

Entrusted pounds, different Talents and according Education of the Children; Awakening of the Spirit

THE GREAT GOSPEL OF JOHN - Volume 7, Chapters 125 & 126
Revealed by Jesus Christ thru the inner Word to Jakob Lorber

Introductory information

The Lord is with the disciples and a few hundred people in the inn of Lazarus on the Mount of Olives and has just taught the parable of the king, the servants and the entrusted pounds. Afterwards he asks one of the guests, an Indian magician, if he understood this and if he agrees with the King's way of acting...

Chapter 125 - Criticism of the magician concerning the parable of the entrusted pounds

1. The magician said: "Lord, I have come to the point now where reason has left man and will make men's hair stand on end of even the most patient of us. You surely are not the king who, like a tyrant takes where he did not deposit anything and wants to reap where he did not sow? Because it seems to me that it is exactly from You that everything is originating and that it is precisely You who sowed everything, and therefore, You also can take and reap everywhere because everything is Yours and also has to be Yours.
2. The fact that the offenders are punished is totally correct to me because it is exactly the godly longsuffering that is intolerant, because in this way the wicked one wins more and more time and space to bring about his cruel acts, while the one who is behaving well comes into a still greater misfortune, he finally loses all faith and is forced to put the entrusted pound into the sweat cloth of his need and gives it honestly back to the severe, unmerciful lord. Yes, in that sense it is of course better to be a called one than a helper.
3. It is completely true that the zealous helper will also receive his reward according to his works, but the fact that the somewhat slower and fearful helper receives totally nothing for the returning of his pound, this I find very hard of Your king.
4. I love people and I do not like to see anyone suffering, especially when he did not really deserve it, because he is not an evil person. The helper who gave the 1 pound in the sweat cloth back to his lord exactly as he received it, did apparently not have the same perception and intelligence of the first helper, and also not even of the second one who with the 1 pound earned 5 pounds. Because if he had the same intelligence, then he also could have earned 10 or at least 5 pounds, but because he lacked perception, the right intelligence and therefore the necessary courage he did not dare to do anything else with the 1 pound than to leave it untouched and give it back to his lord. I really can still see nothing evil and I would like to ask You explicitly what happened further to this helper who was called a rascal by his lord."
5. I said: "Well, that person stayed the way he was before: a very simple and common helper, because he did not possess any ability out of himself for an important task. For also a chosen one receives exactly like any other person only the ability or the talent, which he then has to develop, so that his free will would not suffer any harm.

6. The one who develops his received talent as zealous as possible, possesses then also a true treasure, and to him will be added more and more. The one however who did not develop it and did not want to pull himself away from his laziness can only blame himself, because by keeping the pound in the sweat cloth he finally becomes even more foolish than those who did not want that the king of light should rule over them.

7. For this reason, such lazy helpers do not progress and such called servants persist in their darkness, and the worst that finally can happen to them is that the noise of the bright day wakes them up from their sweet sleep. Or does the sun first have to send messengers to those long sleepers to ask if it suits them that it would rise above the mountains? Look, the sun will not do that because of the universal order that sustains the worlds. Even less will the king of light and life do that.

8. The one who receives the pound did surely also receive the command of the king. Whether the helper conforms to it, will depend on his free will, and the king is not guilty of the laziness of the helper, but only the helper himself, because the king of the light knows all too well which talents he gave to a helper. And therefore, it is always the king who is right and not the lazy and slow helper, and this is certainly not an imagined justice.

9. Think about this carefully now, consider this image deeply and tell Me then if according to you the king is an unmerciful tyrant. Did you understand Me well now?"

10. The magician said: "Yes, that o Lord, I did understand well now, and Your parable is therefore completely coming into the light while only as image it was difficult to understand. Thus, he who recognizes a special talent within him must develop it in all earnest, namely by and out of himself. If he has done this, then he surely will receive the other things of the king of light and so he will be able to become a true teacher of many people that You identify as the called ones. Because the one who was already a teacher for himself will also more easily be a teacher for others. The one however, who was already lazy for himself will all the more be lazy for others, and he also will have nothing from what he eventually could teach his fellowmen. And therefore, it is very true and just that to the one who has, will be given much more so that he will have in abundance. But from the one who has not, will also be taken away that which he had. This is now perfectly clear to me. But there is still something in it that still does not want to be clear to me, and therefore I take the freedom before You, o Lord, to speak out what is still not comprehensive to me.

11. Look, true diligence and zeal in all that is good and true is a virtue that can never be praised enough, and laziness is a cause for all possible vices. But who is the one who gives to one person diligence and zeal, and to the other laziness? I believe that neither one nor the other can be received by man himself, but that it is given to him by a higher, divine willpower.

12. I myself have some children with whom I have experienced that a few of them – namely my oldest son and a daughter – are, without my intervention, extremely zealous in developing their skills and knowledge, while the other children are lazy and slow and must always be severely urged to study. These are now children of the same parents, they are all healthy, receive also the same teaching, and nevertheless there is such a great difference in their talents and even more so in their zeal to study. What is the cause of this? It cannot be our fault because we treat all our children equally and we do not pamper either one or the other in whatever way. The cause can

also not be found in the physical health of the children because we are completely healthy and strong – for this we do thank you, o Lord – and while we all are also receiving the same food, there are nevertheless these apparent differences within one and the same family. How can I make this clear?”

Chapter 126 - The right education of children according to their talents. The importance of the inner development for the awakening of the spirit

1. I said: “Nothing is easier than that: because – as I have shown you earlier – there must be all kinds of differences among men, so that one needs the other and one person can serve the other in various ways.

2. If all people were equally diligent and had the same talents, then very soon they would have no need at all of each other. Therefore, already children of the same parents have different talents and abilities. The educator should however be able to evaluate these correctly and then instruct the children in accordance with their talents and abilities. Then they will all be guided to the right goal.

3. But if, despite of the different talents and abilities of your children, you want all of them to become for example a tailor or a weaver, then of course you will find only true diligence and zeal with those who have a talent for that which they are learning. Later when they become independent people, such children will not be doing much for the benefit of their fellowmen since they, without the right talent, will never be able to be as efficient in what they have learnt with great difficulty as those who already from birth had the right talent for it.

4. Thus, it is understandable that the cause for the fact that one child is more zealous than the other lies mainly with the parents and other teachers of the young. The grapevine brings forth the grape and the fig tree the fig, and both fruits taste sweet, but if you treat the fig tree in the same manner as the grapevine, it will bring forth only few fruits, and if you let the grapevine grow like the fig tree without pruning it, then the grapevine will soon wither and produce only few grapes. Do you understand this well?”

5. Now the magician said: “O Lord, I thank You for this important and wonderful explanation. Yes, here man can realize how blind and ignorant he is with all his presumed wisdom. What are so many worldly wise men imagining? And at the end they do not see the forest anymore between the trees. If man would only be willing to open his eyes a little, it is so obvious. Every child has clearly a different stature. Often one is taller than the other, one is rougher, another very gentle and delicate, and so only outwardly there are already great differences between children of the same parents. Then how different will they be inwardly.

6. Should the external different characteristics not be sufficient for thinking man to conclude from this that there must be also differences in a person’s talents and abilities, so that a wise teacher and master can point out to man his talents, helping him with advice and deed to develop the present talents in a noble and successful manner? Oh no, that is not sufficient at all to the blind wise man, such as I myself have been and still am. He wants all men to be the same. They all must think and act like him and be willing to carry loads for which they have no strength. And so, it is not seldom that people are made into fools instead of wise men, who are not useful to themselves

nor to anybody else. I thank you again, o Lord, from the depth of my heart for this lesson, for these we will apply first to our own children in a fruitful manner.”

7. Thereupon Agricola said: “Yes, this is indeed a golden lesson of which also we Romans will make use of, and I in particular, because first of all I have children myself and secondly the young people that I shall be taking from here to Rome will be educated as their talents will show me. Of course, a specific basic education will have to precede for all, like: reading of scriptures, writing and arithmetic, and also instruction in the languages which are spoken by people all over the Roman empire, for without this essential knowledge not much can be made of man. After that, every man must be educated according to his greatest talent. Lord, is this correct?”

8. I said: “Sure, for all men must first be able to walk, grip with their hands, see with their eyes and hear with their ears, before they are capable of performing any practical work. And so, men need the basic education that you mentioned, with the help of which it is easier to come to the true wisdom of life. But at the same time, one should pay attention that men should not make this basic education and the learning thereof as the main issue, and that they will not spend all their life studying scriptures and languages, forgetting in this way the inner development that awakens the spirit in man. Because finally, only in this lies the whole value of life. For, what would be the gain for man if he could write and understand all the scriptures in the world and could speak all languages of men, but would harm his soul?

9. Therefore, before everything, seek God’s Kingdom on Earth, seek it within you, and having God’s Kingdom within you, everything else will be given to you. But without God’s Kingdom man would have as good as nothing, even if he possessed all the treasures of the Earth and the knowledge of all the worldly wise.

10. The one who possesses God’s Kingdom in his heart has everything. He has the highest and deepest knowledge within him, and eternal life and the power and might thereof, and this is surely more than everything that men on this world have ever considered great and most valuable.

11. Tomorrow in Emmaus, you will all be witnessing what it means to be a perfect man. I tell you: a truly perfect man can do more than all the other imperfect men on the entire Earth.

12. Therefore, strive to become perfect men. If you become that, then you are everything and you have everything.

13. But I tell you also that attaining to the Kingdom of God needs violence. Those who want to possess it must literally pull it to themselves. Those who will not do that, will have it also difficult already here on Earth to fully make it as their living possession.”