

About
**THE LOVE OF
GOD**



and
**THE WRATH OF
GOD**

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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THE NEW REVELATION

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

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

whose hands were guided by a spirit-entity. The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

This teaching fully supports the Christian Scriptures, not only in spirit, but also by confirming and explaining many of their lessons, prophecies, parables and still mysterious concepts. In the following excerpts we deal with one of the most controversial issue of the Bible – how can **the love of God** be reconciled with **the wrath of God**.

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To fear and to love God

„[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.

[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.”

[16] After My friendly lesson the Samaritans changed completely. They thanked Me for this teaching and became very trusting.

[17] And the chief spokesman said: “O Lord and Master of all things and all life. Only a great love for You has brought us here, because we heard that here or in Nazareth reliable information could be received about where You were staying, and so we traveled to this place with great confidence. Well now, instead of the information that we expected, namely where You are staying, we have met You directly, to our great surprise, and this surprise filled us with a very great fear for Your endless glory. But now You have changed our certainly not unreasonable and also not unjustified fear at once into a trusting love. And therefore we will stay here as long as You will stay here, and we will follow You – if You want – wherever You will go, for we also would gladly like to be Your disciples and spreaders of Your living word.”

[18] I said: “That is also why I wanted you to search for Me, for I know you very well and also your spirit. But now, continue to eat and drink. After that we will go on with our discussion.”

[19] They all were satisfied with that, and they now continued to eat and drink without any shyness, and I returned to My place.” (THE GREAT GOSPEL OF JOHN, Book 21, chap. 97)

Can anybody offend God?... Who is the true and righteous Doctor?

„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)

God doesn't condemn the sinner, the sinner condemns himself

"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 eart, 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)

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"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)

About the fear of God

"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. 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[...]the spirit of the eternal life in soul."(THE GREAT GOSPEL OF JOHN, Book 21,97:3)

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[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)

About the Wrath of God

THE REAL MEANING OF THE WRATH OF GOD

"[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)

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"[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)

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"[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 dit 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)

74. 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?! When would such a person according to such methods of education reach the necessary life independence?! 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)

75. 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)

76. ORIGIN OF CALAMITIES

[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)

77. THE INFLUENCE OF EVIL AND GOOD

[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 not 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 excite 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

"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)

Eternal punishment, death and fire, wrath of God, the worm that never dies

In Lorber's work 'From Hell to Heaven', a spirit in the beyond says this to the Lord: "There is one thing I still need for my heart to be completely at rest, namely, enlightenment concerning the concept of a so-called eternal punishment, occurring in almost all Christian sects. Is there such a thing, or is there not? For if man is to receive an eternal reward for the earthly minutes he conducts himself properly, it stands to reason that there must also be an eternal punishment for a time of bad conduct. I find this assumption quite logical."

The Lord replies: "You do, but not I. Since I Myself am eternal life, I can certainly never have created a being for eternal death! A so-called punishment, wherever it may occur, can therefore always only be a means for the attainment of one main, fundamental goal (i.e. the blissful perfection of the beings), but not ever of an, as it were, hostile anti-goal."

Says the one thus instructed: "Yes, O Lord, I do understand this now. But in Scripture, in words coming from Your own holy mouth, it is only too clearly indicated that there is an 'eternal fire

which never goes out', and a 'worm that never dies'! Indeed, it is written: 'Away with you, who are accursed, into the eternal fire prepared for the devil and his servants!' - O Lord, I know many texts which vividly portray hell and its eternal fire. Yet, if there is no eternal punishment, I absolutely fail to see how an eternal fire which never goes out and a work that never dies can be mentioned in scripture."

Says the Lord: "My dear friend! It is true that an eternal death is mentioned, which is like an everlasting judgment, and this judgment is caused by My eternal, immutable order. The latter is the so-called fire of wrath, or rather fire of zeal, of My will which, of course, must remain forever unchangeable, since otherwise all creation would suddenly come to an end. (*From Hell to Heaven*)

The prison and the prisoner

"Whoever allows himself to be enticed by the world and its matter (which necessarily must be - and remain - under judgment, or it would not be 'world'), must be considered lost and dead for as long as he cannot forsake the judged matter. Thus, for the sake of the created beings, there must be an eternal judgment, an eternal fire and an eternal death. But from this it does not follow that a spirit imprisoned in judgment must remain imprisoned for as long as this judgment can last - any more than on earth, if you had built a strong prison, the prisoners would be sentenced to remain there for the whole time the prison would last.

Is it not obvious to everyone that 'prison' and 'imprisonment' are two different things? Of course, the prison is - and remains - forever, and the fire of My zeal must never go out. But the prisoners remain in the prison only until such time when they have changed and bettered themselves.

By the way, in the whole of Scripture you find not a word about an eternal rejection or condemnation of a spirit, but only about an eternal condemnation of the non-compliance with My eternal order. Truly, depravity or anti-order is forever condemned, but the depraved only as long as he is living in depravity!

Thus, truly, there is also an eternal hell - yet no spirit who, on account of his depravity, would be condemned to eternal hell, but only until his betterment. Surely, I said to the Pharisees: "Therefore, you will be all the more condemned (or, for a still longer time condemned!) - "but never: Therefore you will be condemned forever! - Can you now understand your so intimidating Scriptural texts?" (*From Hell to Heaven II/226, 9 on; I/24, 5 on*)."

God is not a sadistic Father for His children!

"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 believe; 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 believe, 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 believe 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 exists 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!" {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} (The Great Gospel of John, Book 6, chap. 243)

Meaning of the text: 'Depart from Me, accursed ones!' Every wicked spirit curses itself. - Sin against the holy Spirit.

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 in omnipotently judged body and 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)

Cause of hell and the torment of hell. Secrets of possession

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)

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“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)

Hell or heaven should not serve as motivation. The 'pious people'

"If you believe that either hell or heaven should serve as motivation for keeping men from evil and turning them towards the good, you are still grounded in a basically wrong belief. For the totally depraved man ridicules your hell and your heaven, and the really righteous man is good without your hell and your heaven.

According to your understanding of the matter, hell and heaven would have a particularly depraving effect on every human being. For he who does the good only for the sake of the reward, lends his money at high interest; and whoever does that, has no love for the fellow man and even less love for God. However, let us leave our heaven and hell and cast a look at your 'pious people'! Look, they will begin to rage even worse than the most greedy money lender whose debtor has absconded with the borrowed money. Since they no longer have to fear any punishment in hell, such people can then only be restrained by ratified secular laws.

Right from the beginning, people have done the wrong thing when they implanted in their children an excessive fear of hell and described to them heaven with all its pleasures, appealing to the human senses. Thereby they did achieve a kind of fear of God which, however, because it was so easy to end in hell and so hard to gain heaven, never developed into true love for God and the fellow man, but with the weaker hearts developed into an ever-growing fear and with the stronger ones, possessing more inner light, into complete indifference concerning God and the fellow men. For these stronger people had no faith of their own but merely pretended to believe, so that the common people would stick to their faith and not rebel against those for whom they had to work.

A further consequence of this is the almost total godlessness prevailing among men who, had not the secular laws restrained them with the force of the sword, would long ago have risen in anger against their masters and, by the use of violence, challenged their right to suppress them.

Look, all this is the result of such a false concept of justice in men who, at all times, preach in the harshest terms that God forever rewards the good in heaven, yet owing to His inexorable justness, metes out everlasting punishment to the wicked, making them suffer unheard of eternal, relentless torment in the most horrible hell." (THE GREAT GOSPEL OF JOHN vol. 4, 243:3 on).

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"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)

GOD'S LOVE FOR HIS CHILDREN

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

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

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

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

[7] Do you maybe think that the Father in Heaven experiences less joy about His children who love Him above all? Oh, on the contrary, still endlessly much more. But therefore He also will prepare for them endlessly much greater joy than an earthly father does or can do from the deepest of his heart for his children, for your Father in Heaven truly has the infinite and eternal most wonderful diversity of means for it.

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