

Important Teaching about Brotherly Love

Sorry... I don't have any more small coins...

12th Commandment - The spiritual Sun

Jesus' revelation to Jacob Lorber

The tour through 'the Childrens Kingdom' is conducted by the apostle of love, John. The clear knowledge and practical usage of the 12 divine commandments (10 commandments of Moses and the 2 commandments of love) are part of the most important educational section for the childrens souls. The universal validity and truthful elucidation are immediately evident.

Chapter 103 - Room 12

103,1. We have entered, and we can, in the center of this most magnificent room, see again another sun tablet, upon which the following is written, in glowing red letters... 'This is equal to the first commandment, that you should love your neighbor as you love yourself; therein is the law and the prophets contained.' - Certainly, someone will rise up and say... 'How is that to be understood... to love our neighbor as we love ourselves? The self-love is a vice, therefore must the equal brotherly love also be a vice, because here, the brotherly love uses the self-love as the base. So if I wish to live like a virtuous human being, I am not allowed to love myself. However, if I am not allowed to love myself, then I am also not allowed to love my brother, since the measure of loving my brother is supposed to be completely equal to the measure, with which I love myself. Therefore, 'Love your neighbor as you love yourself' would actually mean, that I should not love my neighbor at all, because I should not love myself either.

103,2. Look, this would be a common interjection, which would certainly not be difficult to counter. Since the self-love of every human being represents its own life, so in this way, the natural self-love is pretty self explanatory, for having no self-love at all would basically mean to have no life whatsoever!

103,3. Therefore, here we have to find out the difference between a just and an unjust self-love.

103,4. Self-love is 'just', when it has no greater desire for the things of the world, than what the right measure of the Divine Order has bestowed upon it, the measure which has been shown substantially in the 7th, 9th and 10th commandment. Does the self-love demand things reaching beyond this measure, it exceeds the set boundaries of the Divine Order, and with its first transgression has to be considered as sin already. And thus, the brotherly love needs to be measured accordingly, for if someone loves a brother or a sister beyond this measure, he is committing idolatry with his brother or sister, and by that, he does not make them better, but worse.

103,5. The fruits of such excessive brotherly love can be seen clearly in most of the nations rulers today and at all times. Why? - A nation has loved someone from among them beyond the right measure, due to his more splendid talents, and they made him their ruler, and from then on, they had to endure - on account of this negative habit of excessive brotherly love - the massive punishments that came together with this ruler or with his descendants.

103,6. One will surely say here... But there have to be kings and rulers to lead the nations, and they are ordained by God Himself. - However, I do not want to oppose this completely with a no, but I do want to illuminate this matter here a little bit more, as to how it is and how it should be.

103,7. What did the Lord say to the Israelites, when they demanded a king? Nothing else than... 'Atop all sins, which this people has committed before Me, it has added the greatest sin, namely, that they are not satisfied with My guidance and now demand a king to lead them in My stead'. - From this phrase, we can clearly recognize, that the kings are not given to the nations as a blessing, but as a judgment.

103,8. Question... Are kings necessary to lead humanity alongside of God? This question can be answered with the same answer given to another question, which states... Was the Lord in need of any helpers when He created the world and when He created man?

103,9. Another question... Which kings and rulers are currently and at all times helping the Lord to guide the worlds, keeping them in their order and leading them along their correct path? Which duke does He need for the winds, which ruler does He need to spread the light, and which king does He need for the observation of all worlds, suns, and the infinite space? If the Lord is able to girth the Orion without the help of human kings and rulers, and to supply food to the Canis Major, and to keep the people of all worlds and suns in their proper order, should He then be in need to ordain kings and princes for the people of this earth, to help Him with His business?

103,10. If we go back to the primordial history of every tribe and people, we will find out, that all of them, originally, had a theocratic constitution, which means, they had no other lord above themselves than God alone. Only after quite some time, when one or the other tribe started to be unsatisfied with the freest and most liberal reign of God, because they lived too comfortably, they began to love one another beyond the right measure. And, as usual, an individual with special talents became the recipient of their general love and praise. They demanded then, that he would become their leader, but it didn't stop there, for the leader had to instate laws, and the laws had to be sanctioned, and thus, the leader became a lord, a patriarch, then a ruler, and at the end, a king and an emperor.

103,11. And so, we see that emperors, kings, and rulers never have been selected by God, rather only confirmed as judgment for those people, which - on account of their own free will - had chosen such emperors, rulers and kings from among their midst, which they bestowed with the complete power over themselves.

103,12. I mean, this elucidation should be enough for all of you to realize, that any excess of self-love, as well as brotherly love, is an abomination before God.

103,13. Therefore, to love your neighbor as you love yourself means... To love your neighbor in the given Divine Order, meaning in that correct measure, which has been given by God to every man since the beginning of time. For those, who cannot see this clearly by now, I want to add some more examples, whereof one will be able to clearly see, what kind of consequences any kind of excess has.

103,14. Let's assume, there is a millionaire living in a village. Will he be a blessing for the village, or will he plunge them into disaster? Let's see. The millionaire is aware of the fact, that the public banks are waning; so what is he doing? He sells his bonds and buys realities, goods. The ruler, to whom the millionaire was a subject before, is, as usual, in financial difficulties. Our millionaire is asked to lend some of his capital to the ruler. He does so, in exchange for good percentages, and for the safe mortgage of the ruler himself. His neighbors, and the other citizens need money as well. He lends it to them without demur for a priority notice in the land register. This continues for a couple of years. The ruler is becoming less and less wealthy, all the while the citizens do not become wealthier. What happens? Our millionaire grasps the ruler first, and because he does not possess even a single dime anymore, he must surrender unconditionally, and only because of sheer good will, he receives some money for his journey, and our millionaire becomes the sole owner of the dominion, and in the same time lord over all his indebted neighbors. These will soon be estimated and distrained, since they cannot repay him the capital nor the interest.

103,15. Here we have the natural consequence of the fortune, which a millionaire or owner of an excessive self-love has provided to the citizens. Nothing more has to be said about this. - Let's continue with the second case.

103,16. An exceedingly poor family is living somewhere. They have barely as much as they need, to carve out their daily miserable life. An overly rich and unusual charitable man gets to know this poor, but honest and respectable family. He, in possession of several millions, has compassion with this family and thinks... I want to make this family very happy. I want to bestow them with a mansion, and add a considerable asset of half a million to that. All the while, I want to have the joy to see, how the faces of this poor family will cheer up. - He does it as determined. An entire week, this family does nothing else but shed tears of joy, even the Lord receives many a 'Thank God'.

103,17. But let's look at this fortunate family only about one year later, and we will discover all the luxuries there, like they are present in the homes of the rich. This family also becomes more callous, and they will try to take vengeance on all those, who did not want to look at them in their distress. The 'Thank God' will disappear, but instead new equipment, liveried servants and similar things will be adopted.

103,18. Question... Has this excess of brotherly love helped or harmed this family? I mean, not many words are needed here, one only needs to grasp after the luxury with both hands to clearly see, what benefit this excess of brotherly love towards this family has brought them for their eternal life. When looking at this, it is obvious, that brotherly love, as well as self-love, has to stay within the measure of the Divine Order.

103,19. When a man loves his wife too much, he will surely ruin her. She becomes conceited, and will esteem herself and from that, she will become a so called coquette. The husband will hardly have enough hands in order to satisfy all the demands of his wife.

103,20. Also a bridegroom, if he loves his bride too much, will eventually make her cheeky, and in the end, unfaithful.

103,21. So, the correct measure of love is always necessary. However, the brotherly love consists in something completely different than we have come to know so far. - But wherein brotherly love consists in its inner spiritual sense, we will clearly learn to recognize during this message.

Chapter 104

Wherein consists the actual true brotherly love?

104,1. To thoroughly know, wherein the actual true 'brotherly love' consists, one has to know and to clearly understand, who actually a neighbor and brother is. Therein is the central issue concealed. One will say... How should we know this? For the Lord Himself, the sole founder of brotherly love, has not given us any closer definition about this. When the scribes asked Him, who the neighbor is, the Lord just showed them with a parable, who a brother to the known injured Samaritan was, namely a Samaritan, who brought him to the shelter, and previously poured oil and wine unto his wounds.

104,2. And through this it is revealed, that only under certain circumstances the injured people do have a 'neighbor' as their benefactor, and, in turn, they are also the 'neighbors' towards their benefactors. So, if only under such circumstances 'neighbors' exist, what kind of neighbors do common people have, people who do not have an accident themselves, and also do not have the chance to come to someone else's aid, in their times of distress? Isn't there a more general text, that describes the neighbors more closely? For here only the greatest distress, and on the other hand, the greatest opulence, coupled with a good heart, is brought face to face as 'being neighbors'.

104,3. So, let's see therefore, if we can find any other, more extensive texts. Here is one, and it reads as follows...

104,4. 'Bless those, that curse you, and do good to your enemies!' - This is a text from which we can clearly see, that the Lord has extended brotherly love quite far, He didn't even exclude the enemies and those who curse.

104,5. Here's another text that says... 'Make yourselves friends with the unrighteous mammon'. What is the Lord trying to tell us with this? Nothing else, than to never let an opportunity pass by, to do good to our neighbors. He even allows, at least in the external sense, an obvious infidelity towards the belongings of a rich person, of course only in an extremity, if thereby many or at least several people in need can be helped.

104,6. In yet another text we find the Lord talking about the following... 'Whatever good you did to one of these poor in My Name, you have done it unto Me.' - The Lord confirms this phrase during the portrayal of the 'last' or spiritual judgment, where He says to the chosen ones... 'I came to you naked, hungry, thirsty, sick, imprisoned, and without a roof and you have received, cared, clothed and fed Me and you gave Me something to drink' - and to the discarded He said, that they have not done this. The righteous ones apologize, as if they had never done this, all the while the bad ones say, that they would have done such things, if He had come to them. Then, the Lord clearly points out...

104,7. "Whatever you have or haven't done to the poor in My Name, that applied to Me."

104,8. From this text we can quite clearly see the true brotherly love, and it also shows, who the actual neighbors are.

104,9. But we want to look at another text still. It says this... "When you prepare a meal for guests, do not invite those, who will be able to return it to you with a counter invitation. You will not receive a reward for that in heaven, for such you have received on earth. Instead, invite the needy, the lame, the invalids, people, who are poor in every respect, who will not be able to return it to you, that way, you will receive your reward in heaven. In the same way, lend your money to those who will not be able to pay it back to you, thus you will be profiteering for heaven. But if you lend your money to those who will be able to return it to you together with interest, your reward is gone. If you give alms, do so in quiet, and your right hand shall not know what your left hand is doing. And your Father in heaven, who sees in secret, will bless you therefore and reward you in heaven!"

104,10. I think, that after looking at these texts, one can grasp it almost with both hands, who is called a 'neighbor' or 'brother' in the eyes of the Lord. And so, we will take a look, what significance is behind all this.

104,11. Looking from the Lord's perspective, we can only see, that everywhere the poor are standing opposed to the wealthy. What is the conclusion? It means nothing else than that the poor are the actual neighbors of the wealthy, as described by the Lord, and not the rich to the rich, or the poor to the poor. The rich among themselves can only look at each other as neighbors, if they join hands to carry out good, and God pleasing purposes. And the poor can likewise only be neighbors to each other, when they also, if possible, unite in a brotherly way, in patience and in their love for the Lord and among themselves.

104,12. The main purpose of brotherly love remains therefore always between the wealthy and the poor, and between the strong and the weak, and it stands in an equal relation as it is between parents and children.

104,13. But why should the poor towards the wealthy, the weak towards the strong, as well as the children towards the parents be considered and treated as the closest neighbors? For no other reason than, that the Lord, as being the closest neighbor of every human being, prefers, according to His own saying, to present Himself through the poor, the weak and the children of this world. For He Himself says... "Whatever you do to the poor, you have done unto Me!" - Even though you won't have Me among you personally, you will still always have the poor, as My perfect representatives, among you. (This is what the Lord wanted to convey)

104,14. The Lord also says the same about a child... "Whoever receives such a child in My Name, receives Me."

104,15. From all of this, we can clearly see, that men should consider themselves more or less as 'neighbors', depending on how much they are imbued with the spirit of the Lord. The Lord doesn't bestow His Spirit on the rich of the world, but always only on the poor, weak and worldly under-aged. The poor person is already much more imbued with the Spirit of the Lord, because he is a poor one, for the poverty is a major part of the Lord's Spirit.

104,16. Whoever is poor, resembles the Lord in his poverty, all the while the rich does not resemble Him. The Lord does not know them, but He knows the poor. Therefore, the rich shall consider the poor as their neighbors, and the rich will have to come to the poor, if they want to come closer to the Lord. For the wealthy can in no way consider themselves as brothers of the Lord. The Lord Himself has shown during the narrative of the rich wastrel, how infinite the chasm between Himself and the rich one is.

104,17. In the same way, the Lord made it clear in the story of the rich young ruler, who first should be his neighbors, before he might again come to the Lord and follow Him. And the Lord illustrates everywhere the poor, as well as the children as those, being closest to Him or also as His literal representatives. The wealthy shall love them as they love themselves, but not necessarily those equal to them. For this reason the Lord spoke that this commandment of brotherly love is equal to the first commandment, whereby He didn't want to convey anything else than... Whatever you do to the poor, you do to Me!

104,18. And that the rich should not see each other as neighbors, is visible therein, where the Lord says, that the rich should not invite the rich and should not lend their money to the rich, as well as out of this, that the Lord didn't command the rich young ruler to give his goods to the rich, but spread it among the poor.

104,19. But if a rich man wants to say... My closest ones are my own children, there I will say... Certainly not! For the Lord has only taken up a poor child, that was begging by the wayside, and He said... Whoever receives such a child in My Name, receives Me! The Lord never had anything to do with the children of the rich.

104,20. For this reason, the rich commits a great sin against brotherly love, when he only cares fearfully for his own children. The rich cares best for his children when he provides them with an upbringing, that is pleasing to the Lord, and does not save his wealth for his own children, but instead shares it for the most part with the poor. If he does this, the Lord will grasp his children and lead them on the best path. If he doesn't do that, then the Lord will turn His Countenance away from them and withdraw His Hands, and He will give them, already in their most tender youth, over into the hands of the world, which means, into the hands of the devil, so they may become worldly children, worldly men, which means as much as becoming devils themselves.

104,21. If you knew, how all the capital stocks and especially the entails *) are most frightfully cursed by the Lord into the lowest third level of hell, you would for sure be perplexed, out of shock and fear, and immediately become rigid like a diamond!

*(families) entails = Family assets, that are to be preserved forever by a foundation

104,22. And therefore should all the rich, wherever they may be, take this to heart as much as possible, and turn their hearts away from their riches, and do with the riches as much good as they possibly can, if they want to escape the eternal smoke chamber. For in the beyond, a twofold smoke kitchen exists, a long one in gloomy places, from where only unfathomable narrowed paths depart, on which the wanderer will not feel much better than the camels, standing in front of a needle eye. However, there exists also an eternal smoke kitchen, out of which, at least to my knowledge, no paths depart. - This is for the rich, that they may take it to heart, as well as for anyone who possesses still enough to be able to do something for the poor. From this it becomes visible wherein the true brotherly love consists. In the same way it is taught here in the sun and also continually practiced.