

The Lord depicts the Nature of Heaven & Hell in Examples

THE GREAT GOSPEL OF JOHN - Volume 2, Chapter 9

Revealed by the Lord thru the Inner Word to Jakob Lorber

The Lord says:

1. Say I: 'So pay attention, because it matters to Me that you go home seeing!'
2. Behold, two people are living in a house. One is satisfied with everything that he, with the sweat of his brow, draws from the soil with God's blessing. Happy and serene, he enjoys the meagre yield of his hard work, and it is his greatest joy to share his laboriously gained supplies with his even poorer brothers. When a hungry one comes to him, feeding the visitor gives him great joy. He never asks him about the cause of his poverty with a vexed heart, and does not forbid him to return, should he be hungry again.
3. He does not grumble at the order of earthly governments, and when he has to pay taxes, he always says what Job said: 'Lord, You gave it to me, it is all Yours! What You have given, You can take away again at any time. Your sole, holy will be done.'
4. In short, nothing can disturb this man in his serenity, as well as in his love and trust in God, and hence, in his love for his earthly brothers. Anger, envy, strife, hatred and pride are alien notions to him.
5. His brother, however, is the most discontented person. He does not believe in a God and says: 'God is an empty concept, by which people denote the top grade of earthly heroes. Only a, incredibly stupid person can be happy in poverty, just like the animals that have no reason or intelligence are happy as long as they are barely provided for with what their dumb and dull instinct demands. A human, however, who, with his intellect, has raised himself high above the animal, can no longer be satisfied with the low fare of pigs, he must not burrow in the earth with his own hands, which are destined for something better - this befits only animals and slaves - but one must reach for the sword, strive to become a mighty general and, through triumphal arches, enter the great cities of the world that one has conquered. The ground must tremble under the hoofs of the stallion, which, decorated with gold and gemstones, proudly carries the mighty general of the troops.
6. A man with such a disposition then deplores his scanty existence, in his heart he curses poverty and thinks of ways and means by which to acquire great treasures and riches, in order to realise his tyrannical ideas with their help.
7. He has only contempt for his contented brother and loathes every man that is poorer than him. He shows not a single trace of mercy, which he regards as a ridiculous attribute of cowardly slaves and apes of society. Only generosity befits man - but that as rarely as possible. When a poor one comes to him, he hurls abuse at him and utters: 'Leave me be, you lazy beast, you ravenous monster with the ragged larva of a man! Work, you animal, if you want something to eat! Go to that miserable brother of my body, but never of my sublime spirit. He, being a common beast of burden himself, works for the likes of him and is as merciful as an ape of society. I am simply generous, and as such I shall spare you and your miserable life this time.'
8. Behold, these two brothers, children of one father and one mother, live together in one house. The first is an angel, the second is an almost complete devil. To the first, the scantiest of huts is heaven,

to the second, the very same hut is utter hell, full of bitter torment. Do you now see how heaven and hell can reside beside one another in one spot?

9. But of course you will be thinking, 'So what? Let the domineering one ascend to the throne, and he shall be quite capable of protecting the people and vanquishing his enemies!' O yes, this could be the case indeed! But where is the yardstick that shall prescribe to him the extent to which he can go along with his dictatorial plans? What will he do with the people that won't bow down to him? Behold, these he will have tortured in the most excruciating manner, and a human life will be to no more him than a trodden blade of grass! But what is such a person? Behold, that is a Satan!

10. Indeed, there have to be rulers as well as generals, but understand this - they must be chosen for this calling by God, on top of being descendants of long-anointed kings. These are then called; but woe to the one who would leave his modest hut, hurrying to wrest the ruling sceptre for himself by all means necessary! Verily, for him it would be better to have never been born!

11. I shall give you another illustration of God's Kingdom of Heaven: It is exactly like good soil, in which the most noble grapes grow and ripen next to briars and thistles, and yet they both grow in one and the same good soil. The difference lies solely in the application. The grapevine converts it to something good, the briars and thistles however to something bad, useless and not enjoyable for any human.

12. In the same manner, heaven flows into the devil as it does into God's angels; but each of them makes different use of it.

13. As such, heaven is like a fruit tree, which bears good and sweet fruit. Various people tread below its richly blessed branches, and they want to enjoy such fruit. Some of them are rather sober and gratefully enjoy only as much as is good for them. Others, however, who like the taste of the fruit, won't leave anything upon the tree, they eat it all out of envy until the last apple has been consumed, so that nothing will be left for the frugal later on. But they fall ill and must die, while the frugal ones feel strengthened through the moderate consumption of the fruit. And yet both parties had eaten from the same tree.

14. Thus, heaven is like a good wine; it invigorates the moderate, but devastates and kills the immoderate, and so, one and the same wine becomes heaven for one person, and utter hell for the other, and yet it is drawn from one and the same hose.

15. Tell Me, friend, if you now comprehend what heaven and hell truly are?'