

IS THERE ETERNAL CONDEMNATION?

Jakob Lorber, From Hell to Heaven (Robert Blum), Excerpts

The question is, who condemns?

And the answer is: Man is entirely free in his will and actions. Thus he condemns himself!

Robert Blum RB.01. 26. 11. “The Deity within my mother’s breast indeed cared for me. But the great and almighty one somewhere above the stars – same may not know a thing about a poor devil Robert Blum to this moment.

RB.01. 26. 12. “If I am nonetheless a product of this great Deity, Who out of purest love sent me so richly provided for into this test world – can It now ask back from me more than It gave me for my world-journey? I mean, where there is nothing, there all rights must cease. Or is there here in the world of spirits some statutory law, according to which one becomes a debtor to someone for the barest nothing?

RB.01. 26. 13. “Naked life is not mine, since I did not give it to myself. This life, enriched with a modicum of intelligence and a bad coat besides, I brought back again and shall restore it to Him Who gave it to me with the greatest pleasure, but with the request that I as the miserable Robert, cease to exist for all eternity! Because from Your wise talk I gather that no happy side can be derived from life at all. And thus it is endlessly better to never exist again in all eternity, than to be as miserable as I had the great honour to be!

RB.01. 26. 14. “To complete the perfection of my luck, only one thing is missing, dear friend: that You would say to me: ‘accursed one, depart from Me, to the eternal fire of God’s fury, to burn there in the uttermost torments!’. Wherewith life with its glory would be crowned with primordial divine love, Friend, if such incredibly hard judgement, lacking all love, also was placed in Your heart by Your most loving Father; - verily, then not much could be expected from His endless love! But I don’t think that such sentence ever came from Your lips, and was probably inserted by the most loving Romans in later times? It would not be hard to guess why! Would You speak again, as I am finished with my answer.”

Chapter 27

A light dealing with the education of man to independence. A seemingly tough school - highest divine wisdom of love

RB.01.27.01 Say I: “Hearken, My dear friend! It will take you some trouble yet before you achieve clearer spiritual concepts. You still cling too much to matter and its consequent impressions. Wherefore you judge everything by matter, which is under judgement and hence transitory, making you incapable of grasping the purely divine spiritual.

2. “Do you still, as a major philosopher, not understand this: if the Deity sets a life free, out of Itself, then It has to necessarily set it free completely, and not judged. Excepting what has to be under judgment by necessity – physical life, in order to acquire firmness for taking in of life spirit out of God. Once this spirit has gained the right firmness, or God desires to strengthen a very weak spirit for eternal life in a different manner, without the latter having to go through the complete flesh test, - then God Himself takes the judged part from the freest spirit. It is then completely free, and nothing happens to it other than what he freely wants out of himself.

3. “Do you imagine that God will command you either to descend to hell, or to enter the heavens? Oh, such ideas you need not entertain; there you are completely free; whatever your love desires shall become yours! God can also assist you for the better part, if you want it. If you don’t want such help, God shall not force it on you, and that because you have a free life, completely independent of God, which is capable of self-determination as desired, and hence also has to take care of its food and fortifying, completely independent of God, otherwise it would be truly no free life!

4. “If however God causes man to be born into the world naked and completely helpless, then this is to free life already then, in order to it getting accustomed to being handed over to itself from birth. - Wherefore this process of life-separation must take its inception when the child is not capable of any idea, concept or conscious pain. Because such life-separation, if happening to a man capable of conceptualisation, would render him incapable of bearing the great pain and sorrow. Does not man mourn when a best friend is, as it were, separated from his life-band through death? How much more would man grieve if he had to separate from God, his very own life-Father, in fullest consciousness, - what nevertheless has to take place because without this act of pain, no life could be set free besides God.

5. “The Lord’s deepest wisdom and love pairs such separation with a state of almost complete lack of feeling on man’s part. He adds to the initially fully bound spiritual life an outer natural life, which hides the erstwhile life united with God, for an indeterminate time, so that the spirit would be more easily accustomed to such separation, and more easily find its bearings for such future, absolutely free life. Say, can man therefore blame or even deny God, when He does what His own highest love, wisdom and order dictate?

6. “Had there been another way for free development of lie out of itself, with less pain, then god is certain to have incorporated it into His order. But in the nature of life, - things as they hare and have to be, there is no better way. The way therefore is good and relevant. And since it is so and not otherwise, the matter is in itself the best proof of God’s visible, material proof of His existence, without Whom nothing can arise, exist or endure.

7. “If however God’s presence is therewith manifest, how does He deserve to be derided by a wise man, as you purport to be? Behold, dear friend, what injustice you do to the great, holy Father!”

Chapter 28

Physical death also an aid out of God's love. Death throes in former and present times.

RB.01_028.01 I continue: "Behold, human dying for the outer senses also is accompanied by sadness and various pains. The mere worldly intellect finds this very hard and cruel on the part of almighty God, Who is, on top of that, supposed to be full of deepest love and mercy. How often already has the good Deity been cursed and even denied by men and spirits on that account!

2. "But here too, the same necessity applies as at birth. The free spirit within man cannot free himself from his true, freedom-restrictive judgment, other than through removal of his judged, temporal covering. This must be left to the spirit only until his isolation from God's primordial life is complete, God also as Creator of life being the only one Who can know when such spirit is ready for such full independence. On the advent of such maturity, it is time to relieve the spirit of such burden, which inhibits his freedom.

3. "Of course, like many, you say: 'why does this removal not take place without pain?' - But I say: 'if man was living in accordance with God's doctrine, then the death of his body would just be ecstasy, or at least completely painless. But since men, on account of their freedom, enter upon the disorder of matter, cobbling their spirit unto same with iron chains, raising it up to love of the world, such removal has to be painful in proportion to its clinging to the judged world.

4. "But this pain also is not hardness, but only God's purest love. For were the Deity not to apply a modicum of force, which can never be pleasant, of course, the spirit would go over into complete judgment and therewith into the most tormenting eternal death, which is the actual hell. To potentially save the spirit there from, the Deity must play such essential power-trick. Say, is this another ground for It to be cursed or even denied? Unfortunately, there are now a great number of spirits who want to hear no more of God as soon as they have attained to their freedom. God nevertheless does not fail to lead them to the true and complete destiny along the best ways.

5. "Behold, in antiquity, men in general, physically, achieved much older age and died a gentle and painless death. This however was due to their spirit's separation from God not being as easy as for contemporary man; which was due to the Earth having too few stimulants for them. And they hence remained more introverted, with their ties to God also being harder to break.

6. "But when with time, Earth-dwellers sought ever more stimulants, facilitating also the separation from God's life, the life-span also steadily shortened.

7. "When mankind however began to actually forget their Creator more and more, for all the worldly tumult and stimulation, they also reached the high mark against God's order, which had to bring them eternal death. Behold, it then became necessary on God's part to again approach them and to reveal himself here and there in order to save a mankind near to everlasting ruin. - Many permitted themselves to be saved, but many did not – out of their

own freest will! Should the Deity have then seized them with Its omnipotence, when they disregarded Its love? This would certainly mean to destroy all such spirits forever!

8. “What can eternal love do other than to say: depart from Me, those who have completely separated from Me, and attend some other maintenance school that has been prepared for the likes of you, for your potential winning back! It is a fire of the world’s judgment, which has to sunder you from it, or it will be the end of you!

9. “In order to prevent such evil as far as possible, the Deity causes outer natural plagues to come over the Earth; say, is It not attending? Or is It harsh and loveless, if it does what It considers as absolutely essential? - How can you even dream of believing that the Deity would want to curse and forever condemn its beings, which it generated out of Itself? What good would this do It?

10. “But if it wants to free the beings forever, should it not be Its foremost concern that these beings do not again somehow fall into the arms of Its omnipotence, which should be the end of freedom in every case. It would be like you having children, whom you want to press to your breast with all your male power, which would cost them their lives. It however you pressed them to death, and you also had other children – would you not warn these against your unrestrained power, or would you try this power on others? - Your experience should warn you against it!

11. “God however has no need of experience, as He possesses the most endless wisdom. He is the only true and good shepherd of all His sheep and knows best how to protect them against His omnipotence, which He uses only in the fashioning of the judged things of the physical world, but never for the formation of free spirits out of Himself! These must go forth exclusively out of His love and wisdom; otherwise no freedom and therewith no life could be achievable! For God’s omnipotence engenders nothing but judgment upon judgment!”

Chapter 29

The Meaning of the text: ‘Depart from Me, accursed ones!’ Every wicked spirit curses itself. - Sin against the holy Spirit.

1. I continue: “If, as sharp thinker, you had gone through yonder sentence from the Gospel, which seemed to terrible to you, then only from the grammatical aspect you would already, from the word-structure at first glance, have recognised that God could not and would not therewith have pronounced a judge’s sentence upon the so-called stiff-necked, mortal sinners forever, out of omnipotence.

2. “For behold, it says there: ‘Depart from Me, accursed ones!’. Those subject to this command therefore are already cursed; otherwise the command would have to read: ‘You had always sinned before Me incorrigibly; I now, as God, condemn you to the torment of hell-fire forever!’.

3. “If however those on whom the Deity pronounces such sentence are already cursed, then it follows firstly that here, God does not stand up as judge, but only as marshalling shepherd, having to strictly point out another way to the spirits, completely separated through the power of their own will. For otherwise, lacking all ties with the love of God, they would have to end up directly in the arms of omnipotence, which verily would be the end of them!

4. “It can secondly be asked: ‘who cursed them?’. Impossibly God! Because if God cursed someone, then there would be neither love nor wisdom in Him. If the Deity were to crusade against Its works, would It not actually crusade against Itself for Its own ruin, - instead of fortifying Itself from one eternity to another through the growing perfection of Its works, - Its children!

5. “Since God cannot possibly manifest as judge with His omnipotence, but only from love and wisdom as organising shepherd, it is clear that such spirits must have been sentenced in some other way. But by whom? - This question is easy to answer if one is sufficiently introspective to realise the following: that a being has on the one hand a fully free spirit and will, which actually is grounded in God’s love and wisdom. On the other hand, to isolate it from omnipotence for becoming a truly free being, it also for a while has to have in omnipotently judged body and outer, judged world with its own stimulants under judgement. Hence it cannot be judged and determined by anyone other than itself. Such free being therefore can be ‘cursed’ only by itself, that is, completely separate itself from the Deity.

6. “The Deity however, Who does not want to deprive such being of freedom either, can do no more than call out to the nature of such wayward beings and with earnest love indicate to them the way by which they can again establish ties with God’s love and wisdom. Outside of this tie, no absolute freedom and hence no spiritual everlasting life is possible, for outside this connection, only God’s omnipotence acts, within which only the power of God’s love and wisdom integrated with omnipotence can persist as the arch-primeval life itself. Every other life isolated from this primordial life must perish and be eternally paralysed, not being by itself capable of the feeblest resistance to the most endless heavyweight power.

7. “Wherefore it is written: ‘God resides within the eternally inaccessible light!’, which is to say: ‘God’s omnipotence, - God’s actual power, filling infinity, is forever inaccessible to the nature of every created being, if it wants to endure. For every conflict with God’s omnipotence is the death of the being. Because every being, having completely separated from God’s love, and taking it up with this might, must necessarily be completely swallowed up by such almightiness, being only with difficulty or not at all, capable of disentangling from it – somewhat like a mite buried under the rubble of the Himalayas! How would you free it?”

Chapter 30 out the rich glutton and poor Lazarus in the beyond Who created hell? Only the malice of the spirits.

1. I continue: You are thinking: ‘Indeed, it is all true, if the Deity speaks like that to those who in their fullest freedom have isolated themselves in their nature. Hence this apparent scare tactic cannot enshrine that shock of a first impression. But what then is there to the tale

of the poor Lazarus and the rich glutton, who without all grace is seen in the most terrible fire of hell, pleading and finding no ear, and between whom and the grace of God there is an unbridgeable abyss, over which there is no bridge into eternity? How does God's love, wisdom and mercy address that?

2. Say I: "Dear friend, I well knew that you would bring up that question; I ask you in return, whether you can tell Me who actually cast this glutton into hell: God perchance? Such I am truly not aware of. 3. "Or has same turned to God's love and grace in his necessary torment, in order to be freed? I know only that he turned to Abraham's spirit and not to God! Abraham's spirit nevertheless, although as a created spirit is exceedingly perfect, yet eternally not the Deity Itself, Who alone can help. And It is also in such cases the unbridgeable abyss, over which the spirits of differing natures must never shake hands, because her God's most secret and deep wisdom and love are at work!

4. "If however this glutton finds himself in great misery, can the Deity be blamed for his casting himself mightily into it? Can injustice be done to the willing, if he desired what befell him? Speak your mind again!" 5. Says Robert: "Indeed, this is totally right again! But if the Deity is filled with the greatest love, which It is bound to be, as I begin to comprehend gradually, then the question begs itself: 'how could the Deity have arranged such most tormenting place or condition, where a spirit has to first bear indescribable pain before he potentially nears perfection, and through that pass over to milder circumstances? Has there to be a hell? And do such spirits have to be capable of pain? Could not all this be arranged in a less cruel way?"

6. Say I: "Hearken, my dear friend, do you think that God set up hell in that way? Oh, here you are much mistaken! Behold, this was done by the spirits themselves, from antiquity. God merely permitted it in order not to curtail their freedom in the least. But that He should ever have created a hell, that no being in all the heavens can even remotely imagine. For if God could create a hell, then He would also have to be imbued with sin and evil, which would be an impossibility for God, for it is not possible for Him to act against His own eternal order. And so it is unthinkable that God out of Himself, in the actual sense of the word, could create a hell. But He can and must allow it to the freest spirits, if out of their completely perverted original order they prepare circumstances for themselves which indeed are most evil and wicked!

7. "You shall not however, throughout all infinity anywhere find a place which had already been founded by God as hell. For nowhere is there a hell outside of man himself. If however man of his own free will, by total disregard of God's word develops hell, not turning to the easy keeping of God's commandments: how can God be blamed if a spirit voluntarily abandons, mocks and blasphemes Him?

8. "Since God alone however is the true life and also the light of all lights, and hence also the only complete blessing of all beings, - it then also is understandable that a state of godlessness can have nothing pleasant, - since there can be no life, light or goodness without God!

9. “A man who abandons God, casting Him out from himself and not taking Him up again, necessarily must create a true hell within himself, which must be bad and wicked in everything. If such human spirit then, from such godless state, necessarily fares very badly – getting worse with time, then the Deity cannot be blamed. Because if the Deity were to nonetheless take over such being omni potently in spite of the being’s most stubborn resistance then this would instantly annihilate such being, which would be against all divine order.

10. “For were the Deity to destroy even the smallest being that had once been set free out of Itself, then this would be the start of the destruction of all beings. Since the Deity however unchangeably established Its order for the non-destruction ever of whatsoever being of any self-development, the everlasting enduring of every being is thereby assured, and therewith the possibility of becoming an exceedingly blessed one, or remain unhappy, if desired!

11. “If someone owns a vineyard into which only precious vines are planted, the owner eradicating all precious vines afterwards, setting thorns and thistles in their place, finding more pleasure in such wild growths rather than in simple vines, - say, is the Deity also to blame, if this foolish owner takes in no wine harvest, becoming thereby a miserable person without means?

12. “Behold, such is also the case with all spirits who will not put up with God’s order, not wanting to nurture the splendid divine vineyard within themselves! If then harvesting thorns and thistles in place of superb grapes, can God be blamed as the Creator of such disaster? Tell Me what you think!”

The following words by Jesus tell us that even a hopeless case can change for the better out of free will

07] Said I: “Yes, friend, there are many earthly things which you can see and touch but do not understand, so how do you want to understand and comprehend purely spiritual things which you do not see and in anyway sense?! I have explained that God, because of His eternal order, may not influence man in his inner spiritual development by guiding and directing him with His omnipotence. Since, if God would do this, man in himself would become a dead machine and could never reach the freest independence of life.

08] Bring Me the worst cut-throat, and I will instantly change him into an angel of light; but at the same time his individuality would be as good as dead! But as I withdraw the spirit of My omnipotent will, his individuality becomes active again, and the old cut-throat will stand before you. His love is to rob and to murder and it is therefore his life; if you take this away from him, he is completely dead and has totally ceased to exist.

09] But such a man can still be bettered, and this through the extremely bad state into which he has placed himself through his evil love. Because the soul of a person only then starts to think about the reason of its evil and miserable state, if it finds itself in hard, self-inflicted judgement; and once the soul has started to recognize the reason, then it will soon perceive

the inner desire to rid itself from its miserable state, and will start to think about the ways and means of how it can free itself from the hard judgement.

10] And once the soul has such a wish and will, then it is also able to absorb a light which was given it from above by any suitable means.

11] If the soul seizes the means offered, its previously evil love starts to change into a good and better love within and out of itself. It will become increasingly lighter in it, and it will step by step go to a higher perfection of life, and this is only possible by allowing the severest judgment. And therefore, a most severe judgment will be permitted to come also over the Jews, when their cup of atrocities is full, and this here and in the beyond, and this will humiliate them for all times of times, since they will never gain domination over a people.”

Résumé: So, IS THERE ETERNAL CONDEMNATION?

Answer: When the soul repents, no.

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- > visit our web site www.HisNewWord.org (e.g. Audios and Downloads)
- > consult point 5 of the last Newsletter for articles and audio files, or
- > send a blank email to newsletter@hisnewword.org

Oh, and don't miss seeing the **Lord's Sermons** on YouTube.

[Here](#), [here](#) and [here](#) are examples.