

From Hell to Heaven

LOVE - Foundation of all Wisdom and Power of Expression

Jesus Christ reveals thru Jakob Lorber...

Excerpt from Robert Blum, Chapter 245 to 247

Chapter 245 - Love as the foundation of all wisdom and power of expression. The art of poetry from intellect and feeling. The officer requests more love and the Lord's response.

1. Say I: "My friend, did you not ever notice how people, deeply in love, also make the most sentient poets? Hence love is almost always the only mother of true lyricism. A David burned with love for Me and fellow-man, and was hence also one of the greatest lyrical poets. His son Solomon also, when still loving, was also wise in the real sense of the word: But when he sank his proper love into women's flesh, he soon became foolish and weak in word and deed.
2. Behold My John! This apostle had the mightiest love for me and hence also the brightest glow in presenting My word and in his words laid wisdom as in no other apostle, wherefore the most profound Revelation was given to him. You can go over the Earth's history to find true lyricism with people who have their heart in the right place.
3. Purely intellectual people too produce much drama, but there is no more than a laborious search for a lost penny in their hearts' night. They do indeed sometimes track the penny down, but when trying to pick it up they slip, because the ground on which they stand is loose.
4. Wherefore the so-called wisdom of the world is greatest foolishness before me. What man's intellect sometimes does not achieve in a hundred years, the right love can yield in one second. Because I myself am the love within man! The more perfect his love, the more My image unfolds within him.
5. The intellect is only the wardrobe in which love keeps its treasures. What however can the soul find there if once, in better times, love had indeed placed it there, but where, within such unlit chamber, it lies scattered and rusted, so that even a soul's greatest effort shall accomplish little or nothing? Go into a dark cellar and find a lost penny, and you shall fail, but if kindling a good light you shall easily find it with the right patience.
6. Behold, this Sergeant-Major always had the right love for God, Who he knew only the way He could be discerned from the Old Testament. Hence he loved the Deity above all without knowing it; how greatly his love therefore increased on making the Deity's Personal acquaintance, as is now the case! And it is this love that fires him with such lyrical wisdom. If you desire the latter then you too must generate such love. You love me immensely indeed, but the Sergeant-Major loves Me more. Shortly it shall transpire how this is possible!
7. Says the officer: "Lord, I really don't understand how it is possible to love You still more. For, by Your holiest name, I surely love you with all my strength, and it would therefore be sheer impossible to love you still more. Hence, Lord, widen my heart and magnify my love life-flame, and I too shall be like an Atlas in love towards You - the way he carries the entire heaven on his shoulders!"

8. Say I: "My dear friend, that which you ask of Me, is left to your discretion, for you alone shall henceforth be the creator and transformer of your nature and love. But the Sergeant-Major shall explain it to you.

Chapter 246 - Highest wisdom's source. How to gather up love for God

1. The officer turns to his erstwhile Sergeant-Major, saying: "Hearken, my most worthy friend; you have been part of my company for several years and always attended to your service for my fullest satisfaction. Had death not caught up with us, you would have understandably become officer. In this world however, according to God's order, there can be no thought of promotion until the Lord of all worldly and celestial positions helps us to same.
2. Due to His goodness and mercy we have not come before the great, sole ruler of infinity's holy countenance. We have come to know Him from an aspect that the entire Earth would hardly ever know him, and we have found grace in him without meriting any.
3. But it seems that out of all of us, you came closest to Him, because when you spoke to Him in an exalted and most unprecedented manner, I noticed tears in God's holiest eyes. And, friend, this is something that infinity would hardly ever grasp!
4. Tell me, friend, how you came by such immense wisdom? Did you already possess it upon Earth, or did this develop in stages in this world, through the influence of Jesus Christ, the Lord of eternity? I indeed found out from God's own mouth that your great love for Him helped you to it; but to the main question:
5. How did you acquire a love so mighty that one would hardly look for such in the flaming breast of a Cherub? The Lord Himself referred me to you; hence give me a clue! I love Jesus the Lord - with all my strength, and really don't know how I could love Him still more. Since you know all about it, tell me how the impossible could still become possible to me?"
6. Says the Sergeant-Major: "My commander - my friend! Your own watchword has been: "With God, all things are possible! Which should tell me that love towards God can be restricted no more than knowledge about God: How can you ask such question? Can you see more than light will permit? And can the light be stronger than the source producing it? If you have the material to light up a large room that is the only one you are using for your work, why waste material to light up other rooms which you are presently not using?
7. Gather material to light up just one room! Only after this is sufficiently bright for you to see everything in it as in daylight, you can open doors and windows, allowing enough light to penetrate of itself from the main to the side rooms. Where you don't gather, there you already scatter on that account. You must therefore gather and save to achieve much wealth!
8. Love is the Heavens' greatest treasure, and one must hanker after it. After obtaining it, one must not give it away to all the world, although love for neighbour is equal to love for God. But it must be done only for God's sake and not directly from the heart's flame, directed to one's neighbour only through God, or this weakens love for God. Behold your beautiful Matilda; in your heart she receives three quarters of what the Lord alone have; do you see the reason for your love's feebleness?"

Chapter 247 - Love for God and for women; all love should proceed from God's love.

1. Says the officer: "Dear brother, I thank you for this splendid explanation; you are right, my love for the creature is still much stronger than my love for God the Lord, who surely is the primordial foundation of all love! But it is easier for women to love God than for us males, for they also have the endlessly most perfect man in God, something that goes well with their self-centred nature. Things are somewhat different with us men! We could never be as enamoured in a perfect male as in a female being, as it is grounded in nature.

2. Wherefore I believe there has to be a substantial difference between love for woman and love for God. One is bound to love God, the highest primordial being, completely differently to a woman. And so I believe that a modest love for a marvellous woman can easily exist side by side with the mighty love for God. Love for God must be of the greatest purity, whilst love for the woman can always contain some sensuality. Love for woman is centred mostly on the form, whereas love for God is a most purely interior contemplation of the endless perfections of the Deity, together with an exalted praise of Its purest love and goodness! I think it would be most offensive to God if one loved God with the same feelings as for a woman.

3. Hence I believe that the now saved Matilda cannot in the least diminish my love for the Lord but can on the contrary help me towards a still greater love for him."

4. Says the Sergeant: "Faith can indeed also make blissful, but I on my part go solely for the bliss from pure love for God. Man has but one heart and can therefore have only one true love from which, once the main love has ripened, other side-loves can still come forth within the divine order. Wherefore I maintain that one has to first stand firmly in one's love towards God, only after which everything else can still be - adopted in nicest harmony. If one's love towards God is still swaying however and one hardly knows how one can love God more than a most beautifully formed woman: there friend, true wisdom of the spirit is still at some distance!

5. Behold, the heart has but one chamber for love, and this has to be for God as well as neighbour, and vice versa. If you truly love, then you cannot love God in any way other than a woman, and proper women no different to God, because man's heart is capable of only one proper love. Whatever is besides that belongs to self-love and is not suitable for God's Kingdom.

6. In what way did a John, a Jacob, a Peter or a Paul love God? How did Magdalena and a thousand others? Behold, these were totally in love with the Lord even more strongly than are you with your Matilda. And such infatuating love for the Lord created the foundation for the proper lovers of the Lord to promptly become His fervent friends, and masters of love and wisdom. Over there, behind the Lord, stand Peter, Paul and John; ask them whether I said even one wrong syllable!"

7. Says the officer: "What's that? Over here - Paul, Peter and John, who wrote the sublime book of Revelation, those first three earnest men behind the Lord?" Says the Sergeant-Major: "Indeed, just as they once lived." Says the officer: "Well, in that case I have to go and pay them my respects, although I don't really take that seriously, - but there justified they are in order and must not be withheld; honour where it is deserved!"

8. Says the Sergeant-Major: "Friend, over here, the way my heart tells me, there is only one compliment, which for everyone consists in love! Having love for God the Lord, you embrace with that Peter, Paul and John, together with all the heavens, earthly compliments mean nothing over here. Hence you need attend only to the Lord, other things taking care of themselves."

9. Says the officer: "You are right indeed and must be, as you have been initiated into deepest wisdom; yet it may do no harm to start an amicable relationship with the Lord's three foremost disciples. For must we not assume that these three spirits are, after God the Lord, the three foremost spirits of all infinity. Hence it may in my opinion be fitting to at least introduce ourselves and to greet them as the Lord's most distinguished friends!"

10. Says the Sergeant-Major: Do as it seems fit to you; I have now told you what is desirable over here. But the Lord Himself is now giving you a sign: go over! Only from His mouth streams the deepest wisdom; grasp it in your heart and live accordingly."