placed back into the earth, so that your spiritual, indestructible body arise freely in the fullness to eternal life!

A very clear explanation of the reason why all human beings, as living souls or thoughts and ideas of God are eternal (and thus do not depend on things like hearing and submitting to the Word of God during the earthly existence) is to be found in the following excerpt:

[8] But now you think – and **this is also not correct** – that from now on only those souls will have an eternal life after the death of their body who hear My Word now, believe in Me and will live and act according to My teaching, but that all other souls will be destroyed forever.

[9] Against such an opinion of yours, which is now also believed by many other people, I can only tell you in a pure intellectual manner that the **life of every human being is a power from God, which God Himself with all His almightiness can destroy as less as He can destroy Himself, for if God could destroy and exterminate the powers of life that came forth from Him alone, He first should begin with Himself, for finally, He is indeed since eternity everything in all. God can surely dissolve all matter, which is nothing else than His fixed idea, and let it return to that which is spiritual and unchangeable, but He eternally cannot destroy it, because He cannot destroy Himself and His for Him eternal clear thoughts and ideas.**" (GGJ Book 19, chap. 76)

[1] IF even the clearest light of the truth cannot give any result, then with what other means can we convert such people without imprisoning their free will with almightiness, which cannot be done in any other way than by the complete removal of the totally wrong, malicious self-love from such person? **And taking away that love from a person means the same as to entirely kill and destroy the whole person. But this is not in line with the eternal and unchangeable order, because everything – from the smallest to the largest, whether good or bad according to your human reason – can just as little be destroyed as God Himself, the initial eternal power and might and His love and wisdom from which everything originates.**

[2] Transitions from imperfection to perfection are very well possible because – talking in a human manner – God wants by that to give free independence to His great thoughts and ideas. Those transitions however are not destructions but only apparent destructions in the most outer, material sphere. **Only the material forms, in which the spiritual life force is temporarily slumbering and hidden, and that are as if separated and isolated from the universal, divine, spiritual Being, can be destroyed, but their inner being never.** (GGJ Book 23, chap. 93)

Even more, we find out that in God's creation, absolutely nothing is destroyed and a path of existence and progress is ensure for everything ever created by God. Thus, there is only an apparent transitoriness of everything existing in nature, including the human beings, reality being totally opposite to that in the spiritual world.

28. **"What are the things? - 'They are intervals of My great thoughts. It is My own living will that opposes them. Only through this obstacle do they make their visible appearance.**

29. "Yet when My love is coupled with My will, it is said: 'Oh do not put limits to the great flight of Your freest thoughts, but allow them to again float freely in the great orbits of Your eternal life in the perfect awareness of their living strength out of You.'

30. **"Behold, having mitigated the obstacle of My will, I then give again free rein to My thoughts and you see the things perish; however, they do not cease to exist but only return to the fundamental existence, to the true, free, indestructible existence.**

31. **"Then, out of many small thoughts I again create a great, living, free one, which must then resemble Me, when it again becomes what it was originally in and out of Me.**

32. **"Therefore, do no longer worry about the outward transitoriness, but remember: Everything which ceases to exist always enters into another, more perfect, existence, right up to man, and from there again back to Me.**

33. **"Thus, nothing is lost forever, not even your slightest thoughts.**

34. "So comprehend this well all of you, and be always of good cheer in Me. *Amen.*" (HHG vol. 2, chap. 124)

16. **"If I had created all things for perdition and final destruction, would I, the eternally holy and endlessly wise God, have acted wisely in ever creating anything?"**

17. "I reckon even the densest and most wicked folly is hardly capable of such a deed, let alone I, Who am a holy, eternal, infinitely wise and most loving God and Father of all My children.

18. **"Since I have created everything only for eternity, so that not even the slightest thought in the mind of the most humble man may perish, why should you judge one another and be bent on destruction?"** (HHG vol. 2, chap. 108)

To you these lines, so that you may read from them the infinite love and goodness I have for you and that **no soul- or spirit-particle which I once had sent forth into the vast spaces of My creation may be lost, but be duly respected.** Furthermore, whenever possible adding to their perfection, so that all the simple or complex infusorian, monads, animals and human beings once in the future on the long road of perfection, purified and matured, may again enter the spirit-realm from where I once sent them out to pass their trial-life on all the levels of My spiritual and material realm and, united with the highest and most intelligent spirit of the worlds and earths, be able to form in man a whole pleasing Me. (Secrets of life, chap. 18)

And again, even clearer, in 'The Spiritual Sun' we find out that the eternal preservation of all created beings is the basis of God's order:

[10] But for you to grasp the following explanation easily and thoroughly, I only point out to you that **in God the eternal preservation of the created spirits is the unchangeable basic condition of all Divine order.** Now if you know that, look for the opposite, that is, for the destruction; and you have the full spiritual and physical implication of the commandment before you.

[11] Instead of saying: **Thou shalt not kill, one should say: thou shalt not destroy, neither thyself, nor all that which is thy brother's; for preservation is the eternal basic law in God Himself, according to which He is eternal and infinite in His power. But since on the earth also the human body is necessary for the everlasting education of the spirit until God's appointed time, without an explicit command of God, no one has the right to willfully destroy neither his own body nor**

that of his brother.

[12] So, when we speak of the required preservation, it goes without saying that everyone is just as little entitled to destroy the spirit of his brother as his own by whatever means and make one unfit for the attainment of eternal life. God, of course, kills human bodies every day; but at the right time, when the spirit has matured in some or the other way. Even the angels of heaven, as perpetual servants of God, kill the bodies of men on earth; but not unless they are commanded by the Lord, and then only in the way the Lord wants it.

[13] In this way do the children here learn in spiritually practical ways in which the preservation of created things consists, and how, united with the will of the Lord, it must always be handled with the utmost care. (The Spiritual Sun vol. 2, chap. 78)

Particularly, we also learn that the essential fact that no matter how corrupted a soul is, it can be restored to the proper order of God, because his ‘ primordial germ’, the inner spirit which stays forever pure can be at a certain time and after the necessary lessons, be awoken in her.

[4] However, **every soul – no matter how weak, frail, fragmented and corrupted in itself – does carry in itself the primordial life germ, which can never get corrupted.** If a soul is brought with the right length of time to the point, that the primordial life germ can be awakened in her, she becomes immediately blissful and in all things love-strong and wisdom-strong and is then just as well a child of the Almighty as an angel-spirit who became a person or a soul from a central son, from a lesser planet son or from any extraterrestrial other dark and by itself lightless earth body, of which there are more in the wide space of creation as there is sand in the sea and all the grass on earth.

[...][9] Of course, with some souls it will take quite some time either here or even longer in the beyond, until she has reached that independent, healthy firmness, which is necessary to awake fully the primordial life germ in herself, to be penetrated by it in all parts. But to think that this act of life cannot take place in a soul which appears to be already completely corrupted to the very bottom, would be just the same coarse sin against the love and wisdom of God, as the soul itself which is believed to be doomed and appears as a sputum of hell and stands in front of the judging world eyes as a mountainous and dense knot of sin.” (GGJ Book 8, chap. 67)

Free-will of man as key feature allowing his evolution towards God in the earthly life, but also in the beyond

In the next excerpt we have the clear confirmation of the fact that the human beings do not lose their perfect free-will (which is the most defining characteristic of them as children of God) after death under any circumstances. We also receive an extraordinary description of the creation and evolution of men from the perspective of achieving full godliness and complete independence of existence. The necessity of a temporary captivity in case of non-compliance with God’s order is also fully explained.

1. “Behold, I am omnipotent, and whatever I think must happen at once, if I will it. Were I to desire a million people in front of Me, they would be here instantly. They would even speak and act wisely and look like the most beautiful Seraphim. **They would even embrace you in all love and eagerly serve you – and yet they would be completely dead within themselves, because**

whatever they did or said I would be doing Myself. For there could be no life in them other than what I wanted for a judged duration. If I then no longer wanted these make-believe life-beings, they would at once be gone!

2. “If however I wanted to maintain such people and transpose them into a properly free-acting life, independent of My almight, then I would have to sever My spirit acting within them by suitable means. I would then have to bind it within these people and then take it captive through an outer material cover, making them into veritable isolated units and giving them behavioural laws. I would then also have to give them opportunities and stimulants, urging them to voluntarily act through their own cognition and will, either in accord or contrary to the given commandment. The commandment would have to be purposeful, wise and kind. On account of its sanction, such person, in case of non-compliance, would have to be kept under even longer captivity – until forced into accepting and following same in deed. Only then would it be advisable to again remove such human’s outer bands, letting him, in a well-developed state like yourself, go over to the fullest freedom, whereupon he would out of himself have a perfect, no longer judged, life.

3. “From this you can see that I must necessarily fully respect free action to the people on Earth under their freedom-gaining test – whether lawfully good or evil. Because if I seize them with My omnipotence, then they are at that moment dead, in that they are then no longer able to do anything out of themselves. If I then want to make them free again, I again have to completely sever Myself from them and subject them to natural captivity, having to give them another freedom test.

4. “If this takes place within the set order, they can like yourself go over to this world of spirits and its fully free life. If however it results contrary to that order, then captivity must continue also in the spirit world, until such people attain to such practicable insight that they then can approach Me, their Creator, without harm. Once they can love Me as Lord and Brother, then THEY ARE TRULY FREE THROUGH SUCH LOVE, LIKE MYSELF, IN THAT I THEN THINK, FEEL, JUDGE AND ACT WITHIN THEM AS A PERFECT SECOND SELF!

5. “In such everlasting state they can receive out of Me, without harm to their individual freedom, ever more cognition and powers and even become perfect in everything like Myself, which state alone leads to their perfect bliss.

6. “Behold, it is easy to say: ‘Lord, do this or that! Judge the evil nations, judge the kings and judge the tyrannical Pope! Destroy all those of arrogant and tyrannical heart! Work miracles! Let the entire evil human rabble perish through universal pestilence, for all of them are evil!’ – But it has to be considered that if, on account of lawless behaviour, I immediately judged and killed the people set down on Earth, then I would have laboured in vain.

7. “Although we have to mainly concern ourselves with the Earth’s people, acting as much as possible by the commandments under the set order – through which it is easiest of course to gain free life, we nevertheless have to apply ourselves with the greatest patience, regarding even the perverted deeds with the same calm as the good and righteous ones. For the primary condition for developing free men is that they would in complete isolation from Myself for once become conscious of themselves and start acting out of themselves! Whether for good or ill, lawfully or otherwise, has to be all the same for a newly developing human. We have to respect their own arrangements and discoveries and keep our maintaining influence hidden as much as possible. For were we to make an obvious appearance, we would destroy the new and tender human plant-school with one tread, and then have to take much longer to raise up the trodden and lead it to its great destiny than if we quietly and helpfully watched this initial human development on Earth. For after this first developmental period we still have countless ways to lead the undeveloped men to their right destiny.

8. **“Only if counter-systemic transgressions take a rough turn, threatening the developing men’s destined, purposed absolute life-freedom to an undue extend, we naturally have to cause certain judgmental fear-deterrents to appear, such as wars, inflation, hunger and pestilence. But such punishing judgement must never affect more than at the most ten percent of mankind, or it would with higher percentage take on the aspect of a real, larger and deadly judgement!”** (From Hell to Heaven, chap. 95)

Following paragraphs deal, particularly, with the life in the beyond and emphasize the same inviolability of free-will for the human souls in their spiritual life.

“[5] Over there (n.b.: in the afterlife), every soul will receive what he wants. If it is something bad, then beforehand it will be made clear to him what kind of consequences are attached to it. If he will listen to that, then he can easily be helped. However, if he does not mind it, then without hindrance it will be allowed that he will have everything as such and will enjoy that which he wants from his love.

[6] **However, love – be it of a good or a bad kind – is the actual life of the soul of every human being, angel and devil. If we take away the love from the soul, then we also take away the life and the existence.** This can however not happen in God’s pure order, because if only the smallest atom in creation could be destroyed and would lose its life completely and forever, then God Himself would lose an atom from His existence, which however is impossible.

[7] **And in such a way a soul can never entirely lose his existence, but by his free will he can become very unhappy and wretched, and he can, if he seriously wants it, also become again by his free will happy and completely blessed.**

[8] Now how can the subsistence and the situations for the soul be arranged in a more different and better and more justly ordered way than this? Do you understand this now, and is the dark corner in you now already a little lighter?”[...] (GGJ vol. 8, chap. 17/ Book 18, chap. 65)

But since a soul, who is called to become a child of God, is only given the material to build herself and alongside the teaching, how to build, it is surely sufficiently explained, that also in the beyond nothing more can be done for her, if she should retain her individuality. Even if a soul is still so corrupted, she never can be touched by My omnipotence, and only the material can be supplied to her in such measure, as she is able to use it; one also cannot burden her with more, than she can carry with her strength.” (GGJ Book 10, chap. 77)

[1] (The Lord:) “Normally a severely corrupted soul is always very weak, so that she is not even able to keep her human form erect and therefore appears in the beyond normally in a half-, sometimes also in a complete animal-like grotesque shape. Now, in time she will be given more and more strength, without her noticing; but then the greatest care is taken, that the soul under no circumstances is not disturbed in her individuality. Simultaneously such support causes the soul a lot of pain, since such a weak soul is extremely sensitive and touchy.

[2] If I suddenly wanted to provide her with too much strength, such heavenly generosity will drive the soul to desperation by the most horrible pain, whereby she finally would become more closed up than a diamond and she could not be taught anything, before getting completely dissolved, whereby I would give her such a push, for which not easily a self-provided counterweight coming from the soul, could be set up. The self-conscious I would thereby be lost for at least one eon of earth years and from that point on it had to begin to collect and recognize itself again, what for the soul in her free, bodiless state would be much more difficult to achieve than here, where she has the body as a suitable tool to do this.

About the Wrath of God

The following text emphasize again the spiritual meaning of the biblical concepts of God's wrath, judgment, revenge etc. and the fact that they do not comply to their usual human interpretation (see also above quoted John 8:15, Isaiah 55:8). For sure beyond any possible interpretation of these concepts as can be given by a human being, stands the divine truth as an ultimate explanation coming directly from God, whose thoughts and ways are infinitely higher than those of His creations. Only God can fully unveil the perfect consistency between His infinite and eternal love and His wrath, anger and judgment, thus making us understand that indeed, the fundamental revelation of all revelations, is that GOD IS LOVE.

THE SPIRITUAL MEANING OF SCRIPTURES AND, PARTICULARLY, THE OLD TESTAMENT AND REVELATION OF JOHN. GOD CANNOT BE OFFENDED

As long as man does not comprehend the interpretation or the spiritual meaning of words (called correspondence), it is useless to attempt the grasping My Words in their innermost sense. Even the great amount of new messages which you have received until now, attest to the same; for, as you confessed so often, the more frequently you read them, the more spiritual appears their content, often different from what you thought previously.

You must start from the principle that I, being the Highest Spirit, can think and speak only spiritually and that I express these spiritual thoughts and ideas in words comprehensible to you according to the human level of intelligence; yet as you take and read these words, your interpretation is by far not final.

I had John write down this Revelation by adapting My ideas to his comprehension; had I spoken to him differently, he would have failed to understand Me, misinterpreted My words or not dared to write them down for fear of falling victim to a deception.

Hence, in this Revelation you find only symbolic pictures; you find the "**Wrath of God**," the **plagues** and still other things which were frequently used by the prophets in those days, but which should not have been taken that way, since **I, the God of Love, cannot exercise anger, hatred or revenge.** If you think it over more carefully, all this is impossible; by sudden destruction or moral compulsion I cannot immediately put into order all that does not please Me or is against My plans.

Should I become inflamed about things which I personally created this way and not otherwise? Should I pronounce a curse over creatures whom I put out as free beings and who therefore had to fail and fall in order to recognize the great divine properties and their value by their contraries?

How could you evaluate light, if you knew nothing of shadow or darkness; how could you understand the beneficial power of warmth, if you knew no cold; how comprehend sublime virtue, morality and moral feelings unless their opposites existed; how understand an idea of spiritual progress unless you also knew the road downward?

Behold, from all this you come to the conclusion that the writings of the Old and New Testaments contain much which is not meant as the letter shows, but which nevertheless - well adapted to the understanding of that time - embraces forever the great spiritual germ where, beginning with you people presently alive, your descendants, then the spirits in the highest Beyond with all their various gradations, and even the angelic spirits will always find therein increasingly sublime realities, the higher they stand, and the greater their own spiritual development and understanding is.

In this way all My words must be taken; thus they were and will be forever a rich mine of wealth with spiritual treasures which can never become exhausted, because I, as an endless Spirit, could think and speak only endless things and have My scribes write them down.

Now you have only a faint idea of what can and must lie within each of My Words;

(from **Explanation of The Revelation of John (The Apocalypse)**, *received through Gottfried Mayerhofer on July 18, 1875*)

A very clear explanation of the 'wrath of God' in the most merciful order of creation born out of God's eternal love, can be also found in the following excerpt from the 'Household of God'

20. Here the Lord stepped up to Lamech, regarded him with great friendliness and said to him:

21. "My dear Lamech, with what miserable thoughts, totally unworthy of Me, are you tormenting your heart?"

22. "How can you imagine an angry God?"

23. "**Behold, love and wrath are the greatest opposites a fully alive spirit with the profoundest insight can imagine!**

24. "**Love is the forever all-preserving principle, - and wrath the forever all-destructive one.**

25. "**Hence, if ever any wrath were possible in Me, it would surely soon destroy all love and with it all that was created by it, - in the end even consuming itself!**

26. "Look, now everything is still there; where then should be My wrath?"

27. "Of course, a *man* can become angry, for he is owing to his freedom trial a being alienated from Me and thus at times an opposite to Me, wherefore he can reunite with Me only through love for Me, - but **I, as the purest love, am totally incapable of wrath.**

28. "Once upon a time the love in Me was surrounded by wrath; but then infinity was still devoid of all created beings, both spiritual and material.

29. "But love seized the wrath oppressing it and set it substantially outside of itself.

30. "And behold, out of this wrath were created all the innumerable spirits, suns and worlds, this earth and all there is in it;

31. Therefore, **if you want to see the wrath of God in reality, look at the created things; they represent the wrath of God.**

32. "But they are by no means only a wrath, for My love is everywhere their mightiest component.

33. This holds and carries everything, and there is no other might, which would be stronger than it.

34. "**Therefore, man shall not cling to the world, but shall extricate himself from it completely so as not to be devoured by it in the end and thus be open to My wrath. For the world is my fettered wrath; but whoever is with the world, is also prone to its fetters of eternal death.**

35. "**That which you would regard as 'wrath' so to speak, behold, is only My divine, most active zeal of love, which as such is My mercy.**

36. "Thus you may say before Me whatever you like and I shall not be angry with you but shall throw

light upon your foolish queries. (HHG vol. 1, chap. 231)

CAN ANYBODY OFFEND GOD?... WHO IS THE TRUE AND RIGHTEOUS DOCTOR?

We can find more about the Lord's will of universal salvation, as also His unchangeable character, infinite benevolence and patience towards all people and, especially, the 'sick' and 'dead' ones, in the following texts:

„I am not like a weak person who is afflicted with all kinds of passions, but I have come into this world to help all people who will believe in Me and will live and act according to My teaching. And so I am now as I was before, even before this Earth was created. I love also those people who still do not know Me and have never known Me. And also to them the gospel will be preached at the right moment. Whoever will take that at heart will receive eternal life, but whoever will not accept the gospel, will remain in the ancient judgment and the ancient death.

So take care in future times that also **the many dead who come to you, seeking for all kinds of help with you, will receive My teaching and will wake up in the spirit and may become alive, then by that you will really help them.** I want everyone to be happy, and because I want that and have also come into this world to open the gate to eternal life for all men, I am not today like this and tomorrow different, but always the same as the Father in Heaven, who is in Me, lives, works, directs and maintains.

Since I want in full earnest the best for all men, without restricting their free will, I cannot play and joke with them, but always go along with them in seriousness, showing them the ways faithfully and truthfully through teaching and deeds by which they can come to the eternal and true life of their soul, if they want it.

Now if I have come with such intentions to the people in this world, then how could I ever be just like a man be in a bad mood, and who can offend Me? He who has recognized Me and believes in Me and acts according to My teaching will certainly not offend Me, and **he who did not recognize Me or who does not want to recognize Me, even if he could recognize Me, cannot offend Me. He only offends himself, since he becomes an enemy of his own life.**

But I only seek those who are sick in soul and body, to help them, and not the healthy who do not need help. For of what kind of love, wisdom and justice could a doctor be accused if he would hate the sick, would persecute and chastise them, only because they are sick? So change your opinion about Me and remember that He, who speaks to you now, is a true and righteous Doctor for the soul and spirit and in case of emergency also for the body.” (The Great Gospel of John, Book 20, chap. 41:5-9)

THE REAL MEANING OF THE WRATH OF GOD

According to the New Revelation, all Scriptures are to be understood according to their hidden spiritual correspondences. We will add more excerpts affirming that the so-called 'wrath of God' is

not the punishing anger of God, but only the natural and implacable order of creation, guided by severe laws which ensure its conservation and evolution. This 'wrath' or 'anger' of God is, in its core the same essential, infinite and eternal divine love.

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

[15] If, however, you live and act without love and trust in God, you voluntarily reverse the heavenly element within you into a hellish one, turn away from God and become servants of Hell, which in the end will not fail to give you the reward you have deserved, which is death in the wrath of God." (THE GREAT GOSPEL OF JOHN Book 2, chap. 25)

"[15] Thus, **he who accepts the Son and believes in Him has eternal life already within him. For, just as God Himself is in every word His own most perfect eternal life, He is that also in every man who absorbs His living Word and holds on to it. On the other hand, he who does not accept the Word of God from the mouth of the Son, thus does not believe in the Son, shall not and cannot receive life nor see and feel it within him, and the wrath of God which is the judgment of all things that have no life, except the one of the forever immutable law of compulsion, will rest upon him as long as he does not believe in the Son.**" (THE GREAT GOSPEL OF JOHN Book 1, chap. 24)

A person, who knows the law quite well, follows it completely and does not transgress it out of love for God and his neighbor, has thereby filled the measure of light of his own perfection of life and is thereby already here a citizen of heaven, since he has completely defeated death in himself and has become filled with the everlasting life out of God.

[3] However, a person, who firstly does not go to the trouble to acquaint himself with God's laws of life more closely – because the amusements of the world are detracting him too much, and who rushes from one sensory entertainment to the next, starts to forget about God, and his believe in God dwindles more and more. As soon as he loses faith in God, his parents also become tiresome to him. Not only does he not listen to them anymore, but he annoys them with all possible disobedience, in the end he may even hit them, steal from them and leave them. Just as he does not respect his parents, he respects his neighbors even less. He commits whoring of all kind, and to obtain the necessary means to be able to indulge his senses and evil passions, he becomes a thief, a robber and a murderer. And in this way such a person has rid himself of all laws of life and acts then according to the laws of his evil nature and sins in this way against all laws. **Thereby he has fulfilled the measure of evil, has become a devil and has in himself caused judgment to break loose over him, and must in his great torment ascribe it to himself, that nobody else except he himself is to blame for it.**

[4] But that a full measure of sins is definitely followed by judgment – which is the actual spiritual death – is prescribed by God since eternity and is irrevocably so for all future eternities; because if this were not the case, there would be no fire, no water, no earth, no sun and no moon and no creatures upon them.

[5] Fire is an evil element, and if caught by it, it would give you death. Should there then be no fire, because it can easily have a deadly effect on people? See, the earth has a certain attraction, according to which everybody becomes heavy and strives incessantly towards its center! Based on this property of the earth you can fall from a height and kill yourself. Yes, does this mean the earth should

not possess this property, because it can give death to people? Oh, this would soon turn out very badly for the earth; because it would break up and dissolve more completely than a piece of ice in the sun, and all creatures on it would come to an end! Since where could they exist, if they did not have a solid base? And see, this necessary property of the earth and all its matter is also a judgment of God for all matter, and without it no matter could exist!

[6] **And as such everything that you may see in this world is a judgment decreed by God, and whoever turns away from the spiritual and thereby also from God and turns in his soul to the matter of the world, can impossibly end up elsewhere than in the old judgment and its death; because freedom and the fullest none-judgment exists only in the pure spirit out of God, which can and will be obtained by everyone who lives according to My teachings, and believes that I have come into this world from God as Myself God, to give to all people the true light of life and eternal life. Since I Myself am the truth, the light, the way and the life.** Do you understand this now?" (GGJ Book 16, chap. 72)

WHEN MARY HAD CARESSED the little Child for a while, she asked Him quite fearfully, 'My Jesus, will You really love me, Your handmaiden, as much in return as Your handmaiden will eternally love You?'

And the little Child smiled at Mary in a most friendly way and answered, 'Now that was indeed a frail human question!

If I did not love you more than you love Me, verily, verily, what would you be?

'Behold, **if you loved Me with the fire of all the suns, your love would still be nothing against that love of Mine with which I love even the most wicked human being in My anger.**

And My anger is in itself more love than your greatest love.

What all the more then is My actual love which I have for you? (Childhood of Jesus, chap. 2014)

"[2] I said: "How can you misunderstand My words to such a degree? **How can I bear you a grudge when I show you in full earnest and forever truly what is most necessary for your life and that of every other human?** Behold, how limited your power of judgment still is. When will it become of age? **To whom can the purest original love of all love in God ever bear a grudge?**

[3] **Whenever you read about a wrath of God you should thereby understand the eternally even and firm earnest of His will; and this earnest of will in God is the innermost heart of the very same purest and mightiest love from which infinity and all the works in it have gone forth like the chicks are hatched from the egg – surely, this love can never bear anyone a grudge in eternity! Or does anyone of you think that God, like a foolish man, could be angry?**"

[4] Here the old senior priest Stahar comes to Me and says: "Lord, forgive me if I allow myself to make a remark regarding the point of the wrath of God!

[5] If one, connected with a firm believe in God, looks at the old world history, one cannot completely deny it, that God at times when man became too unruly, let them feel His wrath and His revenge in a especially pitiless severity.

[6] 'The wrath is Mine and the revenge is Mine!', speaks the Lord through the mouth of the prophet.

That it is like that, is demonstrated by the casting out of Adam from Paradise, the great flood during the times of Noah, the acceptance of the curse of Noah over one of his sons; later the destruction of Sodom, Gomorra and the surrounding ten cities at the locality which we today call the Dead Sea, still later the plagues befalling Egypt and the Israelites in the desert; then the most murdering wars against the Philistines, the Babylonian exile and, finally, the total subjugation of the People of God by the might of the heathens!

[7] Lord, who looks a little at this behavior of God against the sinners, who are nobody else than we the people, and takes this to heart, can impossibly come to no other conclusion than a real wrath and the most perfect revenge of Jehovah!

[8] Of course one could say: This is how God raises in all seriousness His people and entire, large nations with the appropriate punishing stick in His hand! But the strikes and blows certainly does not look like coming from the hand of a most loving father, but everywhere a terrible furious judge on life and death and pestilence and fire is visible, even if in certain aspects quite justifiable!

[9] This is just my opinion, this means if the world history is telling us the full truth; but if all the sad examples of this what God has done, is only fiction, than this what one calls wrath and fury of God, can indeed be the core of His everlasting and purest love. I only have brought this forward, since You, o Lord, have mentioned the topic regarding wrath and fury Yourself earlier on!

[10] It will most likely be as You, o Lord, have told us earlier; but it is strange that always during historic times when the fury of God was announced and people did not better themselves and did not repent their sins, the most material punishment without mercy followed, and this on a large scale but also localized, and in general but also specifically! Now, how this is harmonized with the most pure love without wrath or fury, it would surely be worth the trouble if we can be a little enlightened about it during this opportunity!" (THE GREAT GOSPEL OF JOHN Book 9, Chap. 73)...

These arguments concerning some of the main Old Testament catastrophic events will receive much explanations clearly showing God's unfathomable love, mercy and patience always acting for the best and eternal care and preservation of all human souls, in the following excerpts...

GOD'S WRATH WITH ADAM AND EVE

[1] I said: "Friend, as you now have spoken about the wrath and revenge, justice and love of God, in the same way a completely blind person speaks about the harmonious splendor of the colors in a rainbow!

[2] "Have you not understood as yet that **all five books of Moses, all prophets and the writings of David and Solomon can only be understood and comprehended by way of inner spiritual correspondence?**!"

[3] Do you seriously think that God chased Adam out of Paradise by an angel carrying a blazing sword in his right hand as a weapon for expulsion? I say to you: **even if it was put to Adam as an appearance, it was only a correspondence of what actually took place in Adam himself and formed part of the act of his education and to establish the first religion and primordial church**

among the people on earth.

[4] However, on earth there never existed a material Paradise where the cooked fish swam into the mouth of the people, but they had, just like now, first be caught, cooked and only then consumed sparingly; but if the people were busy and collected fruit which the earth had offered them, and thereby build up stock, then every place on earth which was cultivated by man, was a real earthly Paradise!

[5] What would have become of the spiritual development of man, if he would have lived in a truly laziness and gluttonous paradise where he would have no worries whatsoever and, as said, the best fruit would have grown into his mouth when lying on the softest lawn and he only had to wish and everything would be there, and he only has to open his mouth and the best food would enter his mouth?! ?! I say to you that man according to your concepts of paradise up to this hour would be nothing else than a quite well conditioned gluttonous ox or a gluttonous polyp on the bottom of the sea.

[6] What was therefore presented by the appearance of the angel with the flaming sword? What does this metaphor say? Man was naked; since until now no person ever entered this world with clothes. Even if he had no childhood just like this donkey here, and had a height of twelve shoes and Eve not that much less, regarding the original experiences about the workings of the earth, he nevertheless was a child and had to be educated mainly by experience.

[7] During the warmer days in spring, summer and fall he was able to endure the weather with his naked skin; but in winter he started to feel the pinch of cold, and he asked himself in his heart which God increasingly awakened in him by spiritual and physical influences: ‘Where I am? What happened to me? Earlier I felt so comfortable and now I’m cold and the cold winds causing pain to my skin!’ Obviously he had to look for shelter to protect himself against the winds and started to cover his body with all kind of leafs from trees. By this forced activity the process of thinking increased and soon became orderly.

[8] But he also got hungry; since many trees and bushes had empty twigs. He walked far distances and searched for food and found trees which were still full; he collected the fruit and carried it to the cave which he used as a good dwelling. **And his already more experienced heart again told him: ‘During this time the earth is cursed, and you person can only gather food by the sweat of your face!’**

[9] However, after the first human of this earth endured winter once in the cave on these heights which forms the north-easterly border of the promised land, to which also belongs our Galilee, he and his wife found the time to look and searched deeper in themselves. There he found the need for a greater society. In a dream he was taught what he had to do to get to such greater society, and after such teaching he started to father Cain and soon afterwards Abel and Seth.

[10] It was his wife who gave him the first impulse to father; since the wife received the first vision how the process of fathering was going to happen. We do not want to extend on this matter, and I now say to you, My friend Stahar; everything progressed quite normally and nowhere something unnatural has happened. **But Moses still realized that everything occurred only to the will of Jehovah; by the spirit of God he realized, that all this quite natural guidance along the way of experiences was guided by Me, which means by My spirit, and therefore he placed God by corresponding metaphors at the side of the first human couple and also personalized My influence with the shortest, but nevertheless corresponding metaphors, as they were customary at that time and also had to be, since everywhere such metaphors were necessary to guide the nation and nations.**

[11] By the way, it is self explanatory that God and the angels realized and understood it quite well, to let grow up the first human couple in one of the most fertilized places on earth.

[12] When later and specifically admitted natural phenomena forced the first humans to leave their first food garden and to look for places elsewhere on earth, this also did not happened because of a kind of divine rage, but only out of love for the humans, so that man was awakened again from his sluggishly becoming sensuousness and become active again and to make extended experiences.

[13] When Adam and his wife and his sons found that nearly everywhere on earth there was something to eat, they started to undertake more extended travels, whereby they got quite familiar with Asia and Africa. This added a wealth of all kinds of experiences to them. Secretly guided by the spirit of God they returned to their first Eden and stayed there, from where the population of the whole earth took place.

[14] Tel Me in your heart: Do you recognize any rage or revenge of God in this?" (THE GREAT GOSPEL OF JOHN Book 9, Chap. 74)

THE FLOOD

[1] (The Lord:) **“Yes, God's wisdom can surely become angry, when already developed and at least half matured people wantonly and willfully defy God's order; but this is what God's love is for, which in its great patience knows how to find the appropriate means by which to guide people back onto the right road, whereby My final goal for mankind must always be reached, without forcing man, like a machine, through some almighty revenge on the part of God.”**

[2] **But even these means are not to be regarded as a consequence of divine wrath, but purely as a consequence of the wrong actions of man. Yes, God gave the world and nature its necessary and immutable must-laws in the right order; but man, too, has such laws as concerns his form and his physical being.**

Whenever man tries to rebel against this order and change the world he is not punished by a spontaneous wrath of God, but by the offended, severe and fixed divine order within the very things which must be what they are.

[3] You are now asking yourself whether the Great Flood is also to be regarded as a natural and necessary consequence of wrong actions. And I tell you: Yes, it is! **I awakened more than a hundred prophets and messengers, warned the people against their own actions which were contrary to the natural and the divine order; for more than a hundred years I seriously drew their attention to the terrible consequences arising from such actions for body and soul. But in their willful wantonness they went so far as to not only in their blindness mock, but even kill, the messengers, thus engaging in a veritable battle against Me.**

However, I did not become angry or revengeful because of this, but allowed them to continue in their actions and experience the sad fact that foolishness and ignorance – being responsible for what they are – can by no means deal with the great nature and order of God as they please.

[4] See, you are free to climb on the nearly five-hundred man height high rock located there towards

the south from here, and then throw yourself headfirst over the edge! According to the necessary laws of gravity of all bodies, such wantonness will most likely cost you your life. Ask yourself if this happened to you because of My wrath and My revenge!

[5] There, towards the East, you see high, densely wooded mountains. Travel there with a ten times hundred-thousand men, set fire to them and burn all the forests; and the mountains will soon be completely bald. What will be the consequence of this?

The many nature-spirits that will now be naked and deprived of all action will begin to rage and storm in the free air, and uncountable flashes of lightning, most violent cloudbursts and incessant hailstorms will ravage the land far and wide. All this is a natural result of the devastation of the forests. Say whether this has anything to do with the wrath and the revenge of God!

[6] When ten times hundred-thousand men strive eagerly to level mountains and fill in great lakes or construct the broadest highways to facilitate warfare; when people escarp whole mountain ranges extending over several days' travel to a height of 400-500 fathoms or dig 200-300 fathom deep moats around the mountains, thereby tapping the earth's interior water reservoirs so that the mountains begin to sink into the now empty great reservoirs and the water begins to rise so much so that in Asia it rages, like the sea, almost over the highest summits – add to this that, along with the mountains, also many hundred thousand times hundred thousand acres of the healthiest forest land were destroyed, on which occasion countless myriads of earth and nature-spirits that formerly had been fully occupied with looking after the most beautiful and lush vegetation have suddenly become free and unoccupied, ask yourself what an uproar the spirits might have started in the atmospheric regions. What storms and what enormous cloud bursts, what masses of hailstones and what an uncountable number of flashes of lightning have thereby been flung from the clouds to the earth for more than forty days, and what enormous masses of water must have risen over nearly the whole of Asia, and all this for natural reasons! Say, was that again God's wrath and His implacable revenge?

[7] Moses described this event, like everything else, in the manner then in usage, that is, in metaphors – in which he, inspired by the Divine Spirit, always let My providence work - which can only be presented by way of genuine and true correspondences.

[8] Therefore, can you call God a God of wrath and revenge, because you and many others have never understood His many great revelations?" (THE GREAT GOSPEL OF JOHN Book 9, Chap. 75)

"Do you think, that My regret is like that of a man who has sinned? O behold, also there you are completely wrong! My regret is just a pain in My love, which must watch how the so supremely perfectly created man, judges and destroys himself.

12] Do you think, I ever have conceived a plan, to judge and destroy a person? - See, I do always just the opposite!

13] But to not judge humanity in My omnipotence, I unfortunately have to allow it now, that man himself will open the sluices of the earth by force, from which will emerge mighty floods and will drown everything that breathes in this largest part of the earth!

14] For a long time already I knew that this was coming; and therefore I always have warned the people. But now they even have undertaken a war against Me and want to destroy the whole

earth with their explosive grains, as they are now blowing up one mountain after the other; and that is their own judgement!

15] See, underneath the mountains there are large water basins and contain more than three million cubic miles of water; but this water will break out and will climb over the high mountains of these residential regions and will also wrap in fumes the globe, out of which it will rain violently!

16] O tell Me, did I not do the right thing, if I had this box built by the only still obedient Noah, to at least save his life, if then no one else wants to listen to Me?! (HHG vol. 3, chap. 338)

01] This is what happened when the Lord instructed Noah to go into the ark:

02] When the sky became mightily cloudy and the clouds began to shroud the nearby mountain peaks in a thick night and the depths over immeasurable distances steamed like a burning city, **the Lord, as full of melancholy and sadness**, came to Noah and said to him:

03] "Noah, do not be afraid; for behold, I, the Lord of all creation and of all things, am with you to protect you against any hardship which I am now going to allow to come over the world, because the people who became evil want it like that!

04] See, see, how sad it looks now on this old earth! The people's art has without their knowledge and volition, released the imprisoned, evil primordial spirits of this earth prematurely, whereby all heavens would be jeopardized, without a judgement. Therefore, the space from the earth to the moon is now filled with such spirits. And if it wasn't for the locally glowing clouds, caused by the raging and roaring freed evil spirits in it, no light at all would reach the surface of the earth, and it would be here such dense night, that all life would suffocate; for the sun's light can never penetrate through such masses of clouds and vapors!

05] But the people of the depths have no fear! They illuminate their cities with torches and big oil lamps and having fun doing it; they still court and let them be courted, and hold banquets, games and dances, while I, their Creator, mourn them and can not help them, as to not destroy them in their spirits forever!

06] O you my Noah, this is a tough stand for a father who sees his children standing in front of the abyss, but cannot and may not help them, except through an anewed rugged imprisonment which there is the impending inevitable judgement! - What should I say to that?

07] See, **on this earth in regions far away from here, there are living descendants of Cain! For them a dirty (tarnished, not directly from God) revelation was enough, and they are still living in My order until this very hour; and the few among them who more or less have sometimes ballasted their conscience by their faulty actions, are now wrenching their hands to Me and begging Me for mercy, in this global night of the approaching judgement!**

08] **But I tell you: Behold, I will have mercy on them in their hour of need;** but this great region which is inhabited by My children mixed with the children of the world, will now experience My merciless judgement!

09] **But before I will let the water fall from the clouds to the earth, I will still for seven days startle the people in the depths by all kinds of phenomena and where possible to compel them to escape to here!**

10] We thus will wait here for seven days in this night, and I want to create a path of dim light from here to Hanoch and even further, so that no one should miss the way to here who still wants to save himself; and should someone come here, and even if it is Fungar-Hellan himself, he shall be accepted into the ark!"

11] After this speech a streak of dim light stretched from the heights to Hanoch and beyond; and the Lord opened the spiritual sight of Noah so that he could look at the depths together with the

Lord; but they saw no one leaving the city.

12] Formidable cries occurred like thunder; but no one took note of it. In Hanoch fires erupted and many were in great fear and terror about it; but no one wanted to move out of town. Underground waters pushed upwards and put the squares and streets of Hanoch man deep under water; then the poor fled to the nearby hills, but the rich took boats and barges and sailed jubilantly on squares and streets, but no one went to the heights.

13] And such calamities lasted for seven days in the depths; and yet no one took note.

14] And then the Lord's patience broke, and He led Noah to the ark. (HHG, vol. 3, chap. 352)

06] I now have called, taught and warned My children for two thousand years; but they did not wanted to heed those My loving, fair warnings, but only put their ears to the old lie mouth of Satan, and he has shown them the ways to perdition. And they walked for so long tirelessly on these ways, until they reached what now has come over them and over this whole region of the earth!

07] Not I called this judgement over the earth and I am not its creator, - but here these three are! They wanted to destroy the earth, and now they have their work in front of their eyes!

08] Out of rage against Me, their Creator, they foolhardily have stung holes into the earth, and Satan guided them straight to those points of the earth, where its pulses are lying the shallowest. There they tore with their acid and with their grains from hell, the tight skin off the veins of the earth, and the most powerful currents and vapors began to break through, compelled by the heaviness of the surface skin of the earth. And this now all devastating and killing tide over this their region of the earth is now the fruit of their zeal for hell!" (HHGⁱⁱ vol. 3, chap. 355)

Further on, we can gather some other detailed explanations concerning the way human beings themselves determine the earthly calamities and catastrophic events.

ORIGIN OF CALAMITIES.

THE INFLUENCE OF EVIL AND GOOD ON EARTHLY EVENTS

[1] (The Lord:) "I say to you: Live only for fifty years according to the proper divine order – and you will never again see, hear, taste and endure any calamity!

[2] I tell you: All calamities, epidemics, all sorts of disease among humans and animals, bad weather, lean and unproductive years, devastating hailstorms, great, all-destructive floods, gales, great storms, locust-plagues and such like are merely consequences of the wrong actions of man!

[3] If man was, as far as possible, living within the given order, he would not have to expect any of these things. The years would pass by like pearls on a string, one as blessed as the next, and the habitable part of the earth would never be afflicted by too much cold or too much heat. However, since the clever and exceedingly shrewd people undertake projects by far exceeding their needs, as for instance, erecting too great edifices and under-taking excessive improvements, leveling whole mountains in order to construct highways for making war, destroying many hundreds of thousands of acres of the finest forest lands, digging too deeply into the mountains for the sake of gaining gold and silver and, lastly, living in continual quarrel and discord with one another, while

on the other hand, they are at all times surrounded by a great number of intelligent nature spirits who are responsible for the earth's weather as well as for the purity and wholesomeness of the air, the water and the soil – is it any wonder if this earth is more and more visited by an infinite number of evils of every kind and type?

[4] Miserly and avaricious people equip their barns with locks and bolts and even keep armed guards who watch over their overflowing treasures and possessions, and woe betide him who would approach them without being authorized; truly, he would instantly be sharply dealt with!

[5] By this, I do not mean to say that nobody should be allowed to protect his hard-earned property; I am here talking of the highly unnecessary, excessive abundance. Would it not be advisable to build also barns which are open to all the poor and weak, although under the supervision of a wise donor, so that no one might take more than what he needs? If, in this way, avarice and miserliness disappeared from the earth, also – now listen well to what I am saying! – All meager years would disappear from the earth.

[6] You ask how this is possible. And I answer: In the most natural way of the world. Anyone in the least familiar with the inner workings of the whole of nature must soon understand this.

[7] There, in front of us, is still the healing herb and there, a little further to the front, the very harmful poisonous plant. Do not both get their nourishment from the very same water, the very same air, the very same light and its warmth? And yet, this plant is full of healing properties and the other full of deadly poison!

[8] Why is that so? Because the medicinal plant, being of a well-ordered inner nature, in keeping with its good qualities influences all its surrounding nature-spirits so much so that these, in peace and harmony, conform to it within and from outside and nourish it. Thus, the whole plant becomes wholesome and healing, and in the sunlight during the day its evaporations and the nature-spirits surrounding it up to a good distance, exert a most beneficial influence on humans and animals.

[9] **With the poisonous plant, whose nature is of a selfish and angry character, the surrounding nature-spirits are seized by that same disposition and thus become perverted.** They then, likewise, conform to the plant, nourishing it, and their whole nature then becomes homogeneous with the plant's original nature. Also its surroundings and evaporation, as it were, are poisonous and harmful to man, and the animals, with their sensitive nostrils, keep out of its way.” (THE GREAT GOSPEL OF JOHN Book 9, Chap. 76)

[1] (The Lord:) **“Even more so, an avaricious and greedy man is an exceedingly large poisonous plant of a far reaching influence. All the nature-spirits surrounding him up to a great distance, his emanation and his whole outer life sphere, will conform to his inner nature. And the corrupted nature-spirits around him will keep perverting into their own evil, avarice and greed the still good nature-spirits joining them.**

[2] Since these nature-spirits are in constant conflict, not only with man, but also with the animals and plants, the water and the air, they invariably give rise to many battles, frictions and unnecessary movements in the air, the water, the earth, the fire and in the animals.

[3] Whoever wants to see a practical example of this, let him go to a very good man. All the animals surrounding such a man will be of a much gentler nature. The best example are dogs; within a short time, they fully adopt the nature of their master.

The dog of an avaricious man will certainly also be an avaricious beast, and when eating it will not be a good idea to come too close to it. But go to a bounteous, gentle person and you will notice, if he keeps a dog, that this animal will have a very good-natured character; it will rather retreat from the food bowl than involving itself in a vicious battle with any uninvited guest. Also all other domestic animals of a gentle and kindhearted owner will be significantly softer, yes, even with plants and trees a person with sharp senses will observe a significant difference.

[4] But look at the servants of an avaricious man, if they in general are also not becoming jealous and stingy and for that matter backstabbing, false and deceitful! Even an otherwise quite good and bounteous person, when for a longer time in the presence of a miser who is stuck up to his neck in gold and silver, will finally also adopt a sparing system and start to think hard about exercising acts of charity.

[5] Added to this is the fact that, **on earth, it costs much less effort for the bad to change what is good into its nature than vice versa!**

[6] Look at a rather furious person who wants to destroy everything around him because of his fury and anger! Thousands of quite good people looking at him, will finally become furious themselves and want to attack the raging person to drive the fury out of him, if only their sharp, action addictive hands could find a place to grab his skin. Why does one furious person excites thousands to counter rage, and why not the thousands good-natured influence the one furious to become eminent good-natured?

[7] **All this is based on the fact, because, especially on this earth and for the sake of the upbringing of the children, the temptation for the bad and evil is by far greater, and must be, as for the good.** The reason for that in general I already have explained to you and do not need to explain it here again.

[8] Look again to these two plants and imagine yourself a very large steel boiler! In such boiler we want to brew a thousand of such medicinal plants to a healthy tea, and who has a chest illness and drinks from it, would soon start to notice its healing power; since the good nature-life-spirits would soon transform the few bad ones in his chest.

[9] However, if we take this particular poisonous plant and throw it also into the kettle in which a thousand plants are cooking to become a health drink! Behold, this single poisonous plant will turn the entire remedial material into its deadly poisonous matter, and woe the sick person who would dare to take a sip from this tea! Truly, it certainly would cost him his life, and he could not be helped in a natural manner!

[10] But let's consider the opposite case! If we cook a thousand of such poisonous plants in the same boiler to a tea of death and finally add only one of these remedial herbs to the boiler with the thousand poisonous plants! O, just how quickly will all its good and remedial nature spirits be converted to the deadly poison of the thousand poisonous plants!

[11] But from this it is sun shine clear, that **on this earth for the reasons given, the bad many times**

easier turns the good into its evil, than the other way round.

[12] Imagine now a great number of bad people in an area, or even in a whole country, and ask yourself according to what you already have heard, if in all seriousness it really depends on God's rage, if all kind of evil is occurring there! I say to you and especially to you, friend Stahar, that **all this only and solely depends on the way of life and actions of its people, and that the wrath of God and His revenge has forever nothing to do with it, except, that I have placed such order in the nature of things, which naturally, as long as the earth exists, must remain unaltered, otherwise the earth would dissolve and could not provide man with a place to live during his trial life.**

[13] Therefore it takes to seize all the good with all seriousness, with all strength and force, so that one does not get consumed by the many evil things.

[14] Try therefore to perfect your inner life by the actual observance of my teaching, so that the poisons of the world are not able to cause you harm anymore!" (THE GREAT GOSPEL OF JOHN Book 9, Chap. 77)

THE EARTHLY GREAT JUDGMENTS AND THEIR CONSEQUENCES

In the following excerpt, we have a confirmation of God indeed punishing His people through catastrophic events, which, as previously seen, must be understood as allowing human deeds natural consequences to affect them and thus withdrawing His divine grace for people, as also for the very temporary effectiveness of such means of correction. Thus, we can also somehow better comprehend the immense need of redemption that required God's incarnation on this earth.

"1. Say I, 'Since you are a man of this earth you speak also as one of this earth. But **He Who is from above speaks differently, because He recognises and knows well what man needs at different times for the liberation of his spirit from omnipotence and from God's wrath, in order to achieve true independence for eternity.**

2. **Because the life of this earth gives neither life nor liberation to the spirit, but death; but the death of this earth is deliverance of the spirit to everlasting life and its true, everlasting liberty.**

3. If I have to speak as just man however, I say unto you that all this and far more has already been undertaken with the human race; yet ask yourself where in your opinion are the golden fruits thereof!

4. What did not take place in the days of Noah, yet how much did many improve temporally, above what they were in Noah's time? And what occurred soon after at Sodom and Gomorrah?

5. And behold, **all contemporary heathens save black man and the Chinese in the far East are descendants of Lot**, as also many animalistically degenerate Scythian inhabiting the earth's western parts; how do you find them, in spite of the lesson their father Lot learnt?

6. Go to Egypt and check out the peoples, how much they improved through the seven plagues! What did Moses not do and what not some prophets?!

7. It was for forty years that Jehovah let the degenerate Jews languish most miserably under the Babylonian captivity, - they were treated like the most inferior beasts of burden, fed with the fare of

swine and dogs, whilst the lovely daughters of Jews were being mortally defiled by the licentious Babylonians, day and night, with flogging and other tortures, as were the boys and youths, who had been circumcised! Go and ask the high haughty Jews how much they improved through such lessons!

8. **Show Me the period, the year, month or week or a day that the Lord was not punishing degenerate mankind, both individually and collectively?**

9. Hence your advice is much belated; this has all been here already, having effected for the spiritual path also what it had to effect; yet for man's exterior earthly state there must and can emerge no evident effect basically, for it is not on account of this that anything ever was permitted from above.

10. **But for proclaiming the Gospel of the kingdom of God on earth through repeated thunder and lightning I should not have need of you; because there would be in heaven mighty angels in overabundance who should be more conversant than yourselves with such spreading of the kingdom of God on earth.**" (THE GREAT GOSPEL OF JOHN vol. I, chap. 137)

Note: Other fundamental facts about the order of God pertaining to the 'dark, unpleasant and seemingly unjust side of nature' as it can be perceived by a natural human being are revealed in the 28th and 29th chapter of Secrets of life (through Gottfried Mayerhofer).

Eternal punishment, death and fire, the wrath of God, the worm that never dies, the judgment day. Prison and prisoner

Following excerpts bring full light on the issue of the biblical hell-related concepts, in agreement with the previous New Revelation statements concerning 'the wrath of God' and also the biblical verses quoted in THE ISSUE OF ETERNAL PUNISHMENT (or ECT = ETERNAL CONSCIOUS TORMENT)

According to them, 'the judgment day' or 'the youngest day' is the first day of the spiritual life after the shedding of the body. A special emphasis is given to the fact that 'eternal death' must not be understood as involving a mandatory staying forever in that condition.

[10] And so, in the beyond, the reward for the good ones will be good, but bad for the bad ones. Everyone will be in his youngest day after the laying off of his body, and I will awaken everyone and give him the reward out of himself as he was, good or bad. (GGJ Book 24, chap. 58)

In 'Heaven and Hell', the departed spirit of a king asks the Lord to clarify the notion of 'everlasting punishment and gets the following answer:

6. I lack only one more thing- enlightenment on the almost universal Christian Sects' concept of so-called everlasting punishment, is there such? If one receives an eternal reward for an honest and righteous life-style upon Earth, then one can conceive of an eternal punishment. I find it logical that here in the kingdom of spirits there is an everlasting condition of judgment for a brief evil deed - if there is also an eternal reward for a similarly brief noble deed.

7. Say I: "You think so but not I, because I could have kept only one purpose in mind for everything created, and not possibly anything else. **Being life eternal Myself, how could I have created beings for eternal death! Hence a so-called punishment can only be a means for attaining to the major**

purpose and never for a hostile, as it were counter-purpose; whence there can be no talk of an everlasting punishment.”

8. Says Joseph: “Lord, eternal thanks, love and honour to You; now I fully grasp this! Yet there is, in Holy Scripture, clearly written about *a fire that never goes out, and of a worm that never dies!* It is also written: ‘*Depart from Me, ye accursed, to the eternal fire, prepared for the devil and his servants!*’ Indeed, Lord, I am aware of many passages where hell is most vividly mentioned. If however there is no eternal punishment and it is even up to the prisoner himself how long he stays there- then I altogether fail to see how there can be talk of eternal fire in Scripture!”

9. Say I: “Dearest friend, there is indeed mention of **an eternal death, which is an everlastingly solid judgment that proceeds from My eternal order.** This however is the so-called *wrath or rather zeal-fire of My will* which has of course to remain unalterable for eternity, or there would be a full end to all creation.

10. Whoever allows himself to be enraptured by the world and its matter (which, surely, has to remain under judgement, or it would not be ‘world’) is of course lost and is to be regarded as dead for as long as he can’t separate himself from it. _

11. **Are not prison and imprisonment two separate things? The prison certainly stays forever, and the fire of My zeal must never go out; but the prisoners remain in prison only until they have reformed and bettered themselves.**

12. There is, by the way, in Scripture nowhere the slightest mention of complete rejection of a spirit, but only eternal damnation of non-order – in view of My eternal order, which is essential, or nothing could endure. **Vice, as counter-order, is indeed everlastingly condemned, but the sinner only for as long as he remains within sin! Just so there is of a truth also an eternal hell, but no spirit who would be everlastingly condemned to hell but only until his betterment!** – I did indeed say to the Pharisees: ‘For that you shall receive that much longer damnation!’, but never ‘for that you shall be condemned everlastingly!’ Do you now understand your seemingly threatening Scriptural passages?” (From Hell to Heaven vol. 2, chap. 226)

*Obviously, the previous text confirms the hypothesis suggested on a scriptural basis in this document at **SIN DOESN’T EQUAL SINNER. PRISON DOESN’T EQUAL PRISONER***

Further on, in the same book, the Lord explains how the unbridgeable abyss between heaven and hell (apparent in the story of poor Lazarus and the rich man) should be understood relative to the divine order, and how escaping hell, although difficult, is still possible:

1. Says Joseph: “Oh Lord, this I have once again understood completely, but there is another small item in Scripture I don’t fully understand, and that is the unbridgeable abyss in the parable of the rich glutton, whom You have placed in hell before the eyes of the world. If there is *an unbridgeable gap between those who find themselves in Abraham’s lap in heaven and those of a terrible fate in hell,* then how shall redemption from hell be possible? And other Scriptural passages also testify that *salvation from hell shall hardly ever be possible for sinners against the Holy Spirit,* with either very little or no forgiveness, and that out of Your very own mouth, oh Lord! What therefore is to be made of all this?”

2. Say I: “That which worldly lawyers say: ‘he who desires something can suffer no injustice!’ ‘**The unbridgeable abyss however consists in the unbridgeable difference between My freest order in the heavens and the infernal disorder opposing same in every aspect.** Hence this text denotes only its irreconcilability and not the door-lock on someone found within same.

3. **But it stands to reason that he who himself becomes fully hell through his voluntary abandonment of My freest order for the necessarily judged anti-order will not get out of hell too soon. It is known only too well how hard it is for a wickedly proud and all-dominating**

arrogance to attain to the gentleness and humility of heaven. **It is not an impossibility, but a great difficulty.** You shall in future have many an occasion of finding out how hard it is to completely lift someone out of hell. The proud always relapses to arrogance, the unchaste to unchastity, the lazy to lethargy, the jealous to jealousy and envy, the miser to meanness, the liar to the lie, the robber to robbery, the murderer to murder, the callous to recklessness. Even where their natures are rebuked a thousand times they keep reverting back to the same vices as soon as given the full freedom necessary for eternally free life. And the more they suffer a relapse the feebler they become and the harder it is for them to rise above their wicked sins in order to go over to My divine freedom as purified spirits.

4. But **keep in mind that much of what is impossible to human spirits is still quite possible to Me, because all things are possible to Me!**” (From Hell to Heaven vol. 2, chap. 227) – *see also above quoted Mat 19:26 and Lamentations 3:22*

“9. Truly I tell you: **Whoever seeks the life of this world, and also easily finds it, shall lose life eternal and on judgement day, following the shedding of his body, I shall not awaken him to everlasting life, but cast him into hell for eternal death.**

10. But **he who does not seek worldly life, even shuns and despises it** out of true, pure love for Me, shall find eternal life [Mat 10:39, John 12:25]; for I shall awaken him immediately after the death of his body, i.e. **on his judgement day, or the first day of his new life in the spirit-world,** and shall lead him into My Eternal Kingdom and adorn his head with the crown of eternal, immortal wisdom and love and he will then rule forever with Me and all the angels of eternal, infinite heaven over all the material and spirit world.” (THE GREAT GOSPEL OF JOHN vol. 1, chap. 139)

[13] And therefore I spoke further and said: “Truly, truly, whoever hears My word and believes truly in Him who sent Me to you, the people of this earth, has eternal life and in his soul never comes into any judgment, which is the death of matter, but instead he has passed out of death into true, eternal life through such serious and living faith! (GGJ Book 13, chap. 73)

‘The day of judgment’ as ‘the youngest day’ or the first day of man’s purely spiritual life in the beyond, as also the concepts of ‘eternal life’, ‘eternal death’, ‘eternity’ and ‘infinity’ are explained again in the following texts. Again, it is confirmed that ‘eternal’ on the other side doesn’t mean forever.

„[6] And now you know everything that was necessary for you to know. Act accordingly, then you will reap eternal life, for I will awaken you on the youngest day.”

[7] Then **Kado** said: “O Lord and Master, will this then already happen tomorrow? Because every new day is for us the youngest day.”

[8] I said: “**I do not mean an earthly day, but a spiritual one in the beyond. When you will have left your body and will enter into the Kingdom of the spirits, then this also will be your youngest day, and I will free you from the judgment of matter, and this is the awakening on the youngest day.**” (GGJ Book 20, chap. 35)

“I have never yet spoken to you (the disciples) of a general day of resurrection and judgement, as you will remember, but rather of **a specific judgement day for every human being** (separately), and this at the moment when his soul shall leave the earthly flesh it inhabited for the period of trial. But of course this will not raise everyone immediately to eternal life, but conversely also to eternal death, though it would be noted that **you must not take the word 'ETERNAL' to mean a**

time that goes on forever. (THE GREAT GOSPEL OF JOHN vol. 10, 155: 1)

"With Judgement Day, I do not mean an earthly day, but a spiritual one, in the next world. When you will have left your body and come to enter into the realm of the spirits, that shall be your judgement day, and I shall release you from the trial of physical matter, and that is resurrection on Judgement Day." (THE GREAT GOSPEL OF JOHN vol. 7, 187:6-8)

"For those righteous in love, **Judgement Day is a day of resurrection to everlasting life, which is the perfect rebirth of the spirit. It is however also a day of judgement for all who do not want to receive Me into them in the spirit and in the truth and hence in all love.**" (Geistige Sonne – The Spiritual Sun I 64, 15)

"[1] The fact that I never talked to you about a general day of awakening and judgment, you will all remember – but I spoke to you about a special youngest day for every person, beginning the moment his soul leaves his physical, earthly cover of testing. However, not for everyone will that awakening immediately result in receiving eternal life or reversely eternal death, and the remark has to be made that you should not consider the word ‘eternal’ as an endless time that continues. Likewise, the infinity of My space of creation is not only related to that space which has no beginning or end anywhere, just like God Himself from whom that space proceeds and which is filled in all directions of the works of His love and wisdom and the power of His will.

[2] Eternity in the spiritual world corresponds to the period of time in the material worlds. Thus in the beyond, in the spirit, it is what we call here time. But with this, it is absolutely not said that there will be no change in it, but it is only indicated that truth and life are forever and unchangeably the same. That which is false and untrue will therefore eternally exist in contrast to the eternal light of truth and life, without anyone being forced by that to eternally remain in that contrary condition, for you know that God, as the eternal love, wisdom, might and power can and will never be inactive, and that He will, out of Himself and throughout eternity, call creations into existence, will thus embody His thoughts and will lead them from His love and wisdom to a future independent existence by which in eternity there will be time enough and place enough in the endless space.

[3] And as long as any creation exists, a material object that is created will also exist for the divine pure spiritual, which in a certain way will, opposite to the pure deity, form the dark life’s object of test. But this does not mean that this dark object should stay dark and evil for the whole of eternity, as little as this whole Earth and the sky with its stars that are visible to you, will remain eternally the way you can see them all now, but it will perish, and in the course of the time of times it will be entirely dissolved, and instead of that will come a new creation. That is why I say to you already now: See, I make all things anew, and you all will be My helpers in the new creation.

[4] You are limited here, in time and in space. Nevertheless, there are eternal and infinite things in you. You do not completely understand this now, but once you will entirely understand how even in the smallest grain of sand there is something similar. For let one of you, who can count, try to divide a grain of sand in little pieces, and let him tell Me when he is ready with it. I think that this work will still last too long for every counter, even for the best one, because he eternally will not be able to come to an end. However, as infinity is present in even the smallest thing, so is also eternity.

[5] So when I speak about eternity and infinity, you also should understand its right meaning, and not as your shortsighted worldly reason inspires you." (GGJ Book 24, chap. 37)

As for the prophetic language of the old Scriptures, the following text from the Great Gospel of John makes clear that this hides spiritual correspondences, that have to be known in order for the metaphoric images to be understood, at least at the first relevant level: natural- spiritual (following, superior ones being – the spiritual and the pure heavenly)

[1] The far neighbor said: [...] [2] Will the pure soul keep its consciousness, or will it only awake again to consciousness after the resurrection of the flesh announced by the prophets? On the day of judgment this general resurrection should happen; but when this day will come, is to the highest degree undetermined. At this moment of horror, the just are supposed to then receive their eternal reward before God in heaven and the sinners their eternal punishment in hell.

[3] Well, those are truly teachings that my mind and also my reason can never fully become friends with! How is that in truth to be understood, or will that happen literally?

[4] Truly, if all that will happen literally, then things look very bleak for humanity, and under such circumstances it would be a thousand times better if one had never been born and never become a person! How many thousand times a thousand people know nothing about our teaching, are deep Gentiles, and their innocent fate will then be eternal punishment in the most terrible fire of hell!

[5] Truly, if I observe God's wisdom, love and goodness correctly, such a final sentence for the people seems to me almost impossible! Oh Lord, You will certainly be able to give us a better explanation of this! But if things are so, then we people are the unhappiest creatures on the whole Earth!"

[6] Said I: "Yes, My dears, this issue is difficult to explain to you with few words for the moment; but I have explained all this to My disciples in the smallest detail, and they will explain it also to you.

[7] **What the prophets wrote about it in their inner inspiration, they wrote down in parables which are pure correspondences of the naked truths hidden in them. Whoever understands the ancient science of correspondences will soon clearly see what the metaphors of the prophets mean.**

[8] Since you have never heard of correspondences, you know only the crude, natural meaning of the Scriptures. **There is, however, always in the metaphors of prophetic scripture a threefold meaning: First, the material-spiritual, second, the pure spiritual and, third, the pure heavenly meaning coming from the heart of God.**

[9] **The first influences the moral life of man in the sense that he, as a natural man, thinks and acts in accordance with a right upbringing, meaning, that he does not remain grounded in matter but turns away from it and uses it only as a means through which he can penetrate more and more deeply and clearly into the pure spiritual. A man who has been instructed in these things and acts accordingly will soon find the correspondence between matter and Spirit. Having done this, he will enter from the spiritual into the heavenly or, rather, into the pure spiritual. From there it is easy to enter into the pure divine, heavenly. Only then will he see in their full clarity and fundamental meaning the revelations contained in the prophetic books.**

[10] **But whoever considers the purely material images in the Scriptures to be everything, proves that he himself is still purely matter, which is judged and must be, and that he keeps your judgment in his consciousness and in his feelings for all his earthly life and floats in the constant fear and terror of falling into that purely material state after the passing away of the body even with his soul, in which the Scriptures presents and describes in pictures the state of matter.**

[11] But I say this to you and to all of you, that **in the beyond everything is different from the way the metaphors of scripture depict and describe things.**

[12] **The words of Scripture are like the shell of an egg, inside which three things are hidden, namely the white and the yolk and in the middle of the yolk the reddish life coil, which carries the germ of life.**

[13] But this shell must be everywhere in the material world, wherever anything is, so that the innermost Divine can never be defiled anywhere and by anyone. But because everywhere in all natural spiritual, heavenly and divine is hidden, which obviously proves the all-presence of the divine will, so there is also a relationship between everything that is in the world, in the spiritual kingdom, in heaven and finally even in God Himself. (GGJ Book 13, chap. 67)

God is not a sadistic Father for His children! Heaven and Hell should not serve as a motivation

The consistency between Lord's teachings of mercy and forgiveness and His own full conformity to them, in full agreement with the inner commandments of human conscience (the law written in people's hearts) is most obvious in the following excerpts:

“03] Said I: “For you it might be straight, but for Me it is very crooked! **If you believe that either hell or heaven are serving as a motivation to prevent people from doing evil and guide people to do good, you are still filled by an utterly wrong belief; for the very evil person laughs about your hell and your heaven, and the very good is good also without your hell and without your heaven.** Since heaven and hell as put by yourself, are really suited to make every person as evil as possible.

04] Since who does good for only the reward, lends his money against high interest, and who does this, has no neighborly love and even less so any love for God. For who does not love his neighbor, whom he can see, how can he love God whom he cannot see?

05] But let's take away heaven and hell and afterwards look at your devout people! They will begin to rage and rave even worse than an extremely profit greedy broker, for whom his debtor has run away with his loan money; and because they do not have to fear punishing hell anymore, such people can only be restrained by sanctioned world laws.

06] Already in the beginning the people acted badly, when the elders described to their children hell as hot as possible and painted heaven with all colors of light and all indulging comfort for human senses. Thereby they effectuated a kind of fear for God, which however never turned into any true love for God and the neighbor because hell was much easier to attain, but degenerated into an even bigger fear in weaker souls and with the stronger souls of more inner light it effectuated a complete indifference towards God and towards their fellow-men. For these stronger persons believed for themselves in nothing, but in pro forma they played along, to keep the common people in their belief, so that they would not rise against those for whom they had to work, so that they could prepare for themselves a heaven on earth non plus ultra, for the lost belief in a God, heaven and hell.

07] The further result of it is the current nearly total godlessness among the people, who long since would have risen with the biggest rage against the master people and would have asked them for the reason why they have to serve and submit to them, if it wasn't for the worldly laws of Rome sanctioned by the sword preventing them from doing so.

08] See, all this is a result of such feeling of justice in the human soul, which always just like you preaches to the people with the sharpest words, that God always rewards the good in heaven, but

as a consequence of His relentless justice, He also punishes the evil forever in the most terrifying hell with most unheard tortures forever without any relief!

09] O you fools! Does there exist a father with only a little love for his children, who would throw one of his children, who committed a mistake against his order, for the rest of his life into a dungeon and on top of it punishes him daily for as long he lives?! If no human father could do this, who basically as a person is bad, how much less will the Father in heaven do such, who is the everlasting and purest love and goodness Himself!

10] Or just imagine for yourself a truly wise and quite reasonable person on earth! Will he ever approve of an everlasting punishment for a sinner, or will he award such punishment to anybody? Surely not, - and even less so the most wise God!

11] But I say to you, that in future among My true followers, no punishment not even temporary penalties should exist, although until now it said: 'Life for a life, eye for an eye and tooth for tooth.' If someone slaps you in the face, do not hit him back, but hold for him the other cheek, so that he can give you another slap, otherwise he cannot have peace with you, and that there will be peace and unity between you! If someone has struck you and you have lost an eye, do not do the same to him, but forgive him and as someone suffering, you will better his heart. Never repay evil with evil, and as My true disciples you will have peace in the world and thereby show, that you are truly My disciples!" (The Great Gospel of John, Book 16, chap. 14) {Ex.21,24; Lev.24,19. 20; Mt.05,38; Mt.05,39; Lk.06,29; Rom.12,17; 1 Thess.05,15; 1 Pet.03,09}

07] And the Lord said to Lamech: "Arise, My son, do you think that I, your holy, most loving Father, find pleasure and joy by punishing my children?

08] Behold, every blow that I wanted to give you, would cause My heart far more pain than you on your skin!

09] You then also have a son whom you love more than your own life; but if he now and then is disobedient to you then just try to beat him thereof and see for yourself if you do not suffer more pain as your son!

10] While carrying out the first blow you already will fear to hurt your son too much; and if the son starts to cry under the first weak blow, will your heart be able to give him a second blow?

11] But the son will soon forget the slight pain and your fatherly love will quickly reconcile him with you completely; but for how long and how often will you secretly say in your heart: 'My son is good but what would I give for not having to hit him!'

12] Behold, this you would do as real person! But I'm more than just a man; I am God and your actual Father! Therefore I'm not going to beat you but bless you! (HHG vol. 3, chap. 121)

God doesn't judge and condemn anybody; Hell is not His creation. Hell, judgment, condemnation are the creation of evil human spirits.

In this text we find the justification of God's impossibility to curse (or damn or eternally condemn) any of His creations as also that of man's own responsibility for his condition of existence. The meaning of the scripture's statements that the Lord doesn't judge men, but they judge themselves (by

the inner eternal truth in their own spirit), this judgment being their own unbelief are also revealed (see also THE ISSUE OF LORD'S JUDGMENT) Thus, eternal death is indeed the condition of sinful existence, in opposition with that of the pure existence in God or eternal life (thus confirming the scriptural verses quoted at WHEN GOD SPEAKS ABOUT DEATH, HE MEANS SPIRITUAL DEATH and ANNEX: MORE VERSES ABOUT SPIRITUAL DEATH).

02] Here, the Lord turned to Adam and said to him, thus also to all those who formerly were like minded with Adam: "Listen all of you, and especially you My son Adam: I will now tell you something to my own apology in front of all of you all my children, so that you, should you still forget My advice in future, that you should know that **not I but you yourselves are the foolish and blind creators of your judgments and therefore also of your destruction and of your death, if you, as noted, do not walk the road which has been pre-marked by Me, your most wise Creator and most loving holy Father!** (HHG vol. 3, chap. 13)

[2] I said to the people: "Do not judge, as if it were given to you to judge and to punish, but be patient with the sinners. Because it is written, according to the word out of the mouth of God: **'Wrath and vengeance are Mine.'** You people should remember that **God the Lord is the only true Judge, who knows at the right time to reward what is good and to punish evil. It is up to you to be patient with the sinners, for when someone is physically very ill, it would be very strange to punish him immediately, for usually it is his own fault that he became so miserable and sick.** When an experienced doctor comes by and says to the sick person that there is still a good chance to help him if he will let himself be treated by a good doctor and will do what he says and the sick person discards the advice of the doctor, it is of course his own fault when he goes to ruin in a miserable way because he holds on to his inflexibility.

[3] And look, it is precisely the same with these blind scribes and Pharisees. **As a true doctor I showed them the two great shortcomings of their soul and I thereby also prescribed the medicines, but if they discard them and do not want to apply it, judgment will not come by Me but it will come by the result of their stubbornness by which they will be thrown into misery and ruin.**

[4] Therefore, God gave commandments to man for the salvation of his soul. **If he will keep them, he will be eternally happy, but if he does not want to keep them at all, he will be the one who will punish himself. Because once God established a permanent and unchangeable order without which the existence of any creature would be unimaginable. He faithfully revealed this order to the free man through many revelations, and according to his complete free will man should conform himself to it and allow himself to be guided and be developed by it. If man will do so he will come to perfection according to the will of God, and will become a being, equal to God, equipped with all divine love, wisdom, power and might. And by that he will inherit the true sonship of God.** This he impossibly can achieve in any other way except through the ways that were very faithfully proclaimed to him at all times for the benefit of this supreme goal.

[5] Now what is important for man are an entirely true faith and then his completely free will. **If he believes and acts accordingly, then he becomes the happiest being in God's entire infinity, but if he does not believe and will not act accordingly, then he can only blame himself when his soul becomes more and more miserable and blind, and when he will have less and less life in him.** (GGJ Book 18, chap. 20)

And, as an ever clearer confirmation of the Scripture, we have below the famous affirmations that not the Lord but His word (in the spirit of man) is the one judging the people.

[6] **When man distinguishes what is good and true, but still voluntarily acts contrary to it, he is building his own judgment and his own Hell and is therefore already here on Earth a complete devil. And look, that is the punishment which man is giving to himself, without My willing it.**

[7] Therefore, do not busy yourself with My great patience and love for men, whether they be good or bad. I only warn them when they are on the wrong path. But despite My omnipotence I cannot grab them and bring them back on the right path of life, for that would mean that I would take away their free will, which would mean the same as if I would take away the life of the soul and that of the spirit within.

[8] Therefore, everyone has to walk as it pleases him. It is for man more than enough to know the ways and the fixed consequences that he can expect, whether they are good or bad. Because every man who uses his reason and his intellect knows the things which are right and good according to the revelations from the Heavens, and also what is wrong and bad. The choice to act accordingly is completely up to his free will.

[9] If you understand this well, you cannot complain about My patience and tolerance, because on this Earth, which is a house of education for the future true children of God, it must be so and can impossibly be otherwise.

[10] **Where people are called to become complete spirits and beings equal to God, also the opposite direction must be possible for their freedom of will to have free allowance to become a complete devil. However, by his own fault he will have to bear in a miserable way that which he caused by his own will.**

[11] **Therefore, I will judge and punish no one by My omnipotence for his bad deeds, but the individual will do that himself and also the unchangeable law of My eternal order which was made known to everyone by way of the light of the many revelations already since the first beginning of the existence of man on this Earth.** (GGJ Book 18, chap. 21)

[6] **Since I did not come into this world, to judge all the blind and shortsighted people, but I have come to search for what is lost, to heal the sick, to uplift what is bending down and to redeem all the prisoners. Who is helped by Me, shall be helped forever; but who does not accept My help, nobody else will be able to help him, not in heaven nor on earth.**

[7] **I do not mean here My personality, but My teaching; since this is the Kingdom of God which has now come close to you and gives to everyone, who lives accordingly, the everlasting life. Verily, I Myself will not judge anybody; however the word, which I speak to you, will judge you, just as the truth judges and the lie kills!**" (GGJ Book 15, chap. 91)

[21] **So whoever hears My words and does not believe them, I will not judge him for that, for I did not come to judge the world and to command it as a tyrannical king but to make the world blissful by the Word and to bring peace to it. Whoever will despise Me and does not accept My words will already have sufficient of what will judge him, for the Word that I have spoken and which will stay forever, will judge him on his youngest day on which he will leave this earthly world to enter into the eternal Kingdom where I will be the true King and will remain so forever.** (GGJ Book 25, chap. 92)

[13] What you eat or drink for the necessary strengthening of the body, will not make you either blessed or unblessed, but only what you believe and what you do! If you believe wrong things, you really cannot do any right and truly good things; since the truth is not in you. But therefore your soul

will not remain in judgment; since then all heathens would be lost, which is not at all the case! However, **if you hear the truth and also understand it, but still act according to your falseness, the truth will judge you, however not for life but for the death of your soul!** For just as the light is the death of the night, also the truth is the death of the lie and falseness. (GGJ Book 15, chap. 93)

1. I continue: “If, as sharp thinker, you had gone through yonder sentence from the Gospel, which seemed to terrible to you, then only from the grammatical aspect you would already, from the word-structure at first glance, have recognized **that God could not and would not therewith have pronounced a judge’s sentence upon the so-called stiff-necked, mortal sinners forever, out of omnipotence.**

2. “For behold, it says there: ‘Depart from Me, accursed ones!’. Those subject to this command therefore are already cursed; otherwise the command would have to read: ‘You had always sinned before Me incorrigibly; I now, as God, condemn you to the torment of hell-fire forever!’.

3. “If however those on whom the Deity pronounces such sentence are already cursed, then it follows firstly that here, **God does not stand up as judge, but only as marshalling shepherd, having to strictly point out another way to the spirits, completely separated through the power of their own will. For otherwise, lacking all ties with the love of God, they would have to end up directly in the arms of omnipotence, which verily would be the end of them!**

4. “**It can secondly be asked: ‘who cursed them?’. Impossibly God! Because if God cursed someone, then there would be neither love nor wisdom in Him. If the Deity were to crusade against Its works, would It not actually crusade against Itself for Its own ruin, - instead of fortifying Itself from one eternity to another through the growing perfection of Its works, - Its children!**

5. “Since God cannot possibly manifest as judge with His omnipotence, but only from love and wisdom as organizing shepherd, it is clear that such spirits must have been sentenced in some other way. But by whom? - This question is easy to answer if one is sufficiently introspective to realize the following: that a being has on the one hand a fully free spirit and will, which actually is grounded in God’s love and wisdom. On the other hand, to isolate it from omnipotence for becoming a truly free being, it also for a while has to have an omnipotently judged body and an outer, judged world with its own stimulants under judgment. Hence it cannot be judged and determined by anyone other than itself. **Such free being therefore can be ‘cursed’ only by itself, that is, completely separate itself from the Deity.**

6. “The Deity however, Who does not want to deprive such being of freedom either, can do no more than call out to the nature of such wayward beings and with earnest love indicate to them the way by which they can again establish ties with God’s love and wisdom. Outside of this tie, no absolute freedom and hence no spiritual everlasting life is possible, for outside this connection, only God’s omnipotence acts, within which only the power of God’s love and wisdom integrated with omnipotence can persist as the arch-primeval life itself. **Every other life isolated from this primordial life must perish and be eternally paralyzed, not being by itself capable of the feeblest resistance to the most endless heavyweight power.**

7. “Wherefore it is written: ‘God **resides within the eternally inaccessible light!**’, which is to say: ‘God’s omnipotence, - God’s actual power, filling infinity, is forever inaccessible to the nature of every created being, if it wants to endure. For every conflict with God’s omnipotence is the death of the being. Because **every being, having completely separated from God’s love, and taking it up with this might, must necessarily be completely swallowed up by such almighty, being only with**

difficulty or not at all, capable of disentangling from it – somewhat like a mite buried under the rubble of the Himalayas! How would you free it?” (From Hell to Heaven, chap. 29)

Below we find also one of the several clear presentations of the trinity in God – Father, Son and Holy Spirit, that always has been an unsolved riddle to the theologians.

3. Say I, ‘Look here. I have a head, a body and hands and feet. The head, the body, hands and feet are flesh, and this flesh is the Son of Man, for what is flesh comes from the flesh. but in this Son of Man who is flesh there dwells God's wisdom, and that is God's only-begotten Son. Not God's only-begotten Son, but only the Son of Man will, like the brazen Moses-serpent in the wilderness, be lifted up, and many will be taking offence at that. Those who do not take offence, but believe and will adhere to His name, to them He will give the power to be called children of God, and their life and kingdom will be everlasting.

4. You must not expect some judgement of the world as, for instance wars, floods or even a fire from the heavens consuming all the heathens. For behold, God did not send His only-begotten Son (divine wisdom) into the world (into this human flesh) to judge (destroy) this world, but to fully save it (John 12:47), that is, that also the flesh might not perish, but may rise to eternal life together with the spirit. (Under flesh in this case not so much the actual flesh of the body is to be understood, but rather the fleshly desires of the soul.) However, in order to attain to this, the material feelings of exaltation in the flesh must be eradicated by belief, namely belief in the Son of Man that He has come into the world, born from eternity out of God, so that all shall have eternal life who believe in His name and adhere to it.

5. Whosoever, be he Jew or Gentile, will believe in Him, shall not ever be judged and thereby perish, but the one who will take offence at the Son of Man and not believe in Him, then he is already judged, for the fact that he will not and cannot believe because his feeling of exaltation causes him to take offence at the name and nature of the Son of Man, is already such a man's judgement. do you understand this now? I have presented it to you with great clarity.’ [...]

9. Behold, this is the judgment that not the God-light from the heavens has come into the world, but men having been released from the darkness and set into the light still by far prefer the darkness to the God-light now in abundance before their eyes. That men reject the light is proved by their works which are evil all through. (John 3:19-21)

10. Where can you find an initial complete faith, where the right piety? Where does one love another, except he has some selfish motive? Where are those now who loved their wife for the sake of fertility? they love the young harlots for sensual pleasure, lechery and harlotry. for he who carries on with the other sex in downright idolatry of lust and fornication commits true harlotry, and this the evil of all evils. - Where is there a thief who would take a lamp and steal visibly?

11. Behold, all those who are ill-disposed and act accordingly are the ones whose works are bad. "Whosoever loves and practices such acts is an enemy of the light, hates it and will do all in his power to avoid it, so that his evil works, which he knows are tabooed by the light and judged, should not in the light be recognised in their ugliness and punished.

12. And behold, therein consists the actual judgement, but what you understand as judgment, is not the judgement, but only a punishment following the judgment.

13. **If you enjoy walking in the night, that is already a judgement of your soul, since you prefer the night to the day. But if you then knock against something and hurt yourself badly or even fall into a hole or deep ditch, such a knocking or fall is not the judgement, but only the consequence of the judgement within you who love the night and hate the day.**

14. If, however, you are a friend of the light, the day and the truth out of God, you will also act in accordance with divine truth and will surely long for your works to come to the light and be revealed to everyone, for you know that your works, because they were done in the light of truth out of God, are good and righteous and thus deserve appreciation and visible reward.

15. Therefore, **who is a friend of the light will not walk in the night but by day, and he will recognise the light immediately, because he is from the light, and this light is called - faith of the heart.**

16. Thus, **whoever believes in the Son of Man, that Jew is a light out of God, has already life within him. But who does not believe, has already the judgment within him, and the judgement is the very unbelief.**" (THE GREAT GOSPEL OF JOHN vol. 1, chap. 21)

Jonathan answered, 'My Lord and my God, see, I am after all a gross sinner against the Law!'

And the little Child said: 'What are you saying about sins? I do not charge you with any!'

Do you know who is a sinner? - I tell you: **He is a sinner who has no love.**

But you have love, so you are no sinner before Me - for I have forgiven you your sins because I am a Lord from eternity above Moses!' (Childhood of God, chap. 172)

The following texts explain that hell itself – as a condition of existence – was never created by God, but only by the fallen human beings. Also, the impossibility of having even one man, no matter how depraved, condemned forever is again emphasized.

"Truly, in the whole of eternity there is not a single case where even one spirit had been condemned by God! But I can show you countless cases where spirits, owing to their freedom of will, scorn and blaspheme the Deity, not for all the world wanting to be dependent on Its endless love, since they fancy themselves to be lords even over Deity!"

However, as the Deity can only bestow the abundance of Its endless love on those who wish to enjoy it, it becomes clear that those who hate and scorn the Deity and Its endless love above all and blaspheme It, cannot partake in this love because they stubbornly refuse to do so.

Such beings love only themselves and hate everything that does not whole-heartedly appeal to their selfish ego. For them, the love for God and the fellowman is a destructive abomination, a curse within their heart, and God merely the insipid fancy of a spoilt zealous heart, a folly of an utterly stupefied intellect, and the fellowman not worthy of any consideration.

If free spirits obdurately clinging to these ideas cannot be healed of their pernicious delusion by any means afforded to their freedom and prefer to suffer forever all their self-created bitterness and misery rather than submit to the most gentle commandment on the part of the Deity - say, can in this case the Deity be denounced for such a self-condemnation? **And if through Its**

omnipotence, love and wisdom the Deity lovingly segregates such apostates from their blessed friends, yet leaves them in their segregation the fullest freedom, can It be called hard-hearted and unloving?" ("From Hell to Heaven" I/24, 5-9)

"If the Deity were to judge the spirits who must become absolutely free, with Its omnipotence, this would mean an end to all freedom forever. Instead of free spirits, the Almighty would merely create puppets under judgment, but not ever self-determining spirits who are free and independent from the Deity and destined to become gods themselves once they reach perfection. Therefore, divine wisdom decreed such conditions for depraved human beings so that they can be brought back onto the right road. Although this is also a judgment and, as it were, a coercion, it concerns only the outer man, allowing the inner man to awaken more speedily and easily and thus return to his true destiny." ("From Hell to Heaven" I/25, 4 on)

5. "Says Robert: "Indeed, this is totally right again! But if the Deity is filled with the greatest love, which It is bound to be, as I begin to comprehend gradually, then the question begs itself: 'how could the Deity have arranged such most tormenting place or condition, where a spirit has to first bear indescribable pain before he potentially nears perfection, and through that pass over to milder circumstances? Has there to be a hell? And do such spirits have to be capable of pain? Could not all this be arranged in a less cruel way?"

6. Say I: "Hearken, my dear friend, **do you think that God set up hell in that way? Oh, here you are much mistaken! Behold, this was done by the spirits themselves, from antiquity. God merely permitted it in order not to curtail their freedom in the least. But that He should ever have created a hell, that no being in all the heavens can even remotely imagine. For if God could create a hell, then He would also have to be imbued with sin and evil, which would be an impossibility for God, for it is not possible for Him to act against His own eternal order.** And so it is unthinkable that God out of Himself, in the actual sense of the word, could create a hell. But He can and must allow it to the freest spirits, if out of their completely perverted original order they prepare circumstances for themselves which indeed are most evil and wicked!

7. You shall not however, throughout all infinity anywhere find a place which had already been founded by God as hell. **For nowhere is there a hell outside of man himself.** If however man of his own free will, by total disregard of God's word develops hell, not turning to the easy keeping of God's commandments: how can God be blamed if a spirit voluntarily abandons, mocks and blasphemes Him?

8. Since God alone however is the true life and also the light of all lights, and hence also the only complete blessing of all beings, - it then also is understandable that a state of godlessness can have nothing pleasant, - since **there can be no life, light or goodness without God!**

9. A man who abandons God, casting Him out from himself and not taking Him up again, necessarily must create a true hell within himself, which must be bad and wicked in everything. If such human spirit then, from such godless state, necessarily fares very badly – getting worse with time, then the Deity cannot be blamed. Because if the Deity were to nonetheless take over such being omnipotently in spite of the being's most stubborn resistance then this would instantly annihilate such being, which would be against all divine order.

10. For were the Deity to destroy even the smallest being that had once been set free out of Itself, then this would be the start of the destruction of all beings. Since the Deity however unchangeably established Its order for the non-destruction ever of whatsoever being of any self-development, the everlasting enduring of every being is thereby assured, and therewith the possibility of becoming an exceedingly blessed one, or remain unhappy, if desired!

11. If someone owns a vineyard into which only precious vines are planted, the owner eradicating all precious vines afterwards, setting thorns and thistles in their place, finding more pleasure in such wild growths rather than in simple vines, - say, is the Deity also to blame, if this foolish owner takes in no wine harvest, becoming thereby a miserable person without means?

12. Behold, such is also the case with all spirits who will not put up with God's order, not wanting to nurture the splendid divine vineyard within themselves! If then harvesting thorns and thistles in place of superb grapes, can God be blamed as the Creator of such disaster? “ (From Hell to Heaven, chap.30)

[6] As a good person – living virtuously and piously according to God's will – carries Heaven as the Kingdom of God indestructibly in himself, so also, the definite adversary of God's order carries Hell indestructibly in himself, for this is his love and his unwavering will, and thus also his life. Did you understand this well now?” (GGJ Book 23, chap.96)

Finally, we can also find a very clear confirmation that Heaven and Hell are not, however distinct locations in the infinite space of creation, but are conditions of existence for the countless created human spirits, depending on their degree of true love, according to God's order.

[8] But since you also asked where My Heavens may be found, I tell you: **My Heavens are wherever there are godly, pure and good men and spirits.** This whole visible space, that ends nowhere, is Heaven without neither end nor beginning. But only for good men and spirits. However, where evil men and spirits are dwelling, there this space is not a Heaven, but a Hell, which is judgment and eternal death, showing itself in this world as matter, which in itself is also a judgment and thus death. [9] So whoever is only chasing after the treasures of the world, which is entirely matter, judgment, Hell and death, goes thereby also with his soul into death. **Thus, all evil spirits are mostly dwelling in the matter of this Earth. The good and pure spirits are always living in the pure light spaces of the free ether space.** (GGJ Book 17, chap. 88)

However, as far as the ‘judgment’ performed by the Lord and mentioned in the old prophecies of Isaiah (but also in John 9:39, John 12:31, 2 Thess etc) the New Revelation brings on the following explanation:

[3] Said I: ‘You still are fairly weak and blind, not to work this out at first glance. See, this took place so that you may become aware of the fulfillment of what the prophet Isaiah prophesied of Me when he spoke: “See, My servant, whom I have chosen, Mine elect, in whom My soul delights. I will put My Spirit upon Him and He shall proclaim judgment to the heathens.” **(Here judgment signifies Truth, Light and Life, for it is Truth that brings about righteous judgment).** “He shall not argue or cry and His crying shall not be heard in the streets. A bruised reed He shall not break and the smoking flax shall He not quench until He executes justice (the full Truth). And the heathens shall hope upon His

Name". (GGJ Book 2, chap. 77)

Life after death of evil human beings. Destiny of the unsaved and materialistic people. The second death. What causes the torment of hell. Gradual recovery of souls

A general perspective concerning the fate in the afterlife of evil people is given in the Great Gospel of John, particularly, by two spirits appearing at the command of the Lord in front of a Roman counselor (one of them being Julius Cesar himself):

[7] In the world during our life in the body we all have gone through this same punishment and we were full of doubt about all kinds of things. Only the real separation of our body has convinced us that after the falling away of the flesh, one continues to live.

And during this continuance of life, only those are doing well who were righteous and performed good deeds, but slanderers and those who were not righteous, hard and completely loveless, are in a bad situation, even a 1,000 times worse than those who are languishing here in the dungeons. (GGJ Book 17, chap. 37)

In the following texts we will find a couple of explanations concerning the destiny of the unbelievers and worldly people after death, which is in full agreement with the idea of God's all-encompassing love and mercy, acting incessantly for the salvation of all human souls in respect to their free-will. It also confirms the fact that such souls cannot help themselves in the beyond, but they will be helped as from the outside (see also THE ONLY POSSIBLE EVOLUTION OF THE HELLISH SPIRITS IS BY OUTER HELP)

But, first, a short revelation of John 5:28, in perfect agreement with Romans 2:5-11:

[3] But I said to them: **"For the hour is coming in which everyone, even those who are in the graves (here were meant the Gentiles, which the Jews did not understand), shall hear My voice and will go forth, those who did good deeds accordingly, to a true resurrection of life – but those who have committed evil, to a resurrection of judgment, which is the true death of the soul."** (GGJ Book 13, chap. 74)

If you believe wrong things, you really cannot do any right and truly good things; since the truth is not in you. But therefore your soul will not remain in judgment; **since then all heathens would be lost, which is not at all the case!** (GGJ Book 15, chap. 93)

I love also those people who still do not know Me and have never known Me. And also to them the gospel will be preached at the right moment. Whoever will take that at heart will receive eternal life, but whoever will not accept the gospel, will remain in the ancient judgment and the ancient death. (GGJ Book 20, chap. 41:5)

[5] Human beings live everywhere and they do not lack revelation from above and from the side of the spirits who have once also lived there in the flesh. However, **that such souls of men, at the time of transition to the kingdom of spirits cannot come immediately in a perfect light of life is certainly**

easy to explain from the fact that also here the human beings whose souls have become very world-loving can difficultly and laboriously be brought on the right track of the light of life. The body of man cannot believe or will something. It only serves the soul for a short time as instrument for the activity to the outside, and consequently also for his development. **The thinking, loving, willing and acting according to the truths that someone has come to know is a matter of the soul.**

[6] However, how difficult and laborious it often is for a worldloving soul who is inclined to laziness to understand the purely good and true and decides to act accordingly, you can notice in your own children. **And a soul who is neglected here will surely fare still much worse in the great world in the beyond, because during the life in the body he has lived on the foundation of all kinds of wrong ideas, resulting in that which is false and evil. Such a foundation of life is however the same as a hardening of the love and of the will of the soul of which both actually constitute the life and the individual existence.** If I then, from such a soul, would take away in one time his love and his will, then by that, also the whole soul would be taken away.

[7] **Therefore, such souls should be handled very cautiously to bring them gradually – without them noticing it – on the right track. But for this, surely a supreme godly love, wisdom and patience is needed, because such a soul has always to be only influenced, as it were from the outside, by bringing him by his willing, striving and acting into such situations in which he will become aware of the fact that he will find himself to be in great errors.** Once a soul becomes aware of this in himself, then also the desire will be awakened in him to know why he in a way did not end up on green grass, but only on a rather dark and unfruitful wilderness.

[8] Well now, in such a situation it is only then the moment to let such a soul meet a wise spirit who looks alike and who can then talk with him about one or the other thing. By that it will become light in such a soul who went astray, and now he perceives as if completely by himself that he ended up in great errors and he desires more and more for the true light.

[9] You can see now quite easily that a soul who is in such an already better situation begins to think quite differently, and his love and his will, as his actual I, life and existence will take spontaneously another direction. Once this happens, a soul – even if he was still walking in the dark before – will also soon come without much trouble to the true light of life. [...].

[13] **If God would not have needed mankind for an ever increasing satisfaction of His love, He also would never have created them, but since He has created them, He also cares about their eternal preservation and by that He shows that mankind is very important to Him. Therefore, also God should be very important to mankind.”** (GGJ, Book 19, chap. 77)

1. Here it has to be remarked that all who lost their lives through violent execution, arrive in the world of spirits in greatest rage and thirst for vengeance against their executioners, staggering about like the raving. **Wherefore, if they are true criminals against God’s commandments, and hence wicked, they are immediately driven to hell – their actual element, to take their revenge there. From there, once their vengeance is cooled somewhat, they are returned to the actual world of spirits, where they begin once again to undergo their liberty test, of course along much more restrictive paths.** (From Hell to Heaven, chap. 2)

Below it is shown that even Simon Peter couldn’t understand the Lord’s teaching about the afterlife destiny of sinners and unbelievers and demanded explanations from Him. The Lord defends His infinite mercy and explains that everybody will be judged according to their deeds [Rom 2:5-10] but not by the Lord, but by His word or the eternal truth which will stay with each man (surely, the law written in his heart) We also find out that the meaning of the parable of the prodigal son and that of

the statement that “in My Father’s house there are many mansions” refer also to the Lord’s plans of universal salvation.

[1] ON this, **Simon Judah**, who was also called Peter, said: **“Lord, You told us several times that only the one who truly believes in You and will live and act according to Your teaching will receive eternal life, and that You will waken him up on the youngest day.** Look, Lord, these are 2 promises from Your mouth which are still not quite clear to me despite Your multiple explanations.

[2] **What will be the fate of those numerous people who still by far will not hear or know anything about You? Are they only on the Earth to fertilize with their bodies the vast surface of this Earth for a possible better human race?**

[3] Because those people can obviously not receive an awakening by You on a youngest day, since they – without their fault – can impossibly believe in You and live according to Your teaching. And a youngest day is always something hard and mysterious in Your teaching, despite the many explanations that You partly gave about it. **For at one time it seems to be a general day that will happen some time, and another time a special day for every person who will pass over to the great world in the beyond.**

[4] But no matter how, I still do not understand why once more an awakening is necessary for those who are already living in Your name anyway.

[5] An awakening seems a necessity to me for those who are really dead, but once they are awakened, when and for what do they have to become more dead than before? Or will Your gospel only be preached to them after the awakening?

[6] Look, o Lord, give us now finally a complete explanation about this, so that we not always have to secretly think that out of 1.000 human beings that You have created, only 1 was created for eternal life and 999 for eternal death.”

[7] On this, I said: “Listen, My Simon Judah, it seems that on this point, about which you constantly doubt, you will never be able to have a clear understanding, even when being in full possession of My Spirit. I told you already several times **that I still have many things to tell you, but that you cannot bear them yet – that means to perceive and understand them with your reason. That is why I will send you My Spirit and will pour it out over you all, and only that will guide you into all truth and wisdom.**

[8] I only have to reach a little higher with My teaching, and you say: ‘Now You have opened Your mouth in parables and images again’, and since you are not capable to understand My teaching, you call it hard, *saying*: ‘Who can grasp and perceive it?’

[9] Do you not know that in **relation to My teaching you are still like little children under age who are fed with milk because they still cannot take and digest any hard and strong food.**

[10] When after Me you will go out to spread My gospel among the people, then you will do the same to them as what I am doing now to you and to other people that we meet.

[11] Or what would you think when in a school for children a very wise scribe would come and give speeches about the most secret parts of the text of the prophets to his young and weak listeners – which of course would not be understood by any of the listeners? Would the very wise scribe finally not have to hear the listeners shouting: ‘Highly learned and wise friend, teach us first how to read, *and* if necessary to write and to count, and see only then whether we are capable to understand anything of your high wisdom’?

[12] And look, such rebuke I finally would have to hear from you if I would represent My gospel in the pure Heavenly light. For if you already do not understand the things of this world that in case of necessity you can touch with your hands, then how would you understand anything if I would speak to you about things that are entirely from the beyond and Heavenly?” (GGJ Book 24, chap. 35)

“[1] THAT which you, My Simon Judah, have just asked Me, belongs for the greatest part to the beyond, and despite My multiple explanations you cannot thoroughly understand it, and you are secretly accusing Me of a certain unjust and tyrannical cruelty. **That is not very nice of you, and this all the less since you know now who I am, and that it was not out of anger or vengeance that I assumed a body from your earthly flesh to personally and profoundly reveal Myself to you in all My greatness without making use of the mouth of some prophet to make My will known to you people.**

[2] **Do you not believe that I know much better the number of people on Earth who were not able to hear anything about Me, who are not able to hear and will still not hear about Me for a long time? Why should I judge and condemn them if without their fault they cannot believe in Me, while I, even among the many Jews who heard Me and saw My actions, never judged or condemned anyone, except a few for what their body is concerned who wanted to grab and kill us with brutal haste and eagerness? Then why should I judge and condemn those who are ignorant and innocent?**

[3] **There is not one nation on the whole Earth – because they originate from Adam – that since the first times does not possess a remainder of the teaching that was revealed to the patriarchs about the one and true God. It is known that later the priests and worldly rulers have, only out of self-interest, greatly concealed this one and true God and put in His place all kinds of idols in which the people believed and to which they also made offerings.**

[4] **And look, if the people would live and act conscientiously according to those different teachings, then to Me they would have no or little sin. It is true that they live in the darkness of all kinds of errors, but when their souls will come in the beyond and will receive My light about everything, they will be in the same position as someone here who has to go somewhere at night and stumbles against all kinds of objects along his way, whom he at one time takes for people, for animals or for something else, but not for what they really were and still are.**

[5] **But when we let this nightly walker go along that same road in clear daylight, then he will certainly see those things, which seemed to him like strange appearances at night, for what they really are and it will be impossible for him to take them for something else. He finally will laugh about himself because he was so stupid to take a tree stump for possible a street robber, and a stone laying on the road for a hyena.**

[6] **From this you can easily see that such souls in that great world of the beyond will find their way much sooner and easier in My light of life than those souls who truthfully heard about Me and can easily see and understand that I am the Light, the Life and the Truth but whose worldly attitude and evil will does not allow them.**

[7] **If we let them go to the beyond they will flee and despise even more the light of life and truth over there, which they already despised here so much.**

[8] **So am I wrong when I say: ‘I will also awaken these spiritual dead ones when they will step out of the flesh of this world and I will judge them and will let them find the reward for their deeds’?**

[9] **I certainly will not judge them Myself, but the eternal truth, which is also in them but against which they are greatly hostile, will judge them and will let them flee from My face. Can I be blamed in any way for that?**

[10] **Do even the wise laws of Rome not say: ‘Volenti non fit iniuria’¹? **Or should I perhaps, out of some kind of love for My adversaries, dispose of My eternal light of life and truth and put on the****

¹ Latin for: To the one who wants it, no injustice is done.

garment of lie and deceit? Hopefully no one of you would want that. But even for such souls who reject themselves, I have told you 2 comforting things: one time in the parable of the lost son and later, on a similar controversial matter like now, when I told you that in the house of My Father are a lot of habitations – but in order to express Myself here more clearly: a lot of schools for education and correction, where even the most rejected human devils from this world can be converted and improved.” (GGJ Book 24, chap. 36)

[21] So whoever hears My words and does not believe them, I will not judge him for that, for I did not come to judge the world and to command it as a tyrannical king but to make the world blissful by the Word and to bring peace to it. Whoever will despise Me and does not accept My words will already have sufficient of what will judge him, for the Word that I have spoken and which will stay forever, will judge him on his youngest day on which he will leave this earthly world to enter into the eternal Kingdom where I will be the true King and will remain so forever (GGJ Book 25, chap. 92)

Below, we have a text concerning the worst enemies of the Lord and His teaching, which clearly shows that He has a way of healing their souls too, in the beyond. Surely ‘the bitter medicine’ for the very sick soul cannot be but the consequences of the self-inflicted condition of hell or eternal death.

[4] However, after Me there will be always many, with whom My newly established soul remedial institution will remain for many who want to use it. Indeed, such real remedial institutions will suffer some and often a lot because of My true and living name, by the worldly mighty but in them self very ill souls; but I Myself will know how to protect them!

[5] Should, however, too self-willing, severely sick worldly people souls intend to ruin one or the other remedial soul institution, because of a kind of insanity, I will know how to seize them by an effective extraordinary judgment and let their soul curing take place in remedial institutions in the beyond, where progress is only very slow and before recovery a lot of howling and crunching of teeth will be heard!

[6] Already in this world a very effective medicine for the body tastes normally quite bitter; but the medicines in the beyond to cure souls tastes by far more bitter, because it must be very strong, to heal a dangerous sick soul there, since here on earth no cure was possible anymore. Yes, eventually they will be cured, but it will take very long and it is a desperately bitter road to walk! Therefore, good for those, who will cure their soul in remedial institutions on this earth!

We also have a below a more detailed explanation of why it is so difficult for an evil soul to repent in the beyond, in which she becomes a creator of her own world, according to her inner nature.

Also the souls in the big world of the beyond are in time purified by all kinds of sufferings, experiences and also pain that they only caused to themselves. Purified because they begin to feel a real aversion to their wrong way of acting, and abhor them more and more deeply in themselves. So they completely change their love, their will, and with that also their thinking and striving. They turn into themselves as into their true spirit of life, and in this manner they gradually pass over, as if step by step, to a clearer and happier existence.

[2] However, in the big world of the beyond it is more difficult and more troublesome than in this world, and with a lot of souls who sank too deep in their life that was against My order there will be needed a for you unimaginable long time before they will find in themselves the way to My eternal and unchanging order.

[3] On this Earth, every person stands on firm ground, and he has a great number of good and bad ways before him and all kinds of advisors, leaders and teachers around him. With only a little examination he can easily choose for all that is good. So he also can change his love and his will, and in this way he can – acting according to My order that becomes more and more clear to him – become more and more perfected. **But in the other life, the soul of a person has only himself and is the creator of his own world, just like in a dream.**

[4] **So in such world there can also be no other ways than the one which a soul, out of his love, will and fantasy, has made for himself.**

[5] **If his love and will are, according to My order, good and just – even if it is only for the greatest part – such soul will soon, after a few bitter experiences that he probably made on some way that is contrary to My order, of course choose earlier and easier for the way of the order. Then he will continue to walk on it, and so he will pass over from his existence of fantasy and dream into a true and real existence, where, in the increasing bright light, everything will become more and more understandable to him – things that before could never come into his mind.**

[6] And such soul, who already became purer because he improved his life, will then of course make a quick and easy progress. But on the other hand, a soul who lives in a world of dreams and evil fantasies – which originated from his own love and his own will, both contrary to the order, and where often hardly half way within the order exists or can exist – will have it very difficult on his way, a way which is hardly noticeably and which passes only half within the order. After a long time he will have it very difficult to choose a way in himself that passes completely within the order and that leads to the true light of life, and to raise himself entirely within My order on that way on which he still will have to fight against a lot of obstacles.

[7] **Then how will a soul fare in the beyond who has not even half or a quarter of a way within My order, and who will thus also not be able to find one? Look, this is already the actual Hell.**

[8] **Such soul will pass on all his numberless evil ways of his dark world of dreams and fantasies and will even want to exalt himself to rule over Me.**

[9] **But since he not only will accomplish nothing by that, but will only lose more and more, he also becomes more and more angry, furious, and in an ever greater rage, more revengeful, and by that also more and more dark and powerless.**

[10] **Now just imagine the numberless, disorderly evil ways in the foolish fantasy world of such soul. When will he have experienced them all until he comes to a point where he will realize a little that all his attempts, strivings and efforts are useless and foolish, and awaken a certain desire and activity in him to in the future rather obey instead of wanting to rule over everything himself? (GGJ Book 23, chap. 95)**

*The ‘second death’ mentioned at **THE PUNISHMENT OF HELL WILL REACH ITS PURPOSE – SINNERS WILL BE SAVED BY FIRE** is, in fact, according to the New Revelation, nothing else but abiding in the hell of evil self and worldly love, opposite to the true love for God and fellowman and thus, to eternal life. And as we know, this inner condition of existence will also become an outer one, after the death of the physical body.*

10. The other Abedam (The Lord) showed both of them that He was pleased and said: "Listen, this is how it is! The right love must love itself to death, be it in spirit or in the act of the flesh and only this death is the true resurrection to true, everlasting life when this love will live in the supreme forever growing bliss and in the true, mightiest delight of its own life. But every love is destined for its respective release. Whoever loves the world will die in the constantly growing love of the world; and

since the world has not life but only death, the one who has died in the love for the world will never arise to new life, but only to new death.

11. "He who loves the flesh will through this love die to the flesh; and since the flesh is dead, he will never arise to new life but, like the lover of the world, to new death of the flesh

12. "Whoever loves himself will also die in his own love; and since everyone in and for himself is dead, the one dying to himself will never arise to new life but also only to new death. **And the one who is without any love and filled with hate for everything, with him the second death has already taken up its abode. And he, who has a heart full of anger, has the second death already knocking at his heart. And the one who is greedy and full of envy, the second death has already embraced with both arms.**

13. "And finally he who will gather for himself treasures and riches of the world is the one who has established a permanent abode for the second death; and whoever loves the life of this earth, which is a passing death or a partial perpetual dying, will never cease to die.

14. "Although every love causes death, even the love for God, in no deadened love will life ever find itself again, except in the love for God, as He alone is the very everlasting life.

15. "Actually every love will consciously find itself again. However, friends, in this finding there will again be a vast difference, namely, whether in life or in death.

16. "Thus, **Enoch, has your love already died to all things and has found itself again in God, and as a result you are already newly alive for all Eternities of eternities.** But only few will find the second Life as you have found it, for the mightiest inner fire of love for God can only win this grace. Do understand this well and keep it to yourselves till tomorrow." (HHG, vol. 1, chap. 150)

We think it is useful to point out that in 'The Household of God', the Lord appeared many times to the people as a human being, apparently as any other among them and most often, initially unrecognized. He obviously was not incarnated as a man, nor materialized, but fully manifested in His personality through an angelic being – see GGJ Book 19, chap. 5:14 and HHG vol. 3, chap. 357:3)

An example of the life after death of evil people (out of the many present in almost all the books of the New Revelation), pointing particularly at the inner hell developing into a spiritual reality, as also a detailed explanation of the attempt of hellish spirits to conquer human souls through possession are presented in the following fragments:

[4] I said: "The spirits whom you saw here – and still many thousands of their kind – possess perfect reality. They live in those castles and strongholds, which you saw in that dirty-dark environment. The environment, all the castles and strongholds, the dirty huts, the tents, the poor-looking subordinate spirits and the encampment with the soldiers, are nothing else except the bad products of their evil fantasy, especially the environment and its arrangement. For if you can imagine 1,000 as a unity, then the poor spirits, whom you saw, are real for one thousandth part. So for the greatest part they belong to the sphere of the evil, deceitful fantasy of the spirits whom you saw, and for one thousandth part they still possess more or less a true spiritual reality. Like on Earth, your shadow also belongs to your actual reality. Although a shadow is in the abstract certainly not something actually existent, but still, it would not be there if you yourselves were not there first.

[5] The poor spirits whom you saw are for the greatest part also already in the beyond, but partly they still live physically on this Earth. However, **the real spirits, whom you saw, together with their congeners, full of self-love, pride and lust for power, were during their earthly life as rulers in**

contact with many thousands of subordinate people. And because of that, their images – or in a certain way their shadow images – were left in a weakened form in the consciousness of their soul.

[6] The evil spirits whom you saw, together with still many others who are completely similar to them, hardly possess the smallest spark of the light of the full truth in them, and can thus also not see or perceive anything of what is truly outside of them. Just like when somebody who is deeply asleep cannot see or perceive anything of what is in reality around him. That is why they only can see in their inner, extremely weak deceitful light what is created by their fantasy – coming forth from their evil self-love – and this with the help of the remembrance that is kept in their consciousness.

[7] What they have created can be seen by every perfected spirit. And if such perfected spirit will now and then, with his will and vision out of My will and light, come in a certain way close to such evil group, or will pay attention to them, then he will know, through the deceitful apparent environment, that is immediately and entirely visible to him, of what kind the actual real spirits of a group are and what character they have. And so, such evil spirits can impossibly cover up or hide their inner evilness before the eyes of perfected spirits.

[8] Here in this world, a wolf can show himself in sheep's clothing, but in the other world it will be proclaimed to him, loudly and openly from the rooftops, of what he thinks, wants and does in the most inner part of his house.

[9] And since every perfected spirit can do that, he also can – thanks to his wisdom and might – effectively confront, with the most suitable means, all the evil that was planned.

[10] Depending on the power of their evil self-love, such group must often sink down into the deepest ground of the kingdom of evil, and greatly destroy themselves and as if bringing themselves to ruin. Only after that, there is a small possibility to gradually more and more ascend again to the light of the truth.

[11] And this is also what will happen to the spirits whom you saw. However, if there are some among them who will begin to see the uselessness of their strivings through all kinds of corresponding appearances that are allowed by Me, then they also will more easily ascend to the light of the truth."

[12] Now **the doctor** asked Me further: "O Lord and Master, how is it actually possible for such evil spirit to greatly destroy himself and bring himself to ruin?"

[13] I said: "Just like in the course of time when all matter will destroy itself, will bring its outer visible form to ruin and then return to its true initial element.

[14] For these spirits, that which was created by their evil fantasy is a firm, material reality. And that which seems to be will remain as long as the remembrance of the spirit, and the fantasy that comes from it, will not be broken up and harmed by the continuously increasing passions. If that happens, then his world with all its castles, strongholds and treasures will also immediately disappear.

[15] It can be compared with someone who has a treasure that is precious above all to him, and has buried it in a certain place, which place he has well remembered, but because he is ever more burdened by the worry that this treasure could be discovered by someone else, he gradually falls into an ever increasing spiritual confusion. His memory becomes weaker and weaker, and also his remembrance and his fantasy. He moreover falls into a kind of brain fever, which takes away his whole memory and remembrance, in such a way that he is no more capable to remember his treasure that he had so truthfully and so well hidden. Now what does this treasure still mean to him? Where has it gone? Look, it disappeared out of his existence. And this is what also happens to these spirits with their world.

[16] As man loses in fact everything with the loss of his memory and remembrance – even if it still exist as such – so also a spirit will lose everything that his fantasy had created out of his remembrance that stayed in his consciousness. And such spirit will then be extremely poor and abandoned of everything.

[17] Then only, in such condition, it is possible for a wise spirit to approach him in the most suitable manner. And he will show him and make him understand what is useless, and also the bad and the evil *that came* by his own free will, and bring him, unnoticed and gradually, to walk on the way of light.

[18] But as fast as you, My friend, imagine it now, such spirit will not attain to the full light. For as soon as he reaches this kind of freer consciousness, so that he will remember several things, his old fantasy will come up again. And with this, he soon will create again a world for himself that corresponds to his old love, and he is pleased with that. So he has to lose his self-created paradise again and understand the unreality of it, after which he can again be placed on a higher level of light.

[19] This happens oftentimes with many spirits like you saw here. Because a wrong love – which, despite all the things that are wrong in it, is the only thing that brings about the self-awareness of a spirit’s life – cannot so easily and quickly be transformed into a real, true love through the necessary way of the free will, as you imagine.” (GGJ Book 22, chap. 38)

The influence that the invisible realm of the evil spirits has upon the perceptible reality is, according to the New Revelation, manifold. However, one of the most striking examples is that of possession, which is also depicted and explained in several places in the New Revelation, out of which we selected the one below, which is relevant for our theme, for it deals in detail with the hellish condition of life.

“Most of you have read about peculiar cases of possession, but you do not have the particular knowledge of how these possessions come about, whence and under what circumstances. For your information, here is a dramatic portrayal.

Satan, who has a multitude of evil followers, has his cohorts come among human beings at certain times. They are given the task of leaving no stone unturned so as to entrap any soul for the court of the prince of all evil and lies. The evil ones thereupon proceed on their secret path upwards to the upper world. They mask their intentions as adroitly as possible, so that any good spirit which they might encounter will not become suspicious. Should such a good spirit ask for a reason, the evil ones will give a respectable answer and implore their mighty keeper to let them ascend, so that they may find the opportunity to remedy many of their past evils and better themselves.

In the kingdom of good and evil spirits, nothing is more respected than free will, provided that the intentions of these spirits be not too evil. They will be allowed to ascend, of course, under constant secret observation. Since this permission is mostly abused, they cannot object when they return to more unpleasant conditions than those in which they were before.

What do these evil ones do when they ascend to the upper world? Some of these spirits of human beings, which, during their earthly life, were very haughty and rich landowners, proceed to their castle, if it still exists. There they haunt, because they want to make people aware that there is a treasure hidden in the castle. When these people become aware of this, they implore the evil spirit to show them where and when to dig in order to find the treasure.

Then the evil spirit shows them all kinds of signs, indicating where the treasure is supposedly buried. The people dig, but find nothing. They continue their search with the greatest of zeal. And that is when it happens that **such a hellish spirit chooses a victim, and causes him to be possessed.**

And the easiest way whereby this can occur is when food and drink are taken in and it is forgotten to ask Me for My blessings. Once such a haunting spirit has achieved his purpose, then the haunting in the old castle is usually at an end. When a haunting spirit has entered a human being, he immediately explores that person's heart. The spirit soon knows his weaknesses, and begins to breathe in his evil inclinations, wishes, and desires. When these are accepted by the heart with approval, the evil one remains quietly as an observer, to see how such a human being gradually, in accordance with these hellish inspirations, begins to act. When a human being has sufficiently fulfilled the will of the inherent evil spirit, then this spirit usually causes a deadly ailment in the flesh. Through this the evil spirit seeks to wrench the corrupted soul as quickly as possible from the physical body and deliver it as booty to his lord and master.

However, the outcome is never in accordance with the plan of such a spirit. As soon as the soul leaves the flesh, be she good or evil, she will always be received by angels. The evil spirit will be severely disciplined and returned to his master, where he will receive another very severe punishment. And such a failure will not be sent up too soon again.

The soul, with her inherent spirit, is placed by angels into such a state that she gradually recognizes how she conducted her earthly existence. If she is willing to convert, she will go higher and higher. Should she be obstinate, it will lead her more deeply downwards, and thence to severe punishment. Should this not cause her to return, she may freely, in accordance with her own will, proceed on a trial run into Hell. Should the soul like it there, she may then remain there in accordance with her inclinations. Should she not like it there, she may then return. That occurs very rarely, however, since Hell is filled with all kinds of promising enticements. There are countless deceptions for bringing a soul closer to the actual being of Satan, so that she may become a part entirely concurring with him.

Of course, that will never happen, because every soul contains her own spirit, and she cannot detach herself from this spirit. This pure spirit is the opposite of Satan's spirit. When such a soul wants to get closer to Satan, the spirit within her opposes her as a judge, imposes punishment, and torments the soul like an inner fire. Through this torment, the soul is removed as far from Satan as possible, so that she may better herself. If she continues to better herself, it becomes easier and easier for her, the closer she comes to the purity of her inherent spirit.

Should this improvement continue, and if she attains the condition of her spirit, then the soul may reach bliss. Because this is the difference between bliss and damnation: in bliss the entire soul passes over into the spirit, and the spirit is then the actual being. In damnation, the soul wants to expel the spirit and take on another, namely Satan's spirit. But since the spirit within her has the opposite polarity, he practices the counter force which repels her severely from Satan. The closer a soul comes to the being of Satan, the more severe is the effect of the spirit within her towards the spirit of Satan. This reaction is a very painful feeling for the soul. And that is where the suffering and pain in Hell come from. This reaction shows itself in appearance as an inextinguishable fire; that is the worm in the soul that never ever dies, and whose fire never becomes extinct. This is one and the same fire that causes the highest bliss in an angel and the greatest calamity in a devil.

From this description, you may form the proper idea of the nature of Hell and of Satan's practices. It is, of course, not the only method by which Satan attempts to capture souls for himself through his cohorts. Should these spirits be of a better kind, they will not be interfered with to take into their possession the flesh of innocent human beings, and even the physical bodies of children. But the

souls of these human beings are carefully protected, and are guarded in the heart from insinuations. If an emigrant of Hell who is less wicked wants to do something good, then he may partake of the grace and mercy which such an innocent human being enjoys. Should such a spirit behave improperly and carry on all kinds of foul play in the body which he causes to be possessed, he will either soon be cast out or will be quieted in this body. At times, several spirits are permitted to take possession of one body. But they must promise beforehand that they seek only their salvation in this body, and their wish will be granted. Such spirits do not follow the advice of the angels; rather, they turn directly to the Lord. They insist stubbornly that only in this manner can they reach the Lord. Thus their wish is complied with, because the angels let those spirits with which they are entrusted learn through their own experiences.

Upon the path of taking possession, the desired results are not achieved most of the time. That is why such permission is only granted once, and very seldom for a second time. Then another path is taken, namely the path of judgment, punishment, and pain. A proud soul can endure much; however, when it becomes too unbearable for her, she turns back for a while.

The main evil of the soul consists of the reproaches which she makes against herself as soon as she feels better, which arise from Satan's insinuations. They are not of repentance, but that she lets herself be intimidated and driven back by torment. If she had endured the pain, she would have become one with Satan's might, and the magnificence of the Lord would have come to an end. Through these delusions the soul usually returns with even greater wickedness. In lower Hell, there really exist those that will not give up these delusions for a continuous, ever-increasing torment and pain, and find, in a way, a triumph in this, when they resist the Lord even in the greatest of torment. Their obstinacy is so great that even the full force of the fire of wrath will not make them turn back. But in days to come, after their spirit has been taken away, they will have to tolerate, with their center, the voyage into eternal destruction. (Earth and Moon, chap. 58)

The above sentence seems like a final confirmation of the destruction of the most wicked, unrepentant human beings, but if we remember "10. For were the Deity to destroy even the smallest being that had once been set free out of Itself, then this would be the start of the destruction of all beings." (From Hell to Heaven, chap. 10) and "But of course this will not raise everyone immediately to eternal life, but conversely also to eternal death, though it would be noted that you must not take the word 'ETERNAL' to mean a time that goes on forever." (THE GREAT GOSPEL OF JOHN vol. 10, 155: 1), we cannot but realize that this 'voyage' (or visit) into eternal destruction that needs to be 'tolerated' is, in fact, another and worst possible trial for the soul, which may need countless periods of time in order to recover. In support of this stand also the following two excerpts from the Great Gospel of John:

02] Said I: "This is of course quite obvious! I have not opened the gates to life for only those currently living on earth, but also for all who have gone to the beyond long ago. And many of the old sinners will have to undergo somewhere another short flesh life trial anew, as I have shown it to you already.

03] However, in the beyond there are endless many schools [John14:2], in which the souls can be instructed in the most practical manner. But of course in the beyond it is not that easily achieved as here, because there a soul has no other world and surrounding as the one, which originates out of her thinking, feeling and will and provides everything to the soul what she loves and want.

04] Now, it then apparently is more difficult, to guide a soul favourably, if she is full of erroneous perceptions, than here where she is standing on foreign and firm soil and is surrounded by a large mass of likewise totally foreign surroundings. However, nevertheless **also in the beyond there exist sufficient means, through which a soul can be influenced fruitfully.** But this will be explained to you more closely at another opportunity.

05] This however, should serve nobody as a particular consolation; **since if in the beyond a soul in herself and thus in her world, becomes more bad and evil rather than better, it goes without saying that in the same measure also her pseudo-world and her society and surrounding becomes equally bad. As the soul in itself becomes more truthless and lightless, so does also her world and her surrounding, which starts to press and torture her. With the increase in torture also her rage and thirst for revenge increases, and this is already the entrance to hell, and is truly a second death of the soul, from which it is very difficult to save her.**

06] These are of course only pure means whereby a soul over a great length of time can be saved; but they truly look very sad! Since it can cost some arch-evil soul billions of earth years, until she through such agonising means comes to some betterment out of herself. Therefore, **one day here on earth is worth more than a hundred years in the beyond, calculated in earth years.** (GGJ Book 14, chap. 36)

About 'the second death' which is the shocking, though not eternal fate of a completely materialistic soul which has fully attached herself to the perishable matter is described in the following excerpt (similar can be found in 'Beyond the Threshold', chap. 4 and 5)

[4] **Oh, if matter as such, and as it is, were a permanent and immutable reality – which, however, is impossible – it would be a truth as what it is, and he who won and owned it would be the owner of a truth; and if then the soul united with the matter, it would become a true and permanent reality.**

[5] **However, since matter is merely a judgment of the spiritual, which can – and must – remain only until the spiritual primal element concentrates in the same, recognizes itself and, once it has gained sufficient strength, dissolves the matter surrounding it, turning it into the corresponding spiritual, then a worldly soul that has become all matter must in the end share the fate of matter.**

[6] **When matter is dissolved, this also happens to the soul. It is dissolved, at least for the greatest part, into the substantial psycho-etheric primal-energy-atoms, and all that remains to the soul proper after the shedding of the flesh is one or the other archetype of an animal skeleton shape, without light and often without life, which bears not the slightest resemblance to a human being.**

[7] Such a soul is found then in a condition which the ancient patriarchs who were endowed with a spiritual vision called 'Sheoul a' (hell = thirst for life) a very true and correct description.

[8] But accordingly the whole Earth and everything that you are ever capable of perceiving with your material senses is a true Sheoula. **That is the death of the soul, which is or, rather, is destined to become a spirit; for whoever has ceased to exist as that which he had been, is also completely dead as that which he had been.**

[9] **A soul who for the above reasons has almost lost its human nature, so that, at the most, an animal skeleton is left of it, is dead after the shedding of the body. For you unthinkable eons will have to pass until such a soul buried in matter will again become a near-human being, and it will take much longer until such a soul becomes fully human.**

[10] You certainly think now that all these things must be possible for God in an instant. And I tell you that all things are indeed possible with God. If God wants puppets and robots, an instant will be sufficient to fill the whole visible space with them.

[11] But all these beings cannot have their own and free will, nor their own existing, independent life. They will stir and move only according to the will of God that comes to them. Their eye will be the eye of God and their thoughts will be the thoughts of God. Such creatures will be just like the individual limbs of a body that cannot move or be active in themselves without your recognition and desire.

[12] Is it not a totally different matter with your children, who have issued from your flesh and blood? They no longer depend on your will; they have a life, cognition and volition fully their own. To be sure, they will obey you and accept precepts and commandments from you, yet not according to your will but invariably according to their very own will, without which you could not teach them any more than some carved image or a stone.

[13] And behold, beings endowed with free cognition and free will, who have to perfect themselves voluntarily so that they will forever be free beings retaining their self-determination, must be created by God in a manner that makes possible such an achievement.

[14] God can only, so to speak, create the seed enclosed as in a husk and endowed with every possible viability; the future free development and cultivation of life must be left to the seed itself. It must begin to attract the life out of God, which surrounds it without, and form from it an independent life of its own.

[15] And behold, it does not happen as quickly as you think, because the embryonic life cannot be as powerful and capable of actions as the most perfected life in God that has existed since eternity!

[16] **And because every soul, however depraved, has always the same destiny, it cannot possibly, even in the beyond, be helped in any other way toward its salvation than that it helps itself with the few means still at its disposal as in accordance with the eternal order of God it also has to help itself.** (GGJ Book 11, chap. 66)

In the following, we have a revelation that all (material) cosmic creation will return to God, but the time for that may be very long.

[8] **This to you presented big Cosmic Man is in the most general encompassment the lost son as explained to you earlier, which is now on the verge to turn back, and the father, who meets him, am I as a person among you, and I accept him back again into My Father's house in every person who lives according to My teaching.**

[9] **Good for the sinner who does penitence and returns ruefully to Me! However nobody should imagine that the general turnaround will take place in a too short period of time, and that the inhabitants of hell or judgment will not have to suffer and to languish for a too short period of time for their misdeeds and self-created disorder! The most stubborn will have to suffer of course the longest and the earlier turnarounds less.** – Do you scribe understand this?" (GGJ Book 16 chap.17)

[1] Said Peter: "Lord, we understand this quite well; but the only question remains: What will happen to those who have lived prior to Your descend, and this from Adam onwards? Can they still attain the true life completion, and how?"

[2] I said: "This is of course quite obvious! I have not opened the gates to life for only those currently living on earth, but also for all who have gone to the beyond long ago. And many of the old sinners will have to undergo somewhere another short flesh life trial anew, as I have shown it to you already.

[3] However, **in the beyond there are endless many schools, in which the souls can be instructed in the most practical manner. But of course in the beyond it is not that easily achieved as here, because there a soul has no other world and surrounding as the one, which originates out of her**

thinking, feeling and will and provides everything to the soul what she loves and want.

[4] Now, it then apparently is more difficult, to guide a soul favorably, if she is full erroneous perceptions, than here where she is standing on foreign and firm soil and is surrounded by a large mass of likewise totally foreign surroundings. However, nevertheless also in the beyond there exist sufficient means, through which a soul can be influenced fruitfully. But this will be explained to you more closely at another opportunity.

[5] This however, should serve nobody as a particular consolation; since if in the beyond a soul in herself and thus in her world, becomes more bad and evil rather than better, it goes without saying that in the same measure also her pseudo-world and her society and surrounding becomes equally bad. As truth and light are decreasing in the soul, so does also her world and her surrounding, which starts to press and torture her. With the increase in torture also her rage and thirst for revenge increases, and this is already the entrance to hell, and is truly a second death of the soul, from which it is very difficult to save her.

[6] These are of course only pure means whereby a soul over a great length of time can be saved; but they truly look very sad! Since it can cost some arch-evil soul billions of earth years, until she through such agonizing means comes to some betterment out of herself. Therefore, one day here on earth is worth more than a hundred years in the beyond, calculated in earth years. – Do you understand this?” (GGJ Book 14, chap. 36)

FATE OF EVIL PEOPLE FROM MATURE NATIONS

In the following chapter we have a synthetic description of the places and trials the evil souls coming from mature nations (endowed with the knowledge of God) are put into, in order to overcome gradually and in full freedom of will their sinful condition of existence, for which they are fully responsible.

[1] [...] Behold, all such immature people mostly are put on the sun just seen by you, and receive all necessary life-instruction in those extensive schools. Thus also **deceased little children are instructed in the central equatorial region and reared there – but mainly on the spiritual part of the sun.**

[2] Upon the sun viewed by you, unripe souls receive another body, but without birth, and this then, together with the soul becomes spiritual and can then go over to the purely spiritual. How such souls are transferred there and by who you have witnessed with your own journey to the first sun.

[...]

[5] Say I: “Not quite, My most beloved Jarah; for **they don’t belong to an immature nation, but a fully ripened one! And souls from a mature nation once gone over into all malice, come into the depths of the Earth, compelled by themselves; for, having become totally material, the latter is their element, and they don’t want to and can’t separate themselves from it. Everything, indeed the ultimate, is done form them. All tormenting and pain is brought to bear on them, to separate them from matter. And where one of them is freed from matter, he is brought to the schools that exist in the spiritual part of this Earth; only then is he transferred to the moon. When he has gone through every level of self-abnegation, and grown strong therein, then he is raised to a perfect planet and there instructed in true wisdom.**

[6] When such a soul has gone into the right light, only then through such light, if it becomes more and more intense, the warmth of the spiritual life is produced, and the soul begins to unify with its spirit, in such a way that in time her whole life turns into love. If the love has then

developed into the necessary power and strength and has gone over into the true, inner lifeflame, it becomes bright and illuminated in such a soul from within, and only then does such a soul reach the state to be accepted in the actual free world of the blest spirits, where she will be guided further as from childhood on.

[7] But even under favorable conditions it can take several hundred Earth years before a soul materialized on Earth reaches that stage. (GGJ Book 4, chap. 82)

THE ONLY POSSIBLE EVOLUTION OF THE HELLISH SPIRITS IS BY OUTER HELP. AFTER HIS DEATH THE LORD DESCENDED TO HELL

In fact, according to the following revelation, people who think that after death, the evil spirits cannot ever improve themselves do not, in fact, commit a mistake. Without outer help, that would be, indeed, impossible to them. However through a very wise method, they can still be gradually helped, in complete respect to their free-will and, generally, in long periods of time.

[3] I said: “You have well spoken according to your own understanding, but consider also that in Hell there is no repentance for improvement of a hellish spirit and that is based on the fact that he really would feel repentance about the evil that he committed on Earth. For if a spirit in Hell could really come to such a repentance, then also improvement and salvation would be possible for him. But an evil spirit – thus a devil – cannot ever let a good repentance arise within him, but only repentance that is initially evil as he himself is, and he only regrets not having committed inexpressibly much more evil of the worst kind in the world.

[4] It will be clear to every person with some sense that there is no improvement for such a soul and, therefore, also no salvation.

[5] As for an angel of Heaven everything is thoroughly good, so also for a devil everything is thoroughly bad. The deeper an angel thinks and wills, the more he will be like God and the more free and mighty he will be, and the deeper a devil thinks and wills, the more he will be unequal to God, and will not be free and not be mighty, because that which is basically evil in him restrains all his power, and it is his judgment and his true death.

[6] Yes, dear woman, if the devil would be able to truly repent from within, he would not be a devil and would not be in Hell. Therefore, a devil can never improve from within – thus, out of himself. But through influences from the outside it is still possible after an unimaginable long time. However, these influences must always correspond completely with the innermost of the devil, which is – as already said – thoroughly evil. In this way, the evil affecting the devil from the outside suppresses the inner evil, and only by that, it can become progressively clearer in his real evil spirit and thus become a little better.

[7] Therefore, the torments of the hellish spirits always seem to come from the outside, which is also the case with very wicked people already on this Earth. If with a very wicked person, teachings, warnings and the wisest instructions have no longer any effect and he wants to resist more and more the laws of order, it is impossible to achieve any improvement from within him, out of himself. Then he comes into the hands of the severe and unmerciful judges who are inflicting very painful outer punishments to the criminal.

[8] If the evildoer has to suffer a lot, he gradually comes to introspection and begins to think a bit more about the cause of his suffering, realizes his helplessness as well as the unmerciful judgments. Yes, finally he begins to realize that he alone is the cause of his torments, namely, through his wicked deeds, which he had voluntarily and with evil pleasure committed against the

laws of general order. Since he can see now that his wicked deeds are his real tormentors, he finally begins to abhor them in himself and wishes he had never committed them. And look, this is then already a step towards a possible improvement.

[9] But then, by far the outer punishments must still not be ended, because the evildoer began to abhor his wickedness only because it produces bad fruits. Through outer instruction, he must now first begin to recognize from within that his wicked deeds are wicked in itself, and also have to be abhorred only for that reason, and not because they have necessarily evil consequences for the evildoer.

[10] If the evildoer can realize that and begins to abhor the evil because it is evil and decides to choose the good because it is good, he undergoes his punishment with more patience and bears everything, for he regards his suffering as completely just and as an aid by which his life will improve. Only when the evildoer has arrived at this point and his inner being is becoming truly better, then the time has come to reduce the outer punishments to the same extent as the former evildoer has truly changed within for the better.

[11] If worldly judges would understand this, they still could transform many arch-criminals into good people. But in the case of great criminals they are immediately ready with the death sentence and precisely by this they are making the totally incorrigible criminals to complete devils in the spirit world. In the future this should not be so among you.

[12] If you have to judge, then pass a just judgment like I have told you now, for the true and certainly possible improvement of the sinner, but not to make him more devilish.” (GGJ Book 17, chap. 12)

In particular, we find a confirmation of the Lord descending into hell immediately after His death on the cross in ‘The Spiritual Sun’; we know from the Scriptures that He was there and even preached there (see AFTER HIS DEATH ON THE CROSS THE LORD DESCENDED TO HELL TO PREACH TO THE SPIRITS IN THERE)... so we can infer that His work of salvation continued immediately with His worst enemies!

For every living person here on Earth should be prepared to be lively placed back in the beyond in an absolute spiritual condition into all fatal situations which are here for him the greatest offenses. The Lord Himself gave us an example in this.

[6] He once was condemned by His enemies and crucified between criminals. After that, His actual soul did not immediately ascend to Heaven but descended to Hell where His worst enemies waited for Him, although there were also many old friends like the old fathers and a lot of prophets and teachers. (The Spiritual Sun vol. 2, chap. 116)

THE LORD CAME IN THE FLESH TO CONQUER HELL FOREVER. THE SECOND CREATION OF GOD. THE JUDGMENT OF THE WORLD

The plan to save all humanity by conquering hell, meaning by enabling the hellish spirits to also become blessed, a thing which also offers justification to Lord’s descend in Hell after His physical death (see AFTER HIS DEATH ON THE CROSS THE LORD DESCENDED TO HELL TO PREACH TO THE SPIRITS IN THERE) is detailed in following texts:

[10] The Roman has showed you the true reason, why you do not want to believe that I am the promised Messiah. But I say to you one more time: **Who believes in Me, will have the everlasting life, and streams of the living waters will flow from his loins; however, who does not believe, will not have the everlasting life in himself, but only the death of the world and all judgment!** However, I do not impose Myself on anybody, but leave it to everyone's freest will.

[11] Since **I have come into this world for the salvation of all people, even in the flesh**, I must make it known to you, that I am here, so that you not again can say, that nobody has told you such and that God has created man and let him be born by women, but then does not care about him anymore and let him perish along the way.

[12] **Now I am there, to help all people and send to all nations on earth My angels, to teach their wise in the right manner. Who will take note, will not get lost, and even if he lived still so far from here. However, nobody is forced to it.** I say it to you now, so that you know, that I am there, and why. (GGJ Book 15, chap. 92)

A clear affirmation that this plan of universal salvation will finally be fulfilled in the beyond (the spiritual world) is to be found in 'The Childhood of Jesus'(through Jakob Lorber):

See, all these countless worlds, suns and earths have their courses, and these likewise have directions in infinite numbers. Everywhere there are other laws and everywhere another order; but ultimately they all still harmonize in My one, fundamental order and correspond to the one grand central purpose as do the limbs of the body and their functions.

'And behold, thus it ultimately will also be with the children of the earth, and **at some future time when they are in the spirit they will all recognize that there is only one God, one Lord, one Father and only one perfect life in Him!**

But how and when? - That remains with Him who now told you about it. For many winds must first blow over the surface of the earth and much water fall down from heaven and a great quantity of wood burned before it can be said:

Behold, now there is one flock and one Shepherd, one God and only one Man from innumerable hosts, one Father and one Son in and from the numberless hosts!

(The Childhood of Jesus, chap. 199:15-22)

That universal salvation is indeed the meaning of conquering all, judgment, death and hell.

[13] Even this fleshly body of Mine will not be excepted from this, as I have already told and shown to My disciples in advance. **But despite all this we will certainly reach the great goal and conquer all judgment, death and hell. And once the victory has been achieved, then the long barred gates of heaven will be opened to the new children of God for eternity and the victory will remain forever.** (GGJ Book 13, chap. 92)

Still, for a fundamental understanding of the destiny of evil-doers after death and their future salvation, we have to learn about the issue of man-created hell, even during their material life and then about the meaning of Lord's redemption, as they are presented in the following revelations:

[1] (The Lord) – "However, **nobody of you should ever think as if I had once created hell!** This is distant from Me and from you all! **You also should not think that it is a place where the malefactors of this earth are punished!** It has formed itself from the many human souls, who on this earth in the flesh spoke travesty against every divine revelation, denied God and only did what pleased there outer sensuousness, and finally demanded divine admiration and taught all

people through their servants, that they themselves were gods and that all people should worship them, like Nebuchadnezzar did in Babylon.

Again did they invented idols and forced the people to worship those and bring them great offers. Who refused, was gruesomely tortured.

[2] **From this you can see, which power hell exercised over the world and that it now was high time that I Myself had to come down to matter, to break through this old, but necessary judgment with all My fullness and by that build a dam for the self-created hell, which it will never be able to break as it was the case until now.**

[3] **I, the most Holy, had to clothe Myself with the unholiness of the human or creatural weakness, in order to be able to get close to hell as a strong hero, to conquer it.** I now have come close to it, am in its midst, and all devils and Satans flee before Me like loose chaff in a gale.

[4] And thus I have shown to you in an example, what hell is, what it did, partly still does, and what salvation is. – Have you understood this at least in some way?”

[5] Said now Agricola quite surprised: “Such description of hell has never ever come to my ears before! We Romans have visualized it underground, especially at those places where it, like with us, exists such mountains, which always smoke and from time to time spit all destructive fire masses. Ah, but now the matter looks quite differently! Then the whole world with loose mankind is a perfect hell; since in this world occurs exactly as You have described to us the activity of hell!”

[6] I said: “Yes, My friend, **the world and hell are one like body and soul are one. The large hell-soul uses the external world in precisely the same manner as the soul uses her body.** If the soul is an angel through her love for God and for her neighbor, also the body will do well, because the soul which enlivens the body, does not want to and cannot do evil; if the soul however is already a devil, also her body will do likewise.

[7] Therefore **I came into this world body, to drive out all the legions times legions of devils. I yesterday gave you a small example for it with the maiden, for what I do on a large scale. I will now sweep the house clean of all the old devils; but if the people will not hold onto it, they soon will be finished with a new hell and its devils, and they will soon enter the cleaned house and generate conditions in the world, which will be worse than was the first prior to My arrival.**

[8] Since like earlier, also now and in future every soul must go through its will- and recognition freedom trials in the flesh, and this can never ever take place without the admitted temptations for the good and for the bad. **But now the people have through me the help in their hands and can always most effectively defeat the attacking hell, which is the very result of My redemption.** However, who will not do this, will become even more servants of the new hell, than there were the old ones until this time.”

[9] Agricola said: “Yes, Lord, it then would be better to immediately destroy such new hell souls after their body life?!”

[10] I said: “Yes, My friend, this cannot be done; **since all souls, good and bad, are out of Me; and as nothing out of Me can ever be destroyed, also not the most evil soul, for every soul will continue to keep on living according to her love.** – Do you, My friend, understand this a little?”
(GGJ Book 16, chap. 11)

[12] I say: “Friend, you could have saved yourself this question! Firstly, because I already explained it to you more than enough in Nazareth, and secondly you should finally have understood from My speeches that **I did not come to this world to make the dead more dead than they already are, but to bring others to life everywhere; thus from now on no one should be sentenced. For I am now here to take on all the judgment that has been made over this earth, and all people should find salvation from eternal death through My taking of the judgment.**

[13] So I am not here to beat (lay about one), instead to heal every possible wound of humanity which is beset by a thousand evils, and not to fustigate it even more. (GGJ Book 6, chap. 2)

[10] I said: “Rael, all your sins have been forgiven for already a long time, for **I am not a God of punishment but of love.** Then how can I punish someone for something when he – as in your case – is very serious with such request as you have expressed yourself now? But **I came into the world to destroy the great burden of sins which the people, in their great blindness, have loaded upon themselves, and to free up for them the ways to the greatest happiness.** (GGJ Book 25, chap. 55)

[1] (The Lord) – “**All the infernal spirits know quite well to disguise themselves. Outwardly they often appear to be angels, but internally they are similar to tearing beasts. Their ability to disguise goes so far, that they even could deceive angels, and I mainly have come to this earth in the flesh, to forever build a dam for the hell, which in all eternity can never be overpowered.**

[2] I as God from eternity could of course destroy with My will hell, but with it also the whole creation. But then what? Start a new creation? Yes, yes, that would work; however, a new creation of physical worlds is in no other order thinkable, than is the present one, because matter is the firm and necessary judged means, for a being destined to become similar to Me in everything, as fully isolated from Me, to undergo a will freedom trial, to attain the true life independence.

[3] It is therefore better to let everything prevail, but in a well separated order. This could only be established thereby, that I Myself have become a man, have Self penetrated all matter and thereby have enabled all its still so old, judged spiritual content to become blessed.

[4] And this is the second creation, which I already have foreseen from eternity, without it never a person of this earth or from any other earth could become completely blessedly; since prior to this My descent to this earth, I forever was an invisible God, as it also says in Moses, that nobody can see God and live. But from now on I am a visible God for everyone, and everyone who sees Me, lives and shall live forever.

[5] Redemption firstly consists of My teaching and secondly in this My incarnation, through which the so prevailing power of the old hell is totally broken and defeated.

[6] This already the prophet Isaiah has indicated, when he in chapter 63, verses 1-9 says: ‘*Who is He who comes from Edom, sprinkles the garment from Bozra, honorably walking in His clothes, in the greatness of his power?*

[7] *I, who speak in righteousness, am mighty to save!*

[8] *Why are You reddish in Your garment and Your garment as the wine presser of a winepress?*

[9] *I treaded the winepress alone and no one from the people with Me! Therefore I crushed it (hell) in My rage (justice) and crushed it in My fury (the highest order of the divine wisdom). Therefore victory is sprinkled on My garment (the truth of the teaching and belief); since the day of My revenge is in My heart, and the year of My released has come. Hail brought Me My arm (the human side of the Lord); descending to earth I conquered it (hell). He spoke: See, My people are those children (deceived by hell), therefore I became their Savior, and because of My love and My mildness I have delivered them.’*

[10] And further you find in the same in its 59th chapter: ‘*He saw that nobody was there (which means no love and no truth) and was surprised, that no representative had been there; therefore His arm (the human side of the Lord) brought Him hail, and justice raised Him up (the divine order in the human side of the Lord). Therefore He dressed Himself with justice as an armor and the helmet of heil on His head and put on the garment of revenge (truth) and covered Himself with zeal like with a coat. Thereupon a Savior came for Zion!*”

[11] In Jeremiah you read (chapter 46): *‘They are despaired; since its (the hell) heroes are beaten. They fled to escape and did not look back. The day (to the honor and praise) of the Lord Jehovah Zebaoth, a day of revenge, on which He will take revenge on His enemies and His sword feeds and satisfies itself.’*

[12] And in the 45th Psalm, verse 4-8, you read the quite striking words: *‘Gird the sword (also the human side of the Lord) around the loins, Mighty! Your arrows (the truth) are sharpened. Nations (of hell) will fall under You, who are out of the heart enemies of the king (the good and true). Your throne (the church of the Lord) for the future and eternity! You loved justice; therefore God has anointed You.’*

[13] **There are many more such places where it is shown that I mainly have come in the flesh into this world, to stop the immense infringement of hell forever.**” (GGJ Book 16, chap. 10)

[47] Therefore, I said to them: “This voice did not sound for My sake but for your sake, **for now comes the judgment over this world. Now the prince of darkness, who was a prince of this world, is being cast out. No one is standing anymore between the Father and His child but only the Son of man. And when I will be raised from the Earth, I will draw them all to Me so that they will come to the Father.**” (see above quoted John 12:31-22)

And, indeed, numerous other verses from Psalms, Isaiah and other prophets can be understood as speaking of the great victory of the Lord over hell and Satan – all these could have been quoted amongst the biblical arguments, from this perspective.

Below we have a clear and unique explanation of Lord’s atonement – his body given up to death and then completely resurrected to eternal life being the representative of all humanity (all human souls).

[4] I said: “In My Word, which is My Spirit and My love, I shall from now on remain with the men of good will until the end of the world. You can all be assured of this.

[5] But not ever in this My physical body composed of matter, which I shall finally transfigure in accordance with eternal decree!

[6] **For I have through this body taken upon Myself all judgment and death, and this body must for three days be given over to death so that henceforth your souls will have eternal life.**

[7] **For this My body is the representative of your souls. It must give up its life so that your souls may live, and this given up life will be to the benefit of your souls forever.**

[8] **But on the third day also this My body will resume life, wholly transfigured, and the abundance of My eternal Spirit will then penetrate you and lead you into all truth.**

[9] **Only in this truth will you, like My body, be transformed in your hearts and your souls, and you will yourselves take freely and independently the eternal life from the abundance of My Spirit. Only then will you become, be and remain truly God's children forever.** (GGJ Book 8, chap. 12)

We will now give here another excerpts showing God’s plan of universal salvation, considering man’s immeasurable value for God and the need to ensure the permanent manifestation of his free-will. Please, consider that the New Revelation contains many other texts that can be added to this subject.

[2] Say I: “Be consoled; because **therefore I Myself have come into this world! Until now there has been a dearth of paved ways, and the heavens were separated from Earth; but now a righteous**

and firm path shall be paved, and the heaven shall be united with the Earth, to make easy for everyone to walk the paved road and along same to reach the nearby heaven. Yet no man shall thereby be hindered in the slightest way in his free will!

[3] From now on every one striving earnestly shall be able to gain the heavens, something not possible heretofore, there having been too great a chasm between Heaven and Earth.

[4] **Yet beware all who, hearing thereof nonetheless do not care about it!** These shall henceforth be worse off than the ancients, who often wanted to but could not! (GGJ Book 4, chap. 75)

[5] Says **Cyrenius**: “Oh you supremely wise servants of almighty God, how clear and comprehensible your so very wise lesson is. Yes, it is indeed so. Man must truly not be ashamed of that which is, for he is the Creator’s truest masterpiece provided he lives according to the freely recognized will of God. I think he corrupts thereby and can no longer correspond to what he originally was and is meant to be and remain forever.

[6] And so **sin must be an act contrary to God’s original order by which act man, as himself creator of his to be developed nature, which is to become similar to God’s, corrupts himself there by rendering himself unworthy of being a created being of the eternal, almighty Master.”**

[7] Say **the angels**: “There you are quite right. **Every human being remains God’s worthy masterpiece as far as his form, usefulness, ability and living freedom are concerned, so-to-say purely a machine for a free and living expression of the spirit.**

[8] **But as concerns the moral development of his heart and soul, which necessarily has to be left to him, he can degrade himself to a hellish monster, thereby committing the greatest sin because he has within and through himself transformed God’s greatest masterpiece into a wretched bungle, whereupon it costs God Himself much effort and incalculable patience until the spoilt work becomes once more a masterpiece.**

[9] **Because of inexpressibly many self-spoilt works the Master has this time Himself come into the world in order to once and for all rectify these spoilt works.** However, the works will continue to become corrupted, and because of that He will establish in this world a new institution in which all the spoilt works will be able to rectify themselves independently. But he who will not of his own accord make use of this institution will forever remain corrupted if his will does not change. Do you understand this?”

[10] Says **Cyrenius**: “I do understand also this completely and because of that I am of the opinion that people must be urged through good but strict laws to make the fullest use of this institution.”

[11] Say **the angels**: “This will indeed happen, but it will be of little use to mankind, for only what man does spontaneously is of benefit to him. Everything else harms him considerably. [12] For if man could be perfected through any kind of compulsion, be it from the outside or from within, we would have more than sufficient power to bind and compel all people in such a way that it would be impossible for them to ever again act contrary to any law. Thereby we would make of man, who is destined in all freedom to become similar to God, only a dumb animated machine that would forever be quite as incapable of any useful free activity as the ever so sharp sword of justice, without being handed by an experienced hand.

[13] This shows you clearly that **any compulsion would not ever be of any use, but only true teaching followed by free self-determination in accordance with the received teaching by which everyone is shown the well-lit path of divine order, how to conduct his life.”** (GGJ Book 3, chap. 100)

There are still many lame, blind and sick of the palsy, and they must all become whole again. This

requires efficient labourers in My vineyard and these, if they are to fulfil their duty, must be capable of any kind of work. This is only possible if they, too, have gone through the school of cognition which they want to bring to others. (The Lord's Sermons, chap. 44)

However, it must become light, irrespective of Satan's resistance, for My Kingdom is a kingdom of light! It is the destiny of the spirits and beings I have created, including the entire human race, either to go through a lengthy purification process in the eternal darkness of their own soul, equivalent to the densest matter or, with sacrifice and great effort, with suffering and battling, take the shorter road of cognition. This is the destiny of the spirits and beings I have created as well as of all mankind. (The Lord's Sermons, chap. 45)

[15] **The Lord sends messengers only for salvation, but never for damnation!** Therefore, do not care for foolish things, but make your love for the Lord shine brightly, and go in such love to your brethren, and bring them all out of their prisons, and only then will you experience how the Lord judges His children.

[16] **Believe me, the Lord is pure Love also in hell; and there is not an evil spirit there who, if he wills, will not be able to return to the Father as a lost son! But if this is the most certain and infallible case, then you will be able to infer from your love of the Lord, that His omnipotence has not created you for hell.** Therefore, go now, and do as I have told thee, that you may soon be saved! (The Spiritual Sun, vol. 1, chap. 85)

THE LAW WRITTEN IN THE HEART OF ALL MEN – THE VOICE OF CONSCIENCE. LORD'S SALVATION IMPRINTED IN ALL SPIRIT PARTICLES

We have in the New Revelation too, particularly in the Great Gospel of John, an assurance coming from the Lord during His life on earth that His scriptures of eternal life will be written in each human heart (aka, the divine spirit of man from the heart of the soul). And indeed, this inner word in the heart of man is manifest in the voice of conscience.

[13] I say: "You are right to be concerned, and I have therefore ensured that the most important things have been written down on your rolls. But every such document is only as useful for life as a dead guide to a hiker on the many roads and mazes of this world. But **what can help everyone and give him wisdom, power and life, will be written down in every man's heart, and in such an indestructible way that these scriptures of eternal correct life and its multifaceted circumstances will be read aloud in the human heart at every action which contradicts the divine order, and the soul will long to return to its original, divine order!**

[14] If man follows this inner voice, he is instantly on the right road. However, if he does not heed it but acts in accordance with the raging passion of his flesh, he will only have to blame himself if he is swallowed up by the judgment taking place within him. (GGJ Book 7, chap. 79)

Only with this My presence is man given fullest free reign in his life-perfection, and with that a new commandment of love, which contains within itself in the proper divine fullness all other commandments and all wisdom out of God.

[9] If henceforth a man lives in accordance with this new commandment, he shall also unmistakably develop his life in accordance with God's order, and then soon thereafter be able to enter upon the fullness of the truest and freest eternal life. If however he does not accept such new life commandment and does not arrange his doings in accordance therewith, out of himself, then he certainly shall not attain the aim of true life-development.

[10] No one shall then however be able to say: 'I was not aware of what to do'. And regardless of how far from there any man might still say: 'God's call did not reach my ears', he shall be told: **'From this hour on there is no man upon this entire earth who did not receive into his heart what is fully the right thing among mankind'**.

[11] **In everyone's heart a warning voice will be placed which will indicate to him what is good and only true.** Who will hear this voice and follow it, will attain the greatest light and it will illuminate to him all roads of the divine order." (GGJ Book 5, chap. 72)

So again, we can see from the last titles that the Lord not only has the firmest will of saving all human beings but also a plan and a path of salvation for each comprising His teaching and also His law written into each human heart and manifest in his conscience (see also GOD WANTS TO SAVE ALL / GOD PROMISES TO SAVE ALL / SALVATION IS A GIFT, IS NOT UP TO MAN'S WILL, BUT TO GOD'S).

And even more, according to the following text from 'Secrets of life', not only the divine law was inscribed in the human heart, but all the Lord's deeds, His entire work of salvation was imprinted into every spirit particle, so that all created entities starting with atoms and ending with the human beings are enabled to fulfill their great spiritual destiny.

All I experienced during My earthly life, beginning with My birth and ending with the cross, namely, My teaching, My suffering and conflicts, My love and meekness, My grace and forgiveness and the forgetting of all My might, My immense patience with erring mankind, all this was correspondingly laid into every tiny spirit-particle. And what I, as an example, experienced, suffered and fought for on earth, had long ago been determined in every created being, in all matter, wherever a spark out of Me was hidden, so that even the smallest spirit-atom may consistently absolve, together with its great Creator, the same course which shall ultimately raise the spirit above matter. Thus the triumphant rising from level to level will actually prove that, just as there are laws relating to matter, laws of repulsion and attraction, there exist also moral, sublime, spiritual laws which, grounded in Myself, constitute My own Being and the permanence of all that was created. (Secrets of life, chap. 21)

The outpouring of the Holy Spirit after the Lord's ascension and its effects leading to the spiritual rebirth of the Lord's disciples is also described in the following paragraphs from 'The Great Gospel of John':

[10] But the spirit, which I call your spirit, is really My spirit in you all and knows about all things and conditions just like I Myself. It can lead you into all wisdom. But now it is not yet awake in you and effective, that means that it is indeed in itself awake and effective, but its awareness and effect is still something foreign to you and not your belonging, because your soul is not yet pure enough to fully become one with My spirit.

[11] But when I shall have ascended up into My heavens after the suffering that I have already told you about, then I will pour out the holy spirit of all truth over your souls and unite it with them. This spirit, which then will be fully one with you for eternity, will also then lead you in all

truth and wisdom. (GGJ Book 13, chap. 32)

8] When I in the near future will have left this earth personally, I then will pour out the holy spirit of all truth over all My loyal disciples and brothers. He will lead and uplift them in all truth, wisdom, power and strength and will unite your souls with the spirit of love out of God from the beyond and thus bring about the rebirth of the spirit in you, without it there can be no true and free, everlasting life, but only a bound and judged life which is, compared to the true, freest life of the spirit, true death. (GGJ Book 15, chap. 13)

TO FEAR AND TO LOVE GOD

In the following selected texts we can find a very clear explanation of the scriptural concept of „the fear of God”, in perfect consistency with the utmost necessary and commanded love for God. The love for God is, in itself, the eternal spirit of God in man. True fear of God is an aspect of the true love for God as we will see below...

"[1] THE scribe said: "Somewhere deep in my heart I have the feeling that I understand it, but in my head everything is now mixed up, and I realize that such things can only be understood in the heart of the soul and never with the reason of the brains. But Moses commanded to fear God and to always pray to Him only. Do I not anymore have to fear and to worship You in the prescribed manner?"

[2] I said: "Yes, yes, Moses did prescribe that, and that was also good, but truly, in this time no one understands anymore what it means 'to fear God', and you priests taught the people completely untrue and totally wrong concepts about the fear of God, partly because of your own blindness but mostly because of your insatiable pursuit of profit. And so, the weak people who still believe a little in God, fear Him as a malicious, extremely relentless tyrant who lacks all love and mercy, and for the word and the concept 'God' they back away in fear because they can see in Him almost nothing else except eternal wrath and eternal vengeance.

[3] But it is also written that men should worship God and love Him above all. But how can a divine being be loved and through that also truly be worshiped if men already tremble before His name more than before death?

[4] Therefore, you surely will realize now what kind of untrue and extremely wrong concept you – and because of you, also the other people – have about the fear of God.

[5] What does it actually mean 'to fear God'? To fear God means: to love God above all as the eternal, highest and purest love, and, because God is the highest truth, to remain in the divine truth and not to adhere to the lie of the world out of material self-interest.

[6] Whoever is truthful in everything has the true fear of God in his heart, and he who has that, will always worship God in the right way. For as the lie is a very great dishonoring of God, so also is the pure and living truth a continuous and highest glorification and truest worship of God [...]" (54. The true fear of God - THE GREAT GOSPEL OF JOHN, Book 21) see also Proverbs 8:13

As for the natural fear, which involves respect and caution, this is also recognized as preceding and accompanying the true love for God, but as something that must be permeated and transformed by love (into the true fear of God above described).

28. "Yes, it is true that I am present in the fear of the weak. He who loves the Father fears God and without the fear of God no one can love the Father.

29. "'Therefore fear of God and love are equal and one cannot be without the other. But one thing must be noted, namely, that love is superior to fear. Thus there is life solely in love and not in fear. In fear there lies death and not life. And so everyone shall let his fear be captured by love, then he will live in the Father who alone is the Lord of all life. Do understand this well!" [...]

38. "If you want to be perfect there must always be three parts of fear and seven parts of love in you; and then you will add to all your prayers also this: 'Father, let not temptations assail my weakness but deliver me from all evil spiritually as well as physically!' And thus you will ask properly, for temptation is not good for free man as it first kills the body and then weakens the spirit.

39. "You are fortunate that you conquered fear through love --- though only until the time of temptation - and did not let love go when temptation came, but allowed your mightier love for Me to drift through your fear. But henceforth only those will be fortunate who with always proper fear of God will awaken in the love for the Father. Thus men's first duty to God will be a voluntary obedience, which is a fruit of the proper fear of God. Only in this obedience will men be born anew as God's children, recognize Him and then behold the most loving, holy Father.

40. "Fear is the seed of love, and as there cannot be a fruit without a seed, there will never be a true love without the proper fear of God.

41. "As the seed rots in the soil and the live germ of love breaks forth, sprouts and brings living fruit, thus also love, this holy germ of eternal life, will break forth from the fruit. The old fruit will decay, but out of this decay on the good soil of My love for you there will arise an amazing fruit, a tree of life, under whose branches even the dwellers of heaven will establish their abodes. Take good note of that. (HHG vol. 1, chap. 158)

We will add here a couple of other excerpts which present the issue of fear versus love for God in a most plastic and impressive manner.

„[1] THEN I stood up from My chair and went to the table of the Samaritans who also quickly stood up from their chairs and said with deep awe to Me (the Samaritans): “O Lord, Lord, we are sinners and are not worthy that You Yourself come to our table, but speak only one word over us, so that we may become strong in Your light.”

[2] I said: “You can leave out this too great awe for Me, and grow instead of that, into the right and true love for Me, for it means much more and it is greater to love God above all than to fear Him above all. An exaggerated fear for God drives man ever further away from God and is finally the bad seed out of which in due time will grow paganism with the whole pagan service of idols, superstition and finally complete disbelief.

[3] But with full love, man comes ever closer to God, he trusts Him more and more and longs for Him, and thus he is more and more filled with the Spirit of God, because the constantly increasing and trusting love for God is the true and living Spirit of God in man and the spirit of the eternal life in the soul. Therefore, a sinner who repents out of love for God is closer to Him and is more dear to Him than 99 very God-fearing persons who never sinned against a law, and

thus, being righteous, never needed to do penance. [Matt 18:12, Luke 15:7]

[4] Just consider a child who has a great fear for his parents because they may have punished him a few times too severely because of his childish naughtiness. Such a child will indeed obey his parents, but not so much out of love, but rather out of fear for the punishment that he can expect if he would sin again against the will of the parents. The presence of his parents will after some time also be unpleasant to such a child, and he will try to free himself out of the situation that is unpleasant to him by leaving the parental house and search his luck, his rest and his comfort in the faraway foreign regions. And he only will come back in remorse to his parents with fear and trembling if he found the opposite of what he thought to find in the foreign regions.

[5] The same parents have another child who is not so afraid for them, but instead of that, he loves them more and more, does not bother so much about a few admonishments, and will do away with his faults and do their will, thus not out of an ever increasing fear for the severity of his parents, but out of his own ever increasing love for them.

[6] Who of the 2 children do you think will be the most beloved one of the parents?"

[7] The spokesman said: "Of course the child who has less fear for his parents, but who instead of that has more love and a childish trust in them."

[8] I said: "Your opinion is correct and you have given Me a right answer. So you also should be as a child who has more love than fear for his parents. And so love God as the eternal Father of all men, more than that you fear Him as a relentless judge, then you also will not have so much fear or feel shyness for My presence with you as was the case until now.

[9] You can believe Me that God loves also the very fearful children, but what concerns the childish, fearless trust towards Him, there are often very crooked ways that have to be walked upon. **Without that trust, a soul can never become completely equal to God and be happy and independently free in God**, and along those mentioned crooked ways a soul can hardly attain to that. Only great need can bring such children on the right way back to the house of love of his parents.

[10] **Since the children only become worse instead of better by the chastisements that come from above, those chastisements happen only seldom, and only when all loving attempts have failed on the blind stubbornness of men. That is why God has always such a great patience with the arrogance of men, so that by constant punishments they would not be driven even more away from Him than what they are already doing themselves.**

[11] **And once God had to visit men with the chastising rod in His hand, then He presents in His other hand – although somewhat veiled – His heart to them, so that they would see that God the Father, even if He already has the chastising rod in His hand, still comes to meet them with all love, as this is now also the case before your eyes.**

[12] But I still add something to this, and all of you remember this well: he who is too fearful in a certain work that he probably will make a mistake by which the work will suffer damage regarding the goal that has to be reached, will also not seldom make great mistakes. But he who works with pleasure and love, without a too great fear to possibly make a mistake, will make good progress in his work, and probably not many meaningful mistakes will be discovered, because **the right love with the right**

trust is not blind as the pagan worldly wise men think, but it sees much sharper than the sharpest worldly reason with its too fearful conscious.

[13] Although love has made a mistake here and there, then it quickly and easily can correct it by itself, but when the reason with its fear has made a mistake, then it loses all trust in itself and often does not find any means by which the mistake can be completely corrected.

[14] **By that I do not want to tell you that a man should put his reason and his conscience completely aside – far from it. But he who let himself be completely mastered by the reason and an exaggerated fearful fright to make mistakes, and to straightly doubt in the much better work of love and its trust, is certainly blind and foolish to a high degree.**

[15] If you have well understood this now, you will also easily be able to bear My presence, and then you will not want to have the wish in yourself to leave this place as fast as possible out of sheer fear and shyness for Me.” (THE GREAT GOSPEL OF JOHN, Book 21, chap. 97)

“14] Said I: “A stupid and highly arrogant king, who however did not created his subjects, might behave not too friendly if a very simple and stupid person came to him and said: ‘O great king, I feel great love for you! Climb down from your high throne and let met hug and kiss you!’ The king will surely view this person as a complete fool and by his servants show him the gate; and if he doesn’t go by himself, he will have to endure castigation. However, should the subjects show such king true active love, he soon will accept them favorably and retributively and not showing anybody the gate.

15] God, the everlasting truth, however, is not a stupid heathen of this earth. He Himself is pure love and hence also the highest wisdom Himself, why He also has created all worlds and the people out of Himself.

16] Since He Himself is pure love, He wants that all people love Him above all and then also - because all people are His work - love each other like everybody loves himself. If God loves all people like a best father loves his children, why then should the people not love Him above all, once they have recognized Him in a right way?

17] Verily, I say to you: Without the right love you will not find God, never recognize Him properly and will therefore also not be able to come close to Him! Only love shows you the right way to Him, - your mind forever never! But who does not find the way to God, does also not find the way to his very own life and therefore walks in darkness and on the road of judgment and everlasting death”. (THE GREAT GOSPEL OF JOHN vol. 6, chap. 138)

"Are you afraid of Me, seeing that I can command death? Don't you see that I am the Lord of Life? Don't you have every reason to rejoice?! Why are you so faint-hearted? - God's love, meekness and mercy are infinite, and He does not forget even the least of His created beings. The God of revenge lives only in your fantasy. You made Him that because only a revengeful, stern God appeared to the Jews as worthy of veneration, wherefore so much

emphasis is placed on His judgments which, however, were always only the consequence of the wickedness, foolishness and obduracy of men.

But I am the Father Himself, Who has now descended in the form of man in order to show His immense love to the people and to open for them the gates to life, which they have barricaded themselves. Why, then, are you afraid when you see Me break open the gates of death so that life can enter in abundance? Have you ever heard that I turned away from someone asking for Me? Therefore, come to Me all of you so that I may comfort you and completely free you from all fetters of death!" (The Great Gospel of John vol. 11, 37) see Matt 11:28

26. "Love Me, and you will not ever have to fear Me; for I am only a Savior for you all, but not ever a destroyer. So be serene and happy. Amen." (HHG vol. 2, chap. 264)

GOD'S LOVE FOR HIS CHILDREN

In correspondence with the many Scriptural verses concerning the steadfast love and forever enduring mercy of God (see THE WAY TO SALVATION –THE LORD TREATED THE SINNERS WITH THE GREATEST LOVE AND MERCY and ANNEX: MORE VERSES ABOUT GOD'S LOVE AND MERCY), we add here some of the countless New Revelation's statements on the same theme. To us, personally, they are also the strongest proof for both heart and mind that in these teachings we have the same gospel and the same Jesus.

„For the sake of one child I shall sacrifice thousands of millions of suns and worlds of all kinds, if I could not otherwise have it come back to me. If, however, it were a question of a child only being saved by my giving this My only eternal life for it, I would rather let this, too, go from me than lose one of My children. Can you comprehend such love?" (HHG vol.2, 251, 14, 17)

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

And as I have turned all creation over to these My servants (angels) to be governed in an orderly manner, so also do I here turn over to you these much greater worlds of life!

See, these brothers and sisters are more than an infinity filled with suns and worlds!

'Yes, I say to you: A baby in the cradle is more than all the substance in the eternal, infinite space!

Therefore consider what great thing you receive in this gift from Me and over how great a thing I set you!

Lead these poor in all love, gentleness and patience on the right road to Me and you will eternally never be able to measure the greatness of My reward! (Childhood of Jesus, chap 152)

[18] Say I: "Yes, yes, I know, and therefore you may remain here according to your wish, for **the least of all these people around me is more than countless central, secondary and planetary suns.** The suns, however, were created for the sake of men and must, therefore, be at all times tended with the greatest care." (GGJ Book 3, chap. 89)

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

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

[7] Do you maybe think that the Father in Heaven experiences less joy about His children who love Him above all? Oh, on the contrary, still endlessly much more. But therefore He also will prepare for them endlessly much greater joy than an earthly father does or can do from the deepest of his heart for his children, for your Father in Heaven truly has the infinite and eternal most wonderful diversity of means for it.

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

[14] **Truly, I say to you: a remorseful glance to our good Father is sufficient to escape Hell for all eternity.** Look at the criminal at the cross. He was a robber and a murderer, but then he looked up to the Lord and spoke with a deep and grievous remorse in his heart: 'O Lord, when You will come into Your Kingdom and will judge great criminals, think about me and punish me not too heavily for the great crimes that I committed.'

[15] And see, the great, almighty Judge spoke to him: 'Truly, even today you will be with Me in paradise.'

[16] From this true happening every somehow believing Christian can **conclude how little there is actually needed to have the completely lowest, mighty Hell under control forever.**

[17] The example of the Samaritan woman at the well of Jacob can be compared to the former one, for the Lord spoke to the woman who had a relation with seven men: 'Woman, give Me to drink.' And further: 'If you would know who it is who says to you: women, give Me to drink, you should say to Him: 'give me to drink from the living water, so that I will thirst no more forever.' These are the true words that were exchanged at that place.

[18] Who cannot see the small thing that the Lord asks in return from this sinner for receiving the Kingdom of Heaven: only a drink of water. So will also every Christian, who is somehow familiar with the Scriptures, know what happened to the adulteress and the life of Mary Magdalene. The Lord writes the guilt of the first one twice in the sand and Magdalene was allowed to anoint His feet and was the first person to whom the Lord came after His resurrection.

Also the story of the lost son and the search for the hundredth lost sheep, how little He asks from a sinner to receive mercy and compassion. (The Spiritual Sun, chap. 117)

[1] AGRIPPA said: “O Lord, You endless wise Master from eternity, how great must Your love be for us men, Your created beings. The fact that You wanted to humble down Yourself so deeply to come down from Your Heavens in our human form, to us worms on this dirty world, to teach us and to show us the ways that we should go if we want to reach eternal life.”

[2] I said: “Dear friend, your question expresses the overflow of your heart and is good, because also your heart is good, but in your mind it has only now just begun to dawn a little, and **the love of God for you humans seems to be something indescribably wonderful to you because you imagine God as a very great and mighty emperor who shows himself only very rarely to the common people and talks even less to a simple man.**

[3] **If you look at God from that point of view, you are very mistaken, for God is the Creator of all things and beings, and not an endless proud emperor who, sitting on a golden throne considers his people to be disgusting and despising worms, and threatening everyone with death who would dare to approach the throne of the emperor without asking first and having been granted permission.**

[4] **However, if it is sure that all beings are God’s work, then they also are the work of His love – which is their existence – and they are works of the highest wisdom of God that gives them their corresponding form and also preserves them. So if without the love and wisdom of God no other creature would ever exist, then why does it seem so amazing to you when God loves you people so dearly?**

[5] **You yourselves are only pure love out of God and in God, and your existence is in itself by the will of God’s love only the embodied love of God. Yet, when this is irrefutable, then how can it be so amazing to you that God loves you so much that He Himself came to you in the form of a human being and is teaching you now the way to a free independent life that is equal to God and as if it were coming forth from yourselves. Are you then not the work of God? Yes, sure, that is what you are.**

[6] **But God is a complete Master from eternity in the greatest things as well as in the smallest. He has never been a bungler or a blunderer and so He does not have to be ashamed of His works. Man is the most perfect of all the numerous and endless different created beings, the pinnacle of divine love and wisdom, and destined to become himself a God.** Why should God be ashamed of His most sublime work and consider them unworthy to approach it?

[7] Look My dear friend, such ideas about God, coming entirely from the outside world, you should let go. First of all they are false, and secondly they do not help you to come continuously closer to God, but such false ideas will only make you drift away from God, and in time, only out of false respect, you also would not even dare to love Him. Just like now there are so many people and nations on Earth who, although they are visible works of divine love and wisdom, have the completely wrong belief, as well as the completely false opinion that God is so endlessly exalted above His creatures that only a highest priest can approach Him on specific times with specific prayers during the most splendid and lustrous ceremonies. And after such an approach, the chief priest thinks of himself to be so endlessly exalted and sacred that not even a subordinate priest – let alone another unholy human – may dare to come near to him, since they are of the opinion that nothing unholy can approach the highest holiness of God, because the greatest holiness of God would be profaned by it, what they have considered to be a sin for the poor and blind

people, which is so great that it had to be punished with death by fire. O what a voluntarily and more than stupid blindness of the people!

[8] Now look. I alone am the Lord from eternity. How am I now among you all? Look, I call you children, friends and brothers, and what you all are for Me, that is the destiny of all men, and no one is less or more. Because every man is My perfect work, who as such should recognize himself and know his value, and should not completely underestimate himself and consider himself less than no matter what kind of monster, because whoever despises a clearly recognizable work from Me, despises necessarily also Me, the Master. And what would that be good for?

[9] Friends, humility in the human heart is one of the most necessary virtues by which one can come first to the inner life of light. But that virtue exists actually only from true love for God and to fellowman. It is the gentle patience of the heart, by which man surely recognizes his excellence but who is never exalting himself as a ruler over his weaker brothers, but surrounds them with all the more love and tries to raise them to their own recognized higher perfection through teaching, counseling and action. Therein consists the real and only true humility, but it never exists in despising oneself.

[10] I Myself am humble and gentle of heart, and My patience goes beyond all limits, but you have never experienced that I have despised Myself before men. Whoever does not recognize him to be a work of God cannot truly respect his fellowman or even God, but only for a totally wrong reason.

[11] It is quite as wrong for someone to overestimate himself and soon become a persecutor and suppressor of his fellowmen and thereby losing the love as the divine life element, as it is to underestimate himself. The reason for this I have already shown you and thus let us stay equal and be of good cheer, because if you now, in respect of Me, because you have recognized Me, would behave too respectful and fearful, then you would no more be able to bear one more teaching from Me.

[12] Consider Me therefore as a perfect Man, who is completely filled with God's Spirit and therefore He is now your Master and Teacher. Then you will be able to get along with Me in the best way, and out of this you will profit the most. Did you all understand this well?"(GGJ Book 17, chap. 60 - MEN'S POSITION IN RELATION TO GOD. TRUE HUMILITY. THE TRUE WORSHIP OF GOD. FORGIVENESS OF SINS.)

"[8] I said: "Without My love no world and thus also no human being would have come into existence. All that which is contained in the endless space of creation is My love incarnated by My will, and so you certainly also *are part of it*.

[9] My love is eternal, and thus everything that has originated, originates and will eternally originate from it, is actually also *eternal*.

[10] The living spirit in man is My eternal love and wisdom that creates, arranges and maintains everything, and this spirit is actually the true and in itself already eternal man in man, who, in order to become independent, covers himself, only in the course of time, with a soul and a body according to My eternal order in him, and steps thus into an outer visible form.

[11] Now if this is so and can impossibly be otherwise, you surely will realize that I have loved you already an eternally long time before you still were what you are now. **You are now as if a spark of life that is separated from My love and you yourself can become a big and independent flame of love that looks like Me, by loving Me above all and your fellowman, who is completely equal to**

you, as yourself. And if this is what you are, and will then also love Me in this manner, you will soon see into yourself how I as the Eternal Love am everything in all and again everything is in Me." (53. The Lord speaks about His incarnation - THE GREAT GOSPEL OF JOHN Book 21)

I, as God and Supreme Love, created the world, created the individual suns and earths. But this love must not be judged according to your ideas of love. This love is a totally different one, which you cannot possibly understand. Nevertheless, I shun no means of giving you a foreknowledge of it, since only from the cognition of this love, all that exists, as well as the events occurring in your human life, can be properly evaluated.

In this respect, My love is universal since it must only pursue the great purposes of a creation to which all others have to submit. Love, as I understand it, forgets neither the worm nor the senseless stone and even less the larger and more finely organized beings. But this love has other laws, other intentions, other purposes.

Were My love not as it is, I would have to be a vengeful God, as so many people among you would like to make Me, a severe judge, implacable when dealing out punishment, all attributes which you have learnt in your law books, but are not found in My law book.

It is precisely out of love that I transform all the evil that human beings do to one another into something good. Out of love I do not judge, do not fling any anathema or thunderbolt between quarreling people. They create their own evil, and My concern is only to let the comforting word from a better world flow into the heart of the oppressed.

Happy those who take heed, but this unfortunately is rarely the case; that is why the complaints and recriminations made against Me.

However, for all that the material, as well as the spiritual world remains the same. They do not change their laws, but the human being offending against them only metes out his own punishment.

That which on the surface is undeserved suffering is often, as in illnesses, a necessary medicine where, generally speaking, the most bitter medicines are the most effective. Not that I send them, for I could help. But I do not do it because My views and My purpose concerning the human souls differ from those existing in the imagination of the oppressed human child.

No human being dies because I will it, no disaster occurs because I will it, no one is born poor and no one in rich circumstances according to My idea. All this I merely allow. Man is free and can thus do as he likes. Through an orderly life he can live longer, through a disorderly life, he can shorten it. Both fortune and misfortune, coming over people through their own wrong decisions, are a school for mankind where they are educated for Me, so that I can thereby spiritually influence them, that means that finally they listen to My voice. This is something which also ought to have happened sooner, but did not happen.

Whether born rich or poor, everyone in his station in life can become "My child", gradually maturing for another, more enduring, world of the spirit. His poverty can help him gain rich spiritual treasures, whereas the one born rich can lose his material riches without being

compensated by spiritual ones.

Everywhere I find means whereby to attain My ends. I merely use the circumstances, without creating them. This I leave to man, who loves to proudly call himself the “lord of the earth” and fancies to rule and subjugate everything, while sailing like a weather-vane through all the spiritual currents flowing through the universe, unawares soon in this, soon in that direction, who is always seeking his temporal material happiness, while disregarding the fact that it can rarely ever be reconciled with the other, which is the more enduring spiritual bliss. Therefore, My children, do not accuse Me!

I am He, who writes all the sins into the sand, who neither curses nor hates or is vengeful, but who has always been, and still is, ready to pour balm on gaping wounds. I have never been an unjust God, no more than a strict Father towards My children!

As you are now, I did not create you, but you have made yourselves what you are. And if I now come and take over your guidance personally, it is because things are going too far; because I cannot stand by watching as mankind, totally misunderstanding and disregarding themselves and their whole future existence, are without faith, love and fear before Me. I must now apply all the means available to lead back the lost to the right road.

The spiritual element is being pushed too far into the background, is too much forgotten and denied. That is why all these abuses, disasters in every direction. And when many a sufferer cries out to Me, a sign that he at least still believes in Me, it is up to Me to show him with few words that his suffering does not come from Me, but that, if he wants solace for this tribulation, he can find it only with Me.

That is why this word, for many a thing might occur which would cause the first-mentioned accusations to be heard also from you. In order to prevent this and so that you, before you open your mouth to complain and raise your voice to Me, you may consider who is to be accused, I, the ever-loving Father, or he, the straying human being, who only strives for the gratification of his passions!” (Secrets of life, chap. 26)

Finally, another wonderful revelation about the always possible conversion of sinners (individual human beings, spirits or even entire nations) and the reason of Lord’s immense patience with them:

[3] I said: “I told you that man’s open soul – making it possible for him to make things purely artistic – can also be wrongly directed. **If the soul is capable to receive impressions, he can form them as he likes.** But a purely animal-like human being will never be able to make an ideal work of art. **Also the possibility to receive bad things depends on the openness of the soul. And from the moment that a sinner, who up to then threw himself with his bad love into all sensualities but took the courage by his will to destroy his bad love, can in the same measure come into the true love and be active. If this were not so, there would not be sudden repentances which you yourselves have seen in life while you were with Me, because what matters is always the power of love, whether it is bad or good. Its true nature will be immediately recognized from its works.**

[4] This is why no one should condemn or scold his brother who is still imprisoned in bad love and who does bad works by its power, but rather feel only compassion for him and try to move him towards repentance through personal, righteous love, because the one who despises him does not know whether I will not send a strong stimulation of will to sustain him by which the one, who was apparently lost, would very quickly change his bad love into good love and will then

stand before Me spiritually more justified than even the one who scold him.

[5] **Would I make such great effort for the lost son if I did not know how big and all compassing his love is, that is now directed wrongly but that can again be directed towards Me? Only for the fact that this turnaround can for every fallen spirit or human being happen in an instant is why the Father does not curse His sons but rather pity them, invites them with love and even searches for them so that they can find the way to the House of the Father.**

[6] You can easily realize the measure of love and patience that is needed for that when you look at the enormous magnitude of the evils and immorality in the world that reached its peak precisely in this land, so that the divine love, as counterweight and stronger power, devours all that evilness and destroys it in itself. A little power cannot handle a stronger one in itself, at least not spiritually, but only a stronger one can embrace the weaker one and can finally lose it in itself without damage, and this is what happens.

[7] For what concerns the Greeks and also the Romans, when those people will excessively use the spiritual qualities which they received, using them for their good life and stimulation of their sensuality, they will go to ruin as well. Admonitions at the right time will not lack, but when they will not care about them, such ulcer on the body will have to be burned away and often cut away in great pain so that the body can be preserved.

[8] **But I can tell you that the nations have up to now not found the stability in them to remain constantly pure in themselves. That stability can only be reached after slow discipline and difficult education.**

[9] **However, I, Your teacher, came to the Earth to show them the best ways. And because I am the teacher and the sage of all worlds, the goal will certainly be reached, although along ways that a carnal human being will interpret incorrectly, but for someone who is already spiritually awakened in the flesh and for a purely spiritual person it will be easily understood.”** (GGJ Book 25, chap. 51)

THE LORD AS FATHER, NOT A JUDGE (A SCENE BETWEEN THE LORD AND ADAM)

Any reader of ‘The Household of God’, the first work of the New Revelation can easily understand that the first men on this earth struggled with the same issues concerning the character and intentions of God as most of the believers today. Thus, concerning the theme of God’s love and judgment, we found as most instructive the following discussion between Adam and the Lord (manifest in His personality as the man called ‘the high Abedam’).

“Thus Pariholi accompanied Adam to the high Abedam (the Lord). Abedam received the now most contrite Adam with the greatest friendliness and said to him: "Adam, will the time ever come when you recognize Me as the Father and not just more and more as a judge?

2. "Yesterday you saw Me from the most humble side and I let Myself be recognized only gradually by you, as well as by all your children, so that nobody might be impeded in the freedom of his heart through My visible presence.

3. **"However, since I let Myself be gradually recognized in a manner that no one should be restricted in the freedom of his life-sphere before Me, you did recognize Me and with your mouth acknowledged Me as the holy, most loving Father, - but your heart never gave itself wholly to this**

Father; because where the Father entered, also the judge entered with Him, who then coerced your heart to love Me, albeit to fear Me three times as much as to love Me.

4. "And in this ambiguous relationship you have continued to this very minute, never able to grasp Me with all your love, for you feared Me and in this fear could never see in Me the Father, but always only the judge.

5. „Then I awakened you mightily, and now you come to Me as a loving son, but the love in your now ardent heart is not your own; for I have kindled it freely in you in order to fully awaken you. I tell you: **The Father and the judge are not yet separated within you. Now seek to grasp the Father in you with the strength of your own life. Yes, do grasp Him fully, separating the wretched judge from Him, for he has at all times prevented you from beholding the Father's endless love in the brightest light before you and all the children issued from you.**

6. **"Now realize that I did not come to you as a judge, but as a most loving holy Father, to give with My own hand already on earth to all children the most glorious, most holy seed for eternal life. Then you will surely and dearly recognize in your own glowing heart that the judge and the Father are not ever reconcilable in the loving hearts of the children, but at all times only the Father as such or the judge as such must become master of their life; the Father towards eternal life- and the judge towards the eternal death of the spirit of love.**

7. "Hence, calmly and joyfully separate within you the most loving, holy Father from the unloving, wrathful, most severe judge, and you will cease to quake and tremble before Me and instead shout and jump with joy and fearless, childlike love for Me, your eternal, most loving, most holy Father.

8. "Be assured of the fact that all who implore Me as the Father will never see Me as a judge, whereas those who at all times prefer to regard the most loving Father in their terrified heart as the strictest, most terrible judge, will then unfortunately find in Me the relentless judge; had they been of a loving heart they would unfailingly have found in Me the most loving Father.

9. „Take good note of this, Adam My son: What you seek, you will find, either the loving, holy, good Father, eternal Love, and through it and in it eternal life, or, as has been sufficiently testified to here, the judge, the eternal, quite inexorable, condemning judge of the dead who had refused on this earth, their trial place, to turn in fearless, faithful and pure love to Me, their most loving Father, so that I might have fully quickened and admitted them to the eternal life in the spirit.

10. „Take good note of this in a loving heart, you and everyone, and the judge will soon disappear and in his stead the most loving, holy Father will establish for Himself the most pleasant and blissful dwelling place in your loving hearts.

11. "Do you understand the words, which I have just spoken faithfully?

12. "Yes, Adam, do understand them in the depth of the heart of love and of the innermost life out of Me and within Me; do listen and behold and perceive this everlastingly. *Amen.*"

13. After this speech Adam sank to Abedam's bosom, weeping in the supreme bliss of the most ardent love; for only now did he recognize the holy Father in full clarity, so that he was unable to speak, overwhelmed by his immense bliss.

14. And Abedam pressed him so tightly to His bosom that from this act everyone had to see and recognize that Jehovah is a truest Father of all humans. Thereupon they all began to crowd around Him trustingly, and the whole height was soon enveloped in bright, gently warming flames of love towards the most holy Father." (*HHG vol. 1, chap. 44*)

A SCENE IN THE AFTERLIFE – BISHOP’S MARTIN FEAR OF ETERNAL DAMNATION AND MEETING WITH THE LORD

Another most touching example of the love of the Lord for His erring children is shown in the story of bishop’s Martin’s afterlife (Sunsets to Sunrises), this being also just one of the very numerous testimonies of conversion that can be found in the books of the New Revelation and also a very relevant argument on the present main topic of universal salvation versus eternal damnation.

7 (Bishop Martin): "You are absolutely right! Now I am really convinced! He is the one and only Lord, God, Creator, and Father of Heaven and the myriads of angels, as well as the suns, earths, and all men. He will surely have His reasons why He chose our earth, and I hope one day to understand this, too.

8 But now, brother, the more I think about all this, **the more I begin to understand the significance of the fact that the Master of this house, Jesus, is God Himself, the more afraid I am of having to face Him!**

9 For what a terrible sinner I am - that you know only too well! And so does the almighty God! And the result will most probably be eternal damnation. Maybe this did not happen until now because I had not recognized the most just Judge. But now that I have recognized Him, the terrible, without doubt I am sure I haven't a chance!

10 Knowing Who He is, we shall have to address Him: 'Lord, Lord!' But He Himself once said on earth: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' Tell me, friend, have we ever done His will? So heaven is quite out of the question for us!

11 But what else is there besides heaven? Nothing but hell! Barest hell! Oh, I can already picture the flames enveloping me and the devils! Oh, dear brother, a terrible fear has taken hold of me!

12 Whatever can we say if He, the almighty God, the most severe and merciless Judge, should come to us now with His damnation, driving us away into the eternal fire which has been prepared for all the devils?

13 Oh, how terrible! I can already almost hear the thunder of His judgment. What an unutterably dreadful experience that would be! Only I cannot understand how you can be so calm, whilst I am almost fainting from fright."

14 (The wise bookseller): "Pull yourself together, brother, and rest assured that **the Lord is better than described by Rome's popes and clergy. However, while we are so foolishly frightened of Him, He will most likely stay away and come to us only when our fear has been converted to love.**

15 Just imagine, what pleasure could it give you to take revenge on a gnat which offended you? Wouldn't such a revenge be senseless, worthy only of a fool? How then could you expect anything like that of Divine Wisdom? What are we compared with God? Aren't we in comparison to Him what a gnat would be to us?

16 We must realize that we are nothing before Him. Why should He take revenge on us? Whereto, friend, whereto? Contain yourself! I am convinced that things will not be as bad for us as you imagine. Quiet! I think He is coming! There He is!" (Bishop Martin, chap. 33)

1 Then I enter with Peter, Bishop Martin collapses as in a swoon and all of the party, except the bookseller, cry: "Woe betide us!"

2 Only the bookseller goes down on his knees and says: "Lord, Father, hallowed be Thy name. Thy will be done! We are all of us great and gross sinners, not in the least worthy of Your mercy! But we all love You with all our hearts. Therefore, if it is Your will, show mercy to us! What are we without Your mercy, Your love, Your compassion?"

3 You are everlasting, infinitely wise, and Your might is unlimited! We have no excuses before You. Or could anyone in the whole of infinity oppose Your might? For You could destroy him even before he conceived such an idea.

4 I, and all of us, recognize and acknowledge that You alone are the Lord of Heaven and all creation and that we are nothing before You and Your boundless might: Your holy will be done; but remember our weakness and show us Your mercy."

5 (Say I): **"Rise, all of you, and do not lament like delinquents on earth. If I come to you, it means that you have already attained salvation, for the unredeemed souls flee from Me and never want Me to come and save them. Therefore, your fear of Me is pointless and faint is the light of your intellect.**

6 **Shed all that is useless in My house, in My Kingdom, which is wherever I am and is the innermost and highest part of heaven. This heaven is not one of idleness and eternal inactivity, but one of full action, as you will now be taught. Every one of you will be active in the things for which he showed a talent already on earth. So be it!"**

7 They all rise happily, thanking Me for such boundless mercy. Only Bishop Martin is still lying in his swoon, neither hearing nor seeing what is going on around him.

8 At a sign from Me, Peter walks over to the bishop, shakes him, and says: "But Martin, what are you doing here? We have been waiting for you outside for quite a while, but you did not return. You have been chatting here, making us wait for you like a prudish bride her bridegroom while she is adorning herself for the wedding feast. Don't you know that there are some most important and urgent matters we have to attend to?"

9 (After a pause, Bishop Martin speaks again): "Oh, yes, of course, it is you! This time I set out on a very important and distant voyage of discovery, and it takes some time to return from such a voyage. Although I have discovered something most important, this has not made me happy, but only extremely frightened.

10 I have now discovered irrefutably that our host and master is God, Lord of Infinity! Of this I am now positive! But, just imagine me, the greatest sinner - and God, the Almighty, Omniscient, the Most Wise, Most Just, Most Holy, Who must damn me because of His justice and holiness!

11 My friend over there with the shiny hat has done his best to console and reassure me, but until I have the reassurance from Him, Who can send me to hell for eternity, it does not do me any good."

12(Peter): **"Better rise to your feet and do not be silly! The Lord Jesus, of Whom you are so afraid, is waiting for you with open arms. Does He look as if He were going to condemn you?"**

13 **Bishop Martin glances at Me and sees My great kindness.** This encourages him to lift himself from the ground, and he says, with tears in his eyes: "Oh, no, this mildness does not consider condemnation. Oh, Lord and Father, how good You must be to look so kindly upon a sinner like me!

14 Oh, Jesus, I cannot bear it any longer! My heart burns like a central sun, with newly awakened love for You; let me at least caress Your feet to give vent to my love! Then, Lord, do with me what You will!"

15(Say I): **"Come to Me, you stubborn brother, your sins are forgiven. And do not give vent to your love at My feet, but at My heart!"**

16 Following these words, Martin rushes into the embrace of the Lord, Whom to recognize took him so long.

17**After he has had a good cry at My heart, I ask him: "How do you like this descent into hell? Am I really the tyrant I have been made by your church?"**

18 (Bishop Martin): "Oh, Lord, I lack the words to confess to You before all these dear brothers how clearly I now see all my faults and errors. But allow me to collect myself a bit in this newly found unutterable bliss, and then I will make a true confession to You, my sweetest, kindest, most merciful Lord Jesus.

19 **O Lord, o Jesus, I must love You above everything, You Most Holy, Whose essence is supreme love and boundless patience!"**

20 (Say I): **"Well, it is this love that I saw in you that made Me attend to you Myself, and which made Me have so much patience with you.** Now you are so full of bliss, for you will be wherever I Myself am. But beatitude is never founded on idleness; on the contrary, it consists in the greatest activity, for which there is at all times much scope here.

21 But let us now go to the other thirty people whom you brought here. You go in first and try to lead them to Me. If you succeed in this first task in your state of beatitude, we shall guide them also to their eternal destination. [...]" (From Sunsets to Sunrises, chap. 33)

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2017

ⁱ GGJ – The Great Gospel of John

ⁱⁱ HHG – The Household of God