

Commandment 5 ... You shall not kill

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Millions and Millions of souls from children are mentored, taught and provided for in the 'Kingdom of the Children' (Spiritual Sun Volume 2, 67-101).

The Guidance through the 'Children's Kingdom' takes place by the Apostle of Love, John.

Chapter 78

1. You once again see a tablet installed in this fifth hall, and on it is written in an easy readable script: "Thou shalt not kill." If you consider this commandment only somewhat moderately and then consider the history of the Israelite people, your eyes would have to more than triple cross, if you would not see it at the first moment that there is a strange problem with this commandment "thou shalt not kill!" How, where, when, and what?
2. What does "kill" mean anyway? Does killing kill the body or deprive the spirit of its heavenly life force? If killing is restricted to the human body, the killing of the spirit cannot possibly be meant by it; for it is said that every man should certainly kill his flesh in order to enliven the spirit, just as the Lord Himself speaks: "Whoever loves his life, that is the life of the flesh, he will lose it; but whoever loses it for My sake, will receive it. "
3. Likewise, this is also evident in the nature of things. If the outer bark or pod of a fruit would not die, the fruit will not come to any living germination. But it is clear from all this that the killing of the flesh cannot at the same time be the killing of the spirit. But if this law is understood merely as the killing of the spirit, then who is sure of his physical life?
4. It is in contrast, well known to all that the prevalent contemporary multifarious exaltation of the flesh, is nothing but the "killing of the spirit." If you would compare it to the history of the Israelite people to whom, as you would say, these laws were freshly baked, you will find the strange contrast that the lawgiver Moses himself, was the first to have many Israelites killed; and his successors had to do the same with transgressors of the law.
5. "Thou shalt not kill " - this law was as good as all the others in the ark of the covenant. But what did the whole Israelite army do when it entered the Promised Land, with the former inhabitants of that land? What did even David do, the man after the heart of God? What about the greatest prophet Elijah? - See, they all killed, and very often, and often quite cruelly.
6. Whoever is of a sober and unbiased spirit, does not have to pronounce the judgment in himself and say: What is this commandment, against which, as otherwise against none, even the first prophets appointed by God were obliged to act?
7. Such a commandment is as good as none. Even in our times, the killing of brothers in war is even a matter of honor! Yes, the Lord Himself kills legions of human beings day after day; and yet it says: "Thou shalt not kill!" and David had even had a military commander killed, for he had spared a place which had to be destroyed, despite the swearing of an oath.
8. Good, I say, so it is with the commandment on earth. But here we see it in the heavenly realm, where one being cannot kill the other anymore, and certainly no one will even remotely conceive the slightest thought of killing anyone. So why is it written here on the board? For example, from a purely historical point of view, so that the students should learn here, what commandments have been given on earth? Or should these very good-natured children's spirits, for some time be brought into a lust for murder by this commandment, to then fight against it in themselves? You could indeed accept that; but what conclusion or end result will you get from this? I say to you nothing else than: If the murder-lust must finally be removed from the children, if they have proven themselves as sufficiently resistant against murder lust according to the law, one must assume also that they would not have gained or lost anything thereby, as if they had never been filled with the lust for murder.

9. But I see that in this thorough account of the matter you do not know what you are supposed to do with this commandment. Do not worry; just a few words will suffice to put everything that is doubtful in the clearest light before you, and the law will be just as worthy as on earth, even in heaven, as a sun shines in the sky!

10. But for you to grasp the following explanation easily and thoroughly, I only point out to you that in God the eternal preservation of the created spirits is the unchangeable basic condition of all Divine order. Now if you know that, look for the opposite, that is, for the destruction; and you have the full spiritual and physical implication of the commandment before you.

11. Instead of saying: Thou shalt not kill, one should say: thou shalt not destroy, neither thyself, nor all that which is thy brother's; for preservation is the eternal basic law in God Himself, according to which He is eternal and infinite in His power. But since on the earth also the human body is necessary for the everlasting education of the spirit until God's appointed time, without an explicit command of God, no one has the right to willfully destroy neither his own body nor that of his brother.

12. So, when we speak of the required preservation, it goes without saying that everyone is just as little entitled to destroy the spirit of his brother as his own by whatever means and make one unfit for the attainment of eternal life. God, of course, kills human bodies every day; but at the right time, when the spirit has matured in some or the other way. Even the angels of heaven, as perpetual servants of God, kill the bodies of men on earth; but not unless they are commanded by the Lord, and then only in the way the Lord wants it.

13. In this way do the children here learn in spiritually practical ways in which the preservation of created things consists, and how, united with the will of the Lord, it must always be handled with the utmost care. And if you have understood this only to some extent, it will certainly be plausible to see for yourself, firstly the great dignity of this law, and secondly why it also occurs here in the realm of the heavenly children's spirits. But since we know such things, we can immediately go to the sixth room.

Regarding this Commandment, the Lord says in the great Gospel of John, Volume 7, Chapter 31:10-15

10. When you judge My laws with a human sense, then surely you must find gaps and shortcomings therein. If you love your neighbour as yourself, you will not hate him, not treat him with hostility and not harm him; but if you do this, even less so would you try to ever kill him, either physically or even to a lesser extent emotionally by all kinds of nuisances.

11. You shall not kill! This is absolutely correct and true stated in the law. But why? Because since primeval times under 'kill' is understood, jealousy, enviousness, rage, hatred and revenge.

12. 'You shall not kill!' therefore means: You should not envy anybody, you should not look at the more fortunate with askance eyes and you should not burn with anger against your fellow man; since anger breeds hate, and from hate arises the evil revenge destroying everything!

13. It also is written: "Mine is the anger and Mine is the revenge, says the Lord."

14. But you people should respect each other in all love, and one should do good to the other; since you all have in Me one Father and are therefore equal before Me! You should not annoy and curse each other and the one should not through bad lies cut off the honour of the other; since who does that, kills the soul of his fellow man!

15. And see, all that is in short expressed with 'You shall not kill!' And the first Jews, also during the times of Solomon, did not understand this law any other way, and the Samaritans as the old Jews, still understand it today in the same manner. If this law from its foundation is understood only like this, - how can anyone assume that through this law man is forbidden to defend himself against evil people and even savage animals?"