

MESSAGES FOR THE **POOR** AND **SUFFERING** ONES

(Ed. 1)

Excerpts from THE NEW REVELATION of JESUS CHRIST

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THE NEW REVELATION

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

The revelations were received by the two scribes of the Lord through **Inner Word**, meaning Lorber and later, Mayerhofer heard them very clearly in the region of their heart and wrote them faithfully down, without adding any personal contribution. They were perfectly awake, they didn't

experience any states of altered consciousness, nor were they some mediums for automatic writing whose hands were guided by a spirit-entity.

The writings of Lorber and Mayerhofer, comprising tens of volumes are known as **THE NEW REVELATION**, the extraordinary spiritual teaching that **JESUS CHRIST** brought to mankind, almost 2000 years after his earthly life.

Here you can find some of the teachings of the New Revelation concerning the situation of the poor and suffering and the eternal support they can find with the Lord. Their compatibility with the Christian Scriptures, with the commandments of love for God and neighbor and with each man's conscience is to be easily verified and validated by any honest and good-willing seeker.

The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father." (Romans 8:15)

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A word for the poor and suffering

“3. **The poor** shall not beg at the doors of the rich where they experience the lot of stray dogs and their hearts are turned to sorrow and bitterness. They shall come to Me with great confidence, and I shall refresh them all. I shall give food to the hungry and drink to the thirsty, clothe the naked and heal the sick. The lame shall leap like a hart, the leper shall be cleansed, the blind will see and the deaf hear, and I will make the weak stronger than a lion. The timid shall become bolder than a colt and the aged shall find rest. The poor is My closest brother, I care for him. Therefore, the dogs shall not debase him, for **the rich of the world** are brothers of Satan and children of the devil in hell.” (chap. 2, The Household of God vol. 1)

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“3. Tell **the sick**, they shall not grieve about their sickness, but turn to Me in all earnest and trust Me completely. I shall comfort them, and a stream of the most precious balm will flow into their heart, and the fountain of eternal life will inexhaustibly manifest within them. They will recover and shall be refreshed like the grass after a downpour.” (chap. 1, The Household of God vol. 1)

The Parable of the Landowner. The poor are Lord's children's everywhere, the rich mostly are world's children

"[1]THE Pharisees, the usurers who always know how to safely lend their large quantity of gold and silver against high interest rates to other big estate agents and usurers, and then spoil and maliciously squander their high lending interests to whores and falsely swearing adulteresses, and when poor and needy people come to them, they say: 'Turn to God, He will help you, for we are poor ourselves and must beg' – those will later have it very hard to give an account to Me.

[2] Such false servants of God, who preach to the people about love for God and fellowman which they themselves never practiced, are to Me the worst sinners and offenders and will receive their reward for it in the beyond from the prince of Hell whom they served, because such fornicators, adulterers, usurers, revelers, and with that the greatest blasphemer of God, will not enter My Kingdom. So do not take their example.

[3] How can one of you say to his fellowman: 'In your need, turn to God who loves you above all. He will help you', when he himself does not believe in God and does really not love Him above all.

[4] The one who already does not love his needy fellowman whom he can see, how shall he love God above all whom he does not see? Love for God on the part of man is determined by the love for his fellowman. The one who says that for one's salvation it is only necessary to love God above all, but then closes his heart and door for his poor fellowman, is in great error because love for God is without love for fellowman eternally not thinkable and also not possible. So love your fellowman, because they are just like you God's children, then by doing so you will also love God above all.

[5] Look, once there was a very rich landowner who had a lot of possessions, and everyone who was in his service had a good life. That landowner had also many children whom he loved and whom he sent to worldly schools, so that they should become experienced men.

[6] But he only gave what was most necessary for them in the worldly schools, so that they would not indulge and become lazy and then unsuitable to manage his possessions.

[7] These children were not so well off in those worldly schools, and they often had a real poor subsistence and not seldom they asked strange people for alms.

[8] Some of the people they contacted said: 'Oh, you have a very rich father. Contact him, he will help you', and they did not give anything to the children.

[9] A few others thought however within their softer heart within themselves: 'We know that the father of these children is very rich and he would like to help his children who study here, but he must have very wise reasons not to do so, and these children with us are clearly suffering and in need and we will help them the best we can.' And what they thought they also did.

[10] After some time, the very rich landowner himself came to that foreign worldly city where his children had to acquire various knowledge and experience, and he took detailed information as to who showed love to his children.

[11] And look, the children brought their father to all the places where love had been shown to them, and the father rewarded the benefactors of his children a hundred times and took the greatest benefactors with him on his possessions and treated them as his own children.

[12] Look, here before you stands in Me that landowner. **The poor in this world are truly My children everywhere. The rich however are mostly the children of this world.**

[13] In order that My children would not indulge, I let them also in this hard – but for them extremely beneficial – school of life to suffer need. And in their need they come to the rich of the world. What these will do for My children, I also will do for them, and I will reward them already here manifold and in My Kingdom endlesslyfold.

[14] So the one who has the love of the children by his love for the children, has also the love of the Father and has acquired by that the eternal reward. Do you now understand what it means to love God above all?" (THE GREAT GOSPEL OF JOHN, Book 24, chap. 22)

Value of poverty. Dangers of a great spreading of poverty. The right way for the poor

"[1] (The Lord:) There are in the world a great many dangers for the soul. On the one hand, you have poverty; its concepts about what is mine and what is thine keep getting vaguer the more a person is troubled by it. Therefore, if you want to walk safely, do not allow poverty to grow too much among the people.

[2] He who is already poor should ask his better-off brothers for help if necessary. If he finds hardened hearts, let him turn to Me and he shall be helped. Poverty and need are no excuse for theft and robbery and even less for killing a victim of robbery. He who is poor knows where to turn.

[3] Although poverty is a great nuisance to people, it carries within it the noble germ of meekness and true modesty and will, therefore, always remain with mankind. Still, the rich should not let it grow too much or they will be in great danger here, as well as in the beyond." (THE GREAT GOSPEL OF JOHN vol. 4, chap. 79)

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[1] (The Lord:) "But how can a person protect himself against this most evil passion, since the seed for it is present in every soul and quite often has already reached an usury climax in children? Only through humility is this possible!

[2] And therefore poverty is so predominantly large in comparison with richness of the people, to keep haughtiness always on a sharp rein. Just try to put a king's crown on the poorest beggar, and you will soon be convinced, how his earlier meekness and patience has evaporated with lightening speed. And therefore it is a very good thing, that there exists only a very few kings and a great number of modest beggars." (THE GREAT GOSPEL OF JOHN Book 9, chap. 15)

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"You should not despair at any ever so untoward occurrences on this earth. For the Father in Heaven knows about them and also knows best for what reason He allows them." (THE GREAT GOSPEL OF JOHN vol. 2, 169:11)

Poverty as educator

[1] Say I: "Good and true, and I cannot at all say that you have spoken one untrue word; but imagine a planet where all men without any special employment or other activity on their part are excellently provided, recognizing that they are able to live without any trouble whatsoever, and within a short time you have your North European inhabitants before you!

[2] Your North European people, once in Asia, the cradle of humankind, were equally and better provided with everything than now your Romans, and had enjoyed direct upbringing from the heavens; and there were sages among them the like of which the Earth has not carried until Myself; but what was the result? They ate and drank with cheer, became more sluggish by the day, falling into their present state by generation; but now in such their most pitiable condition they have to earn their most meager physical living by the sweat of their brow, but are nonetheless not entirely bereft of sages and teachers.

[3] And behold, such very poverty shall place them on a developmental level that shall surpass the contemporary Roman one in every way.

[4] Hence it would not be beneficial for man to be all but fully provided physically. For he would then become so indigent as not to care about anything. And this striving after indigent, unconcerned peace is again an attribute of the so-to-say dead body. The soul, which for the most part still has to create its formal consistency by the appropriate activity of the body, would in the carefree peace of the body also rest, because within her too the bent towards inactivity originally predominates.

[5] Through the painful demands of the body the soul initially is awoken from her lethargy; for she senses that a completely care free physical existence could give her simultaneous death with the body. Hence she pulls every lever to provide for the body as best it can be. Since she nevertheless is terribly afraid of death, she begins next to her care for the body to also investigate life in actuality, and whether the soul would continue to live, even though the body would be laid to rest.

[6] Out of this, a kind of faith in the immortality of the soul develops, and this faith gradually comes alive, forming into a human aspiration.

[7] But thinking persons, who can be found everywhere, are then no longer content with faith alone, investigating same at greater depth, trying out its power and endeavoring to prove same by, as it were practical means where its power has not sufficed.

[8] People then customarily take such researchers as Seers and Hearers, guided and impregnated by a higher spirit who, in the course of communicating with spirits obtain deeper initiation into the life of the soul after death.

[9] Such investigators are then usually elevated to priesthood by the people; and these realizing their indispensability, in the end misuse such necessary trust by their people, seeking their earthly subsistence income through it and ultimately are no more than blind leaders of the blind. But there is still the advantage of a vague, residual connection with the heavens.

[10] With time and the decreasing faith even of priest, new investigator arise among the people who examine the old orthodoxy without completely dismissing it, blending the residual good with their research outcomes, ultimately coming up with an entirely new doctrine which no longer tolerates blind faith, but demands fullest conviction based on facts which can be exposed to public scrutiny.

[11] And behold, in this way, although in tiresome places and ways, the latest human generation finds truth, and from much experience there from also laws by which to guide men's lives, so that the hard-won truth may be preserved among mankind in its pure form.

[12] If besides such find, gone forth solely from mankind's greater action, a supernatural doctrine has come down to men from the heavens as a mighty, miraculous light, then such nation is itself saved, like an individual, as newly and re-born in the spirit; and behold, **all this goes forth not from carefree physical provision but from want and men's' troubles!**

[13] I say unto you: **even an animal becomes inventive in crisis, let alone man.**

[14] When man has been forced to think really hard out of need, then the Earth starts to green beneath his feet; if however he is well-provided, then he lies down on his lazy skin beside the animal, thinking and doing nothing.

[15] Behold, I would only need to give the Earth one hundred consecutive, exceedingly blessed and fruitful years, and all of mankind would begin to smell pestilential because of laziness; but because I let good and bad years alternate, mankind has to be constantly active, having to provide from a good year for a potentially bad one. And so mankind remains active in at least one direction, whereas it would otherwise go over into complete lethargy. Do you follow this too?" (THE GREAT GOSPEL OF JOHN Book 5, chap. 54)

The consequences of over-abundance

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

[2] Say I: "Oh friend, consult the history of this Earth's peoples; behold the ancient, well-provided Egyptians, look at Babylon and Nineveh, look at Sodom and Gomorrah! Look indeed at the people of

Israel in the desert, whom for forty years I had provided with Manna from the heavens! And look further on for a great many advanced nations, and you shall soon find where good physical sufficiency got these people!

[3] Behold, a well-provided fashion-doll for instance in the end shall do no more than make up and adorn herself all day long, and ultimately she shall become too lazy even for that, letting herself be washed, made up and adorned by others. But that may not last too long either, and such spoilt dame in the end becomes too lazy even for being attended to, thereby becoming quite like a swine, if not a virtual sloth, as they exist in India and central Africa. Question: what can still be done about such women? Of what spiritual education is same capable? I say unto you: she is not suitable even for a whore! Such was indeed the case at Sodom and Gomorrah, wherefore the people began to indulge in sodomy! Do you understand that?" (THE GREAT GOSPEL OF JOHN Book 5, chap. 55)

Poor people's frustration

"[13] As an example, I, my parents and my brother have lost our fortune and property completely without our fault and have nothing left except our naked life and through Your mercy, o Lord, good friends. If we, in our great poverty, saw the rich and famous revel in abundance, have we sinned if we felt the desire in us to call only the very tiniest part of their abundance our own?! If it is not even in our hunger allowed, to only once satisfy ourselves by thought from the overfilled bowls, then that is the limit.

[14] In addition an important question arises: should not all people who have been placed in this world without their fault, at least have so much of a natural right to own of everything the earth carries, of which the land actually belongs to God, to take care of the necessities of their body. **Why must some people call so much their own, and this under all possible legal protection, but the greatest majority have nothing and in the end must be pleased with the divine law, which tells them that they should not carry a desire for the abundance which the rich and famous call their own?** By doing this, one takes nothing from them anyway; but if one is not allowed to have necessary desire for the surplus of the rich, you are also not allowed as a beggar to beg, since begging assumes an inevitable greediness forced by suffering after a part of the property of the rich neighbor.

[15] **Therefore the poor are only allowed to go to the property owners and beg them for work and even be completely content with a meager casual worker's wage, since every further desire after what the rich neighbor calls his own, is regarded as an unlawful greed.** O Lord and Master, this can never ever be the will and law of a most loving Creator! This could only be the will and product of ancient acquisitive people under the title of the providence of God, so that we poor people should not even bother them with our thoughts for their property.

[16] O Lord and Master, who is so very wise and omnipotent, what do You say to that? Since I have spoken and explained what I have found according to my human mind to be severe shortcomings of this last basic law, of course based on what I have learned from my rabbi. O, give us all a right light regarding this matter; because I believe that this law which is impossible to follow, has led people to commit all kinds of sins and other crimes, since I know only too well, that this last law is nearly

by all more sensible Jews not recognized as of divine origin! O, open Your holy mouth and let us know Your will!" (THE GREAT GOSPEL OF JOHN 16, Book chap.54)

Answer of the Lord to the frustration of the people. Maintain moral thinking. The wise reason of God for keeping the rich-poor order

"[1] I said: "You are a dreadfully sharp sensible being and have quite aggressively attacked the last law of Moses! Yes, yes, sometimes the children of the world are more clever than the children of the light; they often see the points of contention in a teaching better than the children of the light. But also with this last commandment you, irrespective the great sharpness of your mind, got it altogether wrong, just as the former ones.

[2] You can think what you want, and you cannot sin thereby, if your heart does not find pleasure in a disorderly thought. But if you find pleasure in a bad thought, then you already have joined your will with the bad thought which does not contain any neighborly love, and you are not far from turning such thought, which has been made alive by your pleasure and your will, into an actual deed, provided the circumstances are favorable and allow the deed to become a reality without any danger. Hence, the wise monitoring of thoughts arising in the heart of a person, by the purified light of the mind and pure reason, are of the highest importance, since the thought is the seed for the deed, and the necessary and wise monitoring of thoughts could verily not have been more strikingly expressed, other than by what Moses had said: 'Do not desire this and that!' Since once you have a strong desire, your thought has already become alive by your pleasure and your will, and you will have a lot of trouble to totally suffocate such a revived thought in yourself. The thought, and the idea, is, as said earlier, the seed for the deed, which is the fruit of the seed. But as the seed, so will be the fruit!

[3] Hence, you can think what you want; but do not revive any thought and any idea to become a fruit, before properly examining it by the judge of your mind and your reason! If the thought has passed the light- and fire test, only then you can revive it to become a fruit or deed, and then you can have a desire for something good and true; but **you should not have a desire for something which is disorderly and apparently goes against neighborly love!** And therein lies, what Moses has expressed in his last law, and verily therein is never and nowhere found any contradiction with the inner functions of life, which you with the help of your sharp-witted rabbi believed to have found. What should, yes, **what can become of a person, if he does not from early on learn to examine and sort his thoughts, and to discard all that which is impure, evil and false? I say to you, such a person would become worse and more evil than the most savage of animals!**

[4] In the good and wise order of thoughts lies a person's whole value of life. If Moses gave a commandment to regulate thoughts, wishes and desires, can a supposed to be completely wise rabbi hold Moses in suspicion, as if he has not received this most important commandment to be considered, from the true Spirit of God? See, see, My dear daughter, how far your rabbi was off the mark!" (THE GREAT GOSPEL OF JOHN 16, Book chap. 55)

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“ [1] (The Lord) – **“That the goods of the earth are distributed very unevenly, and that there are rich and poor people, is the wise will of God, and He allows such a circumstance to exist among people, because without it the people could barely or even not at all exist.**

[2] Just imagine the following scenario, where every person on earth is provided with everything from birth in such a way that he does not require even the smallest thing from anyone, and soon he would live like the animals of the forest and the birds of the air. These do not build houses, do not cultivate any fields or vineyards and have no need to provide for clothing. And if they had sufficient food in their caves and nests, they would never leave them, but would, like polyps on the seabed, rest and eat when hungry. But since animals have to search for their food, they are full of activity and only rest, when they have satisfied their hunger.

[3] **And see, therefore God has very wisely arranged it especially among people that He distributed the earthly goods very unevenly and also equipped them with very differing talents and skills! Thereby one person becomes an indispensable necessity for the other.** The wealthy man is normally not very keen to lay his hands on hard but nevertheless extremely necessary work; but he finds joy in arranging everything according to his knowledge and his experience, and indicates to his male and female servants what they should do. They put their hands to work and willingly serve the rich man for the negotiated wage. And so that they (the workers), perhaps out of desire for being rich and having a luxurious life themselves, do not attack the wealthy employer, he is protected by worldly as well as divine laws, of course only up to a certain point, beyond which also for the wealthy severe and wise laws are given.

[4] The rich property owner also needs all kinds of professionals. He must come to the blacksmith, to the woodworker, to the builder, to the carpenter, to the potter, to the weaver, to the tailor and to many others, and so one lives from the other, because one serves the other. **And only in this way can mankind survive and could live very well, if it were not for a few who threw themselves into excessive greed and lust for power. However, they always are punished by God and chastised already in this world and the unjustly collected wealth lasts not longer than the third generation.**

[5] From that you can see that there must be poor and rich people in this world, and therefore you will be able to recognize, that Moses did not give the last law incomplete to the Jews, and through them to all the people, but as complete as conceivable. And it is this law which is the basis for the true inner perfection of neighborly love and the spirit of mercy in the human heart.

[6] But if this is irrefutably the case, then it also contains the condition, that everyone for the true purification of his soul should take this last law strongly into consideration and also completely keep to it. Since for as long as a person is not completely in charge of his thoughts, he will not be able to master his passions and the arising actions from it. But who is not lord and master in himself and over himself, is still very far from the Kingdom of God and is and stays a servant of sin, which is born out of his disorderly thoughts and in turn arising desires and thereby defile the whole person.”
(THE GREAT GOSPEL OF JOHN Book 16, chap. 56)

The story of the rich man and his workers – workers’ revolution

[1] (The Lord) – “See, in ancient times there was a man who immigrated with his family to a still unpopulated land which was not inhabited by any other person and he said: “As far as the eye reaches, everything is my property!” He soon build himself a very scanty dwelling and fed himself with the milk of the many wild goats he found there, which were not shy because they have never before been hunted by any hunter. With the years also his family has grown and in place of the former simple and scanty dwelling a solid castle has been build. This however, was taking place because on his land he found a lot of pure gold and an even larger amount of the most precious stones, which he did not dare to store in his former simple hut.

[2] But when by his diligent collecting, his treasures of gold and precious stones increased, he endeavored through messengers in inhabited lands to exchange his treasures for other items which he thought necessary for his household. Initially he made good business and also allowed other people come into his land who were destined to work for him.

[3] Since he offered them only a small wage and they nearly had to work day and night for him and his family, they became indignant and demanded a higher wage and better treatment. But the now rich man said: “Be patient until I have arranged my house more properly, I then will give to you to your contentment!” The workers were consoled by this and went to work.

[4] But the rich man thought by himself: “I am now afraid of you, indeed; but I will send out my trusted messengers again, so to bring me guards and fighters. I will care for them somewhat better and they will know how to manage the wantonness of the workers.” He did this and when the workers saw this, they became very sad and swore the hard rich man revenge.

[5] Now also they secretly send for help in their home country. They soon came because they expected a rich prey. When the workers were strengthened in this way, they again came to the rich man who now could call a large land his own and in all seriousness demanded a higher wage and the long overdue better treatment.

[6] The rich man now called the guards to punish the workers for their iniquity and to limit them in everything even more. The workers then ran out of patience and they said: “Lord, through our diligence you have become rich! Our hands have builds this solid king’s castle, build all kinds of workshops, cultivated the land with grain and have set up vineyards. We collected gold, silver and all kinds of precious stones and carried it to all the markets in all the world for you, and for that you want to treat us even harder than before?! Just wait, we will make you pay for this!

[7] **Every person on this earth must have the right to pick and to collect for himself; if he however serves a fellow-man, the employer must provide for him quite well, since he renounced his own right to pick and to collect.** We many have done this for you and have given you our just advantages and for that you want to remunerate us in this way?! Do you know, hard man, that we for all our efforts and our diligence have not only received any remuneration, but on top of it were also treated badly, which in recent times went so far, that your henchmen insultingly searched our houses to see if we have not collected some trifle things for ourselves? And if you have found something, you not only have taken away everything from him, but also instructed your guards to cruelly punish him and you also have announced a law according to which, anybody revealing something about the treasures, would be punished by death.

[8] If you wretched, old goblin, would be able to even do this to us without the slightest thought that **also we are people just like you are and from God we have on one hair exactly the same rights on this earth like you, we now demand from you to give us all the treasures which we have collected with great troubles for you; for through our troubles they also have become our property!** The earth has given them to us, and nowhere neither a God nor a person has refused us to take them, and thus they are completely our property. However, for us you are just a thief and a robber if you are going to deny them to us! We only take from you what we have collected and do not ask anything for having built this castle with great troubles and were plagued by it for seven years. Give willingly what belongs to us, otherwise we are going to use force and take everything from you and also will destroy this your solid castle!"

[9] When the rich man now realized that he could not do anything with force against the many workers, he reconsidered and said: "Be calm! I realize the wrong I have done to you and from now on I will treat you as if you were my own children and grant you the full picking- and collecting rights and to me who found this land with great troubles and many fears and worries, you only have to pay one tenth of everything collected, for which I will provide you with all protection within my powers."

[10] Then the workers said: "If you would be a man of your word, we would have believed you. However, since you never kept your word of what you have promised us, we are not going to believe you now! Since your great stinginess will never allow you to keep your word. We would have believed you again, but we only know too well when leaving here in peace that for this our forceful act, you would immediately strengthen your guards tenfold inside your castle and would punish us beyond measure by your then superior guards. **Therefore give us our proven property and we will leave here for all times to come!**" **But the man hesitated and did not want to; they then took it by themselves and left.**" (THE GREAT GOSPEL OF JOHN 14, Book chap. 88)

The legitimate rights of the rulers. Helping oppressed workers that became thieves

[1] (The Lord) – "Now I ask you My friends, and say: Under such circumstances, did the workers acted right or wrong towards their employer?"

[2] Said the eight raft lords: "Yes, yes, under such conditions the workers had an in all nature well-founded right! For this we also acknowledge that every person with some reason and some intelligence must have without restriction the right to pick and to collect, since he is placed on the surface of this earth and is therefore entitled to food and a scanty dwelling. However, alongside no other person should have such right to take away from the picker and collector what he has picked and collected."

[3] I said: "**Did the rich man himself have picked and collected? O no! This was done by his workers who were people as good as he himself! If they have worked, picked and collected on his behalf and thus have transferred their good personal right for the promised remuneration to them, but when he kept the promised wage from them and on top of it also tyrannized them, they finally had the full right to demand and take their property from him for whom they have picked and collected.**"

[4] Admittedly, if for example A has picked and collected diligently and build up a stock for himself, the sluggish B has no right to lay his hands on the stock of the diligent A. But in My parable the rich man is the sluggish B, and the workers are the diligent A. If so, they also have the right, if no other remuneration is given to them for their troubles and work, to demand back their property from the wrongful owner.”

[5] The rich raft lords said: “In this case without the slightest reservation; but then no monarch has the right to demand all kinds of taxes from us! Since he also does not work and does not pick nor collects, and if we subjects would be stronger than his guards, we also could take away from him what according to right of nature is our property!”

[6] I said: “O, in that you are quite mistaken! **With a ruler it is quite different; for he is just a highest and general chairman of a society and has from all societies the crowned right, to care for their inner order and security, and by that also holds the scepter of power and the sword of law and general right. He must not only keep and post many guards for himself but for all the many societies, for whose necessary maintenance he cannot pick and collect alone with his hands.**

[7] However, since the laws, the judges and the many guards are mainly maintained for the benefit of the societies, the societies have to willingly and readily contribute, that the monarch always has the necessary funds to arrange and build what is beneficial to the societies. And therefore your taxes and fees are a fair matter.

[8] **Only then, when a tyrannical ruler imposes too heavy and willful extortions onto the societies, also they would have the right to remove such tyrant from the throne.** The societies had the right from the beginning, to choose a king for themselves and to equip him with all necessary powers, strength and authority. What they had in the very beginning, they still have today.

[9] **However, it is nevertheless better for every society, to also tolerate a tyrant for some time than to engage in a war with him; for tyrants are normally admitted by God as a scourge, to remind societies, who for a long time already had forgotten about a true God, that there still exist an all-wise and almighty God, who in the end can still help every nation in distress, if they in all seriousness turn begging and believingly to Him for help.** See, this is how things stand! But since you now have heard such from Me, judge for yourself what we should be doing with these 24 thieves!”

[10] Said the eight raft lords: “Yes, according to law they have to be punished exemplarily!”

[11] I said: “Quite right; but what should happen to them, once they have served their sentence?”

[12] Said the raft lords: “Now, one then should ban them from the country or sell them as slaves to Africa or Europe!”

[13] I said: “So! I say to you, as people you do not think badly, but since you think like that, I still have to tell you something special.

[14] See, these thieves, who already for some time now carry on with their not praiseworthy craft, were 5 years ago still your workers and served you according to strength and ability quite well! But how did you kept your promise to them? After every work completed you had nothing else to do

than strenuously look for shortcomings in their work. Even if you did not find any, you still made them up and made considerable deductions from their wages or withheld their wages altogether.

[15] Who gave you the right to force these people to work for you, to pick and to collect for you and thereby rob them of their personal free human right?!

[16] When they saw that your behavior towards them was extremely unfair, they obviously had to think about another means, namely such where they could get compensation from you and several others for their robbed rights! They could not take it by force since you were the more powerful; hence they had to turn thieves' cunningness. Until now they completely got away with it and would also get away this time if it wasn't for Me.

[17] But I tell you something else: these thieves had a natural right to compensate themselves from you; but they nevertheless did wrong by such their actions, because they could have demanded this from you along the lawful legal way, and this quite easily so since the Roman judge is a strict juridical man, who can be bribed by nothing else than the dry law. But you have absolutely no right to judge them while you are still largely indebted to them! You still owe them wages to the value of many hundred such rafts in Serrhe; therefore pay them first such remuneration, and then judge them, should they ever touch your goods again!

[18] But for now I give these thieves no other punishment than this: Do not steal anything from anybody anymore and be free, honest and active people! However do not go back to Lacotena anymore but stay here in this village and you will find work for your wives and children in abundance! But you raft lords have to see to it to pay the arrear wages to these your servants and bring their wives and children well-cared for to this village! And as such you can take possession of your rafts! But this My judgment must be followed very precisely by you, otherwise you could be treated quite badly by Me!"

[19] When the raft lords heard such, they were quite astounded but nevertheless promised to fully comply with My judgment.

[20] Thereupon I asked Jored to provide the 24 thieves with good shelter and food; but the eight had to pay him adequately for what they need. After that we again went into the house where the well prepared fish were waiting for us." (THE GREAT GOSPEL OF JOHN Book 14, chap. 89)

Poor people's appeal to God

"[10] Believe Me: our Jehovah is since eternity the only true, good, living God and has never failed to answer the supplications of those who without doubting believed in Him, who have kept His commandments and thus also who loved Him above all and their fellowman as themselves. Even if He sometimes delayed to completely answer their supplications in order to purify their souls all the more, but He still has never failed to answer them completely and has always fulfilled them, often at a moment when those who prayed for it thought about it in the least.

[11] You yourselves - I know this very well - have often prayed in your need to God that He would take away your misery, but because you previously lived in great wealth as men who were in high

esteem, but have thereby manifested physical and spiritual laziness in every respect, He let you go through a serious and hard school of life for a few years, so that you would not only experience the attractiveness of the earthly life but also that you yourselves would experience its bitterness, so that from then on you would search in yourselves and come to know the real value of life and its purpose.

[12] Now you have tasted the cup of the bitter life unto the last drop and have thereby become true, deep thinking men, capable to absorb the true living, godly light of life from the Heavens, and so God has at this moment answered your supplications, now that you needed His help the most.” (THE GREAT GOSPEL OF JOHN vol. 9, chap. 20)

About begging because of laziness

“[4] I said: “You really are poor and therefore I do not reject you, but what I do not like is that you **prefer to beg instead of going to work**. Because look, you are not yet 30 years old, you are strong and healthy and you still can work to earn your bread for yourself and your twins. But you prefer to beg instead of going to work, and so you have studied your profession quite well to lure out alms from the simple people of the world. But this kind of display of poverty is to Me of no value, only the clear truth counts. [...]

[16] God allowed this oppressive poverty to come over you because you first broke God’s commandment that commands the children to honor and to love their parents, so that they would live long and would be prosperous on Earth, and secondly because you did not love your kind husband who was granted to you by your parents. You gave him one bitter hour after another.

[17] Since then, one year went by and you still did not consider looking into your faults and feeling sorrow for it, and ask God for His forgiveness. And still, you say that God is more hard and deaf than a stone, that He feels no mercy for a human being, even if he prays to Him persistently. Well, what do you think now about God’s mercilessness?” (THE GREAT GOSPEL OF JOHN Book 17, chap. 51)

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“[10] About a couple of mornings of land before the inn there were **two real professional beggars**, asking for alms.

[11] But I said to them: “It is not nice of you two to beg here, for you are not in need for alms. Why actually did you lease your houses and pieces of land for much money in the vicinity of Samaria and have then put your money at a usurious rate on the bank of exchange? You have become rich people and are begging now in poor clothing in a foreign region, so that you can save your great percentage of interest and moreover are taking away from the real poor what is their due. Did you then not learn from the law that one should love God above all and his neighbor as himself? Do you think that you are living and acting according to the law, the way you are doing now? Stand up both of you from this place, you hypocrites and deceivers, otherwise evil will come over you.

[12] Only him who is really poor and who also cannot work anymore because of his high age or because of paralysis of his limbs or his spirit has received the right from God to make claims on the mercy of his richer fellowmen. And whoever gives him something, God will also reward him, and for the one who receives it He will bless the donation and give him also the reward for his patience with which he had endured his real poverty. However, when God will also reward the mercifulness of the one who in his ignorance has given you alms because he thought that you were real poor men, He will chastise you all the more as deceivers and hypocrites, here and in the beyond." (THE GREAT GOSPEL OF JOHN Book 20 , chap. 6)

Good reasons for accidents and circumstances producing poverty

"[7] **The scribe** said: "No, this not at all, because the accident made the hearts of the neighbors soft, and they gave the poor family so much that it possessed more after the accident than before.

[8] But there are also cases where a family, when they once have an accident without their fault is also remaining unhappy afterwards. And also these cases that happen oftentimes are actually the reason why, according to my opinion, humanity is mostly becoming worse. Or am I also about this, thinking incorrectly?"

[9] **I** said: "Firstly, such cases are happening very seldom, and then secondly, **if they happen they certainly have a good reason.** With the first poor family that you gave as example, the reason for their accident was the following: their hut was already in a very ruinous condition and it would have collapsed with a small earthquake, and easily would have killed its righteous inhabitants. For this reason the family asked already a few times to their rich neighbors to help them, so that they could build a new hut. But the neighbors did not go for it. Then one day it was allowed that a lightning would make an end to the old, ruinous hut. Then this made the heart of the neighbor's softer. They quickly brought a small amount of money together, build a new stone dwelling hut for the poor family and still supplied them so abundantly with all kinds of provisions, so that the condition of the poor family was much better after the accident than before, and moreover, they were also able to do something in a much easier way for someone who was still poorer. And therefore, your presumed accident was for the righteous poor family only a true bliss, that was foreseen and allowed by Me.

[10] Concerning the other afflictions that happen to man as adversity, which are then also not leaving him, of this I say that such a family always comes into poverty by their own fault. If then, in their poverty they are again easily hit by a still harder blow, in order to wake them up from their daily laziness, it is again their own fault if they are still further persisting in their laziness, and thus also remain in their unhappy state. This kind of people are then indeed of the opinion that God does not hear their questions, or that He is not concerned at all about the people. But these people are only too lazy. They are not serious with their worldly work, and also not in the keeping of God's commandments and their lukewarm and without trust uttered questions to God. And therefore, they are also left in their adversity until they – by the still more pressing need – are finally awakened to activity and by that will then also become happier.

[11] Listen, there was once in the morning land a king of a great people. The people became lazy, because they were living in a fertile land and became poorer from year to year, more and more. Then the king thought by himself how he could correct this evil.

[12] He got a good idea, and he said by himself: 'I will charge to the people greater and heavier taxes and collect them by my army with an uncompromising strictness, and that as long as the people in general will become more active.'

[13] So he said, so he did. And see, in the beginning the people were grumbling and complaining terribly, and if only it would be easier to get rid of their laziness they would have stood up against the king of whom they were supposing that he was too hard. The bitter need brought the people however to greater activity. By that, they soon became wealthier and they paid the king more easily the demanded heavy taxes than before the light taxes.

[14] When after a few years the king noticed that his people became zealous and active, he sent messengers to all the parts of his kingdom and announced a substantial tax reduction.

[15] But then the elders of the people said: 'We thank the wise king for this favor, but nevertheless, we are asking him also to leave the current taxes as they are for the true welfare of the people, because as soon as the people will be charged less taxes, then they also soon will become lazier and inactive, and finally they will have it more difficult to raise the light taxes than the heavy taxes.'

[16] When the king heard this remark from the elders of his people, he praised them for their wisdom, and saw how his people became more and more active, and by that became also more and more wealthy and happier. And when the people of the elders heard that the wise king only charged them such high taxes to make them more active and happier, they praised the wisdom of the king and paid him voluntarily even more than it had to pay him.

[17] And see, that I also am doing with the lazy and inactive people. Therefore, am I doing someone injustice?" (THE GREAT GOSPEL OF JOHN Book.17, chap. 92)

Issue of anxiety and depression

"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.

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?

Look, the love for the world and matter brings this about. As long as a soul clings to the possessions and riches of this world and considers them as his complete property by virtue of law, and therefore punishes every person who in case of need because of his poverty would violate it or has violated it once, he will not be able to completely ever get rid of this feeling, neither in this nor in

the other world, for all matter is judged and thus death regarding the free spirit. But if a soul clings to dead matter, he can therefore also have no other feeling than only that of death.

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

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

If you only believe, but do not bring faith to action, then faith itself is still dead and cannot give real life to the soul, but by the action the faith becomes alive and therefore also the soul by his living faith. Therefore I say to you once more: do not believe only that what you hear from Me, but act according to it, willfully and zealously, then you will receive in yourselves true, eternal life." (The Great Gospel of John, Book 20, chap. 31:1-6)

There will be many who will shout to Me „Lord, Lord...”. Acting according to Lord’s teachings

„[9] I said: “Completely correct, but there are many in the world who fear the death of the body a lot and therefore prefer to stick to the lie and the deceit of the world, so that only their body would be saved. They are afraid of those who kill their body but after that can do nothing anymore to the soul. But they do not fear the One who can also throw their soul into Hell or into true eternal death.

[10] However, let us leave that alone now, because I did not come into this world to carry out judgment but to make everyone who believes in Me and lives according to My teaching, happy and alive. But one time there will still be many who will shout to Me: ‘Lord, Lord’. But I will say into their hearts: ‘Strangers, why are you shouting? I do not know you. If you knew that I am the Lord and knew My will, then why did you not act accordingly?’

[11] That is why I say to all of you: it is not sufficient that one knows Me and believes that I am the Lord, but one should also do what I am teaching you. Only by the deed will men be able to become completely equal to God.

[12] Acting according to My teaching will surely not be difficult for the one who has rightly recognized Me and who loves Me more than anything else in the world. Whoever loves Me in such a way, carries Me spiritually already in his heart and by that, also the accomplishment of life, thus the complete equality to God, and eternal life in all happiness.

[13] Look, now I have shown you briefly how things are with Me and with you people. Whoever will act accordingly will have eternal life in him.” (THE GREAT GOSPEL OF JOHN Book 17, chap. 59)

The destiny of a very poor man after death

(from Deathbed Scenes – through Jakob Lorber)

“Here follows another brief scene from the spirit realm, namely, the death or really transition from this earthly probation life to the true eternal spirit-life of a poor laborer, which people are now called “scoundrel”, “wretch” and “rabble” by the notable of the world.

Follow Me into a poor little room, which resembles more the lair of a bear than a room suitable for human habitation. Inside, the room is barely two fathoms square. This hole is accessible through a rather dilapidated door, above which an opening two spans long and one span high admits a rather refracted and weak light from the dirty stable wall of a wealthy neighbor, lighting up this hole sufficiently for its seven inhabitants to recognize each other. This model of a living room has neither a heater nor a stove. The latter is represented by a dirty, raw, barely a foot high limestone in a corner. Here the poor inhabitants of this veritable bear pit cook their scanty meal, provided they are fortunate enough to obtain the necessary ingredients by work and begging.

Nota bene: *For this marvelous dwelling these poor have to pay a monthly rent to their rich landlord of 1 Fl. 30 Kr., with which they are quite happy. For in this way the landlord does not put them under too much pressure when they cannot pay punctually on the first of the month, but often allows as much as a fortnight. Indeed, the landlord is “so good” as to let them have thirty pounds of moldy rye straw for twenty farthings on account of the illness of their poor seventy-year-old father and even wait also a full ten days for payment! Truly, such a “kind-hearted” and “patient” landlord will surely be able to one day lay claims to My, the Lord’s, mercy and patience!*

Now look, in the darkest corner of this hole our poor laborer is lying on the “fresh” 20 farthing straw. Some years ago during a heavy building job he fell off faulty scaffolding, breaking two ribs and an arm. He was taken to a hospital for the poor, where the doctors tyrannized him for half a year, after which time, poorly healed, he was dismissed as healed and given a certificate.

From then on he was ailing, weak and thus no longer able to do any heavy work. And so he managed with his also ill and weak wife and five children, all girls, the eldest of whom is fourteen years old, by doing all sorts of little jobs in keeping with his strength and at times through some donation his wife or children begged from a rare, more tender heart. Old age, weakness, cold and the poorest fare, as well as a festering wound around the ribs, forced him onto this miserable sickbed where we now see him on our visit.

Emaciated like an Egyptian mummy from the time of the Pharaohs, full of pain, the bones of the hips and the buttocks and the spine protruding at least by an inch and full of sores from the hard bed, added to this the very empty stomach burning with hunger, he speaks in a broken voice to his wife: have you nothing left? No piece of bread? No warm soup? No boiled potatoes? Oh God, Oh God! How awfully hungry I am! I cannot move with all the pain, and then all that hunger! Oh my God, my God! Do deliver me from this torture!”

Says the wife, who also for weakness and hunger is hardly able to stand: “Oh you my poor, dear husband! Already at six o’clock this morning the three eldest children have gone out to beg from good, compassionate people; it is now three in the afternoon, and none of them has come back! I am trembling all over with fear and trepidation that they may have met with misfortune. Oh Jesus and Mary! Should they have ended up in the water or in the cruel hands of the police? I am shaking all over! In the meantime may Jesus strengthen you; with God’s help I will gather all my strength

together and go straight to the police to find out whether they know what became of our poor children!"

Says the ailing man: "Yes, yes, dear mother, go, go – I too am exceedingly worried! But do not stay away too long and bring something to eat, or I die with hunger! Remember, it is already two full days since we have eaten. If only the three poor girls did not collapse with hunger somewhere? Oh my God, my God, all the misery must come over me!"

The wife leaves, and no sooner is she in the lane than she sees a policeman, who has her three children by the scruff of their necks. The mother, seeing this, shrieks with horror and says, lifting her hands above her head: "Just God! Oh Jesus! These are my poor children!"

The children weep and gasp: "Oh mother, mother! This savage man caught us in a lane where we were begging alms for our dangerously ill father. Then he locked us up in a dark room. Having seen us go begging on several other occasions, he brought another still more abominable man, who looked like a gentleman. Although we begged him on our knees, he had us beaten up, so much so that our backsides were bleeding. Then he asked us harshly about our address. When we could hardly tell him for pain, he ordered this savage man, who also beat us up so terribly, to take us home. Oh mother, mother, this hurts terribly!"

The mother, hardly capable of speech, sighs deeply and says to Me: "Oh Lord, you most righteous God! Since You live, how can You look on such abomination without punishment? Oh my God, my God, how can You allow such misery to come over us?" Then she sobs bitterly. But the policeman forbids the mother to argue in the lane thus attracting attention and commands her to retreat at once to her dwelling.

The mother apologizes being a mother for her children and says, sobbing: "Oh Lord, how can I not weep? My seventy-year-old, dangerously ill husband is lying on pure straw, full of hunger; we all have not eaten for two days. This late autumn is wet and already very cold and we do not have the tiniest bit of wood with which to warm our moist and cold dwelling. I myself am weak and ill. These three girls were our only support, and you have beaten them to cripples! Oh God! How could I look on silently? How could you forbid me to weep? Are you not a human being, a Christian?"

Here the policeman tries to push her back; but from behind a corner a courageous man jumps out and shouts at the policeman: "Stop, friend! This far and no further! Here are 30 fl. for you, poor mother; use them to care for yourself as well as you can. But off with you at once, you heartless tormentor, or I will shoot a few bullets through your tiger's skull!"

The policeman tries to arrest the benefactor because of this threat, but the stranger at once pulls a fully loaded pistol from the breast pocket of his coat and aims it at the myrmidon. The latter now takes the only sensible course, namely, to disappear rather than being shot by this serious looking man.

When the policeman is out of sight, this man continues on his way quite calmly and coolly. The mother and the three children blow him kisses of gratitude. And the mother, supported by her beaten daughters, who have completely forgotten their pain on account of their benefactor, at once hurries to the nearest inn, where she buys bread, some wine and meat. The waiter has misgivings on receiving from this poor rabble a 10 fl. banknote for change. But he thinks to himself: money is money, whether stolen or honestly acquired, and he changes the banknote for the woman and gives her what she desires.

Hurrying home with it, she finds the poor man crying from pain and hunger. The mother at once gives him some bread and wine, and the eldest daughter runs at once to the nearest shopkeeper to buy for a few pennies firewood, lighter and half a pound of candles.

On her return home she finds to her horror two policemen outside the door of the poor man. They have rushed back to get hold of the charitable man. Failing this, the poor woman might be able to inform them as to the person and the whereabouts of this man. Should the woman not be prepared to speak up, she was to be arrested.

With this laudable intention, ordered by the police authority, they enter the dark room with the poor girl. At once demanding a light, they threaten the woman to give them every possible information on that man, or else she would have to accompany them to the police station. Hearing this the poor woman collapses with fear. The eldest daughter, also trembling with fear, makes light as demanded. The two myrmidons, seeing the poor man on the floor, almost naked, scantily covered in rags, shudder at first, then, taming courage, they question the half-dead woman about the person and whereabouts of the man in question. The woman trembles all over and is unable to speak. The two policemen, believing the woman pretends, pull her roughly from the floor, trying to take her away. The sick man and the five children beg for grace and mercy, but the two go about their pleasant duty silently.

However, at the very same moment when the two myrmidons have pulled the woman as far as the threshold, our man arrives with three sturdy assistants. First freeing the woman, who is half dead with fear from the hands of the two myrmidons, they beat them up so that they can barely walk. Then threatening them and their office, they say: "In the name of God! If you miserable beasts dare once again to enter this sacred place where God's angels dwell, you have to expect the most horrible revenge from us! We are not men and beings of this world, but we are guardian spirits of these angels, who are here going through the probation of their flesh!"

Thereupon the four helpers disappear. And the two myrmidons, sobered down, take off not to return.

Now the woman rallies and, thanking Me for this deliverance, sees to it that the man, who is sinking fast, gets a warm soup. Soon the soup is ready and is given to the old man amid a thousand blessings, and he eats it with great appetite, thanking Me and his loved ones.

Somewhat strengthened by this, he says to his wife and children: "You, my dear wife and you, my beloved children, have suffered much on my behalf. But you have also visibly convinced yourselves that the hand of the Lord did baffle for you and drove away your enemies like evil spirits. So from now on trust in the Lord; He will then be nearest to you whenever your need will be greatest! Forgive all those who were harsh towards us and particularly towards you. They are mechanical tools of a blind, tyrannical police system and act without investigating and knowing what they are doing. Let the Lord alone be their judge!

BEAR YOUR CROSS WITH PATIENCE AND NEVER SEEK THE HAPPINESS OF THIS WORLD; FOR THE FORTUNATE CHILDREN OF THIS WORLD ARE NOT GOD'S CHILDREN. WHAT IS GREAT IN THIS WORLD, IS AN ABOMINATION BEFORE GOD! FEAR NOTHING AS MUCH AS WORLDLY SUCCESS, FOR IT IS THE GREATEST MISFORTUNE FOR THE SPIRIT.

You see, what would, or could, it have benefited me to be one of the richest people on earth? Now, at the end of my earthly career, I would see nothing but eternal death before me. But how different

it now looks with me. Death has lost its terror; for me there is no longer any death! I am already redeemed of all my earthly sufferings, and the glorious portal to the kingdom of God is wide open before me!

You see, my body, this worn-out saddle of the soul for the carrying of the divine cross, is lying cold and dead on the hard bed of straw. But I, soul and spirit, who inhabited this now dead body for seventy years, am now free, live an eternal life and have neither seen nor felt physical death. For in a wonderful moment of which I was hardly conscious I was freed of my heavy burden. Feel the body and convince yourselves that it is already quite dead." (The wife and children feel the body and find it cold and rigid and dead.) "And you see, I am still alive and speaking to you with more perfection than ever!

The reason for this is that I have always believed in Jesus. Who was crucified, and have always acted according to His commandments as far as this was possible. As He taught in the temple, namely, that those who accept His word and live accordingly, will not see and taste death, has now been fully and eternally verified as eternal truth, for I have cast off the body without having felt how and when.

I left you no fortune, my great earthly poverty is your heritage! But be glad of it; if the blind rich of the earth knew what a wealth earthly poverty means for the spirit, they would flee their moneybags like the plague! But in their great blindness they consider that as gain, which brings them eternal death. Thus we let them walk the road of perdition. IF YOU WANT TO BE AS HAPPY AT THE END OF YOUR EARTHLY JOURNEY AS I AM NOW, FLEE THE WORLDLY HAPPINESS AND DO NOT EVER LOOK FOR IT.

Believe me, who am now talking with you from the beyond: the greater someone's cross and the heavier to carry, the easier and quicker the transition from this world of matter to that of the spirit. For all who follow Christ must walk the road of the flesh. Everything must be crucified in Christ and die in Him, or it cannot attain to any awakening and resurrection in eternity!

Through poverty, want and other tribulations of life the flesh is crucified and killed already in Christ. Therefore, everyone who lives as we have lived, and you are still living, will be awakened when the rich actually die at the end of their earthly happiness and will already harvest the full resurrection to eternal life on his deathbed! For the poor man who is surrendered to the Lord's will dies many deaths and when his goal is reached, he has conquered all death and can no longer die, but can only be resurrected in Christ. However, it is quite different with that person who has always only lived for his desires. Such a person dies at the goal of his flesh truly and completely and it is sometimes even impossible in the beyond to awaken him.

All this keep in your hearts and be full of cheer, although the world despises you and calls you names and persecutes you with all sorts of armor of their evil, hard hearts. For the Lord watches the evil one at all times and knows her plans! I tell you: when you will be resurrected, she will perish. Therefore, seek above all the Kingdom of God and its righteousness, and everything else will be added unto you."

So do not ever envy the rich of this world, but rather feel sorry for them, for they are all exceedingly poor in spirit. All the more be happy for those who, like you, are living with every kind of cross and tribulation. For they die daily in Christ, in the end no longer to die, but to be resurrected to eternal life in Christ.

Let these my last words in this world be your great wealth, left by me; you will not have to pay taxes on this heritage! But take my body out of the room soon, for it is completely dead. On no account shall you have any ceremonies, for all ceremonies of this kind are an abomination before God. Thus you must not pay for a mass, for the Lord God loathes a paid prayer. However, let all that you do be a living praise to the Lord, Who wanted to show me such a great grace. To Him alone all our honor, all praise and all our love forever. Amen.”

With these words he becomes silent for this world, being already dead physically.

At once he sees three very friendly men in white pleated garments, who greet him very kindly and shake his hand as now their brother in eternity. Gladly and blissfully and forgetting all his earthly sufferings he offers them his hands still in a sitting position above his earthly body, and says: “Oh you dear, still totally unknown friends of the Lord Jesus Christ, who you surely are! For seven full decades, which I lived on the harsh earth, I have, in an earthly sense, seen few good days, but all the more sorrowful ones, and the last were surely the worst. For in those, my poor sinful body was literally drenched with pain and great distress. But let everything be a sacrifice to the Lord and all praise and all my love be to Him alone forever! For although I have truly suffered much, I have never lacked in occasional consolations, which have strengthened me in my heart and taught me to overlook all the physically horrible pains and wounds in the name of the Lord. And now I have overcome everything with the great grace, help and mercy of God, the Lord Jesus Christ, and am awaiting with the patience which so often mitigated all my suffering on earth, what the Lord’s most holy will is to ordain for me. To Him alone be all my love, all my praise and adoration – His alone holy will be done!”

Speaks one of the three men in white: “Dear friend, what would you do if the Lord, for the sake of His great holiness and your sins – and this according to your creed – sent you into purgatory, there to suffer exceedingly great pain? Could you also then under the greatest pain in the fire glorify and praise the Lord? And could you still love Him?”

Says the poor one: “Oh you dear friend! The Lord’s endless holiness surely requires the greatest purity of that soul meant to be worthy of beholding Him. But His equally great wisdom and goodness knows also how much pain a poor soul can bear, and will not expect too much of it! However, should His justice demand this from me on account of His endless holiness, let also His holy will be done! For I see also therein His great love, which only decrees such a purification of the soul so that the soul might become worthy of beholding God.

I SAY, THE LORD IS AT ALL TIMES THE PUREST LOVE, THUS ENDLESSLY GOOD, AND EVERYTHING HE DOES IS GOOD. So only His most holy will be done! For if I were to entreat Him for consideration and mercy, it surely would never be as good for me as what the Lord in His great wisdom and love decrees and determines for me. Therefore, I say once and for all in eternity: Praise be to the Lord Jesus Christ, Who as the sole Lord and God rules and governs with the Father and the Holy Spirit from eternity to eternity! His most holy name be praised, and His alone holy will be done!”

Speaks the one in white: “You have spoken quite right and true. But remember that you died without confession and communion. Could it not easily happen that, standing before Christ’s tribunal, you would be found with a mortal sin and in the state of disgrace, according to the doctrine of your church – had to descend to hell forever? How would you then glorify and praise the Lord?”

Says the poor man: “Friends, whatever I could do, I have certainly done. It is not my fault that I

could not confess in the end. And three weeks ago I have confessed anyway and the father confessor assured me that I was not in need of confession for a long time. Oh friends, if I should still be afflicted with some mortal sin unknown to me, pray that the Lord may be gracious and merciful towards me, a poor sinner! For it would surely be the most horrible thing to go to hell after an earthly life of suffering! Oh Lord, Your will be surely done, but do still be gracious and merciful towards my sinful soul!”

Says the man in white again: “Yes, dear friend, with our intercession, in case you had committed a mortal sin, it may still not be possible. For you know that according to your church’s doctrine God can have no mercy after death on account of His most perfect, severe and unchangeable justice. Moreover, you have in the world never liked the intercession of the saints, have thought little of the host and in the end as it were nothing at all, thereby acting in a passive way against your church as a heretic and became in its eyes a great sinner. Although we now prayed to God for you, do you think that our intercession would be of avail? Why did you not honor the litanies of the church and its requiems – according to your own last confession – when you informed your dependants that paid prayers are an abomination before God and that they should not pay a mass for you: Since that is how matters stand with you, how can we intercede for you with God? What do you think about it? Will, or can, this be of benefit to you before God?”

Speaks the poor one, full of spirit and self-control: “Friends, whosoever you may be, I do not care; you are no more than God’s created beings, and that – eternal thanks and love to the Lord God! – I am too and believe I can speak with you as freely as you are speaking with me.

To be sure, I was very poor and miserable in the world; however, I could read, also write and was fairly good in arithmetic. I spent most Sundays and holidays with the careful reading and contemplation of Holy Scripture. The more I progressed, the clearer it became to me that the Roman-Catholic Church does and decrees the exact opposite of that which Christ and the apostles taught and did according to the four Gospels and the letters of the apostles. In a letter of the apostle Paul I even found the thunderous phrase: “But if anyone, if we ourselves or an angel from heaven, should preach a gospel at variance with the gospel we preached to you, he shall be held outcast.”

This sentence went like a thousand flashes of lightning through my whole soul, and I thought and asked myself: “According to these words by the apostle, how about the doctrine of Rome, which not only fails to teach the Word of God, even forbidding all lay people to read it, but teaching quite different things resembling the darkest paganism? Whom shall I now believe?”

An inner voice spoke to me quite clearly: “Do believe in the Word of God!” And I did as the inner voice had spoken.

From day to day it became clearer to me that I was right. For I grasped it in my heart and was in spirit and in truth convinced of all I faithfully believed and did, namely, that the teaching of Christ is the pure and alone true Word of God, in which alone all salvation and eternal life can be sought and found.

God is unchangeable. As He was, He will remain the one endless, most perfect eternal Spirit of purest love. How could He have founded the Church in Rome, which preaches nothing but hatred and persecution, perdition, death and hell? “No, forever no!” a voice said in me, “whosoever judges and condemns his brothers, is himself judged and condemned! Also you, judge and condemn no one in your heart, and you will not be judged!” This is how I heard it, and I acted accordingly. Of course, I saw more and more clearly how Rome’s priesthood treated the Lord in spirit a thousand times

worse than those who once actually crucified Him physically. However, I never judged them, but spoke at all times in my heart: "Lord, forgive them, for they are all stone-blind and know not what they are doing!"

I saw and comprehended the Lord's endless love more and more. Thus my love for Him grew mightily in me, so much so that all my earthly sufferings could not diminish it in the least, but only increase it more and more! And so I tell you quite freely and bluntly: CHRIST IS MY LOVE AND MY LIFE – EVEN IN HELL, IF I SHOULD BE CONDEMNED TO IT BY YOU; EVEN HELL WILL NOT DEPRIVE ME OF HIM!

I well know that I am a most unworthy sinner before God, not worthy to raise my eyes to where He, the Most Holy, dwells! But do tell me, where in the vast infinity of God is there an angel or a human being, who could say like the Lord: "Which of you can accuse Me of a sin. Truly it is more blissful for me to say: "Lord, I am the most unworthy one" than: "I am most worthy of Your grace!" I and surely you can only say, even if we had done everything he commanded us to do: "Lord, we all have been Your most useless servants and have not deserved Your in the least. O Lord, O Father! Therefore, for the sake of Your sole endless goodness onwards us unworthy ones, have grave and mercy on us!"

This is the only right we have to say and to ask; anything beyond it is, in my opinion, a mortal sin, temporally and eternally! I hope you will now comprehend why I had such little regard for the litany and the paid prayers. But I have always stood for a true intercession in the truth and love of the heart of one brother for another and this is why I asked you for it. However, you can do what you like. But in everything the Lord's most holy will be done forever!"

Says the one in white again, in his heart delighted about this new glorious brother: "Dear brother, we see your true earnestness, courage and zeal for the Lord, which is truly like a rock. But ask your heart, if you would also dare to speak like this before the Lord?"

Says the poor one. "Only my immense love for Him could loosen my tongue, but it could never deprive me of my courage. And it truly does not take much courage to confess before God Himself that one considers oneself as a truly useless servant, who is thus dependent on His grace and mercy. Oh, I HAVE NEVER FEARED CHRIST IN THE ACTUAL SENSE, FOR I LOVED HIM TOO MUCH TO FEAR HIM. Now tell me whether I shall remain here for long or not. I should like to know for certain where I shall have to go!"

Says the man in white: "Just a little more patience, for we have to wait for someone on your behalf. As soon as he arrives bringing you the Lord's sentence, you will at once be dismissed and will go as told by the will of God. You see, he is already approaching from the direction of the morning; soon he will be here. Have you no fear of him, who is coming in the name of the Lord?"

Says the poor one: "Oh no! Since I love the Lord above all, how should I fear the one He sends to me?"

Speaks the man in white: "You know, dear brother, that even the most righteous one sins seven times a day without knowing that he is sinning? Now, if you count all days beginning with the years when you became responsible and you multiply them by seven, a considerable number of mortal sins would result, particularly if – according to Ignatius of Loyola – four little ones amount to a big one! And if the messenger arrived with such an account, would you still be without fear of the Lord's messenger?"

Speaks the poor one: "No, and I repeat, not at all! I must openly confess to you, my dear friends, that I should be downright happy to be considered a really great sinner! For sin does not elevate, but humbles me, and this is right and proper. On earth, I have often felt that, when always for a very short time I was not conscious of any sin, particularly after confession. In such a state I used to be quite proud of my presumed pure moral integrity and when I happened to meet such a rascal of a man said secretly to myself:

"Thank goodness that I am not like this fellow, who disregards God and every human right!"

When soon after I myself fell again into some sin, I thought in all the contrition of my heart, when seeing another sinner: "Look, this one, whom you consider a bad fellow, is perhaps by far purer before God than you. Therefore, You, O God, be gracious and merciful towards me, a poor sinner! For now I am not even feeling worthy of raising my eyes to your heavens! And this, friends, was surely a better way of thinking and more worthy of a habitual sinner than thinking and saying to myself: "Lord, I am pure, having observed all the laws from childhood on, and so I am now fully expecting the promised reward from You!"

However, I know, friends, that I am a sinful man before God. Therefore, I am only humble and hope for nothing on account of some merit, but everything only of His grace and mercy.

I truly fail to see what sort of merit created beings could have before the almighty God, Who alone can do all things and has never needed our help. Did they perchance help the Lord God to create heaven and earth, or effect salvation? Or did somebody benefit God, the alone Holy One, by more or less observing the laws, given by the Lord for his own benefit? I hold God to be also without us as perfect a God as He is now, since we are only destined to absorb His endless grace, mercy and love and not, as it were, to render Him other totally unnecessary services.

You see, this is how I have always been thinking and shall forever be thinking, provided I shall be blessed with an eternal existence! Therefore I see no reason why I should now fear the Lord's messenger, having no reason to fear the Lord Himself. Surely I also fear the Lord, but not like a criminal, rather like a lover, who considers himself far too sinful and unworthy to love the Lord with his impure heart and all his vital strength. What do you, dear friends, now think; am I right or not?"

Says the one in white: "We see now quite clearly that you will never allow us to convert you. And so we do not cause you any further trouble and leave everything to the one now coming. Look, he is already here!"

At once the messenger steps up to the poor man in the most friendly manner, holds out his hand kindly and speaks: "Dear brother, rise above your mortal remains and be resurrected to eternal life in your God and Lord, Whom you have always loved from your heart in Jesus Christ!"

The poor man now instantly rises in complete freedom and, filled with great strength and forcefulness, speaks to the messenger, who looks simple and unpretentious: "Exalted envoy of the almighty great God! When you held out your hand, an indescribable feeling of bliss went through my whole being. I take this as the surest proof that you are truly a messenger sent to me, a poor sinner, by the Most High. Since you are this not only because of these three brothers, who tried to instill a great fear of you in me, but truly in accordance with my present infallible feeling, do tell me graciously what I have to expect of the most strict tribunal of God? I have no merits and will not ever have any. However, since I feel that I am a gross and great sinner before God, do tell me

whether I may hope for grace and mercy?"

Speaks the messenger: "Dear brother, how can you ask such a question? Your heart is full of love for the Lord – this is already the Lord Jesus, Who alone is God from eternity to eternity, in you! How should he, who has Jesus in his heart, ask whether he can hope for grace and mercy from Him? I tell you: you are already blissful and will not ever see anything of a judgment in you! Come now with me before your God, before your most loving Father, there to receive what has been prepared so amply for those who like you, love Him in all truth above all."

Speaks the poor one: "Oh exalted messenger of God! Forgive me, but I cannot follow you there! For I am forever unworthy of such grace. Instead, do take me to a quiet little spot inhabited by meritless, most inferior blissful beings of my kind, hoping to catch sight of the Lord Jesus once every hundred years from afar, and I shall be as blissful as the purest and most perfect angels! Besides, I could not bear it if the Lord Jesus came too close, for my immensely great and mighty love for Him would tear me apart, if I came to Him! So do to me that for which I asked you in the most justified contrition of my heart."

Says the messenger: My dearest brother, this cannot be; you see, the Lord wills it thus! If I can bear the Lord's closest proximity, you will too. So just come along and do not feel shy in the least! I tell you, we two are sure to get along before the Lord!"

Says the poor one: "Well yes, in God's name, if you really mean it, I will dare it! But tell me, why are these three brothers in white staring at us, as it were, moved and enchanted to the core? Do they see the Lord somewhere already?"

Speaks the messenger: "That may well be; they are secretly overjoyed at you, as at every one who arrives here like you, with such love. Look there towards morning, where a low mountain rises, illumined by the most glorious dawn, over there winds our path, which we shall have covered easily and soon. From that summit yonder you will at once behold the new holy Jerusalem, the eternal city of God, where you will be dwelling forever!"

Says the poor one: "Oh brother, how glorious, how pure-divinely this glorious morning-light is shining, what glorious cloud formation! And only the most magnificent meadows and little trees! Oh, you incomprehensibly beautiful celestial world! What are all the glories of the earth compared to it? But I see also vast crowds which move towards us and hear heavenly beautiful hymns! Oh what harmony! who could fathom its boundlessly harmonious sound? How mightily those moving towards us glitter. How shall I look amongst them in this garb, which looks very earthly still?"

O God, O God! I can hardly bear it any longer! You see, they are already quite close, and now, now – what is that? They are falling on their knees and faces before us and seem to be full of contrition? Is maybe the Lord Himself approaching this crowd from some other direction? Oh, do tell me what this may mean!"

Speaks the messenger: "It may be something like that. We shall see at once what it is. Just a little more patience; with a few paces we have reached the top and will see what goes on there."

Says the poor one: "Oh you my most exalted friend, I am beginning to have the queerest sensations! Just imagine how one of our kind may be and fare – seeing for the first time the Lord of heaven and earth, the Lord over all life and death! Oh friend, I am trembling with fear and longing and in joyously fearful expectation of the things to come. Truly, a few more steps and the summit is

reached! Oh, oh, what shall I be seeing?

Oh friend, do you not fear God, if you occasionally meet Him on similar occasions? Has it become such a habit with you that you do not care much about it? And yet I can see with these crowds, as with the three brothers following us, they are no less moved than I. Only you are quite indifferent and carry an expression as if everything going on here were quite irrelevant. Oh, do tell me how this has to be understood? Shall I act like you, which would be quite impossible to me?"

Says the messenger: "My dearest brother, you will soon understand why I have no fear of God, and why I do not act like our three companions, nor like you or like these crowds. IT IS CERTAINLY BETTER IF YOU BEHAVE LIKE I DO; AND YOU WILL SOON CONVINCED YOURSELF THAT YOUR FEAR IS AN IDLE ONE. FOR I TELL YOU, THE LORD DOES NOT DEMAND ALL THAT. HOWEVER, IF THE CHILDREN THUS SHOW THEIR EARNEST LOVE AND HUMILITY, THEY DO NOT EXACTLY MAKE A MISTAKE.

But I know that earlier you were quite fearless towards the three who greeted you, and I liked it very much – although they tried everything to instill some fear in you. How is it that you are now so fearful?"

Says the poor one: "Well, then I had no idea of such endless majesty of God and His holy heavens, but now I have before my eyes what earlier I hardly dared to think. But also there it is quite different. What must God look like, that these show so much respect, surely for excessive holy respect before God, the Infinite One, before God the Almighty! Will my still dull and blind eyes be able to see God's countenance?"

Says the messenger: "Well, well, dearest brother, everything will turn out all right. Since you have not turned blind until now, it will be all right. Be quite calm, we are already on the summit, and there, as it were on the horizon, above which you see that sun of God, whose light illumines all the heavens and the hearts of all human beings and angels, you already see the holy city of God, in which you will be dwelling forever with Me. Let us hurry up, and we shall soon be there?"

The poor man now makes astonished eyes and is almost beside himself with amazement. Only he cannot see any reason why the crowds rise in such contrition, now following together with the three and singing continuously the most glorious Psalms in the honor of God in the most harmonious manner.

When he has mutely and blissfully regarded this incomparable celestial region for a while he asks again, saying: "Oh, dearest friend and brother! Do tell me, where do those following us see the Lord God, for they are singing exactly as if He were in their midst. Looking right and left and forward and backward, I can still see nothing which would remind me of God. Are my eyes still too dull or too unworthy of seeing the most holy countenance of God? The latter will probably be the case forever? To be candid, I actually prefer it, for I feel, and God will know and see it best, that I could not bear His most holy countenance. Oh, I am already exceedingly happy to see all the Celestial now together with you, and that God sees me. Of course, you know, I should like to see Him just once, Him, whom I love so mightily, but mainly, to be truthful, in the person of the Lord Jesus Christ.

Oh, if I could but once see the dear, the beloved, the most beloved Lord Jesus, I should be the most blissful and happiest man of all the heavens!"

Says the messenger: "I tell you, set your mind at rest, and you will soon convince yourself that you

will see Jesus sooner than you think. Yes, I tell you, you actually see Him already, only you fail to recognize Him! Therefore, set your mind at rest!"

The poor man looks again in all directions to catch a glimpse of Jesus, but he still sees no one whom he could take for Jesus. Turning again to the messenger, he says: "It is truly strange! You said you see Him already, only I failed to recognize Him. I have certainly keenly scrutinized all those following us, but He cannot be among them, for they are all full of contrition and moved by profound reverence, and all glorify and praise in unison Jesus, the Lord of eternity. The three men in white are doing the same, and so it is in my opinion hardly likely that the Lord Jesus Jehovah should be visibly among them. And yet you said that I saw Him! Oh, I beg you, do tell me: how and where exactly do I see Him?"

Speaks the messenger: "Look at the city of God, in the vicinity of which we already are, there everything will become clear to you. We are already approaching the outer walls and shall thus soon be in the holy city proper, and only there will your eyes be fully opened to you – in a similar manner as with the two disciples walking towards Emmaus. So set your mind at rest, for this is how everything must be and happen, so that nobody may suffer damage in his salvation, life and freedom. By the way, how do you like this city which we are just entering?"

Speaks the poor one: "Oh, friend, from where should I take the words to describe the endless splendor and majesty of this city! What countless number of the most immense and magnificent palaces, and all seem to be fully inhabited! Oh God, this splendor, this magnificence. Oh, this boundless majesty! The beauty is indescribable; no human mind can grasp and comprehend this! But, since we are in the city, I ask: Where is Emmaus now, and where the Lord Jesus, still hiding before my eyes?"

Speaks the messenger: "See the great house here before which we are standing, from the shining windows and outer galleries of which innumerable brothers and sisters are greeting us, this is THE TRUE ETERNAL EMMAUS! There you will from now on be dwelling forever! And since we are standing before Emmaus, which you see quite well, do turn to Me and look at Me, and you will recognize Him, for Whom you carry such a great longing and love in your heart!"

The poor man now looks sharply at the messenger, Who am I Myself, and instantly recognizes Me in the messenger. And he falls at once on his knees and speaks: "Oh, You my Lord and my God! So You Yourself were the messenger?"

Oh, You most endless Eternal Love! How, how, how – could You abase Yourself, so much so as to grant such grace to me, the poorest sinner?"

After these words he falls silent in the most blissful ecstasy and is thus being conducted into the mansion of My House.

You can easily imagine the further blissful state of this man, as well as his eternal calling to love activity. Let us therefore conclude this scene and proceed to another one. Amen"

(Beyond the threshold, Scene 11 – A poor man)