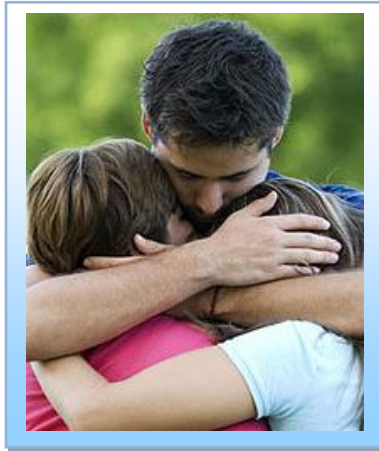


Who is my neighbor? Neighbourly love

excerpts from **The Great Gospel of John**

(Lord's Word through Jakob Lorber, the main work of The New Revelation of Jesus Christ)

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Who is my neighbor?

“[1] [...] I said: “The living faith that you have in Me will protect you against this, and if you will show your faith in Me through works of true neighborly love, you also will be entirely aware that I truly am the promised Messiah, and you will then reread in the prophets and see that everything written about Me in the Scripture was accomplished by Me and everything confirmed in Me.”

[2] **The eldest** said: “Lord and Master, to show neighborly love to the people would be all right if we only would know very clearly who actually our neighbor is.”

[3] I said: “**Your neighbor is every human being, friend or enemy, who needs your help in no matter what good manner that is in accordance with God’s commandments. But it is obvious that you should not help anyone who acts against God’s commandments, but should withhold him from doing it. If you will do that, you will practice neighborly love and your reward in Heaven will be great.**

[4] If poor people come to you and grieve about their need, help them according to your strength and ability, because what you will do for the poor I will consider it as if you have done it for Me, and I will repay you already here and even more everlastingly later in My Kingdom.

[5] When some true disciple and prophet in My name will come to you, accommodate him, listen to him and show love to him, for by doing so you have accommodated Me and you will also be worthy of the reward of a prophet.

[6] But soon a great number of false prophets in My name will arise. They will teach the people for the sake of their own wallet and will deceive them through false signs which they learned from the magicians. Do not accommodate such false teachers and prophets, even when they loudly shout: ‘Look, here, or, there is the Messiah, the anointed One of God’, but show them with love and earnest that they are and act against Me. If they will listen to you and will give up their wrongdoing, then you also may consider and treat them as friends. But when they will not listen to you and will not repent, then chase them out of the community.

[7] You will easily recognize a false teacher and prophet from his selfish works and deeds that are full of self-love, because from thistles you do not reap figs and from thorns no grapes.

[8] Be always full of love, meekness, humility, mercy, justice and truth to everyone, then I also will be like that to you. Do not become deaf or hardhearted to the voice of poverty concerning the spirit as well as the body, then I also will not be like that to you when in some need you will lift up your voice to Me. With the measure with which you will measure, will also be measured to you.

[9] If you – as I very well know – possess big earthly treasures and you lend it only with a good interest to those who can repay you at a fixed time, then you also have practiced a certain kind of neighborly love, but such neighborly love which rewards yourselves with a good interest will not be taken into account for a reward by Me. However, if you also lend your treasures to the poor without interest, of whom you know that they will not have it easy to pay you back, then I will be the One who will pay the interest and will repay your treasures, and no one will fall short with Me.

[10] Look at the inhabitants of this village, who were poor. They only could live very scantily, but when poor or needy people came to them, they were immediately accommodated and were taken care of as possible without repayment. I surely knew that and came to them now at the right time as the best Rewarder, and none of them will say that I came too early or too late. Do likewise, then at the right time I also will be your Rewarder.” (The Great Gospel of John, vol. X, chap. 139)

Good deeds

[1] [...] I said: “Yes, yes, I surely know what you would desire above all. Now let your mother, your wife, your children and also your helper come to Me, but do not tell them yet about what you know to be special about Me. But when I will leave from here again at evening time, you can, each one according to their comprehension, also talk about the main point and **tell them that all who believe in Me, keep My commandments out of very fervent love for Me and so also for fellowmen like the poor and the needy, to love them by word and deed, will receive the eternal life in My Kingdom, which has no beginning and no end.** And now, go and bring them.”

[2] Then **the innkeeper** went away and he soon brought all those who belonged to him into the dining hall and presented them to Me while he said to them: “For this true Savior of all saviors in the world you must bow deeply, and thank only Him for the very great benefit and mercy that He has given us, which cannot be paid with all the treasures of the world.”

[3] In fact, the children and the wife knew Me already and came immediately close to Me in an honorable and very kind manner and praised God, because He had given such a truly godly power to a Man, but the healed mother and the healed helper were really competing with one another in expressions of thanks and praise, which they showed with words and gestures.

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

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

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

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

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

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

[10] However, if in times of need you will be miserly to your fellowmen, God will also be miserly with His blessing over your fields, vineyards and herds, and in this way you will gather little treasures in Heaven. Do remember that well and act accordingly without objections, then you will have blessings in abundance for this time and forever.”

[11] When I had said and advised these things to the family, **the innkeeper** himself said after awhile: “Yes, yes, for the eyes of the all-seeing Spirit from God, nothing remains hidden, also not the very smallest thing.

[12] With us and in my house it has been the custom of old to say the following and also to act accordingly: ‘Do good to everyone, when he needs it, but forget by that not your own advantage.’ But now I can see in Your light, o Lord and Master, that this way of thinking and acting is absolutely not according to the godly order, and that is why I will also in this matter in the near future introduce a very different order. Although I will still lend my money at a moderate legal rate to those who need it, but if someone would come and cannot pay any interest, and if it can be known to me that he is really in need, then I will always lend him what is necessary without interest, and in the extreme case I will give it. Enemies I have indeed very few and therefore I also have little to forgive them. But if ever in the future – which cannot be foreseen by us – I would have some, then I will treat them as You have advised to us all now.”
(The Great Gospel of John, vol. VIII, chap. 119)

Neighbourly love

“[1] [...] **I** said: “You will do very good at that. But now I will tell you something else, more precisely to your heart, in a parable: suppose you should travel for certain matters and business on a faraway trip. But since you are in foreign countries, after many days of traveling away from home, it could happen – as this already happened many times in the world by permission from above – that your whole fortune, which you had taken for your long and faraway trip, would be lost and you then would be totally desperate in the foreign country in a completely strange place, after which you would feel very sad, and walk around with a sad face in that strange place.

[2] But someone would clearly notice it to you and would ask you: ‘Friend, you seem to be very sad and cast down. Tell me what you lack.’

[3] You would tell him about the misfortune, and upon this he would say to you: ‘Friend, come, I will help you, but be careful next time and protect well what is yours. If you can refund me when you have an opportunity what I am giving you now, then you will have done well, and if you will not be able to do that, then I will not be your creditor.’ After that, the man would give you what you had lost.

[4] Now tell Me, and also yourself how unbelievably glad you would be and how much you would praise God and such a noble man. And when you then came back safely, would you then not do everything to show yourself extremely grateful to him and also to God?

[5] But now imagine this also of somebody else who would come to you from far away and who had a misfortune, and who came at your prosperous inn, and full of sadness he cries, not knowing what to do. Now, if you would go out to ask him: ‘Friend, you are very sad and you seem to be in a very annoying situation? What is wrong? Tell me openly, because look, I am someone who – as far as it is in my power – am willing to help.’ Then that man would say to you: ‘Ah, noble friend, I have traveled for business from a faraway country to this place, and not far from here I have been robbed by thieves who have stolen all my money which consisted of 20 pounds of gold and moreover still a 1.000 pieces of silver at the current rate of this country, and now I am here without any means, and so far away from my country and home I see no way out and I do not know where I can receive help.’ But if then you would say to him: ‘Friend, come, I will help you. You do not even have to tell me your name, your country and your place of residence, but you surely will come to know the name of this country, this place and also my name. If at one time you can bring me the money that I lend to you, you will do well in the eyes of God and all good and just men, and if you will not be able to do that, it will be all right also’, after which you then would give him what he had lost. What do you think how God would consider and reward such a deed of neighborly love? And will this man, who you have made happy again, once he will be home, not make effort in every respect to show himself thankful and grateful because you have shown him without any self-interest such a great friendship? And even if that man, in the excitement of his earthly happiness, would maybe not think about you, will in that case God not think about you a hundredfold?

[6] Truly, whoever will do such deeds without self-interest, but solely out of pure neighborly love, he is also a great friend of God, and is already on this Earth equal to the angels of the Heavens and he has the abundance of the Kingdom of God already in his heart.

[7] Because a poor person from another country is a 100 times poorer than a poor person in his own country who still can find easily help with al those who know his need, but the poor person from a strange country is like an under aged child who still cannot make his

need known to anybody, except by crying. Therefore, be also merciful to strangers, then you will be accepted also mercifully in Heaven, because for Heaven you are until now still mere strangers to whom during your earthly trip towards it a misfortune has happened. Now what do you think about these words of Mine?"

[8] **The innkeeper** said: "Lord and Master, what can someone like us still add to that? This is a pure truth, and for people like us there is nothing else to do except during such occasions to execute its pure godly meaning. For what would do good to me if I were in need in a foreign country, I also am indebted to a foreigner in my country. Because those who live in countries and kingdoms far away from here are indeed also human beings. Even if they have other customs and another faith, this must, according to me, be no reason, and one should not act according to the teaching of our Pharisees who say that the true Jew must consider all gentiles as dogs as long as they persist in their paganism, and that the one who does a good deed to a gentile will bring God's wrath over him, selling his soul to the devil. He rather should also be kind to the gentiles and show them that he as a Jew is a good and kind person. Then the gentile will more easily ask: 'Friend, what is the teaching of your faith of which such good men are originating?', as when I should show myself as a hard and besides that still hostile Jew.

[9] If I show true friendship to the gentile, then the result is surely not that I myself am accepting his dark faith, as the Pharisees say, but I remain a Jew and by my friendliness I only have shown the gentile the way by which he also can become a good Jew.

[10] True love and meekness are for all men certainly a much better teacher and converter than rage and revenge against those who certainly without their fault are in the night of the spirit. Just like it certainly would be extremely foolish and inhuman to hate, avoid, despise and not showing any love to a person for the reason that he has lost the light of his eyes. So it seems to be all the more foolish and worse when one should never make effort to show even by far any human kindness to people who are blind in the spirit and cannot help themselves.

[11] The fact that we Jews are unfortunately mostly hard and behaving unkind to foreigners is after all nobody else his fault except our priests who would rather see when we offer all the best fruits to them and provide the foreigners with gooseberries. But from now on it will be quite different in my house. Your word, Lord and Master, will be in future times the rule of conduct for the actions of my whole house, and I will take care that also my neighbors in the whole region will conform to me."

[12] **I** said: "You have now spoken well and truthfully in every respect. And so it is. The blindness of the Pharisees is the only cause of all the wrong things that are now in use among the Jews. They are themselves blind leaders of blind people who, when they come to a hole the two will certainly fall into it while later neither one of them will be able to help the other out. Therefore, you should listen and accept from them nothing else except the teachings of Moses

and the prophets. But you should abhor their own regulations, just like their works, which are mere and solely evil.

[13] They say indeed that the elders, scribes and Pharisees are sitting on the chairs of Moses and Aaron. So be it. Accept therefore only from them what they will read you of Moses and Aaron, but all the rest you should consider as a whitewashed grave that glitters from the outside but is within full of decay and dirty stench and death.

[14] Now I have said and shown you that which is most necessary according to the full truth. If you will live and act accordingly, you will also receive the reward which I have promised you, for I Myself have the power to give it to you, just as I also have the power by My word and by My will to make all bodily diseases completely healthy and to awaken the dead to life of which all who are here around Me can give a valid testimony to you. And after Me, they will also do that, when I will have returned from where I came. But now enough of all this. Now we will have a closer look at your house.” (The Great Gospel of John, vol. VIII, chap. 120)



“[1] [...] When the priests received this directive of Mine, they were very glad, thanked Me for it, left the table, except one who was some chief priest, and went to their room which was also, as already mentioned, located at that moment in the house of the innkeeper, and it was big and strongly built. And they deliberated among each other as to how they would handle this case in order to proceed as quiet and peaceful as possible.

[2] But the priest who stayed with us, talked with the captain about the selling of the golden and silver images of idols since they did not have the possibility here to first melt them and then to sell them as metal. There was also no gold smith in the whole wide environment that could buy such metals and then use them as it would please him.

[3] **The captain** said: “I will do everything for you in everything that is approved by the Lord and Master, but He first will have to mercifully speak out about it and say what is really the right thing to do. For from now on our will must be His will in us.”

[4] On this **I** said: “Do as you see fit. **The main thing is that the produce will benefit the poor in an efficient way and manner, which you will be able to evaluate by My Spirit in you.**

[5] **Wherever possible, make up for every wrong that was done by you, as I already mentioned. Then by that, you can expect My mercy in your soul. If you cannot make up for an injustice that you did to someone, then you still should have the good will for it and turn to Me in full faith, then I will not leave your just prayer unanswered.**

[6] But let it also be said to you all that someone who did not make up for the very least of harm that he caused to someone, will not enter My Kingdom. For what you do not want that others would do to you, do that also not to your fellowman.

[7] But when someone causes you harm, so that he sins against you, admonish him with all meekness and forgive him. If he improves his life, it will be to your benefit. If he does not improve his life, then do not condemn him for that but turn again in your heart to Me, and also then I will not leave your just prayer unanswered.

[8] Everything that you do, do it with all love in My name. By that you will become children of God and heirs of the Kingdom of Heaven, and there will be no end to your happiness, for it will continue forever.

[9] If you all have understood this well, then act accordingly, especially you yourselves, and teach also your fellowmen to live by it, for in this way you will be able to spread My Kingdom, which is not of this world, better among the people, and by this you will later receive a great reward in My Kingdom, because what I promise you, is and remains eternal truth.”

[10] On this, **the captain** said: “Lord and Master, I certainly realize the eternal great truth of all Your words and lessons, and I also feel deeply in myself that it should be among the people as You have shown us. But nevertheless, there are among the people a lot of evildoers, like thieves, robbers, murderers, adulterers, those who violate boys and girls, among the Jews as well as among the gentiles, and we have very severe laws to relentlessly punish such criminals with all severity as a frightening example for the rest of mankind.

[11] Well now, such criminal is surely also our fellowman and he also could possibly improve his life after some time if we would keep him alive and would teach him what is only good, true and just, and if we also would send the smaller criminals to a good school and would teach them the truth instead of keeping them for a long time imprisoned in dungeons.

[12] But as long as we have our relentless laws, this wish of Mine can only remain a pious wish, for if I myself could be made guilty of a crime, then I also would prefer that they would treat me according to my pious wish instead of being condemned without any love or indulgence.

[13] With the judge it is never: ‘What you do not want that others would do to you, do that also not to your neighbor’ – so our fellowmen – but there it is: ‘I condemn you according to the law.’ And not the least of trace of any love or mercy can be found in it.

[14] Now I myself am a high judge in this region, which You, o Lord and Master, know well, and I had to imprison a lot of criminals. Must I now also show love to them instead of the severity of the law?”

[15] I said: “Wherever it is possible, you certainly will do a very good work with this. **The one who, physically and spiritually, will free the prisoners from the chains of the devil will also be freed from the bonds of eternal death.**

[16] **The one who is judge and who judges the blinded people with meekness and righteousness, will later also be equally judged by Me. With the same measure with which you measure, will also be measured to you.**

[17] **The one who is merciful will also find mercy with Me. The one however who is a severe judge will also find a very severe judge in Me. For it will exactly be that same severity with which he has judged his fellowmen, that will later be his own judge.**

[18] **So everyone carries his own future judge within himself.** Let this be your guideline, My friend Pellagius.”

[19] With this, he was completely satisfied, and we went then again outside, but to another side of the city Aphek.” (The Great Gospel of John, vol. X, chap. 107)



“[1] [...] **The 2 Greeks** said: “O Lord Lord, we thank You from the deepest of our heart and life for the so wonderful sudden healing of our body, but we ask You also, if we would become weak as a result of our physical health, in no matter what way, and would be attracted by one or the other temptation of the world and our flesh, to always give us the necessary strength to resist with true heroic courage all temptation that can come over us. For we can see now already ourselves that without Your help no man can overcome all dangers and every enemy who lie in wait for them.

[2] It is easy to evade an enemy whom we can see, or to strongly and with full courage step up to him with weapons in the hand and make him harmless. But man has countless many invisible enemies against whom only You, o Lord, Lord, can always fight with success. Therefore we ask You also for Your help if an invisible enemy would come near to harm us, for such enemies can only be conquered by man with Your almighty power.”

[3] I said: “Your opinion is completely true and correct. **Without Me, no one can achieve anything for the salvation of his soul. And even if he has kept the laws that were revealed to him, as if out of his own willpower, then he still should acknowledge in himself that he has been a lazy and slow servant, and give the honor only to God for all the good deeds he has done, then God will always support him and make him strong.**

[4] **He who will always give the honor to God for all the good things *he has done*, is pleasing to Him and is a real helper and servant after His heart. God will not leave the one who will not leave God in his heart, but will protect him with His hand. However, the one who will leave God in his heart and who will pay little or no attention at all to Him, who thinks to be his own lord and act according to his worldly reason, and who will let himself be honored, speaking about his cleverness and noble deeds when he succeeded something, rewards himself and will not have to expect any reward from God. For all the good and true things that you do, do them in My name, and I will be with you and will support you and make you strong.”**

[5] Then the 2 Greeks thanked Me again, as well as Kisjona, Philopold, the innkeeper from Jesaira, the skipper and the leader of the known fishing village. And all the disciples praised Me because I disclosed this to the 2 Greeks.

[6] Now the 2 asked Me if they could tell their companions, who came with them to this cure resort, about what they had experienced in such wonderful way.

[7] I said: “As long as I am staying here you should not talk about Me and not make Me known, but what you know about Moses and about the prophets, especially about Isaiah and Ezekiel, and from the psalms of David, you can talk very zealously.

[8] Before I will leave, I Myself will visit the guests of the resort and give them an invitation, *asking* if they also would like to enter into the Kingdom of God. Only after that, you can further talk with them. Those upon whom you will lay on your hands in My name, will become healthy. But this you should only do after I have first visited the resort. However, today I will not visit the resort yet.”

[9] Then the two Greeks stood up, thanked Me again and went to their companions who were already looking for them. However, we stayed until the middle of the day on the mountain and talked with each other about the consequences of faith and the true, pure love for God and fellowman.

[10] Concerning neighborly love, our **Marcus** asked Me: “Lord and Master, should we also show neighborly love to well-known bad people and squanders who mostly have wasted and reveled away their wealth in an irritating sinful manner, and also to those who are clearly our enemies?”

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

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

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

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

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

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

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

[18] Look, My friend Marcus, this is My will concerning this point. He who will act accordingly, will also never lack My blessing.”

[19] Marcus and all the others thanked Me for this advice.

[20] Now a servant came to tell us that the midday meal was now ready, and we stood up to go home.” (The Great Gospel of John, vol. IX, chap. 159)

