

Excerpt of the revealed work "The Great Gospel of John" recorded by Jakob Lorber between 1851 and 1864

## What are Heaven and Hell, really?

### **About the Kingdom of Heaven**

[GGJ.02\_08.01] [The Lord:] "After they had all rendered Me this morning praise, **Faustus** who of course was present at the meal and during the praise, briefly asked me, "But where from did Your disciples get those, so worthy of You, so glorious and totally true benedictions? Never have I heard anything so exalted."

[GGJ.02\_08.02] Say I [Jesus]: "Obtain the Scriptures from the Pharisees and read King David's Psalms therein; there you shall find it all. The Primate Jairus, with whom we shall have dealings still today, shall procure you such Scriptures for sure. Because two days ago his daughter was laid in the grave; she died! He has deeply repented his sin against Me, wherefore he shall also be helped, and he shall not be lost to the Kingdom of God"

[GGJ.02\_08.03] Asks **Faustus**, "Lord! What kind of Kingdom is that, and where is it?"

[GGJ.02\_08.04] Say I, "Well, My dear friend, the actual true Kingdom of God for the true friends of God is everywhere, but nowhere for the enemies of God; because for these in turn, everything is hell, where you can and want to cast your eyes, and other senses. Below and above, all is the same. Look neither up to the stars, for they are all earths like the one you tread, nor sink your eyes down to the earth, because it is under judgement like your flesh, which once must die and decay! But instead, seek diligently within your heart; there you shall find what you are seeking. For into every man's heart is cast the living seed, from which the eternal dawn of eternal life shall bloom.

[GGJ.02\_08.05] Behold, the space within which this earth floats, as well as the big sun, the moon and the countless stars, which themselves in turn are again nothing but suns and earths, is limitless! You could, with the speed of thought leave this earth and continue at such speed in a straight line - yet rushing along at such speed for eternities upon eternities, then after many eternities of flying at the

speed of thought, you would yet come nowhere near to the end! Yet you would encounter everywhere creations of the rarest and most wonderful nature, filling and enlivening endless space everywhere.

[GGJ.02\_08.06] After death of your body, through your heart you will step into the infinite space of God, and according to the state of your heart you will encounter it as either heaven or hell!

[GGJ.02\_08.07] Since nowhere there exists a separately created heaven, nor a separately created hell, for everything comes out of the heart of man; and thus everyone prepares for himself either heaven or hell in his heart, depending on whether his actions are good or bad, and as he believes, wants and acts, he will live his believe, out of which his will was nourished and passed into action.

[GGJ.02\_08.08] Let everyone examine the inclinations of his heart, and he will easily discover what kind of spirit prevails in his heart. If his inclinations draw the heart and its love towards the world and he feels within him a longing to become great and respected in the world, if the heart that is inclined to become proud feels discomfort with poor mankind and has the urge within to dominate others without having been chosen and anointed for it by God, the seed of hell is already lying in the heart and, if not overcome and nipped in the bud, will obviously prepare for such a person nothing but hell after the death of his body.

[GGJ.02\_08.09] However, if a man's heart is full of humility and he feels happy to be the least among men, to serve all and disregard his own self because of his love for his brothers and sisters; if he willingly obeys his superiors in all things for the benefit of his brothers and love God above all, then in his heart the heavenly seed grows to a true and eternally living heaven. And this man, who thus has already all heaven in abundance in his heart, which is filled with true faith, the purest hope and love, can after the death of his body not possibly get anywhere else but to the Kingdom of God which he has already carried in his heart in all its abundance for a long time. - If you think this over you will easily comprehend what heaven and hell are really all about."

[GGJ.02\_08.10] Says **Faustus**, "Most dear and most wise Lord, Master and Friend! Truly, Your words sounded most wisely; however, this time I could not comprehend your words in all their depth! How in a way heaven and hell could be together in one spot so that one would obviously have to permeate the other that is for me, still a very materially thinking man, an impossibility! How finally from my heart an infinite prosperous or none-prosperous infinity can blossom, is

even more incomprehensible than everything else! Therefore I must ask You, to give me a more comprehensible explanation about this; for otherwise I will leave here for home blind despite all the light of the brightest midday of the spirit!"

**The Lord depicts the nature of heaven and hell in parables.**

[GGJ.02\_09.01] Say I: "So pay attention, because it matters to Me that you go home seeing!

[GGJ.02\_09.02] Behold, two persons 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 still poorer brothers. When a hungry one comes to him, it gives him pleasure to feed him. He never asks him with a vexed heart about the cause of his poverty and does not forbid him to return if he should be hungry again.

[GGJ.02\_09.03] He does not grumble at the order of earthly governments and when he has to pay taxes, he says always as Job did: "Lord, You gave it to me, it is all Yours! What You have given, You can take away again at any time. Your always alone holy will be done."

[GGJ.02\_09.04] 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, hate and pride are for him alien notions.

[GGJ.02\_09.05] 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 very stupid man can be happy in poverty just as the animals that have no reason or intelligence are happy as long as they are barely provided with what their dumb and dull instinct demands. A man, however, who with his intellect has raised himself high above the animal, can no longer be satisfied with the low fare of pigs, must not burrow in the earth with his own hands destined for something better - which befits only animals and slaves - but one must reach for the sword, strive to become a mighty general and enter through triumphal arches the great cities of the world which one has conquered. The ground must tremble under the hoofs of the charger which, decorated with gold and gems, proudly carries the mighty commander-in-chief of the troops.

[GGJ.02\_09.06] A man with such a disposition then deplores his scanty existence, in his heart curses poverty and thinks of ways and means how to acquire great treasures and riches in order to realise his tyrannical ideas with their help.

[GGJ.02\_09.07] He has only contempt for his contented brother and loathes every even poorer man. He shows not even a trace of mercy which he regards as a ridiculous attribute of cowardly slaves and society-apes. Only generosity befits man - but that as rarely as possible. When a poor man comes to him, he lets abuse fly at him and saying: "Go away, you lazy beast, you greedy monster with the ragged mask of a man! Work, you animal, if you want a feed! Go to that miserable brother of my body but never of my sublime spirit. He being himself a common beast of burden works for the likes of him and is as merciful as a society-ape. I am just generous and shall on this occasion still grant you your most miserable life."

[GGJ.02\_09.08] Behold, these two brothers, children of one father and one mother, live together in one house. The first is an angel, the other almost a complete devil. To the first the scantiest hut is heaven, to the other the very same hut the truest hell full of bitter torment. Do you now see how heaven and hell can be together in one spot?

[GGJ.02\_09.09] But of course you will be thinking, 'so what? Let the domineering one ascend the throne, and he shall be quite capable of protecting peoples and vanquishing enemies!' O yes, this could be so indeed! But where is the yardstick which shall prescribe to him the extent to which he can follow up his dictatorial plans? What shall he do with people who will not bow down low to him? Behold, these he shall have tortured in the most excruciating manner, and a human life will be to him no more than a trodden blade of grass! But what is such a person? Behold, that is a Satan!

[GGJ.02\_09.10] There indeed have to be rulers as well as commanders, but understand this - they must be chosen and called to it by God and in future be descendants of long-anointed kings. These are then called; but let all those beware who would leave their modest hut, hurrying to wrest the sceptre to themselves by all sorts of means! Verily, for him it would be better to have never been born!

[GGJ.02\_09.11] I shall give you another picture of God's Kingdom of Heaven: It is exactly like a good soil in which the noblest 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 to something bad, useless and not enjoyable for any human.

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[GGJ.02\_09.12] Thus heaven also flows into the devil as it does into God's angels; but each of the two makes different use of it.

[GGJ.02\_09.13] Heaven is also like a fruit tree which bears good sweet fruit. Now various people come under its richly blessed branches who want to enjoy such fruit. Some of them are moderate and gratefully enjoy only as much as is good for them. Others, however, who like the taste of the fruit will not leave anything on the tree but eat it all until the last apple has been consumed, so that the frugal may not later find some more. But they fall ill and have to die while the frugal ones feel strengthened through the moderate consumption of the fruit. And yet both parties had eaten from the same tree.

[GGJ.02\_09.14] Thus heaven is also like a good wine which invigorates the moderate, but destroys and kills the immoderate, and so one and the same wine becomes heaven for one and real hell for the other, and yet it is drawn from one and the same skin.

[GGJ.02\_09.15] Tell Me, friend, whether you now comprehend what heaven and hell are like?"

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Thank you and God bless,  
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