

THE GREAT GOSPEL OF JOHN Volume 4, Chapters 141 to 145 **Revealed from the Lord thru the Inner Word to Jacob Lorber**

The Wrath of God... Jesus elucidates...

Chapter 141 - The wrath of God

141,1. Then Cyrenius said, somewhat embarrassed: "Lord, I am the only one who has asked You anything, and it looks as if You, as My God, Lord and Creator, have some grudge against me as a result."

141,2. I say (the Lord): "How can you misunderstand My words to this extent? How can I bear you a grudge when I continue to describe to you very seriously and very truthfully the essential things in life that all of you and every other human being should know? Consider just how limited your power of judgment is even now. When will it fully develop? How can the purest original love of all loves, which is in God, ever harbour a grudge?"

141,3. Whenever you read about the wrath of God you should take these words to mean the eternally unchanging and inflexible seriousness of His Will; and this resolute will-power in God is the innermost core of that same very pure and mighty love which is the source of infinity and all its works in the same way that a baby chick hatches from an egg - surely, this love can never ever bear anyone a grudge in all eternity! Or does one of you think that God could be consumed by his anger, as a foolish man would be?"

141,4. The old senior chief Stahar comes to Me, saying: "Lord, forgive me if I permit myself to comment on one point regarding the wrath of God!"

141,5. If a man endowed with a firm belief in God studies early world history, he could not completely escape the conclusion that God let mankind feel His wrath and His vengeance with quite pitiless severity if man broke the rules.

141,6. 'Wrath and vengeance are Mine!', says the Lord through the mouth of the prophet. That this is so, is amply demonstrated by Adam being cast out from Paradise, by the Great Flood in Noah's time, God's approval of Noah's curse on one of his own sons as well as the later destruction of Sodom, Gomorrah and the ten cities at that locality which today we call the Dead Sea. At an even later date there were the plagues which befell the Egyptians and the Israelites in the desert; also the bloody wars ordained by God against the Philistines, the captives in Babylon and, finally, the total subjugation of the People of God under the thumb of the gentiles!

141,7. Lord, any one who even devotes a little of his attention and his mind to a consideration of God's behaviour towards sinners, who are after all exactly as we are, can only reach one conclusion - than Jehovah has empowered Himself to exercise wrath and the utmost vengeance in the fullest measure!

141,8. Of course it could be said: This reflects the serious attitude which God adopts regarding His people's upbringing and even entire nations, as He holds His disciplinary rod in His hand! These beatings and blows certainly do not appear to come from the hand of a very loving father, but rather seem to be inflicted by a punctilious judge granted power over life and death as well as pestilence and fire, even if the reproaches are in some ways quite justifiable!

141,9. This is just my opinion and its validity depends on whether world history tells us the full truth. However, if all the distressing stories of God's deeds are only fictional, than this aspect we call "the wrath and vengeance of God" can indeed be at the core of His everlasting and most untarnished love. I only put this point forward since You Yourself, My Lord, have earlier drawn attention to the topic of wrath and vengeance!

141,10. It will most likely be as You, My Lord, have told us earlier. It is however strange that it frequently happened in times gone by if the wrath of God was predicted but people did not improve themselves and did not repent their sins, that the most merciless martial punishment was inflicted at both national and local levels, not just in a general way but in specific instances too. Now it would surely be helpful for us to be enlightened at this time as to how these actions can be reconciled with very pure love, devoid of wrath and vengeance!"

Chapter 142 - On the first human couple

142,1. I say: "My friend, the way you have just spoken about wrath and vengeance, justice and God's love, is similar to the way a completely blind man speaks about the harmony and splendour of the colours of the rainbow!

142,2. "Have you really not yet understood that all five of the books of Moses, as well as all the prophecies and the writings of David and Solomon can only be understood and grasped by inner spiritual comparison?!

142,3. Do you seriously think that God drove Adam out of Paradise using an angel carrying a blazing sword in his right hand as a weapon to ensure his expulsion? I say to you that even if this was the spectacle which confronted Adam as an apparition, it was merely a comparative reflection of what actually took place in Adam's own mind. It therefore amounted to a step in his upbringing as well as a move towards the establishment of the first religion and the primordial church of mankind on this earth.

142,4. However, on earth there was never a material Paradise where grilled fish swam into people's mouths. Then as now they had first to be caught, cooked and only then eaten, but with moderation. However if man was industrious and collected the produce which the earth offered and retained the surplus in his storehouse, then every place which was cultivated by man was truly a Paradise on earth!

142,5. What would have been the outcome for the spiritual development of man, if he were to have lived in a truly lethargic, gastronomic paradise with no worries at all. The best fruit would fall into his mouth while he lay on the softest lawn and he would only have to wish and all his desires would immediately be granted. He had only to open his mouth and the tastiest morsels would drop into it?! When would a man with this upbringing reach his necessary independence in life?! I say this to you: According to your idea of paradise mankind until now would be nothing else and know nothing more than a herd of sizeable greedy oxen or a shoal of voracious polyps at the bottom of the sea.

142,6. What was therefore represented by the apparition of the angel with the flaming sword? What does this word picture mean? Man was naked and up to now no man has ever entered this world wearing clothes. Even if he, like this donkey here, had not lived through childhood years during which his body would develop and even if he was quite tall - Eve herself was not small in stature - he nevertheless remained a child regarding direct experience of the natural world on this earth and was therefore mainly taught by the lessons of life as he lived it.

142,7. During the warmer days in spring, summer and fall he was able to endure the weather in his nakedness but in winter he started to feel the cold, and he asked himself within his heart which God was increasingly arousing in him using both His spiritual and physical influence: "Where am I? What has happened to me? Earlier I felt so comfortable and now I am cold and the cold winds are painful to my skin!" Obviously he had to look for shelter to protect his body from the winds and he began to cover himself with all kind of foliage from the trees. This enforced activity stimulated his thought processes and they progressively became more logical.

142,8. However, he also became hungry as the branches of many of the trees and bushes were now bare. He walked long distances as he searched for food and found trees which still offered plentiful supplies of food. He gathered the fruit and carried it to the cave which he had selected to be his home. He thought to himself with his greater fresh experience of life 'At this time the earth is cursed and you as a man can only gather food by the sweat of your brow!'

142,9. However, after the first human being on this earth had endured one winter in the cave on these heights forming the north-easterly border of the Promised Land to which our Galilee also belongs, he and his wife found time to probe their own minds and examine themselves more closely. He felt the need for more companionship and in a dream he was told what to do and afterwards he began by fathering Cain and soon afterwards Abel and Seth.

142,10. It was Adam's wife who first gave him the incentive to procreate as it was Eve who had a vision regarding the procedure. We do not wish to pursue this subject but I can tell you, My friend Stahar; that everything progressed quite normally and nothing supernatural occurred. Moses however still perceived that everything that had happened only took place because that was Jehovah's wish. God's spirit showed him that all the completely natural guidance in travelling along the path of experience was provided by Me and that means by My spirit. Moses therefore chose suitable images to illustrate that God was constantly at the side of the first pair of human beings and also personalized My influence by selecting very focussed, but nevertheless pertinent images, as was customary at that time but was also essential as these images offered necessary guidance to this nation and to mankind generally.

142,11. It is moreover readily understandable that God and the angels realized and fully appreciated that the first human couple should live and further the development of their lives in one of the most fertile places on earth.

142,12. When later natural phenomena, which were specifically planned, forced the first humans to leave their first garden to look for food supplies elsewhere on earth, this also did not happen as a result of any kind of divine wrath. The only motivation was love of humankind, and the effect was that man was again aroused from his increasingly lethargic sensuality so that he became active once more and went in search of wider experience.

142,13. When Adam and his wife and his sons discovered that nearly everywhere on earth there was some source of food, they started to journey further afield and in so doing became quite familiar with Asia and Africa. This enriched them by adding a wealth of experience in all aspects of their lives. Secretly guided by the spirit of God they returned to their first Garden of Eden remaining there as it became the starting point for the process of populating the world..

142,14. Tell Me from your heart: Do you detect any sign of the wrath or vengeance of God in all this?"

Chapter 143 - The Flood

143,1. (The Lord:) "God in His wisdom can certainly display antipathy if already fully grown and partially mature people should wantonly and wilfully rebel against His ordinances. However the love of God is again there to serve a specific purpose and with great patience love knows how to find suitable ways of opposing mankind's perverse ambitions and how to guide men back to the path of righteousness. This means that My final goal for mankind must always remain attainable and there is no compulsion for man to react like a machine in his initial response to some almighty act of vengeance by His God.

143,2. Even these measures should not be regarded as a consequence of divine wrath, as they are only caused by man's inappropriate behaviour. Yes, God set down for the world and for nature their necessary and incontrovertible "must" laws in His ordinances but man also has similar laws which govern his behaviour and his physical presence. Whenever man tries to rebel against this order of life and change the world, he is not punished by the spontaneous wrath of God, but by the stringent and rigid divine ordinances which he has failed to observe and which cover the very things which must remain as they are.

143,3. You are now asking yourselves whether the Great Flood should also to be regarded as a natural and necessary consequence of inappropriate behaviour. I tell you that it should! I instructed more than a hundred prophets and emissaries to warn the people not to act in any way which might conflict with natural or divine laws. For more than a hundred years I earnestly pointed out the terrible consequences of inappropriate behaviour in the flesh or in the spirit. Their wicked wantonness went so far that in their blindness they not only mocked the messengers but even killed many of them and so they formally declared war on Me. However, I did not become angry or vengeful as a result but merely allowed them to continue to follow their chosen course of action and in that way experience the sad fact that unreasonableness and ignorance – both in themselves responsible for what they are - can in no way oppose the greatness of nature and God's ordinances if, in their blindness, they see fit to do so.

143,4. Look, you are free to climb the rock located there towards the south which is the height of five hundred men and then deliberately throw yourself head first over the edge! In accordance with the essential laws of gravity affecting all bodies, this impetuous act will most probably cost you your life. Ask yourself if that fate would befall you as a consequence of My wrath and My vengeance!

143,5. Over there towards the East you see high, densely wooded rock-strewn mountains. Take an army a million men strong and set fire to the trees, burn down all the forests so that the mountains will then be completely bald. What will the consequence be? The many spirits of nature that will now be naked and deprived of their active lives will begin to display their anger and go berserk in the free air. Innumerable flashes of lightning, very violent cloudbursts and incessant hailstorms will ravage the land far and wide. All this naturally follows deforestation. Tell me whether there is any evidence of the wrath and the vengeance of God!

143,6. When a million men seriously endeavour to level mountains or to fill in great lakes or to construct broad highways to facilitate warfare; when people clear the slopes of whole mountain ranges, over a distance that can only be covered in several day's travel, to a height of a thousand metres or dig four to five hundred metre deep moats around the base of mountains, and in so doing tap into the earth's hidden reservoirs so that the mountains begin to subside into the vast

cavities which are now drained and the water begins to rise so that in Asia it rages like the sea, almost engulfing the highest summits - add to this the fact that, along with the mountains, many hundred thousand acres of the healthy forest land are destroyed, releasing myriads of earthly and natural spirits formerly fully occupied caring for beautiful, lush vegetation but now suddenly free and with no tasks to perform - ask yourself what an uproar there would be among the spirits in the air space above. What storms and what enormous cloud-bursts, what deluges of hailstones and what innumerable flashes of lightning were therefore discharged from the heavens onto the earth below for more than forty days, and what enormous quantities of water must have flooded nearly the whole of Asia – all of this for natural reasons! I ask again, was that also God's wrath and His implacable vengeance?

143,7. Moses described this event, as he did everything else, in the manner then commonly used, that is, by way of pictorial images. In selecting these he was inspired by the Holy Spirit and always allowed My divine foresight to prevail but this can only be done by drawing genuine and tangible comparisons.

143,8. Can you continue to call God a God of wrath and vengeance, because you and many others have never understood His many important revelations?

Chapter 144 - The causes of catastrophies

144,1. (The Lord:) "I say this to you: Just live for fifty years always correctly respecting God's divine ordinances - and you will never again have to see, hear, taste or endure any calamity!

144,2. I am telling you this: All calamities, epidemics, all manner of disease among humans and animals, bad weather, lean and unproductive years, devastating hailstorms, widespread destructive floods, gales, great storms, plagues of locusts and the like are merely consequences of inappropriate behaviour by mankind!

144,3. If man were, as far as possible, to live within the rules of the ordinances set down, he would not have any reason to expect any of these disasters. The years would pass by like a string of pearls, each one as blessed as any other. The habitable regions on earth would never be afflicted by too much cold or too much heat. However, there are always clever and exceedingly shrewd people who undertake projects far in excess of their needs, for instance, by erecting buildings which are too large, or undertaking unwarranted improvements, or levelling whole mountains in order to construct highways to make war, or destroying hundreds of thousands of acres of the finest forest land, or digging too far into mountains to extract gold or silver or, lastly, living in continual dispute and discord with each other, while, in contrast, they are constantly surrounded by hordes of intelligent natural spirits who take responsibility for the weather as well as for the purity and wholesomeness of the air, the water and the soil on earth. Is it then any wonder if this earth is visited more and more by an infinity of evils of every type and description?

144,4. Miserly and avaricious people fit locks and bolts to their barns and even keep armed guards who watch over their surfeit of treasures and possessions. Woe to the intruder who might approach them without any authorisation as he would certainly be punished immediately in a vicious way!

144,5. By this, I do not mean to imply that nobody should be allowed to protect his hard-earned property; I am speaking here of instances where there is an unnecessary or excessive surplus. Would it not be preferable to build barns which are open to all the poor and the weak, even if they were to be supervised by their wise benefactor to prevent anyone taking more than enough for his needs? If, in this way, avarice and acquisitiveness were to disappear from the earth - listen well to what I am saying - all the lean years would similarly vanish from our world.

144,6. You ask how this is possible. My answer is: In the most natural way in the world. Anyone in the least familiar with the inner workings of the whole of nature's kingdom will not only quickly have the insight but will also grasp the facts with both hands.

144,7. There in front of us, we still have the health-giving plant and there, a little further on, the very harmful poisonous one. Do not both of them obtain their nourishment from the very same water, the very same air, the very same light and its warmth? And yet, one plant is full of healing properties and the other full of deadly poison!

144,8. Why is that so? Because the medicinal plant, with its well-ordered inner nature, is consistent with its own good qualities and influences all the adjacent natural spirits in such a way that they, in peace and harmony, nourish it and conform to it both within and without its being. In this way, the whole plant develops both wholesome and healing

properties, and in the sunlight during the day the vapours which it gives off and the natural spirits which surround it for some distance, both exert a most beneficial influence on humans and animals.

144.9. With the poisonous plant, whose nature is of a selfish and desperately angry character, the surrounding natural spirits are contaminated by the same traits and become totally perverse. They then conform to the plant in a similar fashion and give it nourishment, their whole nature then becoming homogeneous with the plant's original character. The surroundings and the vapours it exudes are also poisonous and harmful to man while animals, with their sensitive nostrils, keep away from them."

Chapter 145 - The influence of evil on good

145.1. (The Lord:) "To an even greater extent, an avaricious and greedy man is an exceedingly large poisonous plant which has far-reaching influence. All the natural life spirits surrounding him for some great distance, the vapours exuding from his body and his whole external life sphere will conform to his inner nature. The corrupted natural life spirits around him will seek to convert to their own evil, avaricious and greedy ways, the natural life spirits which venture into their vicinity and are still untainted.

145.2. Since these natural life spirits remain in constant conflict, not only with man, but also with the animals and the plants, the water and the air, they invariably cause much friction, many disputes and unnecessary jockeying for position in the elements - air, water, earth and fire - and in the animal kingdom.

145.3. Anyone who wishes to consider a practical example of this should go to a very good man. All the animals surrounding that man will have much gentler natures. Dogs are the best example as within a short time they will fully adopt the character of their master. The dog owned by an avaricious man will certainly also be avaricious and when it is feeding it is not a good idea to approach it. Go to a generous, gentle person and you will notice, if he keeps a dog, that this animal will be very good-natured and it will prefer to abandon any claim to the food bowl rather than involve itself in a vicious battle with an uninvited guest. All the other domestic animals belonging to a gentle and kind-hearted owner will be significantly more compliant and, indeed, even with the plants and trees which he owns, other people with sharp senses will observe a significant difference.

145.4. On the other hand, consider the servants of a miser and judge whether or not they are in general becoming greedy jealous and parsimonious and for that matter back-stabbing, false and deceitful! Even an otherwise good, generous person, if he spends a long period in the company of a miser who is up to his ears in gold and silver, will finally also be convinced of the necessity to save money and start to think deeply before performing any charitable deed.

145.5. Add to this the fact that, on this earth, the effort required by the bad to change something that is good to conform to its own nature is much less significant than the other way round!

145.6. Consider a rather bad-tempered man who wants to destroy everything in his vicinity in his fury and anger! Thousands of quite placid people looking at him might finally become enraged themselves and begin to wish to take hold of the ill-tempered man and shake the anger out of him - if only their sharp, clutching fingers could find some place to grab his skin. Why does one furious person incite thousands of others to violent opposition and why are the thousands of well disposed people unable to influence the one exception to become eminently good-natured?

145.7. All of this is due to the fact that, especially on this earth with regard to the upbringing of children, the temptation to succumb to bad and evil influences is much greater than vice versa – and this must always be the case. The reason for that I have already explained to you in general terms and I do not need to repeat Myself.

145.8. Look again at these two plants and imagine that you have a very large brass cauldron in which you intend to prepare a brew of a health-giving tea using a thousand of these medicinal plants. The intention would be that anyone suffering from a chest complaint who drank from it would soon start to feel the beneficial effects as the good natural life spirits would soon put to rights the small number of evil ones in his body.

145.9. However if we take this particular poisonous plant and throw it into the cauldron where a thousand plants are being boiled to make a health drink, the effect is that this single poisonous plant will turn the entire remedial infusion into a deadly poisonous brew. Woe betide the invalid who dares to take a sip of this tea! The truth is that it would certainly cost him his life, and he would be beyond help in any natural way!

145,10. Consider also the opposite case! If we boil a thousand of the poisonous plants in the same cauldron to make a deadly tea and finally add just one of the remedial herbs to the brew with the thousand poisonous plants! How quickly all the good remedial natural spirits will be converted to the deadly toxicity of the other thousand!

145,11. The conclusion from all that is as clear as sunlight. On this earth it is true that, for the reasons given, evil much more frequently overturns good so that it conforms to its own evil nature than vice versa.

145,12. Imagine now a large number of bad people in a region, or even in a whole country, and ask yourself, bearing in mind what you have already heard, if in all seriousness it really depends on God's wrath, if there are all kind of evil influences at work! I say to you, especially to my friend Stahar, that all of this uniquely depends on the way of life and the behaviour of the people in that place. The wrath and vengeance of God has nothing to do with it at any time, except that I have ordained the nature of things and that order must of course remain unaltered, as long as this earth exists. Otherwise our earth will dissolve and be unable to provide mankind with a place in which to dwell in his trial life.

145,13. The solution is therefore to embrace all the good things in life with serious intent and with all our power and strength, so that there is no way we can be swallowed up by the proliferation of evil.

145,14. Try therefore to perfect your inner life by the faithful observance of my teachings, so that the poisons of the world are no longer able to harm you!"