

The Horrors of the Earth and The Anti-Christ Spirit

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

Book excerpt chapters 89 to 95

Foreword

The following excerpt is the continuation of "The Venerable Council Meeting" (#3195) of the Q2-2013 newsletter. If you did not read this article why not [download it from the website](#). Your understanding of the following will be greatly enhanced.

Like in the introduction of #3195 the attendees of the heavenly meeting Jesus Christ has called are, among others, the souls of Adam, Noah, Abraham, Moses, the Apostles Peter and Paul and of course Helena and Robert Blum.

The Lord invites Helena to look out of the "window" to Earth and report what she sees.

Robert Blum Chapter 89.

The earth and its Horrors, The Anti-Christ's spirit. A symbolic manifestation

Helena hastens to the said window, glancing at the outside, clapping her hands together after a while. She cannot bear it for long, as she is too gripped by the sight. She quickly returns to me, saying: "But ... but ... my Lord, my God – my Jesus! Ah – it is terrible!"

2. Say I: “Now, My exceedingly dear Helena, what shocked you so much? Did you perhaps see a devil or something even more frightening? Get a hold of yourself and tell us everything you saw!”

3. Helena pulls herself together, saying: “Oh my sweetest Jesus! I think that compared to this dreadfulness, the devil is a mere rogue. For the first time since passing over [into the beyond, ed.] I again saw the abominable and super atrocious Earth, but as if from a drifting cloud. And strangely, all of Austria and Hungary and neighbouring countries were spread out below like a gigantic map, on which everything from the smallest to the greatest object was visible. But what a miserable and horrendous sight! – the cities are full of fire and obscenity and dreadful, creeping things. Rivers, lakes and seas are filled with blood. Terrifying armies face each other, and one sees nothing but murder, betrayal and more murder! People are tearing each other apart worse than rapacious beasts! On the Imperial side I also saw large numbers of Russians. And among the dreadfully strong Hungarian army I also saw Russians and Poles in immense numbers, as well as people from all of Europe. But all cry: ‘Death and destruction to all despots! No grace and no sparing! Cursed be he who thinks of even numbers!’ The poor Imperialists can accomplish nothing in spite of great efforts, for they have to fight ten against a hundred and cannot gain any advantage. – Oh Lord, put an end to this dreadful killing, and don’t let the weak perish! Breathe a conciliatory spirit into the Hungarians and no less into the Austrians, where necessary; for verily I am grieved for my compatriots!”

4. Say I: “My beloved Helena, what you saw is right and true! An evil spirit has taken possession of people’s hearts – it is the spirit of the Anti-Christ! This is the one dividing mankind, so that they rage against each other as if they had become tigers, hyenas and dragons. But shortly their carrying on shall be stopped in a way the Earth has not witnessed before!

5. “On this table you shall presently see a vessel that shall grow like a plant out of the table. In it you shall see the measure of human abominations upon Earth, and discern therefore what time it now is in the world. Behold, it begins to appear. Watch and describe it and what you see in it!”

6. Fascinated, Helena watches the miraculous emergence and unfolding of the fabulously fashioned vessel. After a few seconds of its complete unfolding she calls out: “But Lord, I beg You for the sake of Your holiest will! What kind of peculiar shape is this? At first it had the look of a natural plant – somewhat like the water lily on Earth. It then drove a sturdy round stalk from its band-like leaves, upon which a bud was visible. Soon the leaves withered away and the bud broke forth, not with an expected flower but the threefold papal crown (Tiara), and that in reverse, so that the triple-cross that sits upon an apple is faced downwards and with the lowermost headband upwards. This Tiara now stands in front of me like an actual drinking vessel and that, intriguingly, upon a tripod, which, as-it-were, formed itself out of the stalk. This peculiar vessel is now black inside like the deepest night. And where the most precious stones are located on the outside, there runs more and more blood, mixed with all kinds of dreadful creeping things, whose heads are like glowing iron with dragon’s bodies. These beasts avidly drink the blood, so that the vessel cannot fill and overflow, in spite of the rich flow – preventing the dreadful contents of this vesper from being seen. Oh, the greed with which these bests suck in the

blood! – And behold, I now see a much bigger one among them. This beast has seven heads, with ten points like swords upon each head, with a glowing crown upon each point. When it submerges, the blood hisses, steaming over the top. The flow escalates, yet the vessel will not fill, the beast feeding greedily, the unconsumed portion turning into steam and smoke! – Oh Lord, bind up the beasts' jaws and take away the glowing crowns, so that the vessel at last would fill! Oh how loathsome it is to watch!”

7. Say I: “Now My most beloved Helena, do you begin to grasp it all, when you compare the appearance outside the window with the one on the table in front of you?”



Tiara of Pope Pius XI

8. Says Helena: “Oh Lord, this hardly makes any sense to me. Hence I beg You to reveal the right meaning of these two phenomena to us, if it be Your holy and most wise will!”

9. Say I: “My dear Helena, gladly with all My heart! Pay attention! Through the windows you saw the great wickedness, and here you see its cause! Outside the window you saw the naked consequence, which has its cause here from A to Z.

10. “And so you see here on the table the evil symbol: an overturned Tiara, whose kingdom bleed internally, soon bleeding to death. The hierarchy certainly seeks to prevent it, so as not to stain its reputation externally with its internal abominations,

but all its efforts shall no longer avail. Because for that purpose I now upturned it's Tiara for all the world to see it's contents. It can now do what it likes, but it will not be able to set her crown right-side-up and halt selfdestruct and consume from within! Do you now grasp it a trifle better?”

11. Says Helena: “Oh my Lord and my God! I now grasp it somewhat, but there is no thought of full understanding yet. Because nobody other than Yourself is likely to grasp the meaning of the blood and the dreadful creeping things. Hence be so gracious and tell me in a few words about it!”

12. Say I: “Well then, hearken! The blood that flows in from those points fitted with the precious stone on the outside – representing the rich and the government of the Earth – signifies the tyrannical mania. This one outwardly pretends to fullest freedom and equal rights for all, but is within itself vengefulness and blood-lust resulting in the putting down of all who do not acknowledge fullest priority to the tyrant. Think back to the Inquisition and from there to the present, and you will see how the hierarchy's entrails are rampant with hate, rage, trials, persecution of every kind, together with blood and murder-like pestilence, even if not factually evident due to laming of the powers, yet that much more wickedly in their secret intentions and ardent desires!



13. “Those creeping things busily consuming the blood however and therewith withdrawing it from the blind nations are the revolting creepers and hypocrites of every type of human office and occupation. These beings are the most reprehensible in any human society. They are the sheer enemies of all people, and love none but themselves. Wherefore they at once betray those they pretend to look after, if some

gain can be calculated from it. For whoever has once turned traitor remains so for profit. And behold, thus it is now with the Roman woman. She loves the dissemblers, hypocrites, the boasters, plotters, denouncers, spies and all skilful liars and the heartless, and those who heartlessly and unscrupulously invent all sorts of pious deceptions. But now these shall be their worst judges and disloyal betrayers.

14. “Now, My most beloved one, do you understand the blood and creeping things? You do indeed; but you still have the seven-headed animal, and this too shall be made clear to you through a new manifestation.

15. “Look towards the peculiar vessel, but pay close attention to what shall reveal itself to you, and describe it before this entire meeting! But you will have to be precise.”

90. Further unfolding of the period image Why does God tolerate the world's abominations?

RB.01.90.01. Helena watches the vessel and soon sees a throne emerging from its centre upon which a ruler is seated, clad in gold and purple. On seeing it she takes fright, saying timidly: “Oh most beloved Saviour of all men! Just look here! A tiny ruler sits there upon the throne with a mien so arrogant that it would make one feverish!

2. “Now a large number of neatly dressed human beings emerge from the vessel, bowing right to the ground before this little ruler. This one scans then with strictest arrogance and true basilisk eyes to make them quake before his face. – Watch how those bowing lowest are beckoned to the throne by the tiny ruler and decorated with orders. Those who quake less however are spat in the face and instantly waved away from the throne. But now the tiny ruler also motions the decorated ones off. And upon withdrawing, and after a thousand-bowing withdrawal, turning their backs on the little ruler, he curses them and spits on their path. No, is not this a haughty churl of a king of flies!

3. “But do I see the room around the king's throne constantly enlarge itself, it also seeming that a great many human miniatures of wretched ones are

making an appearance. I also see the former curtsies' heroes among them, but now with tyrannical faces. The wretched one have to bow down before the, whilst some have to patiently die down on the floor to make it easier for the curtesy-heroes to walk upon their heads. Some who cried out in pain were at once bound by henchmen and shoved into a dark hole. And look! Look! Some are being hanged forthwith! Ah, these surely are strange goings on!

4. "I notice a group of people who are almost completely crushed underfoot, bleeding from many wounds. These are moving towards the throne, wanting the king's perusal of their petition for remedial actions against such oppressions. It is announced to the king, and he says to his servants: 'By your life, do not let such commoners before the throne!' And the servants say to the seekers of help: 'The king is busy and none can be admitted. You are to go to his clerks and apply there, and these shall attend to their good offices! – The petitioners respond: 'But these are the ones we want to complain about to the king; these have so outrageously trodden us underfoot!' – A royal servant says: 'Is that so? – Well, that changes things! Just return home quietly for now and leave the rest to us; we shall attend to it! But you have to give me your names and addresses, or we won't know who and where to help! – the miserable ones hand in their writings and the servant collect them good-naturedly. After the miserable ones depart, convinced that they will be helped, an express messenger is despatched over to the office workers with instructions to at once further tread underfoot all who still have the strength to lodge complaints with the throne. And behold, what the king's principal servant commanded is carried out at these people's homes! – Ah, this is too shocking and outrageous! – Now the servant is reporting back to the king, who lauds him, decorating him with an order.

5. "Oh Lord! Real kings surely cannot be like that, these have to by tyrants whose hearts and minds have been taken over by Satan!"

6. Say I: "Yes, you are right, at first they are populists, and soon thereafter true devils. Just continue to watch! Once you have seen the lot I shall give you the signification!"

7. Helena continues: "Ah, what is this thing coming now?! I see a great many most peculiar wolves! On the outside they look like humans in long, black dresses. But inside the clothing, in place of a human there is a rapacious wolf who, notwithstanding the black clothing and a mask over the face for additional camouflage, wears sheep's clothing over his bestial nature. How tenderly and gently these seeming humans treat all people! But soon they remove the masks from their wolf-jaws, baring their teeth after the necks of the people going before them! Ah, are these not dreadful beings! – And look! Such beings are thickly ranged before and behind the throne. The ones in front carry the most beautiful crowns and sceptres upon purple cushions, bowing down most deeply. And the spiritually blind king takes much joy with these throngers around the throne, among whom there are some showing him the most recently designed weapons of war.

8. "But behind the throne these beings furiously bare their teeth. And in place of the crowns, sceptres and weapons their hands carry heavy cuffs and chains and scourges made of glowing serpents!" – Oh king, get up from the throne,

this seat of envy and hate and look at your clandestine enemies, who brazenly lie to your face in word and deed but behind your back are your worst enemies!

9. “Oh Lord, why has Your endless goodness and wisdom allowed also such dreadful beings to arise? Would it not be better if there were no being outside Yourself, rather than to have among the many good beings out of You those who could not possibly have come out of Yourself?”

91. Reason for life’s dark side. Contrast essential for spiritual freedom.

RB.01.91.01. Say I: “Well, My most beloved Helena, you cannot of course understand as yet, why there must be such beings too. But to reassure you somewhat I shall give you a few examples for clarification!

2. “Consider fire! What destructive power resides in this raging element when not kept in check during use! What destruction it wreaks! And there is no greater human benefactor than this fire, when used wisely.

3. “Consider water, how dreadfully it rages when let loose over valleys and fields! Should I however annihilate it because in its unbound state it wreaks such havoc, bringing terrestrial man death and destruction? Say unto Me, could the Earth itself, together with everything it carries, exist without water?

4. “Consider furthermore the natural weight of material bodies. What destruction an avalanche causes if dropping from the alps? And how a boulder grinds up everything it touches upon crashing. Would it not be better if I had given the Earth the weight of a feather? Then man could play with it like children with the ball. But who would then hold the Earth firmly together? And how could man, animal and plant maintain themselves upon the Earth without weight? From that you see how essential this evil attribute is to all bodies if they are to have an existence!

5. “But just as the aforementioned is necessary for nature to be what it is – just so there have to be contrasts within the spiritual, so that the spirit through these hostile contradictions becomes that for which I have Myself destined it – namely the most perfect, eternal life-freedom! Because without compulsion there is no freedom, and without freedom there is no compulsion. All freedom therefore must go forth from compulsion, – which is eternal order under judgement – just like compulsion out of My arch-primordial freedom!

6. “And hence you see here manifestations which in themselves are truly evil, but which for a certain period of time are as necessary for the winning and maintenance of spiritual freedom as are powerful lightning and hailstorm for the production and maintenance of life-air and the consequent destruction of all harmful and deadly vapours which, due to occasional overheating of the ground are driven from its entrails. I say unto you all this is essential, and one affects the other.

7. “It is up to us to wisely lead back to their necessary order the diverse elements when they begin to predominate too much in their special characteristics. Once we have done this with the greatest care, everything shall again enter upon its regulated path, yielding the best fruits.

8. “To extinguish a burning house is good work. One must likewise dam water and place proper foundations for weight, and replant the Earth after a powerful storm, whereupon everything re-enters its proper trails. But to solve everything with one stroke would mean the destruction of everything!

9. “Wherefore you watch more quietly what is still to come. And so continue to watch the manifestations!”

92. Conflict among the six animals. Effect on the wolf-people and the king.

RB.01.92.01. After pausing, Helena continues: “Hm, isn’t it strange; these strange beings multiply around the throne like the sand of the sea. The king’s chief servants can hardly work their way through these masses. I even notice they are being corrupted by the wolf-men to help them work on the king. It also is getting very dark around the throne so that it is hard to make anything out. This darkness appears to go forth only from these, yet their eyes nevertheless shine powerfully and their eyes light up the objects they look at.

2. “Now I see a peculiar being in the background resembling an ox. And another, resembling a lion, emerges behind the ox, wanting to swallow the latter. But another creature emerges behind the lion resembling a rhinoceros, heavily armor-plated and trying to crush the lion together with the powerful ox. The lion who had tried to swallow the ox now makes friends with it and is trying to remove the Rhino horn. – Watch, a fourth creature comes, and – ooh – this is a gigantic snake! This one encircles the three fighting ones, mightily squashing them together. Ox, lion and rhino strain with all their strength to shrug off the snake, but it seems in vain. In spite of their strength the snake tightens its rings, and from the roar I gather the three’s situation. But it is strange how much pleasure this combat brings the wolf-men!

3. “But another animal joins them – an immense eagle. This one swoops down upon this four animal bundle, grabbing it with its super-mighty claws, spreading its huge wings, lifting the entire bundle aloft. The snake, nearly punctured by the mighty eagle’s claws, tries to free itself, but its rings are tightened too firmly by the claws for such effort. The first three animals try to help the snake, but the mighty eagle continues for the heights with its prey. – Somewhat in the background I now see a kind of desert at a river, for which the eagle is heading with its load. Now he settles down on the desert, readying for its meal.

4. “But now I see an alligator rushing out of the river, heading for the bundle. The snake holds open its extended jaw and the alligator bites into its lower jaw. The eagle tries to resume its flight, prevented by the alligator. The eagle lets go of the entire prey, descending on the alligator’s back, chopping its beak

into the latter's eyes, without seeming to damage them, thereby the three first animals are loosened, running apart and far away.

5. "But now I see an ichneumon quickly toddling after the huge alligator that is still firmly holding unto the snake. Seeing his worst adversary, he immediately lets go of the snake which, with pain-convulsions sneaks into the earth – after which after the alligator plunges itself into the water. Only the eagle is left at the battleground, and that with a starving stomach. The ichneumon however pursues the crocodile to the water, staring into the waves.

6. "The eagle now espies the ichneumon, intending to catch it for a small meal, but it disappears into a crevice, leaving the mighty eagle to take off without a catch, just as the previous animals fled with only a few bruises. The snake appears to have suffered the most, and it is debatable whether the sand will heal it. Whether the ichneumon shall receive its reward for driving this hostile group apart, You, oh Lord, shall know best.

7. "But I also notice that the numerous wolf-men are now making long and embarrassed faces. Their shuffling indicate that they are not happy with the outcome of this beastly combat! This is fine, for these super-bestial people repel me more than the mere animals in their nature fights, for that is understandable, whereas these bestial people are utterly intolerable to me.

8. "The king upon his throne is also starting to twitch as if from a nervous condition. The even does not seem to make sense to him either; what can he do? If he still has any power then he will wager his utmost to maintain himself upon the throne. If not, then he is certain to leave rather than unite with his people through gentleness, love and patience! Whoever asserts himself nonetheless shall probably fare like the mighty eagle – noting a substantial emptiness in his stomach! For his soldiers use up his money whilst his subjects shall be able to settle their taxed only with their lives.

9. "Oh Lord, the entire manifestation is now fading away, and I must confess that yonder peculiar seven-headed hydra still makes no sense to me. If it is Your holiest will, then I pray that You give me some clarification!"

10. Say I: "Hearken, My most beloved one, since all our council guests witnessed the same manifestation, we shall ask Robert to address the issue. Why should we discuss everything ourselves. The others also have mouths!

11. "And so, dear Robert, let dear Helena in on what she professes not to have understood!"

93. Robert explains the manifestation. Self-love and arrogance as the root of evil God's unchangeable will.

RB.01.93.01. Robert rises to My challenge, saying: "Oh Lord, You Love of all Love, Friend of the miserable, You wisest of the wise out of You! This thing is already clarified through its appearance, more or less. Since Helena could not yet acquire proficiency in the subject of correspondences, through which such

thing becomes comprehensible to her, it is of course necessary to somewhat clarify it to her.

2. “And so look here, most beloved sister Helena, – all that you now saw, more or less represents arrogance in general terms, – the spirit of depravity you saw fighting in front of the window, and the intense combat, was interlaced with treason! Behold, this all is the work of arrogance, whose native place of birth is self-love. But just as pure love of God and neighbor is the foundation of all well-being, bliss, harmony and unity – just so self-love is the hate of everything approaching it and hence the basis for despising and persecution of everything wanting to oppose this evil attribute.

3. “This pure love shares everything it has, yet cannot eternally grow poor but only richer and mightier. For when it gives it receives back a thousand fold. Self-love however loses a thousand fold what it takes and steals. Because, having neither strength nor authority in itself, it has to take all kinds of self-impoverishing substances through other powers. Through these it certainly maintains itself in the world for a while in a make-believe glitter and certain pretence of greatness. But with its rising cost it finally impoverishes completely, then contorting, rearing and winding up like a hungry worm. But this serves it little, only speeding up its demise.

4. “Who therefore wages war? Behold, it is self-love as the mother of arrogance and bent for domination! And who confronts and defeats it? It is the power of pure love, which is righteousness and judgement proper out of God! Self-love indeed puts up every possible means for its own maintenance and revenge, against God’s righteousness. But this serves it nothing, as it thereby mightily weakens itself at each end and point, whilst pure love only waxes mightier with every blow of the same fight.

5. “The appearance of the inverted tiara emerging from a plant of the swamp clearly shows the foundation of all worldly splendour. And your seeing it resting inverted upon a tripod clearly shows up the relationship of all worldly power, glory, glitter and notoriety of rule as against the purely celestial. The tripod ring represents self-love whilst the feet signify falseness, cunning and deception. Within the tiara you saw blood and despicable creeping things, which was explained to you. Only the seven-headed hydra still intrigues you. But you only need to proceed along the lines of correspondences and you shall easily achieve the truest evidential recognition of this image’s meaning. Try, and we all shall assist you!

6. “Once you have unravelled that, the Lord shall do His part! Verily I say unto you – it shall depend on how you will seize this thing with your intense love. The Lord shall act according to how we and you understand and agree with you! Hence do a good job, for the fate of the world now depends on your discernment!”

7. Helena is astounded at Robert’s telling her that the well-being of the world now depended on her understanding of the seven-headed hydra. She therefore at once turns to Me, asking: “Oh Lord, You my heavenly sweetest love! Should that which the wise Robert explained to me be true?”

8. Say I: “Indeed! In one of the prophesies in the hands of the Indians, one of the oldest nations on Earth, it is written: ‘Behold, sinful mankind, it was a woman that plunged the world into perdition. And there shall once again be a woman through whom the world shall be given exceeding grace. And there shall be a woman at the end through whom the world shall be judged, but whether to life or death shall depend on the woman’s cognition!’ And behold, you are that very woman of whom this most ancient revelation speaks! Hence do your thing well, or the Earth shall fare badly!”

9. Says Helena: “Oh no, no, this cannot be, surely! Nor would this be bliss for me but great pain. Hence, oh Lord, release me from this insight, for which I shall not be able to vouch whether good or bad!”

10. Say I: “My most beloved Helena! You already know of My great love for you. But you also know that with Me, namely in the kingdom of life, light and eternal, unalterable truth there can be no haggling about what I have once pronounced. And hence you shall have to do what I have demanded of you. For behold, if I were to become slipshod in My pronouncements and determinations, what order and what appearance would the entire creation shortly assume?! If in My imagination I slackened My hold on everything created for only a moment, then everything would come apart at the seams and all formations and shapes would assume a cloud-like, fleeting and perishable caricature. But since I am unchangeable beyond all your comprehension, all created things and beings throughout all of infinity remain that for which they once were formed.

11. “For I have determined it for the present time and have chosen you. Hence you have to, out of your purest love for Me, do that which I demand of you. Only thereby shall you then also develop full independence within your life-sphere, and in future stand there as if going forth from out of yourself, independent of all outside influence.

12. “Because everything that I demand here before you is taking place not so much on account of the material world which in any case is under judgement, but on account of yourselves, that you may truly attain to freedom, enabling you to enjoy the greatest pleasure and peak delight and bliss! – All worldly doings indeed depend on here, in that the kernel and root of all becoming and existence is to be found here. But we nevertheless do not over here work for the world, but for heaven.

13. “And so, My dearest Helena, start now with what brother Robert told you.”

94. Helena’s thoughts about the seven-headed monster, the animal combat, the wolf-men and the king.

1. Says Helena: “Well, if things stand that way, here as well as in all of infinity, then of course I have to move up to insight. But surely the being or non-being for Earth is not going to depend on my stupidity to that extent? Verily, my one and only darling, You are bound to be able to maintain infinity for a couple of seconds even without my insight about the despicable sevenheader?”

2. Say I: “Yes, My beloved Helena, with Me, everything is weighed with precision scales. In quite a number of things, delay or stillstand is not tolerable. Indeed I can maintain the entire creation without your understanding, but as I have already remarked, this is not about an unshakeable maintenance of the universe but about the celestially perfect setting, free of all those who have recently arrived here from the world. This you must keep in mind, whereupon it shall be easy for you to attend to what I demand of you. Have you now understood this?”

3. Says Helena: “Yes, Lord, that clears it up for me! And thus I shall try, with Your help, to deal with the loathsome seven-header.

4. “The way I see it, this seven-headed monster signifies the actual spirit of the Anti-Christ and his rule within his own excrement. The worm represents the great shamelessness emanating from the bend for domination, acquisition, lying and deception. The seven heads are like the seven main vices, from which originate the seven main sins – arrogance, tyranny, jealousy, envy and deathly meanness, irreconcilable hate, treason and lastly murder! From these go forth lust, filthiness, gluttony, unchastity, fornication, lack of regard for neighbour and persecution of everything daring to breath freely, shamelessness and infamy, total unscrupulousness and finally complete disobedience and godlessness! These necessary results out of the first seven man vices are then those visible ten, same points perpetually visible above each head. There were also glowing crowns upon the points, through which the animal was evaporating away the blood when this threatened to fill the vessel. These glowings appear to indicate fullest tyranny, which is an abomination before You, oh Lord, and which now has even taken possession of the people’s hearts. But even more clearly, these crowns seem to indicate politics to me, as a multi-promise cover, hiding the death-bringing rapier-point. Should anyone touch the cloak, same is aglow with the tyrant’s rage hearth at the blind people, burning anyone trying to seize such.

5. “Wherefore I believe one needs to remove the crowns, the rapiers, the seven heads, the whole animal, its helpers and the tiara, and terrestrial mankind shall not then have to wade through blood to attain to real peace. Together with these eliminated things, the man-animal fights also could then be counted as things of the past.

6. “I am saturated with the notion that on Earth, two things have to take place, if its grounds are to have a peaceable appearance – either You, oh Lord, shall have to suddenly remove nine tenths of mankind through Your angels of death, giving the remaining tenth better leaders. Or, alternatively, You shall have to enlarge the Earth at least nine fold, and cause a mountain of pure gold to arise in every country. Because only through an immense, equal distribution of this metal from hell, shall its worth fall to that of the common limestone, with mankind’s worth rising proportionately. Hence either reduction in human numbers or immense increase of gold and silver – or things shall never improve upon Earth. Men’s desire for amassing, and their greed, has to rise beyond saturation point, or it shall never let go of its self-love, the source of arrogance and dictatorial tendencies!

7. “What is the use of the oxen’s (people’s) power, and the lion’s (dynastic) powerful paws? What for the crustacean’s (tyrannically despotic princely

coercion) and immovable weight? What is the beneficial effect on mankind of the snake's power (secret, all-encircling, inquisitorial politics)? What is the mighty, free eagle's rapacity (social democracy)? What are the ulterior motives of the reactionary alligators lurking vengefulness? Ultimately, the poor and weak ichneumon (poverty of the masses) still drives everything apart, and that with empty stomachs. What in the end was the use of such a battle? If the ichneumon is good enough in the end, then let it be so at the beginning! Must the Earth bleed into poverty?

8. "Oh Lord, all-wise and most loving Creator! We created beings indeed here beg and consult before You, but vainly, the way I now perceive it! For no matter how we want it, You still do as You will and how Your lofty wisdom considers right and good. But this nevertheless is the best thing about it; for if You allowed our judgements of the natural things to operate, then thee overall creation would be instantly rid of its existence! But You, oh Lord, everywhere are the foundation, and Your holy order in aggregate is for You a fleeting thought, even if portentously profound for us creatures. Hence I think it superficial for me to prattle on.

9. "Those wolf-men emerging in the final manifestation represent that most dissembling sect which the whole world has unanimously condemned. And that this very sect and its related offshoots nearly always were the sponsors of all evil, seeking nothing less than sole domination over all the Earth, is too clear to require further comment.

10. "The king however, fully gripped by the right to rule, sitting upon the throne with a most imperious expression, appears to be a striking example of the mania to rule, the present evil time upon Earth where every one wants to rule but none to obey, unless it pays him handy dividends. Should this not be the case then the most submissive servant at once turns into a government hating socialist, a so-called red republican, who wants to make people happy exclusively through executing their regents, but mainly filling his own pocket. This tyrannical bent appears to be the exclusive cause which, like a two-edged sword, divides mankind to incandescent hate!

11. "I no longer see any true love among mankind. No one loves the other person as a brother in Yourself, oh Lord, but only as a tiresome prospect. If an A can derive some use out a B then he shall meet him amicably. If B does not oblige, then he at once becomes a thing of often loathsome indifference to A, and I would not advise B to seek potential help from A, should the latter have meanwhile acquired the wealth to help out the poverty-casualty B. Because B is a non-friend, since he did not support him even when the latter on the subject occasion was demonstrably not in a position to do so. But even if B has actually supported A, leading to A's potential gain therefrom, yet if B then suffered embarrassing circumstances, seeking help from A, the advantage-gaining A would plead courteous excuses, seeking to avoid the tiresome B. Behold, Lord, I have learnt to know people from that side, and they really are mainly so.

12. "But how could they be made better? This question only Yourself and no created angel can answer in all eternity. Here we could consult until all suns have burned themselves out – yet it would not help blind mankind on Earth. Were You however in Your secret, mighty and most loving wisdom to say one

word, then the entire Earth is healed, like the centurion's servant of yore, for whom his master sought healing with Yourself! Oh, my sweetest, best, endearing Lord and God Jesus, show mercy and purify the Earth eternally of everything that is called devils and devilish! Your will be done!"

95. The Lord explains the development of independent beings. Key to understanding Earth life.

1. Say I: "Now, my most beloved Helena, you have given Me excellent advice and it can all be put into effect. Verily, your sex can be proud of you!"

2. "Just two pieces were a little too colourful – that you either remove nine tenths of the people from Earth or see it enlarged, and that your would do away with all rule upon Earth. Behold, this is somewhat tough and not even capable of carrying out along natural paths, but only through judgement, the latter being the actual death of every being it seizes!"

3. "Behold, I am omnipotent, and whatever I think must happen at once, if I will it. Were I to desire a million people in front of Me, they would be here instantly. They would even speak and act wisely and look like the most beautiful Seraphim. They would even embrace you in all love and eagerly serve you – and yet they would be completely dead within themselves, because whatever they did or said I would be doing Myself. For there could be no life in them other than what I wanted for a judged duration. If I then no longer wanted these make-believe life-beings, they would at once be gone!"

4. "If however I wanted to maintain such people and transpose them into a properly freeacting life, independent of My almighty, then I would have to server My spirit acting within them by suitable means. I would then have to bind it within these people and then take it captive through an outer material cover, making them into veritable isolated units and giving them behavioural laws. I would then also have to give them opportunities and stimulants, urging them to voluntarily act through their own cognition and will, either in accord or contrary to the given commandment. The commandment would have to be purposeful, wise and kind. On account of its sanction, such person, in case of non-compliance, would have to be kept under even longer captivity – until forced into accepting and following same in deed. Only then would it be advisable to again remove such human's outer bands, letting him, in a well-developed state like yourself, go over to the fullest freedom, whereupon he would out of himself have a perfect, no long judged, life.

5. "From this you can see that I must necessarily fully respect free action to the people on Earth under their freedom-gaining test – whether lawfully good or evil. Because if I seize them with My omnipotence, then they are at that moment dead, in that they are then no longer able to do anything out of themselves. If I then want to make them free again, I again have to completely sever Myself from them and subject them to natural captivity, having to give them another freedom test.

6. “If this takes place within the set order, they can like yourself go over to this world of spirits and its fully free life. If however it results contrary to that order, then captivity must continue also in the spirit world, until such people attain to such practicable insight that they then can approach Me, their Creator, without harm. Once they can love Me as Lord and Brother, then they are truly free through such love, like Myself, in that I then think, feel, judge and act within them as a perfect second self!

7. “In such everlasting state they can receive out of Me, without harm to their individual freedom, ever more cognition and powers and even become perfect in everything like Myself, which state alone leads to their perfect bliss.

8. “Behold, it is easy to say: ‘Lord, do this or that! Judge the evil nations, judge the kings and judge the tyrannical Pope! Destroy all those of arrogant and tyrannical heart! Work miracles! Let the entire evil human rabble perish through universal pestilence, for all of them are evil!’ – But it has to be considered that if, on account of lawless behaviour, I immediately judged and killed the people set down on Earth, then I would have laboured in vain.

9. “Although we have to mainly concern ourselves with the Earth’s people, acting as much as possible by the commandments under the set order – through which it is easiest of course to gain free life, we nevertheless have to apply ourselves with the greatest patience, regarding even the perverted deeds with the same calm as the good and righteous ones. For the primary condition for developing free men is that they would in complete isolation from Myself for once become conscious of themselves and start acting out of themselves! Whether for good or ill, lawfully or otherwise, has to be all the same for a newly developing human. We have to respect their own arrangements and discoveries and keep our maintaining influence hidden as much as possible. For were we to make an obvious appearance, we would destroy the new and tender human plant-school with one tread, and then have to take much longer to raise up the trodden and lead it to its great destiny than if we quietly and helpfully watched this initial human development on Earth. For after this first developmental period we still have countless ways to lead the undeveloped men to their right destiny.

10. “Only if counter-systemic transgressions take a rough turn, threatening the developing men’s destined, purposed absolute life-freedom to an undue extent, we naturally have to cause certain judgmental fear-deterrents to appear, such as wars, inflation, hunger and pestilence. But such punishing judgement must never affect more than at the most ten percent of mankind, or it would with higher percentage take on the aspect of a real, larger and deadly judgement!

11. “Behold, here I have given you My insight and opinion. How do you like it? Say unto me whether you find it good, real and completely righteous, or could there also be an alternative course?”

12. Says Helena: “Oh love of all love and goodness of all goodness, and wisdom of all wisdom! Oh God, oh Father, oh Jesus! How could someone find an objection here! Because the way You just presented the coming into being of mankind and its development to the highest, freest lifestage in a most vivid light has probably never yet been done before human eyes and ears!

13. “Only now do I clearly comprehend what a human is, how man has to be constituted and how he has to act and be guided and led to attain to his eternal destiny! And here I should be able to set up some alternative opinion? No, this surely would be ultimate stupidity! – No, my most beloved, wisest, gentlest, most patient and supra-celestially beautiful and exalted Lord Jesus! Now You would not get another opinion out of me even with Your omnipotence! A lousy cad he would dare to have some most stupid remark to make! Even if it were to be Peter or Paul I would have to sink back to my crudest temper and scratch out his eyes for a well earned reward! But they are all silent now, seeing the great truth of Your words even more clearly than I!

RB.1. 95,14. “My Lord and my God, I am so deeply suffused with Your holy truth that I could almost say: not even You Yourself could sponsor Yourself an even seemingly alternative opinion! And this is my most adamant and irrevocable opinion, which I shall eternally live and maintain – loving You above all with all my strength!”

96. The Lord speaks about children of God and children of the world Parable of the orchard and the barren tree.

RB.01.96.01. Say I: “Most beloved Helena, I am well pleased with all your words; and your praise leaves nothing further to be desired even within My own heart. Because only truth can serve as truth’s praise, just as no one can recognise and love Me as God who is not out of Me!

2. “For these are people who have gone forth out of Me directly, even whilst there are others created by Me indirectly. Those who have gone forth from Me directly are the actual children of God, in whose hearts in truth resides God’s pure love, and out of that the true recognition of God. The indirectly created are the children of the world, generated by Satan out of hell. The latter however also are called by Me to true recognition and the true, pure love. It was mainly on their account that I accomplished the great work of salvation. It is precisely on these people’s account that this is happening in the world and discussed at this council in My heavens. And I therefore maintain that something else also could have been touched upon in your praise that amounts to exceptional circumstances, making certain, not insignificant changes in My general style of creation and maintenance essential.

3. “I shall present you certain cases, enabling you to judge; and so hearken:

4. “The owner of an orchard has planted a great many big and small, select and middling fruit trees. They all had the same quality soil, and possibly superior soil was with the ordinary trees. All were husbanded with the same diligence, and it turned out that some ordinary trees grew more profusely than the choice ones. One such wildling stood out especially, on account of its copiousness, so that the gardener began to take special notice of it, nurturing it and lavishing

his love upon it. Yet year passed after year, and whilst all the other trees bore fruit after their kind, this one remained dumb and brought forth nothing but leaves. Wherefore the gardener, as the master, eventually became indignant, saying to his servants: 'You know how much care I lavished upon this wildling for many years, yet it has brought no fruit yet. Hence dig it up with its roots, chop it up and burn it! For this stale tree annoys me! Plant a willow in its place, as a sign that on this spot a barren tree has misused my love and patience for years!' – The servants suggest: 'Lord, leave it for another year. We shall remove one of the main branches, giving it new soil. If it still bears no fruit, then it shall be done according to your words. – The master of the garden praises the workers' patience and lets them follow their suggestion. But after one, two and three years the tree still bears no fruit. It indeed starts flowering as if it should at last reward the gardener's patience with its fruit. But behold, there still emerges no fruit.

5. "What do you think, beloved Helena, should happen to this dumb tree? Should My threat over it be carried out or not? For to be frank, the tree has become exceedingly obnoxious to the gardener.

6. "By this tree are meant those people who are the children of the world; who receive every care and service from Me but do not, besides leaves and deceptive blooms bring forth fruits of love, meekness and obedience, in that their heart and mind are buried in the world's good life of the body. Tell Me therefore what should be done with such human trees which bring forth neither good nor bad fruit, acting as a kind of in-between parasite trees between the good and bad fruit trees, wanting only to enjoy but never do something worthwhile? Even if they would appear so, it is all deception, for their mind is like their love – randy hedonism."

7. Says Helena: "Oh my Lord and my God Jesus! This is another ticklish question! This probably all depends on what You spoke to me about the creation, guiding development and spiritual shaping, order and ultimate destination of humans. But these people nevertheless differ from self-willed disobedience, but only from ignorance and lack of education. In other words, those people of most ungrateful and self-willed hearts who do not intend to willingly and actively hearken unto Your warnings, and only brazenly deride Your words in their actions – to whom woman's flesh is tastier than Your holy Father-word. Who, beholding some young hooker with their lustful eyes would give them a hundred hearts if possible, rather than give You one. Even if they don't complain too much about some of those warnings and punishments that You are wont to let come over everyone aplenty, I nevertheless think that such most stupid flesh-donkeys do not deserve better than a well-sharpened axe at the root of their pig lives!

8. "Oh, such fellows as yonder dramatist I got to know in large numbers upon Earth near Vienna! Oh Lord, such people are not capable of bringing forth

even the worst type of fruit. There is nothing to reform upon them, because whatever has become fully muck cannot be turned into gold. Hence let them be chopped down and thrown into the fire. Perhaps fire can still make something useful out of them!”

9. Say I: “You are completely right, and it is so! For if I caused every possible education to come to someone’s way, having shown him all patience, leniency and gentleness, almost carrying them upon My hands – and they still sink all their senses into the filthiest swamp in spite of all warnings – then they are truly not worth of a better fate. – But behold, we have several examples of precisely such people over here. The dramatist over there is one of them; and in the chamber opposite, there stand several dozen – among them even some incestuous ones, together with one who raped two ten year old twin daughters one hundred times in one year, which finally cost the two very dear little ones their lives, and therewith their purposed spiritual education upon Earth. And behold, these evil he-goats nevertheless are over here in a free, unjudged state! I now ask you what should happen with such-like in the future?”

RB.01.96.10. Says Helena: “Since they are here we could try and see whether no betterment can be achieved with them at all! If some reform is possible, then no means should be spared to convert them. But should every attempt with them suffer shipwreck upon their arrogant minds, then proceed with them as with yonder fig-tree that bore no fruit for You when once, tired and hungry, You stepped under its branches!”

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