

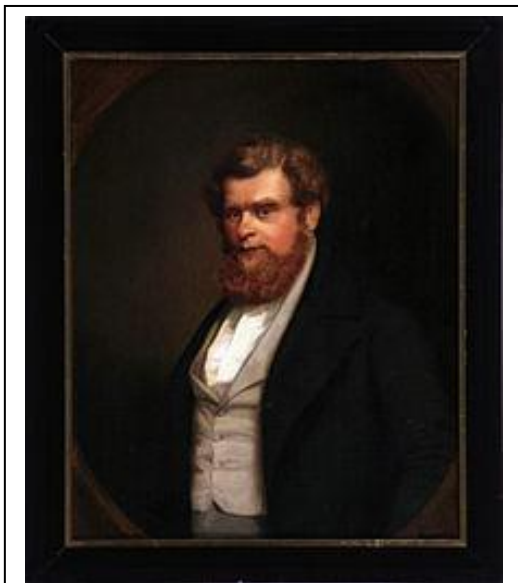
The Venerable Council Meeting

From Hell to Heaven – The guidance of Robert Blum in the Spirit World

Book excerpt

Introduction

In 1848, though knowing it would be dangerous, [Robert Blum](#) fought hard for the cause of Civil Liberties. He was a man of many parts, a politician (MP), publisher, author, poet and freedom fighter. Words were his weapons. 1848 was a year of widespread unrest in many European countries. All over, people rose up against autocratic regimes.



Painting by August Hunger of
Robert Blum between 1845 and
1848

In October of that year Robert travelled from Frankfurt to Vienna, the capital of the Austrian Empire. Taking part in the [October uprising](#) there, he was captured, court-martialled and then executed by firing squad.

One of the works our Lord Jesus Christ dictated to Jakob Lorber and which is part of the New Revelation is called “From Hell to Heaven, the guidance of Robert Blum in the Spirit World”. The narrative starts with Robert Blum’s last days in Vienna, what he experienced after being shot and then goes on to describe which path the Lord chose to lead

him to eternal bliss.

The following excerpt is taken from this work. We are here at a moment where the Lord hosts a meeting inviting Robert and other people who had lived before in Austria. The subject under discussion is ‘Atrocities’ which are suffered by many many people throughout the world.

We meet souls of individuals attending this conference who are coming from all backgrounds. Among the conference attendees are Adam, Noah, Abraham, Moses, the Apostles Peter and Paul, but also recently (around 1848) deceased citizens of Vienna. One of them is a girl, Helena, whose love for the Lord is so

deep that He has forgiven her the Magdalena like life she led on earth. Jesus even invites her to sit at His side in this conference, a rare privilege.

And the meeting starts.

The Lord's question: What shall become of the Earth?

[From Hell to Heaven / Robert Blum chapter 79]

1. After a while of general silence, Helena quietly asks Me: “Lord, who is going to start the discussion? Who is the man sitting so venerably next to me?”

2. I reply quietly: “My dearest, I shall Myself begin the discussion, as soon as all will be sufficiently at ease. The man sitting next to you is the Patriarch Adam, the way he lived on Earth about six thousand years ago, as the first created man. Next to him you see Noah and then Father Abraham, then Isaac and Jacob. Then you see two more – first Moses and then David. The twelve earnest looking men after them are the well known twelve disciples (including Matthew of Acts 1:26). Two more apostles stand behind them – the first one is Paul, and the one somewhat behind him is Judas, who betrayed Me. The others you know anyway. And so you know in what strange company you find yourself.

3. “What all those present at this council will be required to do shall become clear to you at the end of the discussions. But pay heed now! The company has settled down emotionally, and so I shall begin to speak at once. But you must not take fright when I shall sometimes speak somewhat sharply, and certain appearances pass us which of course shall not favourably impress. Then just hold fast unto Me and you shall be strengthened!”



4. Whereupon I turn to the assembly with the question: “My little ones! My friends! I, everyone's true Father, God and Lord and Creator of infinity, ask you: how do you like the Earth now? What do you want Me to do with it?”

5. Says Adam: “Lord, You eternal love! The Earth never was worse than now, but neither was Your love ever greater

than now! Do with it in accordance with Your love! For behold, the sea – the

Earth's far-seeing eye, has become blind. Put a mighty fire into it and let the mighty flame bring light to the abysses, to frighten all monsters and make them perish for ignominy, to be a reward for their black deeds! That is how I, the Earth's first man, see it.”

6. Whereupon says Noah: “Lord, to Whom I have always prayed, keeping my faith and love for Him! When about four thousand years ago my brother Mahel developed a craving to look down from the holy heights to the depths to take a journey to Hanoch, where Drohut and Fungar-Hellan were striking terror into people's hearts, and when a daughter of Mahal became queen of the lowlands – behold, You then called upon me and instructed me to build a mighty ark for save my family and many animals, which were driven into the ark from all parts of the Earth through Your power.

7. I did as You urged me, oh Lord. And the future taught me and my house how good it was that I had strictly obeyed Your instructions. At that time, mankind was bad and evil, fostering evil upon evil upon the Earth's ground, dreadfully profaning the work of Your hands. Yet in those times things happened within a certain pre-determined, well defined order; and the lie, arrogance and satanically dictatorial drives did not inflate every mortal's breast the way it is



Painting by Carl Constantin Heinrich Steffek of the Execution of Robert Blum in Vienna 1848. (Wikipedia)

now upon Earth.

8. In those times people indeed were cruel too, and some deeds would hardly find their equal today. But people have now turned into hyenas and tigers, committing cruelties that make infinity shudder. In those times You sent terrible waters over mortals, drowning all doers of evil. What will You do now,

oh Lord? – But I know the enormity of Your love. I also know that You regretted having drowned mankind in those days, for there were many children among them still suckling at their mothers' breasts. Will You again repent having to purify, through a mighty fire, an Earth a thousand times filthier, to again make it worthy of receiving the treading of Your feet?"

9. Noah then falls silent, and the old father Abraham rises, asking for permission to speak. But I say unto him: "Speak, for it was you who received the promise, and it must be fulfilled!"

10. Says Abraham: "Lord, one or ten thousand years are before You like one day, because time and space went forth out of Yourself, but You placed Yourself above them. The most distant past and the most distant future are to You as the history of one day! Love is Your nature and loftiest goodness Your wisdom! Your feelings are as soft as wool, and gentle as spring's evening breath is Your heart. All Your ways are called mercy, and Your leadings are the righteousness of Your heart.

11. "When I quarrelled with my brother about land portions in the land of Canaan, You probed my heart and found it capable of yielding. And behold, You prompted my soul and it spoke to Lot: Brother, choose freely; wide is the Earth's land. Why should we therefore quarrel about its transitory possession? Let you depart or stay! If you go towards the evening then I head towards sunrise, so that peace and unity would reign between us and all who follow us. If however you want to stay, then incline your rod in the direction you want me to go, and I shall do according to your will. But here we can live together no longer, as you do not desire the ways of peace!

12. "And Lot seized my words and took them to heart, saying: Brother, I have chosen the evening; there I desire to go. It is however up to you whether you stay or go, either towards midnight or noon or morning! Whichever way you go however, do not forget Lot. – And we blessed one another and went our ways – he towards evening and I towards morning.

13. "But Lot's people soon rose up mightily within their abundant pastures, building Sodom and Gomorrah, becoming progressively wilder. I sent messengers to Lot, but they accomplished nothing. Several were killed and those returning always brought the worst news. And behold, during that time You again probed my heart and found it righteous before You. And You sent messengers to me from the heights who briefed me on what Your intentions were with Sodom and Gomorrah. I however took fright, praying You to save the potentially righteous ones. Your eye however found none besides Lot. And behold, this one You saved, oh Lord! But Sodom and Gomorrah You had destroyed by fire from above!

14. "When however the two cities together with their people and cattle were buried in the quagmire, Your heart looked at the place and You felt sorry for

the harsh judgement over Sodom and Gomorrah, and You made a covenant with me, promising fulfilment of Your great mercies.

15. “And You fulfilled everything as promised, up to the present. But Your promises extend endlessly beyond this point in time. Oh Lord! Remember now Your covenant with me, when all the nations of the Earth are in turmoil once again! You know Your children’s enemies and their avarice and unbending will! Do You not notice the many wolves, hyenas and tigers, and how they callously and shamelessly wallow in Your lambs innards, tearing them to pieces with fiery dragon’s teeth? Oh Lord! If You could punish Sodom and Gomorrah, then seize also the wolves, hyenas and tigers, slaughtering them as a sacrifice for all the wrongs they wrought upon Your children! But spare the blood of the righteous and the blood of our children!”

16. Whereupon Isaac rises, saying: “Oh Lord! I am the first leaf that began to show upon the great tree of life, in accord with the promise You mad to my father Abraham. Quite old and fully died out indeed it stood in those times, - the tree of life in the garden of love, even whilst the serpent and its brood fully filled all the pastures of the Earth! But You, oh Lord, looked at the complete withering of Your children’s tree of life, regenerating it root to crown, giving it a new driving force! And behold, I was the first living leaf upon this holy tree’s boughs.

17. “Abraham was overjoyed at the sight of this first hope-green leaf. But it pleased You, oh Lord, to dim his joy and test his faith. You commanded him to slaughter me and sacrifice me upon the burning pyre. This You did to show the serpent the strength of Your son Abraham’s faith! But after Abraham proved through his obedience the power of his faith, You led a hegoat through the mountain scrub, - a living image of Satan and his domineeringness. The scrub entangled at its rim the ram’s horns, which were a sign of his stubbornness, disobedience, arrogance and avid domineering drive. This ram my father then had to seize, slaughtering him and place in my stead on the burning sacrificial altar.

18. “Oh Lord, if You could at that time drive the ram of the world into the scrub, laying him on the burning altar, as a sign of proper repentance, then do so now again in all actuality! Because if the sacrificial ram was only a symbol in those times – the way I was a sign of Your advent into the world and the second Creation, through Your great act of Salvation – then this he-goat nevertheless has in all reality become so huge in the world that its horn now reach into Your heavens. Hence let You now erect a burning stake over the entire Earth! Seize this shameful animal that has utterly entangled itself n the thickest world scrub with its horn, and slaughter it, then casting it into the might fire of the great fire-altar! 19. “Oh Lord, hesitate no more, do not allow the green leaves of the tree of life to be devoured by this animal’s most sinful rapaciousness, but do as accords with your promise! For behold, the time is fully ripe and Your children now call out overloud: “Father, arise! Lift Your right hand! Take up the axe of Your righteousness and slaughter the animal

that with its horns is already beginning to push up against the celestial bulwark. Amen!”

20. Says Jacob after that: “Oh Lord, You wrestled with me, not letting me continue upon my journey. And when I seized hold of You, You thrust me in the hip, causing me to limp for the rest of my life! But the thrust did not hurt me, as I wrestled with You out of love. Yet this thrust remained with all the children by descent, and these felt also the pain. And behold, this has now reached its peak. Oh free the children from the blow at last, and from its pain!

21. “Fourteen years did I serve for the heavenly Rachel, but You gave me the world-ugly Lea. I took her without grumbling. And yet another fourteen years had I to serve and suffer persecution for the celestial Rachel. Then You indeed gave her to me, but she had to be barren, so that I had to place another womb into hers to give life to my seed. Oh Lord, this was hard dealing on Your part.

22. “Let You therefore take back Your hardness at last! Take Lea’s fertility and give it to Rachel in full measure, that the Earth might be rid of the wicked serpentine brood, with only Rachel’s celestial children treading its ground. Oh let Joseph and Benjamin become real children from Rachel’s womb for once, and stop off Lea’s fountain!”

Helena’s impatience assuaged. Moses and David speak.

Chapter 80,01. Here Helena asks Me on the side: “But Lord, You my sweetest Jesus, did You not say You would be the first speaker? And now only the others speak, and You don’t make even a comment, nor are there any of those appearances. How is this to be understood? Please tell me what is going on.”

2. Say I: “My dearest Helena, just a little patience, it shall all be clear to you later. I was in any case the first to speak, by directing an exceedingly portentous question to all at the conference table. They are now actually bound to respond with a contribution. Once they have all contributed, I shall begin to speak.

3. “And behold, no matter when I start speaking, I nevertheless am always the first, and My speech is also the first, because I am the first! Do you understand that? Wherefore pay close attention to what Moses shall say! Later, when I speak, the appearances shall take place anyway. Behold, Moses is rising, and so we shall hear him!”

4. Helena has now calmed down. And Moses speaks with much earnestness: “Lord, when Your people languished under Egyptian tyranny, You awakened me, making me a liberator of Your people. I lived at Pharaoh’s court and was initiated into the plans which this brute had spawned against Your people. His fury was no where near abated by the drowning of all the first-born. I often secretly prayed to You that You would at last free Your people from this heavy yoke. But You were at that time much harder of hearing than now!

5. “On seeing the king’s rage intensify by the hour, and on top of that seeing a miserable courtorderly beating up an Israelite, I disarmed and took the outraged one, killing him and burying him in the sand. On being informed, Pharaoh called out a search to kill me, but I got away to Midean in time. Arriving there at the Priest Reguel’s, who had seven daughters, I soon received one of them – Zippora by name, as wife, and was made herdsman to the priest’s brother Jethro’s sheep!

6. “And when I was already keeping Jethro’s sheep at the foot of Mt. Horeb, one of Your angels came, calling me over to where a bush was burning. There Your voice commanded me to take off my shoes, the place upon which I stood being holy. There You commanded me to go to Egypt to free Your people, giving me a rod with which to defeat Pharaoh, (whose heart You had hardened) seven times for refusing to recognise You.

7. “Behold, oh Lord, at present more than the Pharaoh’s hardness has gotten into the hearts of the many great and small rulers. Now they offer not only the first-born of their people for the honour to their thrones, but send away many thousands to the battlefields, letting them fight and kill each other worse than was the case with the most ignorant heathens. All these are baptised in Your name and with Your word and have Your commandment: ‘Thou shalt not kill!’ Yet they go on murdering, and have become deaf and blind, they don’t hear their poor brethren’s voice and don’t see the great misery of the destitute!

8. “Oh Lord, how much longer will You be watching such abominations? Oh Lord, arise for once as You promised! Give me again the rod into my hand with which You defeated Pharaoh, liberating Your people! I, Your old faithful Moses, am ready to go down to Earth at Your command to strike all the hard and intransigent ones, and to liberate Your children from their too great oppression! Oh Lord, hear Your old servant Moses, and hear also the pleas of Your bleeding children! – Hallowed be Thy name, and Your will be done now and forever, on Earth as in Heaven!”

9. After Moses, David rises, saying: “Lord, Your Spirit once spoke to me, Your servant, thus: ‘Sit at My right hand until I have placed all your enemies at your feet!’ – Lord, everything Your Spirit revealed to me has been fulfilled. But the complete subjugation of Your enemies, the final destruction of all arrogance and what same brings forth --which also Your Spirit revealed to me – is not coming true. Men are still as they were – nine tenths wicked and hardly one tenth good!

10. “Wrathfully You gave Your people a king – when they heaped sin upon sin and to all that added the demand for a king. And this Your wrath continues, not wanting to cease. For all nations now have kings, and even heathen emperors that serve the nations as images of uttermost pride and insatiable arrogance!

11. “Oh Lord, when will You take away Your people’s greatest curse upon Earth, then reintroduce Your ancient holy patriarchal constitution? You see how cowardly and unscrupulous crawlers hang around kings, scattering incense before them, gushing praise for their own profit; and that they condemn every honest person to death if they dare to tell a king the truth, which surely he would be much more in need of than the very sight of his eyes. Every ever-so wellmeant truth directed towards a king is declared high treason, it proclaimer being promptly bumped off the world.

12. “Oh Lord! During my rule, things were evil indeed, but not that evil! For I praised those wise men who told me the truth. But now everything is upside down! The wise man is persecuted like a rapacious beast, but the liar and flatterer is decorated with every honour!

13. “Lord, things can’t stay that way! Let hell be hell wherever it is in its primeval nature. But it should not be allowed to set itself up so brazenly on Earth. Whence we all beg You to at last put an end to hell’s rule on Earth! Let there be kings by all means, but as I was one, so that people would not turn into devils and :Your name not be so profaned! Because who shall praise You in hell, and what devil laud You? Wherefore arise, Lord, and put all our foes to shame! Your will be done, Amen.”

14. Our Helena, quite saturated with approval of David’s speech, cannot contain herself, cheerfully standing up and saying to the speaker: “Bravo, bravo, Mr. David! You were indeed the right king for the Earth. If there were kings like that, then being subject to them would be bliss! But in this time our kings, who no longer know what a human and his worth is – are either gods who, besides demanding exorbitant taxes, also demand actual worship. Or they act like those rapacious animals which they customarily use in their coat-of-arms! What the subjects feel like under such rulers, Mr. David can imagine! I wish with all my heart that our most beloved, best and most almighty Lord and Father Jesus would drive home to such rulers, who take only themselves for everything and their people for nothing at all, what point in time it is and what they and their people are worth! Am I right or not?”

15. Says David most amicably: “Dear Helena, as a young descendant of my people you are quite right, and I must laud your wisdom, for you desire only what is fair and just.

16. “Let there be kings indeed, but let them come down to their people from their lofty thrones and be men among men, and grant them what is right and fair! But the nations likewise should only place demands upon their kings which are just and achievable. But on both sides now the strings are tuned too tightly, and it will therefore hardly get better before the full bursting of the strings! The kings shall defeat their people and the people their kings.

17. “But our only Jehovah-Zebaoth still stands between king and nation, able to order things between them in ways mysterious to us. The great work is alone the Lord’s! – Thus are these things, my dear.”

18. Says Helena: “Indeed, indeed, you certainly are a wise king. You are right!”

Peter’s harsh speech on Rome. Paul’s enlightened reply about grace.

Chapter 81,01. Next one to get up is Peter, speaking on behalf of all apostles: “Oh Lord, my love and my life! In Rome, the old capital of the heathens, there reigns, for already close to a thousand years, a tyrant, slapped together from heathendom, Judaism and Your greatly trimmed down doctrine. He calls himself Pope, and God’s envoy on Earth. He calls his throne my chair and himself my successor! He pretends to possess all the power of Your holy Spirit, but when under pressure from his worldly or spiritual regimen through uprisings, never seeks help from his purported power of the holy spirit, but the greater rulers of the world. This pope is now in a great fix and openly calls for Mary – as his purported sole helper – for protection and early restoration of his kingdom. Since he also allows other help to come his way, against his makebelieve protestations to, as-it-were, show the world that he has plenty of protection from the heavens, not requiring any other. But should the worldly rulers not want to miss out on helping him in spite of his protestations, then it is to be obvious that these helpers are secretly activated to help God’s Church on Earth by the mightiest celestial queen when they are in danger of being overcome by the portals of hell! – What do You, oh Lord, say to this community?”

2. “Brother Paul sponsored same in truth and purity, and it maintained itself in a more or less pure form for several centuries. But this community has for nearly a thousand years now gone over to the dirtiest, of often wicked, heathendom, lusting after nothing but gold, silver, power, prestige and absolute dictatorial power over the nations of the Earth. To achieve these ambitions, it sends the most mischievous missionaries to every part of the world! – Say, oh Lord, will You not ever put bridles on such boundless excesses?”

3. “Behold, the nations which permitted themselves to have the wool pulled over their eyes by this make-believe celestial daughter have at last boldly torn off her glittering mask. She is now doing everything to stitch up the tears as well as she can, trying to hide same. Lord, Your will be done. But I also believe that You have allowed this miserable creature to carry on long enough! It would therefore seem high time to fully cross her from the book of the living, transferring her name to the book of the dead!”

4. “For if You let her revive herself, she shall not only not reform, but only set up her whoring more splendidly, so that those who believe in You shall be tempted by her massive womb to woo her with sensual fullness, and You shall

then ultimately have no option but to do with her what You had to do with Sodom and Gomorrah.

5. “It is true indeed that this arch-whore brought forth a great many of the most beautiful children, hence enjoying Your great patience and leniency undiminished for more or less a thousand years; and I and all my brethren were overjoyed thereby.

6. “But she has now become barren on account of her great depravity, and shall bring us few good children. Wherefore I believe it to be time to at last give her the deserved reward. Your holy will alone nevertheless be done forever!”

7. Say I to Paul: “Brother Paul, you too tell us now, as teacher of the heathens, whether you agree with all these speeches and suggestions? Because your voice concerning the heathens is pivotal. It is up to you to judge the generations of the Earth, as I promised you!”

8. Paul bows and speaks: “Oh Lord, I have examined the heathens in many ways and preached them Your word, which they received avidly and joyfully, wherewith they have made themselves partakers of Your grace, notwithstanding that they were children of the father of lies and arrogance. Yet is was Abraham’s children who crucified the lofty messenger of God, not recognising Him! I ask, who is more praiseworthy – a heathen or a descendant of Abraham? What advantage do the Jews have over the heathens? Is it the people’s merit that God spoke only to those people, or is it God’s grace? Or does every Jew believe that God spoke to his fathers? Neither among Jews nor heathens do I find something I could call justice or merit. God our Lord and Father alone is true and just! All men however, be they Jews or heathens or contemporary Christians, are false and useless before God!

9. “If, however, the heathens’ injustice would nevertheless praise God’s justice, what do we then want to judge?! Can You, oh Lord, grow wrathful about it? Oh no, this is far from You! – For were You to become wrathful about it, You would need to be unrighteous, and this is eternally remote from You! For who would maintain the world if God’s ways were men’s ways?

10. “What merit of ours is it when we cry: ‘Lord, take note at last of the unrighteousness of Your creations!!’ – I say to you all – none whatsoever! For we know perfectly well that before God, all men are sinners, as it is written: ‘There is none righteous before God!’ – If we know this, how can we challenge God towards Judgement as if we were without sin?

11. “Tell me what merit can yonder beautiful woman at God’s side boast? What merit has justified her before God? Yet she sits at His side by grace alone! And what merit did I have who persecuted those who believed in Him? Behold, I was a doer of evil, and was unrighteousness personified. But God did not look at my sins, but called me as if I was righteous. And I followed the call of His

voice and was at once justified through His grace! – Would you now want to accuse God of injustice because he showed me grace?

12. “Which one of you can say before God that he is of an understanding heart, and wise? I say unto you: ‘there is not one!’ And notwithstanding this we are trying to coerce Him into Judgement? Which of us can say that we never departed from God and did not become indigent in His eyes? I say unto you that from among us all there is not one better by a hair’s breadth than another, and yet we shout: ‘Oh Lord, turn Your eyes towards the great human malice upon Earth, to punish them!’

13. “Just think, were the Lord to rise and speak, as He once did to the Jews in the temple at Jerusalem, on the occasion when they brought the adulteress before Him – would we not all turn on our heels?! I say unto you that there is not one amongst us who could say: ‘Lord, I have always done only good and am not conscious of any sin!’ – A fool indeed could say so, like the Pharisee in the temple who praised God for allowing him to become so righteous! As we all know, the Lord dismissed his self-justification, accepting instead that of the sinning taxcollector!

14. “Since we all know what counts before the Lord, should we ask Him to act in accordance with our ideas, as if we were wiser than He? What have we that we did not receive from Him? Why do we boast as if we had not received it from Him, shouting His ears full and saying: ‘behold, behold, oh Lord!’ as if He were deaf and blind and feeble-minded and weak-willed! Say unto me, friends, which paths did we set out upon that He had not sketched out for us first with His finger?

15. “Since we derive everything from Him however, being and having been whatever we are through and in Him, how can we say: ‘Lord, make come to pass at last what You promised and exterminate the evil-doers on Earth!’ I mean, there we would be most impertinent!

16. “Behold, men’s mouths have always been an open grave! Their tongues always spoke lies, their feet always hastened to shed blood! And their paths always were beset with accidents, tribulations, heavy-heartedness and distress of every variety. But no mortal has yet recognised the true path of peace in its depths, for the fear of God had still been to them like a dream!

17. “We know that whatever the law says, it does so to those subject to it and not to those who are either above it or who never heard about the law, so that the world’s mouth should at last be stopped off and it would come to see that we all are and remain eternal debtors to God! Grasp this for once: no flesh can ever be justified through the law before God, even if kept to the last dot over the i ! For recognition of sin only comes through the law! But he who recognises sin comes from sin, and sin is in him.

18. “We however have received a new revelation, through which, as through the prophets and their commandments, it is shown us that mankind can attain to that true righteousness which alone is valid before God, without the addition of the law. Why do we then nevertheless cry ‘Lord, judge them and pay them their well-earned wages, and blot out their names from the book of life!’ You indeed always say: ‘Your will alone be done’, but that does not excuse your hearts! – Verily, I would rather see death than say to the Lord: ‘Lord, do this or that’. Was it us who gave the Lord His sense, or was it not us who received all our senses from Him? Yet we nevertheless talk as if He needed our advice! This may do for infants that are still babbling, but as dwellers of heaven – I, Paul, - think, we ought to know what we are and Who the Lord is!

19. “He who wants to judge sin must himself be without sin, for one sinner cannot possibly judge another. Since all men are sinners before God and unrighteousness their portion, – by what should they then judge?

20. “We have indeed some righteousness that is valid before God. But this does not derive from our recognition or non-recognition of sin, nor from the law and its works, but from faith in Him and out of pure love for Him! – And this righteousness is called ‘grace’ and ‘divine mercy’!

21. “Before God, there are no human differences, for they are sinners one and all, one way or another, and lack the proper favour they should have with God! When they are received by God in accordance with their faith, then they become righteous without their doing and purely through His grace, which goes forth out of His very own work of salvation. Just as we did not help God create the world and all the heavens, just as little can we assist Him in the much greater work of salvation! Since we can however have no commendable part in this second, greatest Creation and the making of all things new, since we are ourselves the redeemed ones, how should we now have a part in the exclusive domain of God’s judgement seat, being the pardoned ones, redeemed?

22. “Do you however know the actual Judgement Seat of God? Behold, this is Christ, in Whom dwelleth eternally the fullness of the Godhead bodily! This Judgement Seat of God however became a seat of grace through His own works, enabling Him to be lenient and merciful with whoever He will!

23. “Where does that leave our honour however? Through which works of law shall it become ours? Is there a law without sin or sin without law?

24. “We are nevertheless imbued with an honour and a righteousness! But not through the law or its works but purely out of His grace, of which we became partakers through faith in Him and the work of salvation! This righteousness nevertheless does not give us the right to sit with Him in judgement, as we are before Him the same sinners we always were, notwithstanding that we sit here as eminently pardoned. 25. “Since we became righteous before God purely out of faith and not through fulfilment of the law – should faith abolish law? Far

from it! For faith sets up the law and makes it alive. But the law does not set up faith but kills it, if same has not first been enlivened through it!

26. “The life of faith however is love, and the living law is the order of love! When faith therefore is righteous then everything else is so. If faith is false however, then love also is false, and its order as good as none!

27. “But who can be blessed for receiving a false faith out of false doctrine? I say unto you – whoever believes in accord with how he was taught, to him such faith is without falsity, and he shall find grace! But let the teacher of false doctrine beware! For he is a doer of evil and a tamperer with divine order! Yet not we but only the Lord can judge him!

28. “When the greatest and purest of all spirits wrestled with Satan over Moses’ body, something you, brother Moses, know about, the mighty spirit nevertheless did not judge Satan, but said to him: ‘The Lord shall judge you’. If however not even a Michael presumed to pass judgement over Satan, how should we judge over our brethren or urge the Lord to do so! Oh, this be far from us!

29. “I say however, the Lord has acted a long time hence and has not waited for our advice! Hence regard also this present advice as vain! But if the Lord were to say to you: ‘do so or so’, then let you be all action in accordance with the Lord’s word! For the Lord’s word already is the completed deed in your hearts.

30. “But I thank You, oh Lord, for placing this word upon my tongue! Would that it bore the best fruit upon Earth, as in all the heavens! To You all honour and praise eternally! Amen!”

31. Say I: “Paul, you are like My right arm and My right eye. It is you I have chosen as My weapon, and this you shall also remain eternally. You spoke rightly in everything, and things are so!

32. “But we shall nevertheless also ask these newcomers’ opinions. And thereafter we shall formulate the right decisions.

33. “And so let you, Robert Blum, speak now! I say: ‘what shall we do with the Earth after it has soaked up so much unrighteous blood? What atonement do we ask of it and the mighty? Who executed you?’”

Blum and Jellinek voice their opinions. The Lord’s response.

Chapter 82,01. Says Robert: “Oh Lord, regarding me personally, I now have no further account to settle with the Earth, the carrier of blind and basically evil humans. If I were to trouble You with a request however, this would be: ‘Lord,

forgive them, for none of them what they do! But send peace, humility and love into their hearts! In this way the otherwise beautiful Earth shall again be a loving mother, lovingly kissing them and giving them all the fullness of life through Your grace and mercy!’ Behold Lord, this is all I would ask of You for the Earth.

2. “But I do not go into detail with this request, since I must assume that to You, oh Lord, my requests and wished must be as unripe as I am an unripe intercessor and clamourer before You. But in my heart I think thus: ‘he who wants to do more than he is capable of is a rogue, but he who buries his pound is not worthy of even casting out! If however someone from the depth of his heart finds something good and desirable with all his senses, trying to provide same for all his brethren, then I regard such action as good and proper. For the good wish and its consequent action cannot possibly originate other than from true love of neighbour, which You, oh Lord, made into the first commandment for mankind!

3. “It is of course possible that my notion of good for fellow man could be the very opposite for him. If for example I see a sick man and I have a good medicine for him which always gave the best results in similar sicknesses – what will I do if the sufferer pleads for help? My love towards my suffering brother dictates that I help him. I give him the medicine and behold, he deteriorates. Should I have withheld the medicine because it brought forth a bad result? Not so! This must not deter me from doing everything that my cognition and conscience recognises as good! The result does not lie within my but Your power, oh Lord! Wherefore I cannot be accountable on his behalf. In this way I desired, in accordance with my former knowledge and conscience, in Vienna to do only good for my oppressed Viennese. But the result of my efforts unfortunately took a different turn. I nevertheless maintain that I did not err thereby, for I desired only what I recognised as good!

4. “And thus I believe there to be many who certainly desire only what they regard as good. Should they therefore be executed? But give them a proper light, oh Lord, and soften their hearts, and they shall be saved from all evil!

5. “There are indeed a great many stubborn people who have been, as-it-were, brainwashed by their ideologies, which alone they recognise, hardening their position to where they would rather see the Earth perish than drop even one of their stubborn ideas. But You, oh Lord, still have a great abundance of fire that can easily melt the most stubborn rocks like wax! One such spark sunk into obstinate hearts shall soon make them gentler and more pliable!

6. “This is my view and also my fervent desire! But to what extent it is so in Your eyes I have no means of knowing. Wherefore let everything else be left to You alone!”

7. Say I: “My dear friend and brother, you too have hit the nail on the head. Fullest truth flowed from your mouth. Whence you too shall in future be a

sturdy weapon for Me! Good, true and noble was your suggestion and I must assure you in advance that I shall act mightily in accordance with it, and already have always done so. But let Jellinek nevertheless contribute a few words, and we shall see to what extent he agrees with you. And so, dear brother Jellinek, you too open your mouth!”

8. Says Jellinek: “Oh Lord, brother Robert Blum spoke as if completely from my soul, as also the great Paul before him, whose speech was a sea of truth and fire. What should I be able to add? Hence I only say: ‘Lord, Your holy will alone be done – and then the most glorious order shall be kissing poor Earth! But that which the great fathers of the Earth have spoken earlier, in some respect went far beyond my horizon, as-it-were! They probably meant well, and that in an entirely different fashion to myself and Robert Blum. Yet it seems strange to me that they constantly demand from You the fulfilment of certain promises, hence portraying You as hesitant? But, as I said, I don’t comprehend it. – I am by the way greatly overjoyed that as a distant descendant I at last get to know those personally whose existence I had so often doubted! There really is something holy written in their faces. – Therewith the end of my comments!”

9. Say I: “Hearken, My dear brother Jellinek, all of you over here in the kingdom of bliss can certainly say with ease: ‘Lord, Your will be done!’ But things upon Earth look quite differently from over here, in the kingdom of freest life! In people’s bodies dwell the same sort of free spirit and immortal souls as you yourselves are here in reality. These would at last like to develop more freely and hence desire a proper freedom, rather than enslavement under the iron sceptres of kings. Hence they are rising up everywhere to break the power of regents. But the kings likewise gather together everything that is slavishly subject to them into a great martial coalition. They have sworn death to every opponent and are also slaughtering people without grace or mercy by the many thousands. Those seeking liberty are now crying to Me for revenge against their merciless kings, whilst the kings cry to Me for help against their indignant nations! 10. “What should I do? Neither party has much to say for itself by current standards. The kings are determined to rule at any price, whilst the liberty seekers also want now to do so. But nobody wants to obey and be a subject any longer?!”

11. “The big question arises as to what I should actually do? If I help the kings then they shall spread the old darkness over their nations, where it is not easy for any spirit to develop freely, whilst hate against the spirit-crushers will increase. If I help the people however, they will take powerful revenge on all former rulers, and My doctrine, often made dubious through Rome, and from which so many abominations have gone forth, they shall in the end ban, giving the nations a purely worldly one!

12. “You see now, dear friends, that the way things are upon Earth, I cannot at present help either the one side or the other. What can be done? If I let things go on, the mortal foes shall not cope with one another, for the mutual rage is

too great. But if I am to help, then it can be seriously be asked – whom? Whether I act or not, both alternative ways are wrong! Hence what can be done?

13. “For you, My dearest brother Jellinek, it is easy to say: ‘Lord, You will be done!’ But how, under such circumstances, is quite another question! – Robert thinks of course that I can put sparks of celestial gentleness into the hearts of princes, and they would become gentler and wiser. That is indeed true and correct. But shall the exceedingly embittered nations trust them? Not so, for a child burnt shall not trust fire again. And anything is easier to find than lost trust!

14. “You think of course that one can place such sparks into the nations’ hearts too, and everything shall be then be in order. This would of course be an easy procedure. But were I to do this, kings and nations would cease being free men! They would thereby be judged and made into noble humanoid animals with no further talk of free spiritual action. To maintain humans as such, it would mean the instant end of real humanity. They would become animals and judged slaves of our eternally unconquerable power! You see that it cannot therefore be done that way!

15. “Hence we shall have to think of entirely different means! Tell Me, My dear Becher, what appears advisable to you in order to bring the Earth’s oppressed people proper help?”

Becher’s radical recommendations. Instructions from the Lord The nature of the Earth’s human race is conditioned by that of the entire Creation.

Chapter 83,01. Says Becher, shrugging his shoulders: “Oh Lord, if, with these Earth upheavals, You already start running out of ideas, being omnipotent and omniscient, then how should one of our ilk be capable of finding a way to help the Earth’s nations? If inner coercive means are unsuitable, then let outer coercion be applied, such as hunger, pestilence and so on, together with some intriguing appearances upon the firmament, and man shall then come crawling to the cross! And if that cannot be applied either, on account of man’s free will, well then, let them wrestle, beat and kill one another until they have had enough! I believe that we are actually over-concerned for the wicked human riff-raff upon Earth. In my opinion, the entire terrestrial rabble should be exterminated and replaced by a better and more noble humanity. The humankind that now inhabits the Earth will not improve, unless it would, as mentioned, be exposed to the greatest natural misery! For all the kings together with their nations are now of the devil. Wherewith could the devils’ great malice be successfully tamed? I mean, the effort should be in vain, one way or another! Hence away with the rabble, and a different humanity take its place. This would be my humble opinion. But, as said, only an opinion!”

2. Say I: “My dear friend Becher! Behold, if the nations of the Earth could be helped that way, then it would be convenient! But this will not do under any circumstances, and even less in general terms. This can happen locally, but even then not too severely. But in general terms totally, the way you mean it, would be the greatest disaster not only for the Earth but the entire universe!

3. “The human race upon Earth is not what it is out of itself, but out of the Earth, and has the latter’s nature and attributes in everything! Wherefore the complete extermination of all living people on Earth would do little for the disorder! For then surely we would have to again let other humans come forth from the Earth’s matter which, after a short while, would again resemble the current ones, as the fruits of a tree from a previous year resemble those of the next or a later year.

4. “One would therefore have to remove the entire Earth from existence and put another one in its stead, which however would be a still greater blow against My order! If a tree yields bad fruit, then one can indeed remove the bark and some boughs and twigs, whereupon it shall come up with some very good fruit – but one must not destroy root and core. For then the entire tree would wither, eternally bringing forth neither good nor bad fruit. The Earth however is the kernel of the tree of life in aggregate, and like a main root of the entire Creation! Were we to carry out a work of destruction over it, then we would abandon not only the Earth but the entire visible Creation to ultimate dissolution, which should be too soon by several decillions of Earth years.

5. “Therefore I cannot use your advice at all, dear friend Becher! But we shall see whether Messenhauser meanwhile has thought out something practicable. – Now, friend Messenhauser, if you have found something within you, then let it be heard!”

6. Says Messenhauser: “Oh Lord, You have caused me much embarrassment! What should I be able to advise when the foremost spirits of the Earth have already raised their voices and more or less got nowhere! An even greater foolishness would surface there!

7. “Behold, oh Lord, it would be downright foolish to try counselling Your endless wisdom on how to straighten out the Earth’s great crookedness! I know only too well that You have more good remedies at Your most vivid disposal than there are stars within infinite space. May it please You to just apply the smallest one, and everything will be in the best of order overnight! Give the rulers a true light, oh Lord, and gentleness and patience to the subjects in carrying the cross, and perhaps a little California into the bargain, and everything shall stand there in the best order. And if Satan’s antlers have grown somewhat too high then let a couple of lightning bolts shorten them a cubit or tow. This shall in my opinion disburden some of the Earth’s mighty a little of their arrogance – such as Windischgrätz – which shall be most salutary for him.

8. “There are still many people on Earth who mean well. Why should these be punished when You shorten the antlers of the haughty ones a little? I say: ‘good luck and blessings to all those of a good heart and will upon Earth!’ But on the other hand, a well-nourished humbling for those with whom mankind commences at the level of the Baron title. Indeed, I wish them no evil, this be far from me, but only that they recognise that those whom they regard only as cannon fodder, are also human!

9. “There have to be regents of course, for without regents and wise laws a human society could hardly maintain itself. But these rulers have to realise that they are there for the nations and not the nations for them. And they should also display and carry the sword of justice. But they should only use it when their people are under threat from without. But they should not be allowed to use it against their own people, because with them they shall achieve far more with the weapon of love than the sword of majesty.

10. “But these are only pious wishes on my part! You are the Lord however, Whose secret counsels are unfathomable and Whose Ways are mysterious. You are bound to find the right means, of that I am more than sure! Everything must be thoroughly shuffled up once, certainly. But a rending must take place because You want it so, for without a rip it will not get better for a long time yet on Earth – as I see it. Yet only according to Your will! Amen!”

11. Say I: “Hearken, your wishes are not so worthless. Something could be done about them. But there is a hitch with giving light to the rulers as well as patience and gentleness to the people, because, to that end all nations of the Earth already had the Gospel preached to them. The old Jacob’s well full of living water was given them! If they want light and cognition and fullest truth then they can draw all that from the well. If they don’t want this, then we can in no way force it upon them through any power. And even if we did so it would benefit them little and harm them much.

12. “It would be quite different if the kings and their people would ask Me for it. Then they could be given everything they pray for in My name! But behold, My ears hear little or nothing of this! I indeed hear an occasional crying: ‘Lord, protect our thrones, sceptres and crowns, and allow us to truly conquer all who rise up against us!’ Hardly anything of a prayer is heard from the mouth of the people at large, whilst isolated instances don’t count for entire nations.

13. “Every individual shall be given what he asks for. But the nations cannot be given what the few individuals ask!

14. “Hence, dear friend Messenhauser, we shall have to mount quite different strings to bring about a better harmony among the nations of the Earth! The strings are indeed already stretched, but as remarked by you, not sufficiently. But new tuners have been awoken and they will do their part! Verily, a strong sweeping shall have to ensue before all chaff is separated from the wheat!

15. “But we have not heard our Helena yet. She too shall have to let her opinion be heard! Hence, My most beloved Helena, what do you think has to happen, so that the Earth becomes tolerable again? Who knows whether you will not come up with the best advice? Hence speak your mind untroubled!”

Helena’s view towards improving Earth-man’s lot.

Chapter 84.01. Says Helena: “Oh Lord, most beautiful life-flower of my heart, – my life! Look into my heart that loves You above all, and Your all-seeing eye shall find therein everything that I have and how I see it! Oh You sweetest, best, wisest, mightiest and Oh – my most lovable and most beautiful Lord Jesus! Look, I am too much in love with You and cannot say a thing for all my love! But there are still many sitting and standing behind us, perhaps these could share their views? Because there is no way I can manage anything. Because look, I really am weak now for all my love for You! Just think, – me, a poor little Viennese – sitting here with You – the eternal Lord of heaven and Earth! This surely is not going to be much fun for a poor soul like me? Hence I beg You to rather let the others speak, perhaps I’ll think of something clever later!” 2. Say I: “Yes, you My most beloved Helena, I am quite aware of your loving Me mightily above everything, which is My greatest joy! But on account of these other guests I say unto you: he who comes first, grinds first! These shall indeed get their turn later – they shall not be left out. But you must speak first, because you were with Me and because you love Me so much! Besides, you had taken part in the fight in Vienna and lost your physical life – which was very unpleasant for you at the time. And you must speak on the matter that gripped you so much. So pluck up the right courage and speak as it comes, off the cuff! I shall know how to pick the best out of it.”

3. Says Helena: “Oh dear, oh dear! Oh my Lord Jesus! Once You desire something, it must happen even if heaven and Earth shall pass. But I’m going to catch You out anyway! I just remembered how the apostle Paul, whom You placed the words in his mouth, taught that no woman must speak at an official assembly, but only the men. How should I then dare to also speak in this exalted and exclusively male company? You only wanted to test me because You knew me to be a chatterbox. But Helena who loves You so exceedingly has become a little smarter and won’t be taken in by it. Oh my dear little trap, be nicely quiet and don’t say much, or Paul will dress you down today!”

4. Paul smiles at Helena’s humorous excuse.

5. But I say: “My dearest Helena, you think of course that I could not catch you here! But I have actually caught you already and you won’t get away, and shall even have to speak in accordance with Paul’s express commandment; and even more on account of My commandment, which is unavoidable and stands over the Pauline one. Behold, in one of Paul’s epistles to the Romans he commended a certain Phoebe who was in My service at the Cenchranean community, also Priscilla for similar reasons, greeting a certain Mary who

likewise had much work to do in My name, as well as Tryphena and Tryphosa, and his beloved Persis, who had worked much in word and deed in My name.

6. “Behold now, My dear Helena, such women Paul did not gag in their communities, but only those who wanted a seat and voice in the community from haughtiness, wanting to speak without having My spirit or understanding it, as if they knew what those born-again out of My Spirit knew! But where a woman was filled with My Spirit, this being the same in man and woman, there she even has to speak as the Spirit will demand it of her.

7. “My apostles were the first and most supreme Christian community in the world, because it was founded by Me directly! After rising from the grave on the third day, who was it I sent to My brethren first to proclaim to them My rising? Behold, a woman of approximately your earthly moral standard! – Now, if this commandment of Paul is to come into effect with still worldly women everywhere, that is also with God-pleasing women, how then could a Magdalene have dared to be a messenger to My primary apostles?

8. “Besides that I had shown the Sadducees how in the kingdom of heaven all earthly differences cease, that is the earthly sexual rights. They all are like the angels of god, enjoying one and the same right, namely to be children of God.

9. “And so it is now with you, My most beloved Helena! Notwithstanding that your great modesty brings Me much joy, you shall still have to speak. And that because you have the same right to speak as Adam, who sits next to you. And so you can get started!”

10. Says Helena: “Eh, eh, eh! I can see that You cannot be caught! Hm, strange, yes, Your wisdom and ours are very two different types of wisdom! Oh dear, what a difference! No, before You there is no getting away with excuses! But with a sincere request – could same not make You relent a little from a once pronounced request?”

11. Say I: “Well, My most beloved Helena, much can be accomplished with Me through a right sort of request, but not everything! Behold, if someone liked his life so much on Earth, that he would like to live there forever, and he begged Me with all his strength, then I could not accede to such a request, as it would be against My order! And neither could I therefore relent here on account of your request. Hence just open your beautiful mouth and speak as it comes to your mind!”

12. Says Helena: “Well, in Your name, because You, my heart’s celestial darling, insist, I shall speak! But, mind You, nudge me a little if something too stupid should slip out, so that my embarrassment before all these great people of Earth would be minimal! And so I shall try to dish up my opinion:

13. “Upon Earth, a small number of people are too high up and possess too much. On account of that the largest part are too far down and have either

nothing or far too little compared to those who have far too much! But the necessary consequences are these: the exalted ones who comprise the far smaller number look at the lower classes with contempt, constantly seeing the ghost of a potential united uprising of the lower, inferior, poor human beast classes, reaching for the immense excess of the great and rich. And to prevent this, the former class will shy away from no means. The spirit must be suppressed, how and wherever possible – through clerical deception, by total gagging of the press, through restriction of better books, even the Bible. Transgressors are punished to the point where they don't know whether they are coming or going. Who should attain to spiritual awakening under such circumstances?!

14. “On the other hand, everything that kills the spirit is permitted, such as toleration of whoring of every kind, even if there is occasionally a pretence of official action taken against it. Furthermore, dirty tricks and high living are encouraged for the undisciplined masses, as these are spiritually deleterious. Smutty comedies likewise are uncensored, with unhindered carrying's on, as long as political overtones or other awakening sparks are avoided. Such comedies can be launched, as they contribute decisively to spiritual crushing.

15. “Should a spirit in spite of all these gentle means of stupefaction still want to rise up and perhaps occasionally show himself to be of divine origin, more drastic means are applied, making every spirit pay a heavy price for his divine descent upon Earth. Becher and his friends here are living witnesses to how the great of the Earth know how to honour any spirit's open revolt. They say: ‘oh, this is another celestial humanitarian, hence let's expedite him in to the heavenly kingdom with rope or powder!’ Whoever dares to tell them the truth will immediately be labelled as scum of the Earth, placing a large gold reward on his head, and when caught, such a free spirit would have been better off never to have been born.

16. “Behold, Lord, that's how things are at present, with poor mankind on Earth! Is it surprising that for once it rises up, taking revenge on those who were their tormentors and vampires for centuries. I openly state, since speak I must, that poor mankind has now a full right to such an uprising, and that it is the highest of time that they tear these doings out of the hands of the great, who have not a spark of love for the people, and ban it from the Earth's surface forever! Let the great climb down and share their excess with their poor brethren! And let their spacious castles become poor-houses, and they themselves become humans! Let the poor however be given schools and teachers, enlightened in accord with Your spirit, oh Lord, or it shall never get better upon Earth, but worse by the day. For the great are constantly getting harder and more tyrannical, and the hate of the poor shall grow like an avalanche. And if You, oh Lord, do not implement something decisive upon Earth then mankind is done for, at least terrestrially, in the countries that I know of, which surely cannot be Your will!

17. “Or can You, oh Lord, be pleased when people now tear one another to pieces by the thousands, like the wildest rapacious beasts? And that only because the great will not part with their wealth and dictatorial glitter by a hair’s breadth, even for the price of a million human lives. The fear that their heads shall also be afterwards required is however a fundamentally wrong notion. Because I am convinced that if they met the poor people amicably, the latter would pamper them for it! But when they make only vague concessions to the nations after the latter, out of sheer desperation, rise up wildly in great masses with brutal threats, then sticking to these coerced, extracted concessions only until their combined military powers enable them to toss them overboard, it makes it understandable how they now had to lose all trust. Proper trust between peoples and their rulers is no longer capable of being restored, there remains in my opinion no other course but to free then nations of their customary rulers, replacing them with divinely inspired leaders who, as perfect humans, show regard for their brethren’s human worth and do everything to truly enliven the spirit in everyman’s breast. This must take place, in the absence of which You oh Lord will have the same problem with the people of the Earth as You had with ourselves who, in spite of all Your grace, still stand there like bulls before a new gate! You will surely have to, in the end, get tired of blind and stupid beings arriving here every minute who know as much as the world’s cattle about You!

18. “Hence show Your kindness to the Earth the way You showed it to us, not allowing Your followers there to be crucified by those who would without thought crucify You today, as they once did, if You again came to the Earth as man, railing against the Pharisees the way You once did. Arise for once, oh Lord, working the Earth over and manuring it with the fullness of Your grace in all actuality, or it shall shortly become the most atrocious abomination! Behold Lord, my sweetest Jesus, You are Yourself now saying that I am Your most beloved Helena. Since I have been made worthy of this most lofty name, do me this favour as my heart’s only beloved one!

19. “Like all the foregoing speakers, I would eternally never prescribe You something but only voice my opinion on something decisive having to soon take place. You alone are endlessly wise and the one able to see what needs to happen! This wisdom I shall not possess in all eternity, and cannot give You any real advice. But in human terms things stand thus, and my human insight can see only this expressed salvation. Countless ways are known to Yourself however, hence do what is appropriate!

20. “If however I spoke nonsense then I am not to blame, for You should have pulled at my sleeve. Since You smiled at me several times however, I believe that it may not have been all that nonsensical? This would, by the way, not surprise me, because with the type of spiritual education I received on Earth, one verily cannot turn into a Catherine of Sienna! For my presence here hardly enables me to recognise You in a small way!

21. “I have now done your will and am finished with my petition. All sacrifice is due to You, oh Lord. Whatever I mucked up, oh Lord, You will be able to straighten out. Only this I beg of You, that You would not like me less because of this, my chatter! Herewith I lay down all my love, life and existence at Your feet, eternally – Amen.”

The Lord’s critique of Helena’s suggestions. The Earth is not paradisiacal whilst being a testing ground.

Chapter 85,01. Say I: “My dearest Helena, from the viewpoint of your experiences and insights, you have presented the thing truly and well, and your desires can be described as more or less praiseworthy, and some things shall happen in accordance with your wishes. Yet you have overstepped the mark in general. I see only too precisely how several rulers, of whom some are already gone, were suitable for anything but ruling their nations. What is to be done?”

2. “I shall tell you a parable which will enable you to judge whether I can bring into effect what you desire, and so hearken! 3. “A certain number of settlers have, after a lengthy journey, chosen a spot somewhere on Earth – a beautiful and fertile land in the middle of a large desert. Their first priority is to build themselves a practical dwelling. There is wood in abundance, as well as building stones. A quick plan and a start was made, and shortly a hut arises, well suited to protect the settlers from heat, cold, as well as wild beasts.

4. “But one of the group says: ‘Dear friends, the hut is indeed a good and purposeful one, and for a time shall protect us from heat, cold and wild animals. Should an unknown enemy, however, be found in this area, shall our hut withstand him? What if it were attacked overnight by some wild tribe, destroying it and killing us? Would such a hut then be our permanent protection?’ – They all think about it, saying: ‘You are right, for such cause our hut lacks sturdiness. Therefore let us dig a deep ditch, encircled by a two klafter (approximately four metres) high rampart. We shall put iron bars over the few windows, thus having much less to fear from external enemies. The entrance also shall be as solid as possible for resisting potential enemies.’ The suggestion is agreed upon and put into immediate effect.

5. “They are filled with gladness after all is finished. But one more fussy fellow remarks: “But, dear friends, life is everywhere the same on Earth, more or less. In Europe’s civilised countries, with proud kings maintaining strong armies, one actually needs only to bridle one’s tongue, and there is no further enemy to fear. Once one willingly submits to the laws, making them one’s own, one can move about everywhere freely under the protection of the powers that be. We all indeed have power and are exempt from any laws and can say what we like, thank God. But what’s the good of that? Indeed, we have no taxes to pay, but we must on the other hand work hard all day and diligently gather in the fruits that the region yields, and have to yet develop a taste for them. We also have to

effectively cage ourselves in to secure ourselves against potential enemies – here in the land of the fullest freedom. Indeed, at night-time we have to barricade ourselves in to secure ourselves in more firmly than the worst Parisian revolutionary agitator! Decide for yourselves whether, with all our most absolute freedom, we are better off by even a hair's breadth than the lowermost wage-earner under Europe's tightest dictatorship? Here we are complete communists, but so do the howling wild beasts appear also to be driven by a most communistic spirit! We have no law besides that of our mutual friendship. But we have to on the other hand work unremittingly to satisfy our stomachs, whilst our hands are as rough as the tree bark. We don't of course have to maintain burdensome office-workers here, yet we are greater consumers ourselves. No do we have parsons here to heat up hell for us, but hell might have very little ahead of us! What are we therefore going to do to spice up our miserable existence and make it more tolerable?'

6. "The others shrug their shoulders, saying: 'Who could have anticipated that? There is trouble everywhere. One trouble is disposed of and another emerges! Being here now, we can't change things. Hence it means being active, and things might get better with time.'

7. "Behold, My dear Helena, from this parable you shall be able to judge what one has to do upon Earth, which has to continue as a thorny path for man's spirit, in order to transform its ground into a paradise!

8. "If I relieve all rulers of their offices, putting their power into the hands of the people, then the people shall shortly rule by themselves – but over whom? Then everyone will want to rule and none obey. If the people want to rule, however, bringing out their own laws – who shall then, in an emergency and danger, be able to force them to adhere to their laws? Verily, I say to you:

9. "A democracy shall indeed be introduced eventually, but of an entirely different kind than the Earth's people imagine. And it shall soon transpire whether they shall not soon enough cry as the Israelites once did in the desert, when they could no longer stew meat upon their hearths.

10. "But let all of you consider that the Earth cannot be a paradise, as it has to remain a provingground for the spirit residing within man's heavy sinful flesh, without which no spirit can attain to the true everlasting life, whereupon you shall at once be able to judge more correctly.

11. "But the reason for the growing weakness of the kings and the blindness of the nations is other than you think. The sole guilty one we shall shortly get to know and subsequently bind, therewith free the people on Earth from his fetters, whereupon things shall improve, without our revenge!

12. "Verily I say unto you, My dear Helena, you shall in the end be satisfied with Me, as everything shall still come to its honourable conclusion. But for

now we shall have to first allow all spirits upon Earth to become conscious of themselves and gain insight, which they are lacking above everything else!

13. “After which it will take only a moment before a new order shall take over on Earth!

14. “But you, My dear Max Olaf, now move up a little closer to Me and make your own views and desires known!”

Olaf’s wisdom. A celestial toast The new light and love-bridge of God’s grace.

Chapter 86,01. Max Olaf moves up, saying: “Oh Lord, where Your deepest and almighty wisdom speaks, there it becomes hard to express any particular desire where You have already foreseen and initiated all sorts of actions, through which the current terrestrial turmoil shall be unravelled in the shortest possible time! But this is my main wish as well, for I could hardly wish even the devil something worse let alone the people who are my brethren!

2. “Nor do I need to describe to You, oh Lord, what currently goes on upon Earth, for You, oh Lord, oversee not only all the abominable deeds but also all hearts and their good or bad impulses which had generated all those deeds. You are also able to see how such wicked thoughts and desires arise in people’s hearts, wherefore You shall eternally have no need of hearing a spirit saying what is to be done. But You can rather say to us: ‘Hearken, I shall now do this or that!’ And no one is likely to ask ‘why?’ For You alone are Lord and can do as You please!

3. “Hence You are permitting things to take place on Earth, the purpose of which none can tell. But only the blind can say: ‘Lord, have You become blind and deaf, since You are now letting us languish under all sorts of tribulations?’ I think however that rather than letting anyone languish, You uplift everyone who calls upon You and who trusts You. Those however, who would be sufficient upon themselves, trusting only their weapons – them it serves perfectly right if, with all their might they are soon humiliated before You, oh Lord, and before all the world. The little and humble ones however can rejoice, for You are their protection and refuge and shall not allow them to be shamed before the great of the world on account of their trust! But quite to the contrary the great shall shortly be greatly ashamed before the little ones, after You, oh Lord, remove their mask! For they are now playing an ignominious game with the poor nations!

4. “But I am only too confident that everything You do shall be well done! And I am also aware that no dastardliness escapes You! For those whom they call their ‘enemies’ You shall hit tomorrow. Then they vanish as though they had never been, and their positions with them! Wherefore Your most holy name be hallowed forever!

5. “But now I have a strange feeling!! Although I neither see or hear anything, it seems to me as if a mighty blow had hit the Earth. Oh Lord, what could this be?!”

6. Say I: “My dearest Max Olaf! Indeed I say unto you: today, today and today! – They want night-time, and they shall have it, swallowing up those who want it! They want death, this too shall overtake those who have chosen it as their henchman! Glitter, fame and honour they want, for that thousands have to let themselves be slaughtered! Let it be so indeed! They shall glitter frighteningly, their fame shall be terrifying and their honour shocking! – They want to rule! They shall do so indeed, but like pestilence and like the dragon in his cage and like the monster in its muddy depths below the seabed! They want the lie, because the truth is an abomination to them. Hence they shall not ascend to the bright light of truth! They also want a God, but only the way they can use Him! Hence they shall not ever get to see My face! They want life only for themselves, all others to live only if useful for the great! Wherefore they shall live in solitude forever! Whatever they seek they shall obtain! But shortly a great sorrow shall fall into their soul, like a millstone out of the clouds, and they shall seek to shrug off such sorrows. But their search shall be in vain, for none shall lift that stone from the grave of their soul! Oh, I know them and their lusts and their deeds! I have counted the Earth’s kings and found few of them righteous before Me! Hence theirs shall be Nebuchadnezzar’s fate! But the few righteous ones I shall bring miraculous help, that they may shine among all kings and peoples as the brightest stars among the minor glimmerings of the firmament.

7. “And today, today and today judgement shall begin! Today many are going to be hit. Many devils shall perish today, and Satan shall not circumvent the trap set him.

8. “And now, My Robert, go and fetch the wine – the best one – the wine of life, love and truth, that we may drink the health of the poor brethren on Earth and bless them! – Let it be so!”

9. Robert hastens to fetch the precious wine ordered.

10. I bless it as he sets it down upon the large conference-table, saying to Robert: “My dearest Robert, when I want wine, then bread is meant to go with it. Hence fetch us also a good bread, for this house is amply supplied with everything!

11. “But give our twenty-four ballerinas bread and wine, and tell them to again keep their feet in readiness, as they shall again be called upon to dance! If they would also like to enjoy noble and good fruit then open the cabinet next to the door leading to the second ante-chamber. Let them enjoy what they find therein! 12. “And bring an ample number of drinking vessels into which to pour the wine – a full measure for everyman. – Go and attend to My wish!”

13. Robert hastens to do so with cheer.

14. After everything is in the desired order, I Myself serve the wine and bread, saying: “Children, all of you take and eat and drink! Drink to the health of our children and brethren upon Earth, who bear up to much persecution and have now become faint and weary! They shall verily be helped! A thousandfold blessing from every drop to all those of a good heart and will! I say unto you all, that even today still, everything we think for them shall come true manifold. Their hearts and the world’s deeds shall proclaim it to them! And a small number upon Earth shall have revealed to them word for word what is happening here, and how the poor Earth is being taken care of!

15. “But we want to remember also the blind and the deaf! Only the hard ones shall go through the fire – the master and destroyer of ruby and diamond. For they who will not be softened through the truth of the word shall be softened through the mighty fire! By the mighty blows of My wisdom’s great hammer they shall be like iron transformed into useful tools for our house (celestial church)! They shall indeed make much noise and rage about, taking counsel and spawn a few plans. But these shall be vain stirrings and shall always bring about results opposite to those they strove for! For I alone am the Lord and have the power to break crowns and sceptres, raising up the broken-hearted if they turn to Me. But let them beware if they don’t seek from Me the proper help!

16. “Kings who abide in Me I shall raise up, giving them the right wisdom and much power therefrom! Their people will then shout: ‘Blessed be our God-given great king and lord! What is ours is also yours! Your great wisdom and goodness be our true and living constitution! Your word be our will, and your will our law! Let every offender upon your anointed head beware!’

17. “But beware threefold those kings, dukes and princes who always break their word and faith towards their neighbours, having filled their hearts with lies and deception! I say unto you, they shall pass away like mites upon the leaf! For I intend now to sweep the Earth of all weeds!

18. “After which a bridge shall be built from here to there, to facilitate the Earth’s inhabitants’ easier crossing over to us here than up till now, upon the rather decayed ladder of My Jacob, upon which only angels could ascend and descend.

19. “The bridge however shall be broad and as smooth as the mirror of the calm sea. And there shall be placed no guards either at the start or middle or end to check on the miserable, weak or sick. One and all shall be free travellers, able at all times to obtain advice and help from over here – their true Fatherland!

20. “Over this bridge however we also shall again step upon the long deserted Earth, to there raise up our children ourselves, – to teach, guide and rule them and therewith re-establish the lost paradise!

21. “Now you are fully conversant with My will and decisions. Test them! Let everyone compare it with their foregoing speech, opinion and desire – and you shall find them truly embraced therein. None of you shall be able to say that they spoke in vain.

22. “Hence let you all eat and drink to the health of our children and brethren upon Earth! For now you know that, and how, we can help the children of the Earth in truth, and also shall now proceed to do so!”

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