

# HOUSEHOLD OF GOD

## Volume 2

Received through the inner word

by

Jakob Lorber

in 1840 - 1845

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NOTE: A special word of thanks to all the volunteers who spend years of their free time to translate the books of the New Revelations without compensation. Most of the translators followed the guideline to keep the translation as close as possible to the original old German language in order to preserve content in exchange for English style correctness. Professional proofreading is in progress as funds become available.

## Chapter 1

### THE HOLY FATHER'S LOVE AND BLESSING AS A SIGN OF HIS SPIRITUAL PRESENCE

[1] And Abedam asked them: "Now listen, I have seen with great pleasure how you surrendered your hearts. This is truly the best way for you; but know that for the sake of your life's freedom I cannot remain among you as at present but must soon leave you as a visible Father.

[2] "Who among you is going to arise and work in My name once I shall no longer walk in your midst and you need the help of higher powers and might?

[3] Who will then guard you against any adversity? And who will protect your hearts against all the evil persecutions of the world if there is no one among you in possession of higher power and might, left to you all by Me as a mighty protection against all the persecutions and temptations of the serpent?

[4] Do think about it and answer Me. *Amen.*"

[5] And all who were thus asked answered as with one voice: "O Emmanuel, Your words are more than only the purest truth; O Abba, they are love!

[6] Therefore, even if our physical eyes will no longer be undeservedly blessed, as they are now, with seeing You, O holy Father, in person, You, O Abba, will surely not withdraw Your love from us along with Your restored holy visible presence. Instead, You will allow us forsaken children to warm and quicken our hearts through Your infinite and exceedingly holy fatherly love.

[7] O Abba! We merely beseech You to be our Father eternally and not ever withdraw Your blessing hand from us, - then we shall all have sufficient power and might to resist and completely conquer all temptations and dangers of the world.

[8] As always and ever, Your holy will be done now! *Amen.*"

[9] And Abedam, deeply moved, exclaimed loudly: "Verily, verily, I tell you, once you have My love, you have everything, - nay, more than all the Heavens of heavens will ever comprehend!

[10] You have chosen the highest reward, which nobody will take from you in eternity.

[11] Verily, whoever will faithfully remain in My love, from him death will flee as the snow retreats before the hot rays of the midday sun of summer.

[12] Thus, now as in all eternity, I remain with you in love. *Amen.*"

## Chapter 2

### THE PATRIARCHS' GREATEST CONCERN, NAMELY, THE WINNING OF THE FATHER'S LOVE AND GRACE

[1] And all were beside themselves with joy and in their hearts thanked Abedam for this promise, which is truly a Promise of all promises, comprising the only true life and all living power and might to conquer all things.

[2] Thus, these patriarchs, well aware of this, all strove for it zealously, indeed, their sole concern was the winning of My love and of the grace connected with it, the striving for it being the only school and chosen task of their earthly life. Wherefore their children at the age between six and ten years were wiser and immeasurably more sensible than in this darkest, truly most abominable time of all times, where the greatest scholars, who now hardly know more than at that time the infants at their mothers' breast.

[3] For at that time mother's milk not seldom contained, even in a material sense, more than do the greatest moth-riddled libraries of the scholars of this so-called Age of Enlightenment.

[4] And what does mother's milk now contain? - I would rather not say! Oh, what a difference there exists between the women of that time and the women of today!

[5] I tell you, among seven thousand there is hardly *one* who might not, owing to her vanity and love of fineries, sometimes, mark My words, within a second!, commit by a hundred deadly sins.

[6] For, what is now their accursed mode of dressing like, particularly in public places?

[7] I do not want to go into details. But this much I tell you, that in the city of H a n o c h , even in its latter days of utmost depravity, the worst whores dressed with greater modesty, keeping the most private parts of their bodies better covered up than is now a woman of great modesty!

[8] When at that time such a whore had an affair with a man, she was even at this moment of surrender veiled and covered up, so much so that the lustful man saw nothing of her but that for which he came to her.

[9] But nowadays even a ten-year-old female child is aware of her physical charms and keeps gazing into a confounded mirror. And once she is grown up and fully developed she would go almost half naked, if only it were the fashion and the local authorities allowed it.

[10] However, what she does not dare do openly, she does in her heart and just plans and schemes to inflame and incite all men.

[11] In truth, in very truth, say I, a woman in this time is worse than a hundred thousand of the worst devils from the lowest hell. Those at least flee before My name; but such a woman only laughs at Me and My name and

does not bend her knees before Me, let alone before My name, before which all the heavens, all worlds and all hells must bend their knees in reverence.

[12] Verily, verily, I tell you - as I have told many in this time, either openly through audible words or through a secret thought in the heart - it would be better for each of the women of this time to be possessed by ten million devils! From these she could be freed, for the might of My name would be sufficient to drive out the whole ten million of them. But preach for ten years in My name to a decked-out female of this time, and she will not give up an iota of her shamelessness, love of finery, vanity and seductive ways.

[13] Do you think that such beings will one day end up in hell, maybe the lowest? There you are mistaken. However evil and horrible it may be there, this place would still be too good for such beings; for all the devils and demons there flee before My name and must throw themselves down before any angel sent there to punish them. Would these worldlings do that too?

[14] Therefore, they are being dealt with in an even for the highest angels unheard-of way.

[15] When, soon, their miserable earthly life will have come to an end without any betterment and true inner repentance on their part, truly, this lot shall one day feel My wrath in its fullness and severity forever.

[16] Behold, you My pure Ghemela, what an immense difference there is between you and the women and maidens of this time! What an abyss dividing two infinities!

[17] You, O Ghemela, are resting at My heart. But these, scorning Me, have strayed so far from Me that My always far-reaching hand cannot touch them ever. Look, they have strayed from Me to a second infinity, yes; they have strayed to the infinity of My bitterest wrath.

[18] But no more of this, - lest I get angry before the time.

[19] And now back to our good early time. -

[20] When the high Abedam saw their deeply grateful hearts, He was again moved and said in a loud voice to them all:

[21] "Verily, I tell you, who are from now on My chosen children, -- I shall not ever forsake you!

[22] "As long as you will be turned to Me in your hearts I shall be with you all, blessing with My love every one of you according to the degree of his love for Me and consequently for his brother. And those whose hearts are aglow for Me shall even behold Me, particularly if from the beginning of their life they have kept their hearts pure and have not easily succumbed to the world.

[23] "Remember this promise in your hearts; for this is how you shall be and remain in all power, might and invincible strength because of this promise, wherefore all the natural world shall be subject to you.

[24] "However, if you should ignore this promise in your hearts you will,

according to the degree of your deviation, gradually lose your strength and will more and more alienate yourselves from Me and My ears will be closed to your entreaties.

[25] "Heed this advice and ponder deeply in your hearts about Who He is Who has spoken these words. *Amen.*"

### Chapter 3

#### LAMECH AND GHEMELA ARE UNITED BY THE LORD

[1] Following this speech the high Abedam summoned Lamech before Him and, after introducing him to Ghemela, asked her:

[2] "My beloved Ghemela, see this man; his name is Lamech and, like you, he is full of living, ardent love for Me. Behold, I shall give you this man; for I know that he will not touch you until I shall lead him to you.

[3] Therefore, you need not fear anything; for he is just as pure in his heart and full of chastity as you are. You do not long for him in your heart but solely for Me, and he is just like you. Look, just as you would like to run away from him he would like to run away from you.

[4] Behold, he is in everything exactly like you; like you, he has wept the tears of the most ardent love at My bosom.

[5] And behold, although he is still very young, he is full of the most sublime wisdom of which a free man is ever capable, and is now, owing to his immense love for Me, in possession of great power and strength.

[6] If you want to convince yourself of his true love and wisdom out of Me, I permit you to ask him any question whatever which he will then answer out of his own heart.

[7] And so do ask him, just as if you were asking Me."

[8] But Ghemela stood in great awe of Lamech and, not daring to look at him, said to Abedam:

[9] "O You my most beloved Jehovah, see I cannot utter a word, for I am in great fear of him.

[10] If I am to obey You, my only, most beloved Jehovah, do free my heart of this great fear!

[11] I, Ghemela, who loves You alone, entreat You; but only if it be Your will. "

[12] And Abedam touched her and said to her: "Ghemela, you pure one, so be it according to your love for Me. *Amen.*"

[13] And Ghemela's heart promptly felt a gentle flutter; she was freed of her fear and, looking up courageously, immediately asked Lamech:

[14] "Lamech, could you, beside your love for Jehovah, perhaps also love

me, a poor maidservant as compared to your splendid ancestry?

[15] Could you possibly do this? For behold, I want to love nothing but my Jehovah - and only then, after Him, everything else, provided it is filled with His love and mercy and can serve me as a road-sign to Him. Would you now answer this question of my heart?"

[16] And Lamech sank to the bosom of Abedam and said, weeping: "O my most holy, above all beloved Abba Emmanuel Abedam!

[17] Do forgive me; behold, my heart is so full of the most ardent love for You that it is no longer capable of any other love except for the sweetest, purest, holy love for You!

[18] O my holy, good, most loving Father, You know all this. Did I commit a sin before You so that You want to punish me now? See, whoever this Ghemela may be, I have never longed for her nor for any other being of her sex. My heart was always only turned towards You. Every one of my ancestors, beginning with Seth up to my physical father Methuselah, knows this.

[19] O Abba Emmanuel! Have grace and mercy upon me if I should have unintentionally trespassed before Your all-seeing, most holy eyes and remit me this seemingly very great, indeed, immense punishment, - and permit me to be silent concerning the question which, though it is full of the purest desire, nevertheless came from a mouth the like of which I have never known. O Abba, Emmanuel, Abedam! Your holy will be done! *Amen.*"

[20] But Abedam lifted Lamech from the ground by grasping his arm and, releasing him gently, said:

[21] "Listen, Lamech, you are a strange man, for your love for Me is greater than your trust. You love Me with all your strength, indeed, you love Me with the greatest possible ardor of your heart, but as far as your trust is concerned, this does not bear comparison with your so ardent love.

[22] Considering My love for you and your love for Me, how can you imagine even remotely that I might, or could, mete out a punishment to you when I intended a pure reward from heaven for you?

[23] Could you mete out such punishment to an unworldly man who loves you above all?

[24] How can you think this of Me? This shows a weakness in your trust in Me, where it ought to be firm.

[25] See, whatever can approach Me like this Ghemela, a purest daughter of Zuriel, is therefore surely worthy of My love; what I have carried on My own hands, how could this ever be intended as a punishment for you?

[26] I told you this so that you might ponder over it and realize the value of a gift you receive from My hand.

[27] See, she has never recognized a man in her heart except her father, wherefore she was seized by great fear at the mere mention of your name and even more so when she saw your person.

[28] I told her to ask you a question and she trembled all over with shyness towards you. But in her great fear she remembered that she owed Me obedience, wherefore she asked Me to strengthen her.

[29] Did you not notice this with her? How, then, can you consider My will, expressed by her to you, a punishment?

[30] If I did not know you in your purity and great love for Me, you would now have lost this reward. But the pure ardor of your heart speaks for you; therefore, you are not guilty before Me, but nevertheless a little before the pure Ghemela.

[31] Therefore, give her what she, driven by My will, asked you to do so that you may pay also this debt *Amen.*" And Lamech recognized his error, asked the trembling Ghemela for forgiveness and then assured her of his pure love for her which was worthy of Me, whereupon they all were moved to tears of joy.

[32] Thus she became his sole beloved wife. Both lived together in chastity for many years until Lamech was a hundred and eighty-two years old and only then, at My bidding, begot Noah.

[33] Behold, this was a marriage truly contracted in heaven. Thus all marriages shall be contracted - now and in the future.

## Chapter 4

### **THE GRATITUDE MOST PLEASING TO THE LORD: WORDLESS LOVE IN THE DEEPEST HUMILITY OF THE HEART. LAMECH AND GHEMELA, THE PUREST MARRIED COUPLE OF THE ANCIENT TIME.**

[1] You (*i.e., Jakob Lorber; the ed.*) wish to hear what Lamech said to Ghemela; so let us hear it.

[2] This was Lamech's apology and assurance of his love to Ghemela, after he had first thanked Me from the bottom of his heart for the admonition, saying:

[3] "O Abba Abedam! You see - and saw - already from eternity my heart, namely, that from early childhood it occupied itself with nothing but You, talking only of You and Your endless wondrous works - which sometimes even bored the patriarchs - and that in my great joy I sang and danced as soon as I heard the name of Jehovah mentioned.

[4] This, O Abba Abedam, You have always seen me do, and all the patriarchs were often witnesses to my exuberance on Your behalf.

[5] "Never having seized anything else but You in My heart with my love, the thought of having to divide my love for You seemed quite horrible; for I did not know how deeply Ghemela's love was united with Your heart To You



alone, O Abba, all the love, glory, honor and gratitude for having now enlightened my heart, for I now see that by having Ghemela at my side, my love for You is not only not divided, but is much enhanced and multiplied by her love.

[6] "You gave her an eternal testimony to her purity and her worthiness of Your love.

[7] "Yes, I realize now how she chose You as the sole object of her purest and most ardent love; thus You, too, have chosen her for Your holy fatherly heart, full of the highest, most endless love.

[8] "Yes, I now also realize that You have gracefully chosen to entrust this precious jewel of Your love to me so that with Your love and grace within me I should faithfully protect it and preserve it in the future as pure as it is now.

[9] "Behold, O Abba Abedam, this I now realize through Your holy fatherly mildness and grace; everything is glorious and right. But there arises another question of the greatest importance for me, namely:

[10] Oh, You most loving, holy and good Father! How can I thank You for such grace, love and mercy that You have deemed me, a mere nothing before You, worthy of such a holy office, namely, to protect and keep the one whom You have borne on Your holy hands and, having blessed her for You, have filled her heart with Your love?

[11] "O Abba, be gracious and tell me what I should do to give You somewhat fitting thanks for this endless grace!"

[12] And Abedam replied: "Listen, My beloved Lamech, the gratitude most pleasing to Me consists in that someone fully recognizes the greatness of My mercy and grace towards him and within him, that his heart then becomes aglow for Me forever, in such a way as to feel unable to thank Me, because of the greatness of the blessing to him, and also does not find the words to express *that* feeling of his gratitude, which inflames his whole innermost with the most sublime and pure love of his heart for Me. Behold, this is the gratitude most pleasing to Me!

[13] "For whoever can still thank, glorify and praise Me, has not begun to realize the endless magnitude of the blessing received from Me; neither has he recognized Me, the great, holy Giver, for he has not yet grasped the innermost depth of true humility within him, being able to use his tongue in a worldly way.

[14] "Behold, I take no pleasure in such a gratitude of the tongue, even though it may be uttered with the words of the highest angels.

[15] "What applies to verbal gratitude, applies also to the gratitude expressed by deeds. Whoever imagines proving his gratitude to Me through actions fully in accordance with My will, also labors under a great misapprehension. For what could someone do in My service that I could not achieve without him?"

[16] "Through whom can the one doing My will achieve this?"

[17] "Is it not My strength in him that makes him achieve that for which he again owes Me the greatest gratitude?"

[18] "How could anyone thank Me through that for which he owes Me the Thanks of all thanks?"

[19] "Therefore, whoever wants to give Me the proper and most pleasing thanks, let him thank Me without words through the love and deepest humility of his heart, and I shall look at his thanksgiving and accept it as something before Me.

[20] "And behold, you My beloved Lamech, thus also your gratitude is a true gratitude, since you do not know where to begin or to end, the realization of the magnitude of My love and mercy for you having swallowed you up so that all you can do is love Me above all.

[21] "However, so that you may be completely assured of My benevolence, turn to Ghemela and give her the demanded answer. *Amen.*"

[22] And Lamech promptly stepped up to Ghemela and said to her:

[23] "Ghemela, you pure beloved of Jehovah, you will surely forgive me in your pure, with holy love filled heart, that I have acted improperly against you for that very reason. See, because before you I have never looked at a being of your kind, all my senses having been directed only to your and my Jehovah, it was surely natural for me to overlook you for a few moments, for I was in fear of having to divide my love between you and Jehovah, to which silly idea - believe me - your own question actually misguided me. However, as you must have clearly understood, my, your and our solely beloved Abba Abedam Emmanuel graciously opened my eyes revealing His holy intent so that it is now clear to me that I do not have to divide my sole love for Him between Him and you but that thereby my love for Him can only be more and more enhanced. Besides, I have now fully recognized your purity and, therefore, I firmly believe you will forgive me my rudeness for the same holy reason for which I have sinned a little against you."

[24] Thereupon Ghemela pushed back her rich golden hair from her face and gave Lamech a friendly look.

[25] When Lamech now saw her heavenly beautiful face it almost took his breath away and he promptly turned again to Abedam and said, deeply moved in his heart:

[26] "No, no, O You holy Father, I am by no means worthy of such a more than heavenly reward! Verily, verily, before this more than heavenly angel I am only a dark, sinful worm in the dust of the earth!"

[27] "No, no, You holy Father, only now do I realize my whole unworthiness! Oh, before You my love for You must be like nothing compared to the love of this purest angel!"

[28] "Truly, it would be easier for me to gaze open-eyed straight into the midday sun than to look for three moments into the face of this heavenly pure

and inexpressibly beautiful angel of Your love, O holy Father.

[29] "If Zuriel is her father, provided it is at all possible for a human to ever be or become the father of such an angel, return her to him, O holy Father, so that in the future, as up till now, he might protect and faithfully keep her. But Your holy will be done."

[30] But now Zuriel began to weep, stepped up to Lamech and said to him: "O Lamech, why do you refuse my daughter, since Jehovah Himself gave her to you? - Do not be so hard-hearted, and look how she is weeping."

[31] But Abedam said to Zuriel: "Zuriel, calm down and do not heed Ghemela's tears, but think: What I have joined together, no worldly power will ever separate.

[32] "Behold, Lamech is not hard-hearted, but on the contrary only too soft, wherefore I am now going to strengthen him to be the husband of your daughter, but more still - do understand this - My daughter.

[33] "And you, Lamech, bend down to Ghemela, hold out your right hand to her and lift her up as your wife, and present her to Me placed on the side of your love so that I may bless you both for all Times of times. *Amen.*"

[34] And Lamech did no longer tarry but obeyed with a pure spirit, bent down to Ghemela and said to her the following words:

[35] "O Ghemela, you my love entrusted to me by Abba Emmanuel, allow me to lift you up, me who is completely unworthy of you but whom the holy Father has deemed worthy of you. Let yourself be lifted up to be my purest, in Jehovah beloved wife. *Amen.*"

[36] And Ghemela rose promptly and went with him before Jehovah. And He blessed them and bade them above all to keep the purity of their hearts at all times and preservetheir chastity for as long as they would live. And they vowed to do this, thus becoming the purest married couple of the early time.

## Chapter 5

### THE BLESSING OF THE YOUNG COUPLE BY THE PATRIARCHS. THE LORD ARRANGES FOUR MORE MARRIAGES

[1] After this action Abedam summoned Jared, Enoch and Methuselah before Him and said to them:

[2] "Listen, your hut harboring friends, brothers and fathers has sufficient space to shelter not only Lamech, but also his wife.

[3] "As long as you will be living together in peace and unity under one roof, loving only Me, I shall live in your midst; it does not matter to your love whether visibly or invisibly.

[4] "I shall show Myself often to you and bless your house.

[5] "And so do take in the young couple in My name. *Amen.*"

[6] And the three, prostrating themselves before Abedam, thanked Him in great humility for this immense grace and mercy.

[7] But Abedam bade them rise up again so as to receive the young couple in accordance with the ancient custom of love.

[8] And they promptly rose, took the couple into their midst and blessed it. After the blessing they kissed first Ghemela, then Lamech on their forehead and promised them their fatherly blessing in the Lord's name for all times. Afterwards, in keeping with the will of Abedam, they led the couple also to Adam and Eve so that Adam might bless Lamech and Eve blesses Ghemela.

[9] These first complete men of the earth were deeply moved, so much so that they could hardly utter the words of blessing, and Eve said to Adam, weeping: "Behold, you head of my life, this pair is telling me without words how we ought to have behaved before the Lord.

[10] "Oh, in that case no dark morass would have formed under our feet.

[11] "Oh that the curse could ever be taken from the earth!"

[12] And Abedam said to Eve: "Your distress is justified; but behold, here before your very eyes the foundation has been laid by Me for that source out of which one day a living water will gush forth over the whole earth, washing it clean of the old curse.

[13] "With Ghemela the pure line will begin, and once the earth will be baptized over and over with the living water it will soon be purified through Lamech's fire out of the heavens, whereby it will be thoroughly cleansed of its curse and will again become a star in the firmament which will please Me, for its light will send far-reaching rays through all the eternal spaces of infinity.

[14] "No other star of infinity shall tell of the most sublime wonders of My mercy as the earth will." But nowhere else let there be such a curse upon the serpent as on this scene of My mercy.

[15] "I tell you, Eve: Where I have poured out My greatest mercy, also My greatest wrath shall be poured out.

[16] "All the innumerable stars shall be judged according to their manner by the angels; but the earth's generation of serpents and vipers I Myself shall judge, giving it the deserved reward in the eternal fire of My most severe anger and My most bitter wrath.

[17] "Verily, verily, the dragon of Cain with all his captives will forever be punished in the densest fire of My wrath for his great iniquity and there will never be an end to their great pain, and no one will hear their fearful wail of torment. They will be plunged into total oblivion, and no one will ever remember them again.

[18] "And I shall forever close My ears to them, avert My eyes from them and blot them out from My heart completely.

[19] "So as to enable Me to forget them completely, their names shall be completely blotted out from the memory of My love and they shall have

forever out of My living, flaming wrath a most terrible life, which will be endless like the life of My love and of all of My children in the greatest happiness and bliss.

[20] "Therefore, Eve, keep your heart close to Me and be without concern. You cannot cleanse the earth with all your worry. This is why I have revealed this to you, so that you may be unconcerned because of the earth.

[21] "Behold, it shall soon come to pass that the flood of sin will drive the waves over the mountains and up to the clouds. But behold, this married couple's fruits I shall carry on My hands across all the deadly waves and shall afterwards prepare for them a new, pure and immensely fertile land. Therefore, rejoice at this My great promise in the peace and love of your heart; for I have rejuvenated and purified you in this Ghemela. Comprehend it well in your heart. *Amen.*"

[22] Thereupon he summoned Methuselah and Zuriel with his other four daughters and spoke:

[23] "Methuselah, you still have four good sons, whom I like and value; behold here their wives.

[24] "And you, Zuriel, behold behind Lamech the four brothers whom I want to give to your daughters."

[25] And Zuriel wept with joy and said: "O Jehovah, how did I become worthy of such grace before You?"

[26] And Abedam replied: "Because you fought the world valiantly and returned to Me these your five only children who now see, yet are as pure as they were when I gave them to you blind.

[27] "However, these four couples shall not dwell in the house of Jared, but they will find at a proper distance around the hut of Jared their new, clean dwellings provided with everything, where they shall live in all the purity and chastity of their hearts. Then I will at the proper time give also to them the right number of children of the light." And now also you four new couples come to Me so that I may bless you and accept you as My children. *Amen.*"

[28] And the four couples prostrated themselves before Abedam and thanked Him from the bottom of their hearts.

[29] But He lifted them up and, blessing them, turned them over to the patriarchs for their blessing and, finally, said to Zuriel, who in his immense joy was weeping:

[30] "Zuriel, now you also must come to Me to receive the greatest reward for your faithfulness.

[31] "Behold, I now turn you into a great angel and appoint you a faithful guardian and invisible protector of all My children, and from now on you will at all times behold My countenance and rejoice in My light. *Amen.*"

[32] And He touched Zuriel, - and Zuriel became luminous, shining more than the sun, and soon disappeared from the sight of all.

## Chapter 6

### ZURIEL AS GUARDIAN SPIRIT OF THE NEWLY WED. THE LOVE-TEST OF THE NEWLY MARRIED COUPLE

[1] When all those present saw what had happened they were gripped with great fear because of this act, and no one dared ask the high Abedam about anything. Only Ghemela rallied after a short while and went to Abedam, fell on her knees before Him and in the depth of her heart implored Him to be allowed to ask Him a question.

[2] But Abedam, anticipating her, replied: "My most beloved Ghemela, do you maybe somewhat fear for your Zuriel, who was the father of your body?"

[3] And Ghemela, in her heart answering in the affirmative, indicated by an innocent nod of her head the well-guessed desire of her heart.

[4] But Abedam said to her soothingly: "My most beloved Ghemela, do you imagine Zuriel to have disappeared out of existence because you can no longer see him with your eyes?"

[5] "Oh, do take comfort; you will still see him sometimes and be able to discuss far more glorious things than those you have so far discussed with him.

[6] "That here in the sight of many he received such a great grace happened firstly on your behalf, so that he may be for you and your husband a faithful guardian and protector against all the temptations of the world; and whenever I shall come to you he shall faithfully announce Me beforehand.

[7] "Secondly, he shall from now on be a secret general guide for all the children of the midday, for he will probe their hearts and be able to move them mightily after My will as soon as he becomes aware of some unfaithfulness. They will then more easily turn back to Me and will hear in their own hearts My fatherly call, as well as understand the inner divine thunder." Lastly, some from the midday will still today be prepared to descend to the great city of Enoch in the lowlands, there to proclaim My name to the children of the world, part of whom is full of the worst abomination while another part suffers in the harshest bondage and slavery; and they shall preach to them serious repentance, true betterment and immediate return to the One Who in great patience and mercy has for such a long time been waiting for their return.

[8] "But this mercy will be the last shown to the children of the serpent.

[9] "Behold now, My most beloved Ghemela, this commission is now going to require the great faithfulness of Zuriel. I require his services so that the dragon will thereby know that a small spirit with My help is greater and stronger than he is together with all his innumerable evil hordes."

[10] And Ghemela, rejoicing in her most loving and grateful heart, again threw herself at Abedam's feet.

[11] But Abedam promptly lifted her up again and, gathering her into His arms, asked her whether she still had a request.

[12] However, she could not speak for overwhelming joy, seeing that now that she was married to Lamech her Jehovah still loved her as much as when she was still single.

[13] And Abedam, pressing her to His heart, called Lamech and asked him: "Lamech, are you satisfied with Ghemela? Behold, she is forgetting you on My hand. What does your heart say to this?"

[14] Throwing himself at the bosom of Abedam, Lamech replied: "O Father, You holy, loving Father! Unless You will hold my heart together, it will be devoured by a never before felt endlessly great love for You.

[15] (Weeping:) "O Father, when You granted me this heavenly pure Ghemela, giving her to me out of Your holy hand, I thought: How shall I be able to love You as I did before, having to share my love for You alone with Ghemela?"

[16] "And when I then lifted her up I feared that my hand might have defiled her, rendering her less agreeable to You than before.

[17] "However, seeing her, whom You gave me so that I should keep and protect her, again on Your hand, - O Father, You dear, holy Father! - see, my heart will fail me completely!

[18] "Unless You uphold me, I shall die and perish for excessive gratitude and love for You, O my very own immensely holy, good Father!"

[19] And Abedam bent down to Lamech and said to him: "Beloved Lamech! Look, the Father's other hand is still free; grasp it and learn how much I am the Father of you all."

[20] But Lamech, thinking himself far too unworthy, did not dare to do so.

[21] But Abedam encouraged him, and soon He lifted him up, too, pressed him to His holy bosom and said to the two:

[22] "As you are now, remain in the future, and you will not ever, even in eternity, be deprived of this holy place.

[23] "You are the first couple of little children whom from eternities I have been carrying on My hands visibly. It shall be an eternal sign for all following children, that only those can be and become truly My children who will let themselves be grasped, drawn and, like you, carried on My hands.

[24] "Those who do not follow your example will receive from Me little love and even less life.

[25] "But now, My Lamech, behold the soul of My and your Ghemela."

[26] Here, Abedam blew into Lamech's eyes; and Lamech beheld Ghemela as a most luminous, lightful form whose radiance was incomparably brighter than the central light of all suns.

[27] He was startled by this sight; only when he gradually recovered from

this shock did he begin to weep, not knowing what to do for his great love of Me.

[28] But Abedam said to Ghemela: "Ghemela, behold, Lamech in his purity is weeping for love of Me. Dry the glorious tears from his eyes with your hair - and this deed shall be expected at all times to be performed by you and your successors."

[29] And Ghemela for the first time embraced Lamech with her tender, soft and truly heavenly beautiful arms. Since at this moment the holy Father was still holding both by His hands, she dried Lamech's glorious tears with her forehead and her tender cheeks.

[30] Thereupon He kissed them both and, blessing them, returned them to the patriarchs, saying:

[31] "As pure as these two all born children shall be returned to Me. I am their original source; to this original source they shall return forever. *Amen.*"

## Chapter 7

### **THE LORD'S INSTRUCTIONS FOR THE MAKING OF IRON AND STEEL. ONE THING IS NECESSARY: TRUST IN, AND LOVE FOR, THE LORD.**

[1] When Abedam had turned over Ghemela and Lamech to the patriarchs, He stepped up to the other four married couples and said:

[2] "Listen! What I am going to say to you, you shall soon put in action, that is, not today but on the following working days.

[3] "This is what I tell you: In the bowels of the earth there is a kind of rock of a reddish appearance and less hardness than other rocks. When it is lifted its weight is more considerable than the weight of another rock of equal size. This rock takes its origin from the rays of the sun, which are absorbed by the earth, and is found everywhere in the mountains, where alone passages exist in the moisture of which the power of the absorbed sun rays accumulates. Here, under the influence of the other, nocturnal, celestial body, it develops a force and counter-force (polarity) of its own, finally becoming gradually firmer and more consolidated. And every 13,555 years, as the earth's water with the half-completed circuit of the sun changes its polarity, through this almost 7000 years lasting inundation this rocky mass collected in the passages is so thoroughly seasoned that when the water recedes it is already so abundant and solid that it can no longer be dissolved during the next 13,555 years. Although its water level may have gone through several thousand cycles, the raw residue of this rock has not deteriorated but on the contrary been only improved.

[4] "Behold, until now this rock has been used by no one except for some



time by a royal son of the city of Enoch. However, he was only shown the dross of this rock; yet the earth since its beginning has suffered countless thousands of such changes in its water level.

[5] "There is much good hidden in mountains for the wise who have love. I am revealing this to you so that you should use it wisely.

[6] "Gather it and purify it in the fire, and in due course I shall tell you through your spirit how and to what end you shall use it.

[7] "Once you have mastered the art, teach it also to your brothers, but teach them all also the wise, unselfish use of it.

[8] "I have prepared new dwellings for you and have equipped them with everything expedient in the practice of the new art. The spirit will teach you all how to use the available tools. Although some of you have been trying since the earliest times to reproduce the tools given you by Me, no one really succeeded since you did not find the right metal. However, since I have now shown you the right one, you will now be able to make the same tools as the ones you used to receive secretly from Me ready made.

[9] "However, just as I have at all times given you all this for nothing, so you must do also. And since you will be busy in your endeavor to benefit your brothers, also your brothers should be concerned with supplying you with food and drink.

[10] "But you shall not ever demand this in return for your work; what they will bring you, eat it and enjoy it gratefully. Likewise, no one shall demand something from you because he gave you something. Let love alone rule your mutual conduct.

[11] "The thus prepared metal you may name *Sideleheise*.

[12] "Be perfect in all things and mighty in the living love, and I shall always be among you and with My blessing hand draw you, teach you and prepare you in all perfections. *Amen.*"

[13] After this instructive speech of Abedam, Adam stepped up to Him and asked Him:

[14] "Holy, most loving Father! You have a while ago mentioned the changing level of the earth's water. Behold, if thus the sea should soon swallow up our presently inhabited lands, what will become of us?"

[15] "Could You not give us a hint on this, provided it be Your holy will?" 15. And Abedam smiled at this question and then said to Adam: "Adam, if you must by all means worry, worry about something better, for this concern is rather foolish.

[16] "Imagine from now on a period of thirteen thousand years. Truly, at that time and in the completely changed circumstances of your existence, the nature of the earth should worry you very little, - and the people inhabiting the earth at *that* time will have time enough to withdraw from the returning flood; for its rising and falling occurs so slowly that the difference is only noticeable from thousand to thousand years. Moreover, all the water will first have

retreated from this northern hemisphere.

[17] "Therefore, look, how idle and futile is your foolish fear!

[18] "I tell you, as well as the rest of you: Strive above all for the purity of your hearts and the true inner love for Me, but do not be concerned about the control of the heavenly bodies, for only I know how to direct and properly sustain them, and My might, strength, power and wisdom are forever sufficient for the whole of infinity.

[19] "I tell you: At nighttime you see clusters of stars faintly glimmering down to you from the endless depths of the vast infinity, and the last inhabitants of the earth will still see them in remote times to come, yet the old earth was not founded as yet when they had already perished after an existence lasting almost eternities.

[20] "This fate will also be shared by this earth and this visible heaven; but My Words and My children will not ever perish.

[21] "Would you, Adam, not like to worry also about that?

[22] "This is why I tell you: Do not be concerned about the things of the world, but let Me care for everything; for with all your concern you cannot even create a mote.

[23] "Since you want to care, care only to be without care so that your hearts might become pure and more and more filled with the true, inner love for Me. For the eternal, indestructible life consists in that you recognize Me at all times and love Me above all. *Amen.*"

## Chapter 8

### THE LORD'S SPEECH AS HE COMMISSIONS THE TEN MESSENGERS TO THE CITY OF ENOCH.

[1] After this, Abedam summoned Sethlahem, Kisehel, six brothers and two sons of Kisehel, who, like their father, were full of zeal, of an ardent spirit and full of knowledge of all sorts of things; in all, there were now ten men standing before Abedam.

[2] When they reached Him, they fell on their faces and loudly glorified and praised His most holy name of Jehovah.

[3] When Abedam saw that their hearts had found satisfaction He bade them rise and said to them: "Listen, you men from the midday! What I shall now reveal to you, do it without delay on the day indicated by Me to your spirit.

[4] "This is what My love and mercy demand of your free will, namely, that you decide to go down to the city of Enoch, where you will meet people who no longer know anything of Me, living with each other worse than dogs, cats,

wolves, bears, lions, tigers, hyenas and snakes in one lot together.

[5] "Stinking to the uppermost heaven with unchastity and the most abominable fornication, they murder each other, shedding the blood of their brothers and sisters, and do not even spare their old.

[6] "Indeed, I tell you, their wickedness goes so far that their king, also called Lamech, not long ago declared war on Me. In his great wrath against Me he even wanted to destroy the earth with fire because I had his evil, cruel army led by Tatahar the Evil destroyed by wild animals.

[7] "However, this is not the worst of his many outrages against Me; so just listen and understand:

[8] "Since I allowed it that all his concubines became unfaithful to him for fear of their lives and have fled to this place, namely, among those from midnight, and also his two wives and his daughter Naeme have fled from him, he is now filled with great hatred towards Me, pondering day and night how to commit the most abominable sacrilege against Me. Everywhere he has established guards and spies who have to watch and listen to what the people do and say. He had a hole made in the earth, half filled it with filth and, writing My name on a stone slab smeared with filth, cursed the slab and threw it before the eyes of many into the said hole amid abominable blasphemies. Then he ordered the lowest slaves to defecate on it and, finally, to cover the hole with soil cursed by him.

[9] "Immediately after that he proclaimed himself the sole supreme God and under threat of a most painful death ordered everyone to worship him.

[10] "And the guards and spies must now painstakingly see to it that My name is no longer mentioned by anyone. Whoever did this would have to expect a most horrible death;

[11] "He forbade the slaves to talk at all, threatening the one thus caught with the immediate tearing out of his tongue; in case communication became necessary among them they were expected to roar like animals.

[12] "Also they must not, like he, walk on two feet but, like the animals, on all fours, on hands and feet. Only during work were they allowed to stand upright.

[13] "Nor were these slaves allowed to copulate. Woe betides him who would be caught with a woman! He could expect the most disgraceful mutilations.

[14] "For this reason he has had thousands of slave women and their daughters executed.

[15] "Behold, this is how matters stand in the lowlands! - Yet beside the city of Enoch there are ten more great cities, which are all subject to this My greatest enemy, and in none of them are conditions any better than in the city of Enoch.

[16] "Besides, look and hear: The blood of the poor calls to Me for revenge. Therefore, I am showing mercy to them and want to send you down as

avengers and liberators of this people. Yet you must kill no one, not even Lamech, but proclaim to all freely and openly My name and My wrath and the impending judgment of the latter, unless they promptly turn to My name in the most severe penitence and contrition over all their misdeeds.

[17] "Make Lamech himself uncover the said hole, remove the slab with My name on it, clean it with pure water and only then wash it with his tears of repentance.

[18] "If he should refuse to do this, use your power and let one plague after another come over him, until such time when he will do your bidding.

[19] "Abolish all superiority, including his, so that all shall be equal as brothers and sisters, and appoint only the wisest among the common people as future leaders. However, do not ever let them occupy the royal palaces, for they shall live in the simplest and most lowly huts.

[20] "When you see that they are capable and suitable as leaders and supervisors, lay your hands on their foreheads and shoulders, thereby bestowing on them the necessary power.

[21] "Once you are there, fear no one and do not be dazzled by the great splendor and opulence of these cities; for all these cities are now down there and will at all times be works of the serpent. Therefore, do not let yourselves be enticed by any splendor but be, as My prophets, outwardly stern, earnest and relentless towards these peoples, yet inwardly all the more filled with true love for the fellowman and brother.

[22] "But you must not stay there; as soon as you have put everything in order, return to your homeland and do not return without the most pressing reasons to the lowlands.

[23] "Before you return from the lowlands, wash your whole body so as not to bring death also to these parts; for the lowlands have become full of the plague and of death.

[24] "And now receive My blessing, and be steadfast, strong, mighty and powerful in all things, for as long as you will be acting according to My words!

[25] "The whole of nature shall obey your command and the birds of the air be subject to your word; likewise the fire, the air, the water, as well as all the animals and all evil and dark powers.

[26] "But do beware of doing any harm to anyone, - on the contrary, strive to help everyone.

[27] "The obstinate you may punish, yet not to inflict punishment, but for his betterment.

[28] "Take good heed of all this in My name! *Amen.*

[29] "My blessing be with and within you. *Amen, Amen, Amen.*"

## Chapter 9

### SETHLAHEM'S THANKSGIVING SPEECH AND PRAISE OF HUMILITY

[1] When Abedam had finished this speech the ten thanked Him from the bottom of their hearts, for, firstly, they now recognized Jehovah's endless mercy, love, patience, forbearance and gentleness and, secondly, He showed them such a great grace by choosing them, who imagined themselves to be the most unworthy, as tools for His great mercies.

[2] Finally, Sethlahem opened his mouth and said to all those who had also been chosen: "Brothers, now my prophecy is being gloriously fulfilled!

[3] "When you sometimes maintained that the sublime, most holy, great Jehovah could only take pleasure in great and glorious things, I told you that this was surely not the case, particularly when applied to us.

[4] The more unimportant a person is, the poorer, humbler and more fearful before Him and withdrawn from the world, the simpler in his speech and action, deeming himself less than all his brothers, the more eager to serve all others and the less caring about himself, the more pleasure He will take in him; for this is how I reasoned: "If Jehovah had His greatest pleasure in the great and splendid things He would have endowed them with tongues and a much greater perfection of speech than we are ever able to grasp, leaving us without speech.

[5] "After all, who has ever heard a tree talk, or a mountain, a river, the ocean, the earth, the sun, the moon and the stars?

[6] "And through the Lord's grace I continued to talk when you pointed out to me the grass and other mute things: "The modest grass, though unable to speak, is surely a thousand times more blessed than a proud, arrogant tree; one has only to consider its inestimable usefulness.

[7] "'It gives us bread; it feeds our cows, sheep and goats. How many large and small animals unknown to us live off the blessing of the modest grass, whereas not even a hungry bear can tear something off a proud and tall cedar to appease his hunger.'

[8] "And again I said to you: 'Behold the trees! The smaller they are, the more blessed and the lovelier and sweeter their fruit, which we enjoy with great pleasure and in gratitude to the holy Giver.

[9] "'But who would want to put his teeth to the tough, unpalatable fruit of the tall and very majestic oak, sharing its blessings with the swine? Or who would enter into a selfish dispute with the ravens over the empty fruit of the cedars? And the cones of the tall firs, - whose palate would like such a fare?'

[10] "And I also said to you: 'Look at the waters, the rivers and brooks! As long as they remain modestly small in their beds, they remain pure down to

the bottom and it is a pleasure to look at them; but as soon as they begin to grow and become greater and mightier, how muddy they do become. And what the modest, pure brook, that and much more, previously blessed is now destroyed and ravaged by the mightily swollen brook, river and stream.

[11] "The blessed rain falls only in small droplets; but when grown to big drops, it comes with a great storm, striking down and destroying what otherwise in its modesty it might have enlivened and quickened.'

[12] "I would have told you many more things about constant poverty and modesty; however, at that time a different spirit prevailed in your hearts, and all your concepts of God and of how to please Him glittered either on the highest mountain peaks or beyond all the stars.

[13] "However, what I then with great effort gleaned from creation for myself, you and all my children, behold, the great Abedam Jehovah Emmanuel Himself now shows me and all of us in immense clarity by not respecting the importance, greatness, splendor and magnificence of the things of this world. He prefers a gnat to a mammoth; for the gnat He even endowed with a pair of wings to fly, but the mammoth must clumsily and with great effort move along on the ground, gathering the required food for its belly.

[14] "Thus behold the fulfillment of my prophecy, O brothers! How gloriously it is now revealed before our eyes!

[15] "The Lord, our almighty Creator, our holy Father, Jehovah the Eternal, the Infinite in His love and wisdom, He, the light of all light, the power of all powers, the eternal might of all mights, He - He Himself has now shown us all that in His eyes only the lowliness of true humility, coupled with the pure love for Him, is of value, but everything else is worthless.

[16] "O brothers, who can grasp the infinite magnitude of His mercy, love and grace?

[17] "For the attainment of His fatherly love, and thus of eternal life, He could just as easily have stipulated an ambitious heart, magnificence and love of splendor; Alone from an external viewpoint, quite apart from His eternal order, how dearly may we have had to pay for His grace.

[18] "But how easy it is now to gain eternal life! For in our greatest lowliness I and everyone else can obtain it as a free gift from Him, the immensely good, holy Father.

[19] "O You beloved Father! How immensely glad I am now that You only take pleasure in the humble lowliness and not in a splendor I and we all could never have attained to!

[20] "Oh, for this do gracefully accept the eternal gratitude of our hearts.

[21] Therefore, to You alone all honor, glory and praise from us all, because You have looked at us in our lowliness and have chosen us to subdue the arrogance of the world in your name.

[22] "Do sustain us all also in the constant humility and love

towards You and all brothers forever! *Amen.*"

## Chapter 10

### KISEHEL SPEAKS ABOUT JEHOVAH AS MAN

[1] When Sethlahem had finished his remarkable speech, also Kisehel took courage and, stepping up to Sethlahem, spoke to him the following most noteworthy words:

[2] "Brother Sethlahem, you know wherein consisted our instruction or rather our knowledge which we received while still here.

[3] "Jehovah was proclaimed to us in a manner that made our greatest ideas about Him come to nothing.

[4] "Although we knew of His endless greatness, might and power and often talked about His possible essence, - which among us all would have dared then to imagine Jehovah, the eternal, holy Father, to be a man like us, even though the most endlessly perfect man?

[5] "Since through our wrong concept we imagined Jehovah not as a man, but as something in its nature so colossal as to defy every description, it was only natural that our ideas of what pleases God had to correspond with our idea of God Himself.

[6] "Therefore behold, dear brother, our hearts were continually occupied with God and although you had the grace of having grasped Jehovah better than I, who should, or could, have been the arbitrator between us?

[7] "What tangible proof for your viewpoint and your faith could you have supplied to convince us of the truth of your conviction?"

[8] Look, you too had nothing but your belief, just as I had nothing but my unfortunately erroneous belief to back up my idea.

[9] "Thus, although you were living in the light, you were blind and had a dim notion of the light only because its warming ray made you aware of it.

[10] "But I, with my eyes open, stood in the densest darkness, seeing nothing and unable to guess the light because not *one* brighter ray could penetrate the great night of my thoughts.

[11] "Thus I believe now, dear brother, that we should no longer boast about what is past, whether it was nearer to, or farther from, the truth; for neither of us had the actual truth, and had he had it, how could he have vouched for it?

[12] "What we were all lacking was the knowledge that our holy Father is, like us, a man and a sole God! The error was not grounded in our will, but only in our imagination. All of us were poor fools and I was probably the greatest. But now He Who is among us and is holy, immensely holy, good,

immensely good, our most loving Father has helped us all out of our great distress, blindness and poverty. He stands visibly before us and we all recognize in Him the eternal, holy Father and the almighty, eternal Creator of all things. Therefore, to Him all gratitude, praise, glory and honor and all love and adoration from all our children and us!

[13] "In many things, dear brother, your prophecy has been fulfilled, particularly with respect to the humility, lowliness and plainness alone pleasing to the Father and Lord. But of the fact that Jehovah is also a man, of His endless love, grace and incomprehensibly great mercy, - brother, of these none of us had ever dreamed. And if one of us had had such a notion it was the always quiet and withdrawn Zuriel with his daughters. However, he always withdrew to the remotest corners and it was difficult to coax a word out of him.

[14] "The rest of us put together knew nothing. Only yesterday did you hear through the dear Enoch how far we have succeeded with our wisdom and prophecy.

[15] "I for one - apart from the fact that you were always vaguely closer to the truth - am thinking thus:

[16] "We should no longer in any way boast of our former condition whatever but rather give all honor and glory to the One Who is now among us.

[17] "Your good remains good insofar as it is good in His sight; but as such and by your own merit it is not by a hair's breadth better than was my former fundamentally wrong concept.

[18] "But I tell you now, my brother, that I thank the Lord for my former darkness; for it was the basis for my present humility and, thus, also a great, though veiled, grace on His part.

[19] "Behold, that it was a grace I recognize from the fact that I shall never be able to pride myself on it.

[20] "You, however, did have light, and the glory of this grace draws your heart. Truly, brother, you are, like me, chosen, .. but if you wanted to give me your former light in return for my former darkness, I would ponder for a long time before making the change.

[21] "I, therefore, advise you for your own sake in the future no longer to mention it but rather to remain my dear, humble brother. For behold, before Him Who is approaching us we both stand equally bare and naked; so do remain my dear brother now and forever! *Amen.*"

[22] After this last word the high Abedam, having reached them, laid His hands on their shoulders and said: "To this *Amen* also I speak My mighty *Amen*.

[23] "Verily, Kisehel, you have become strong and are the mightiest of them all; therefore, you shall be a leader to the rest. You, Sethlahem, shall retain the gift of prophecy; but true as your speech was and in everything to the point, I like Kisehel's speech better because he, more than you, preached the



true humility.

[24] "Behold, you were exalted by your speech, but Kisehel was humbled by his. Who, do you think, came closer to Me?"

[25] "Behold, it is good to speak as you formerly did; but it is not good to talk about oneself. For from where does the one who speaks some truth derive it?"

[26] "Therefore, you must not even rejoice visibly because I gave you more than I gave your brother, lest your brother glorify you instead of Me, for you were only a weak tool of Him Who has called you and to Whom alone all glory is due.

[27] "Let your greatest glory be your humility and true, inner love for Me; then you will have life.

[28] "Behold, this is My will. Your word is true and good, being out of Me; but, for the time being, do live according to it, and you will have eternal life. *Amen.*"

## Chapter 11

### THE ESSENCE OF TRUE HUMILITY

[1] When Kisehel heard that Abedam thus exalted him he gave Abedam a melancholy look and tried to say something; but Abedam anticipated him, saying:

[2] "Kisehel, I have already read in your heart what you want to say and ask Me about.

[3] "You want to remain the least; you do not want to be a leader to the others but rather want to be led by them.

[4] "This is your endeavor, namely, to be ruled by others rather than rule them; you would by far prefer to obey rather than give rules to the others. 5. "You would prefer to be the last rather than the first of My servants; and you want to be the strongest so as to serve all. But at the same time, you want to be the weakest so as not to be privileged before the others.

[5] "Behold, only now do I fully commend you; you have become to Me a most worthy man. - This is the greatest thing: Whoever wants to be the last and least, is with Me the greatest; for only true humility makes you truly great before Me.

[6] "Because you are truly and thoroughly humble and in your great love for Me want to be the very least in everything before your brothers and children and, not having scorned the splendid word of Sethlahem in your heart, have enlivened it in you through your activated love for Me, -behold, this is why you are truly the first of all the chosen!

[7] "For they do not need a leader in wisdom, being sufficiently endowed

with it. They do not need a leader in love, for they all know Me and have sufficient heart to love Me above all. They do not need a leader in strength, for they have received it just like you have. They do not need a leader in might, for I gave none a lesser share of it.

[8] "Also, they do not need a leader in authority, for each of you has received from Me a just share. And they do not need a leader in My grace, for you have all been chosen by Me for one and the same purpose.

[9] "But they do need a leader in constant humility! For everyone can receive from Me everything and can take out of My endless supply as much as he wants: He can love as much as he wishes. He can, according to his wish, strengthen himself through faith so that he will easily move mountains with his will. He can make his will so powerful that thousands upon thousands have to follow his word. He can acquire such a forcefulness of speech that everyone will have to obey him blindly. However, this is not the case with humility, for it is every human being's own property.

[10] "This I can and must give to nobody, but - as you are just now hearing from Me - only teach and wish for. This is the field where I want to harvest without having sown the seed into the soil.

[11] "Humility is the only thing which you can give Me without having it actually received from Me beforehand.

[12] "The actual, supreme freedom of life and, thus, the greatest perfection of the same consist in true humility. Through humility you can even approach in Me the inviolable holiness of My Deity, - indeed, true humility is man's highest wisdom, the greatest love and the greatest power of all life, the might and omnipotence before which the whole of infinity reverberates in awe.

[13] "Humility is the innermost, supreme strength, might and power within My Being. All that fills the whole of infinity was generated through humility and has issued from it.

[14] "Do you now understand, My beloved Kisehel, why I have called you to be the leader of the others?

[15] "Behold, because you are truly wholeheartedly and completely humble.

[16] "But this is also what is more or less lacking in all your fellow chosen.

[17] "Unless this supreme power in you is by far predominant over everything else, everything holy given you by Me can be perverted into perdition instead of blessing in the absence of true humility.

[18] "With you, however, it is now the by far predominant trait in your life.

[19] Therefore, you shall- and here I even tell you - you *must* be for them all a guiding example and a living rule to follow if they want to be a blessing to the earth wherever it is so mightily oppressed by the ancient curse of the proud and false serpent.

[20] "But to you all I say: Follow without delay the example of Kisehel, otherwise you will bring even greater ruin, instead of blessing, to the place of your calling.

[21] "Ponder over these My words, and do accordingly, or you will fall and that which you are meant to bless, with you.

[22] "Listen, and grasp it well! *Amen.*"

## Chapter 12

### LIMITATIONS TO A LEADER'S SPHERE OF INFLUENCE

[1] After this speech they all thanked Abedam for His great grace of appointing for them a leader in the humility of Kisehel and said with one voice:

[2] 2. "O Abedam, surely we can all trust in him, in whom rests Your confidence. Therefore, forever thanks, praise and glory to him, whom You have so graciously appointed our leader. He will certainly be a wise leader to us all in Your most holy name and according to Your divine will and pleasure. *Amen.*"

[3] And Abedam added: "Yes, *Amen* say also I, but remember also this:

[4] "I am the First and am closer to everyone than the leader given you by Me.

[5] "Therefore, whenever you need counsel, you shall always in your heart come to Me before you go to the leader, and I shall make your heart receptive for the leader's advice and shall prepare you for the words of the leader, - wherefore you will then recognize his word not as his, but as My Word in you all.

[6] "Thus, the leader's task is not to give you laws and rules, but only to confirm to you My will within you.

[7] "But he who will not come to Me beforehand, will often be severely dealt with by the leader, who will reprimand him and impose unheard-of duties on him, the execution of which he will find harder than carrying a whole mountain.

[8] "Thus -- I am the First; only then comes he who will confirm My Word in you externally. *Amen.*"

[9] After this, Abedam dismissed them, telling them to follow Him and stay with Him for as long as He would visibly remain among the children.

[10] Then He summoned Jura, Bhusin and Ohorion.

[11] When they promptly appeared throwing themselves to the ground before Him, He bade them rise and told them:

[12] "Surely you will have heard all that has been discussed here and will thus know My will fully and clearly inasmuch as you have to fulfill it.

[13] "But I did not destine you for the lowlands; therefore, you have no duties there like the others. Now I am going to destine you for humility if you want to be truly My children and gain a completely *free*, eternal life out of Me.

[14] "I need not tell you more concerning humility than what I have already told those chosen, but have merely to admonish you to cultivate above all the humility of your hearts; for without the true, inner humility nobody can seize Me truly lovingly in his heart, thus living a complete, eternal life in My love.

[15] "Whenever you will want to love Me, yet your heart is not strong enough to seize Me with ardent love, having to be content with some dull contemplations about Me (like somebody who, after a few sleepless nights, wants to grasp something with spiritual ardor yet is seized with profound dullness and a great desire to sleep exactly at a time when he tries to work in the fire of his spirit) remember that you are lacking in true humility; for that is the real fundament of all life.

[16] "But if you do not have that, what then is your love? - A dream during the night! - What My mercy for you? - The touching, with a stick, of a stone! - What My grace? - A light to a rotten tree stump! - My Word? An inaudible tone to a dead clump of earth! - What My love for you? -- The blowing over an unfeeling shingle of a gentle breeze! - And, finally, what am I Myself? - Nothing but a dull imagery without existence or what is to an animal sleeping at the bottom of the ocean or in the bowels of the earth, the ray of the sun!

[17] "Therefore, cultivate above all humility. Once you have found the innermost root of the same, you have also fully found Me in all might, strength and power, and My love, grace and mercy, including eternal life and its glory.

[18] "Therefore, do accept My blessing all of you, too, and be wise leaders and teachers to all of your children. But you, too, must teach them first of all to seek Me. And only when they have found Me in the true love and humility of their hearts shall they also come to you and show you the great find that has come their way.

[19] "I endow also you with all the might and strength necessary; these you shall use wisely whenever you should encounter any obduracy.

[20] "Just as I am now choosing you as leaders of your children, also you shall choose from your midst those whose hearts you will find full of humility; but not ever one who would strive to be more and greater than all his brothers instead of the least among them.

[21] "Neither should you choose him who pretended to be the least so that he might be chosen; for you shall even exile a servile person from your land until he will, provided with My witness in his heart, return to you and ask you to be accepted as the least servant in your land.

[22] "Take good heed of all this and be friendly towards all strangers whom I shall lead to you; then I shall be with you at all times! *Amen*. My blessing be with you! *Amen*."

## Chapter 13

### HONOR AND OFFICE OF LEADER

[1] After also these three had been dismissed, Abedam the High turned to Abedam the Known and asked him:

[2] "Tell Me, Abedam, what I shall make of you? See, the children of the evening have no leader as yet; how would it be if I gave you to them?"

[3] And the other Abedam replied: "O You good Father! Firstly, I cannot answer Your vital question in any other way than: Your holy will be done. For You know anyway that I am always ready to go into battle for You and let myself, out of endless love for You, be transformed into whatever Your holy will would make out of me.

[4] "However, since this office of leader is always of necessity connected with a certain degree of honor (forgive me if I, as usual, talk straight from the heart) which, I firmly believe, even You cannot wholly separate from the office as long as the leader shall be and remain that as which You chose him in Your grace, I merely want to implore You in my old humility which led me to You really, to exempt me, with my great ignorance, from this holy office. Look, there is a multitude of children; among them there are surely several like Kisehel.

[5] "You know that I have always been only happy in the lowliest possible position, a thousand times rather obeying than delegating some work to another; for this reason, do exempt me from this office!

[6] "Yes, if it be agreeable to You I should like to proclaim Your holy name on the quiet; but in doing so I do not want to be particularly respected by anyone.

[7] "Through You I know that even humility ceases to be a virtue if it is merely observed for selfish reasons; however, You, O good Father, look into my heart and see that this is by no means the case with me and that my humility is prompted only by my love and immense respect for You. For this very reason I love to serve all my brothers, this being my sole, immensely great joy. Therefore, exempt me from this office; but now, as always, Your holy will be done. *Amen.*"

[8] And the high Abedam asked him again, saying: "So you truly want to be no leader because this office entails some honor which you consider inseparable from the office, without realizing that I may possibly be able to separate the, to you, cumbersome honor from the office?"

[9] And the known Abedam replied: "Yes, Lord and Father Abedam, if this should be possible You may choose me as leader of the tigers, hyenas, lions, bears, wolves, lynxes and foxes and I will follow You to the end of the world. If You will send me into the depths of the ocean I will go, there to fulfill Your holy

will, - but away with the honor!

[10] "Alone, I can use neither the strength, nor the might or the power, but only Your love in my heart; for if I had the strength, might and power like the rest of them, who would protect me against the honor of the office?"

[11] "But if I, in my utter lowliness, have only Your love, I can serve everyone according to the strength of Your love in me in the most blissful humility of my life.

[12] "Hence, if it be Your holy will, I would be an unnoticed leader in Your holy name. *Amen.*"

[13] And the high Abedam replied: "Listen, Abedam, your intention is just and quite worthy of My pleasure; however, your cognition in My order of things falls far short of your pure intention. For behold, in the order of all things there cannot exist an office unconnected with a certain degree of honor; for without such honor the office would not be an office, but merely a refuge for quarrelers where everyone would rather fight for his own foolishness than follow his brother's wisdom.

[14] "If the office carries the proper degree of honor, namely, the proper strength, might and authority, the offender is prevented from ridiculing the office and My order; in the end, he will be forced to submit to, and then abide by, the rule of the office until such time when this rule has become the guiding rule of his own life and, as it were, had been established by him personally.

[15] "Behold, My beloved Abedam, this the office cannot ever effect without the appropriate degree of honor.

[16] "So if you want to be My servant, you must grasp My will fully and act accordingly and faithfully, with no will of your own intruding save the willing obedience, which is the seed of the true, inner humility.

[17] "Anyway, the honor is not attached to the officiating person, but only to the office as such, which represents nothing else but Me in My love, grace and mercy, provided it has been arranged and determined by Me and by those who have to hold the office. Would you, then, dispute the honor of My holiness to Me?"

[18] "There will be in a time of great worldliness a multiplicity of offices and the people will go to very great lengths to obtain such an office. However, these offices will hardly issue from Me and all their strength, might and authority will be a, to you, still unknown worldly power.

[19] "But this does not apply to the office which I am imposing on you here. To be sure, you obtain this office only owing to your great humility; therefore, accept it as all others have accepted theirs, and act accordingly, and you will be truly living a perfect life out of, and in, Me.

[20] "Thus you, too, receive My blessing and be a true, faithful and active leader of all the children of the evening.

[21] "On whom you will be laying your hands in My name, he shall be, like you, a leader to the brothers in all love and wisdom out of Me.

[22] "And so receive My blessing and, as you carry My name, you shall henceforth carry My Word, My Love, My Grace and My Mercy in all strength, might and authority! *Amen.*"

## Chapter 14

### ABOUT THE BURDEN OF THE OFFICE OF A LEADER AND THE WEAKNESS OF MAN

[1] And the known Abedam was so thoroughly shaken by the great grace of the Lord as to be incapable of thanking Him. He was in the very sense of the word quite beside himself and unable to talk, point, stand or walk.

[2] The high Abedam, having well noticed his great embarrassment, stepped up to him, touched him and said:

[3] "Abedam, open yourself up, for it is unseemly for a man like you to become embarrassed to the point of foolishness. See, not even the maidens did this when I had shown them great things and let them, like you, take part in My great graces; moreover, you have known Me for a longer time than they.

[4] "Therefore, be a man and not like a hare in the face of a wolf.

[5] "Besides, you must not leave Me as yet but shall stay by My side as previously. Must you now become foolish because I have endowed you with a true and useful purpose of life?

[6] "I tell you: Not until you will take up your office will you gain the greatest insight; then it will become clear to you that My offices in this world, far from being covered in honey, are laden with bitterness of every kind.

[7] "Only then will you thank Me properly for the accompanying gift of strength, might and authority because you will then see how poor you would be in your office without this gift.

[8] "Therefore, rise and do not thank Me until you have tasted all the sweetness of My office given you. *Amen,*"

[9] Upon these words the known Abedam roused himself from his stupor and asked the high Abedam for permission to say something.

[10] And the high Abedam asked him in return: "First examine your tongue and see whether I have tied it to your palate or your teeth by means of some string."

[11] And the known Abedam replied: "O Lord and Father, this is by no means the case."

[12] And the high Abedam told him: "If that is not the case you may anyway talk freely, but not from the liver which houses the gall; rather speak straight from the heart, where your life has its seat Grasp this well. *Amen.*"

[13] And the known Abedam spoke the following words from his heart, saying: "Abedam, You great, holy, almighty, most loving, gracious, gentle, good Father, only now can I thank You. Yet I do not want to thank You with words, with gestures, with the hands, the feet, the belly, with the back or with the head, but alone in the ever-increasing humility, patience and love of my heart; and by my action I will offer You a sacrifice, a sacrifice of submission to Your holy will, a sacrifice of patience, gentleness, love, mercy, and a sacrifice of perseverance. And even if You let fire and brimstone rain down on Me, truly, I tell You, Abedam will not flee, but persist in faithfulness to You till the end of his days, be there as many to follow as there is sand in the ocean; for surely You will not impose on me burdens beyond my strength.

[14] "But whatever agrees with my strength, no matter what it looks like, will promptly be taken upon my shoulders and borne with the greatest patience to the end of my, by You, allotted time.

[15] "Just put me to the test. Place me in the fire, or in the water, or make me chase the flashes of lightning, or ordain for me whatever You will, O Father, and I shall patiently bear it out of love for You.

[16] "But I do not ask You for this so that You might convince Yourself of my perseverance, for You have known from eternity how much I shall be able to bear steadfastly; I am asking You only so that I may see for myself how far my power of perseverance goes and how much weakness is still hidden in me and also whether with the great difficulties of Your office I shall be fully able to bear the same. Your holy will be done. *Amen.*"

[17] And the high Abedam regarded him with love and earnest and said, grasping his arm:

[18] "Abedam, Abedam, you have great intentions! But do not forget Who He is to Whom you make such promises.

[19] "Do you know the endless number of ways of testing you which are forever at the disposal of My will? Do you think it depends on you whether you remain standing or fall to your death?

[20] "Therefore, do stick faithfully to that which I have entrusted you with, and do not ask Me for burdens which in reality you would not even dare to look at with half-closed eyes, and I shall be pleased with you. And if you want to ask Me for something, ask Me to avert all temptations from you rather than lead you into temptations. By remaining faithful to Me in the task set by Me you will then find it easier to endure and will be more pleasing to Me than if, crushed to death under new burdens, you would call to Me, full of despair: 'Lord, save me, or I shall perish!'

[21] "So that you may see the folly of your request I will allow a stinging fly to settle on your face for just a minute, and this minute will be a long one for you. And thus be it done according to your wish! *Amen.*"

[22] And at the same moment a large fly sat on the face of the known



Abedam stinging him mightily. Abedam, terrified, was nearly in despair, for he could not rid himself of the continually stinging fly; but the high Abedam freed him of it in time.

[23] When he was rid of the tiny burden he promptly fell at Abedam's feet thanking Him like one newly born for this deliverance from imminent destruction.

[24] And the high Abedam asked him: "Well, - what about a little fire test now?"

[25] And the known Abedam, trembling all over, replied: "O Lord, exempt me for all future not only from the said fire test, but do not ever allow such a persistent fly to come over my face; for Your temptations are terrifying."

[26] And the high Abedam said to him: "You shall be spared forever; but you, too, spare Me from any far more terrifying folly before Me and remain faithful to Me. *Amen.*"

## Chapter 15

### DISOBEDIENCE AND LOVE

[1] After the high Abedam had thus straightened out the known Abedam, the latter, having recognized within that despite all his humility he was still far from being properly grounded and that it was the Lord Who had just led him back onto the true ground, into the depth of true love and life, began only then to truly thank Abedam. But Abedam, strengthening him, then turned to Enoch and spoke to him as follows:

[2] "Enoch, as you can see for yourself, there are still one and a half turns of the shadow to noontime - for the sake of the people the sacrifice should be burnt one turn of the shadow before noontime -, thus there is still half a turn of the shadow.

[3] "How, do you think, could we usefully employ the rest of the time?"

[4] And Enoch, aglow with pure love of Me, said:

[5] "O Abba, You have already decided it, having spoken to my spirit: 'Enoch, behold, the children from the morning have not seen their Father as yet!

[6] "Therefore, go to their moderately-sized group and summon them all to Me so that they may see Me and receive My blessing.'

[7] "On hearing this from You, O Abba, what could be more important to me than doing Your holy will?"

[8] And Abedam continued to speak to the dear, pious Enoch: "Dear Enoch, why did you not, having heard this before-hand in your heart, at once go and comply with My will as soon as you perceived it?"

[9] And Enoch replied: "O Abba, who can leave You as long as he has You alive and in person before his eyes, ears and all his senses, but above all before and within his heart lovingly?"

[10] "Holy, exceedingly holy is every word that You, O Abba, speak secretly to our hearts, - but even more holy are You Yourself!

[11] "For whenever Your exceedingly holy word sounds in my heart, You, o Abba, have ordained that our impure hearts can bear the fire of Your infinite holiness pouring from every one of Your words like a great stream of light and fire into our hearts which tremble with inexpressible love and reverence!

[12] "When You, O Abba, act and speak before us in person, everyone of Your exceedingly holy and living words is like an immense sea of light and fire!

[13] "If You were to admit only a tiny spark of these Your words from Your holy mouth into my heart unveiled, what might then become of me?"

[14] "So see, as You have seen from eternities: The reason for my disobedience towards Your holy word in me are You, most holy Father, Yourself and my love for You which has fettered me and intimately bound me to You, O Abba.

[15] "I no longer live a life according to my own nature as given me by You, which through Your great mercy I have long since shed, but You alone are now all my life and my love so that I am no longer I myself but You are everything in me.

[16] "Thus it was also Your will that I remain, as long as You did not outwardly admonish me to activate Your most holy will.

[17] "Now You have admonished me and given me the holy sign to act, and behold, O Abba, my feet are waiting for Your nod although I see clearly within that You do not ever require my poor service. On the contrary, in Your endless fatherly love You only give me something to do and then graciously regard my futile action as something before You, whereas it is only You, O most loving Father, Who in His endless love and mercy has condescended so inconceivably low and Who secretly yet mightily acts through the weak tool as though the tool were acting for, and out of, itself.

[18] "Therefore, to You all the endless love I am capable of, now as in all Eternity of eternities! *Amen.*"

[19] Hereupon Abedam said to Enoch: "Enoch, you have truly given Me a complete and valid answer in which I cannot find any fault, - indeed, the first, most profound heavenly cherub may not have told Me more than what you have just said. But nevertheless it may contain something, which, for the sake of the others, may require more elucidation, - this being the fact that you have just mentioned *Me* as the reason for your disobedience.

[20] "You may have said the full truth; but you may render it more shining before the fathers, brothers and children lest it become a fault in you and an

offense to the others! *Amen.*"

[21] And Enoch, in the most joyful reverence and most ardent love for Abedam, said to Him: "O Abba, this is how I understand this and how all others may understand it:

[22] "Supposing someone had a beloved bride, full of sincere love for him. One day, the bridegroom comes to her in the garden where they talk also about the pure heavenly love. From this she can see how much the bridegroom loves her when, suddenly and quietly, the bridegroom tells her: 'Listen, you my beloved bride, there in the garden towards morning is growing a wondrously beautiful flower; Would you not like to go and bring it to me as a token of your love?'

[23] "However, the bride, continually looking at the bridegroom, in her overwhelming love cannot tear herself away from him nor can she think of the innocent pure flower until she is lovingly reminded of the flower by the bridegroom.

[24] "Thus the bridegroom, in his sweet love, was the innocent cause for the bride's forgetfulness."

[25] And Abedam thereupon asked Enoch: "Enoch, do you also know Who He is *Who* gave you this metaphor? Or did it grow on your own ground?"

[26] And Enoch answered: "Yes, O Abba, it has truly grown on my own ground; for You alone, O my most loving, holy Father, are my eternal ground."

[27] And Abedam said in a loud voice: "Listen all of you! Thus speak the living at all times out of the true ground; for I Myself am the eternal ground of all their words!

[28] "Hence do all strive for that which Enoch has always striven for, and you will all find the firm ground of Enoch!

[29] "But you, Enoch, go now and bring Me seven little flowers from the morning, and let all the others follow the seven! *Amen.*"

## Chapter 16

### ENOCH TAKES URANION, HIS SIX BROTHERS AND THE CHILDREN OF THE MORNING TO THE LORD

[1] Soon after Enoch's words and the approval of the same through Abedam, Enoch set out to visit the children of the morning, who were encamped near Adam's cave.

[2] When he arrived there and they saw him they shouted with joy and said: "Look, look, Enoch, the loving, wise teacher Enoch, to whose words even the patriarch Adam willingly submits, is coming to us! Indeed, he has already

arrived and is with us, among us and within us!"

[3] And a patriarch of the morning, named Uranion, stepping up to Enoch asked him with the greatest and most loving reverence:

[4] "Father Enoch, you wisest teacher of the great God, Who Himself is eternal love and wisdom, what holy purpose has let us share in the great grace of your personal presence among us?

[5] "Truly, what you have in store for us may not be a trifling matter.

[6] "If it be your will, pray proclaim it to us; for our sole happiness - and we all have never looked for any other - consists in hearing something of Him, Whose name is too holy for our tongues to pronounce.

[7] "Therefore, you most venerable father Enoch, reveal to us what led you to our wretchedness."

[8] And this is what Enoch said to them: "So listen all, you my beloved fathers, brothers and children! Firstly, I thank you for your love towards me and all my and your fathers, brothers and children and commend you for your true fear of God and the most blissful love you bear in the great humility of your hearts for the great, most holy, loving, gentle and forbearing Father. But secondly, I wish to add that in all future your great love, expressed in almost idolizing phrases full of love and warmth, may be spared me; for look, all the honor, all praise, glory, love and adoration are due to no one but alone to God, the most loving, holy Father!

[9] "We are among us all brothers since no one shall be a lord to another but, as I said, merely a brother, a dear sister, a loving and wise father to his children and a pure, loving husband to a wife and, if it please the holy Father, one brother may lead the other lovingly should the latter have lost the light of life; whatever goes beyond that we owe only to the most holy Father.

[10] "Grasp this in your hearts, and now listen further. You, Uranion, have asked me right in the beginning what holy purpose brought me here; now hear what I shall reveal to you:

[11] "What would you think of a man whose word is so mighty as to quell with an imperceptible sign a storm like that of yesterday, just as if it had never happened?

[12] "Who, with one word, was able to restore this immense, splendid cave of Adam - which, as some of you must have noticed, was reduced to dust by the storm -, just as if the structure had existed from eternity!

[13] "Yes, I tell you, a man before whose breath the sea retreats, before whose voice the whole of infinity reverberates in awe, before whose gaze the sun becomes extinct, under whose tread all the world is destroyed, and he to whom he turns his heart is filled with all might, strength and power over all the things in the world, and his heart turns into a living conflagration of the purest love, innermost humility and thereby of eternal life.

[14] "Tell me what you might think of him. But keep me out of all your thoughts.

[15] "And Uranion, pondering over this for a few moments, finally answered: "Enoch, your words sound mysterious. If some such man actually existed, what difference would there be between him and God?!"

[16] "For, from what you are revealing about him he is endowed with all the attributes we can possibly imagine God as having and this man must, therefore, be permeated and filled by the Deity, or even be God Himself.

[17] "For unless one could assume what I told you before, this could not be possibly grasped. For although man is endowed by God with great, amazing gifts of grace, like a small vessel holding seven handfulls of water, each drop of which is an assembly point of innumerable unsuspected wonders, and it is unthinkable to accommodate the whole, immense sea in this vessel, it is equally unthinkable that there should exist a natural man like us, capable of pure divine greatness, strength, might, power, love, grace and mercy, to the extent that he would endure without being crushed under the endless weight of such pure divine fullness!

[18] "Therefore, beloved Enoch, do not be so mysterious about it but show us all clearly what is behind your super mighty man!"

[19] And Enoch answered him: "I tell you, Uranion, call your six brothers to you and then follow me with all your thousand children, and look thither: On Adam's hill towards morning you shall all make closer acquaintance with this most mighty man."

[20] And Uranion did according to Enoch's words and was soon ready with his six brothers.

[21] And Enoch inspected them and then asked them to follow him.

[22] Thereupon they went happily and full of great expectations towards the lovely morning-hill. When they were quite close to it they were seized with great fear so that they hardly dared to proceed.

[23] Enoch urged them to follow him boldly; but his words did not penetrate. And Enoch was embarrassed about being such a poor messenger.

[24] But as he looked around, behold, Abedam was already by his side!

[25] Enoch, very pleased about this, meant to tell Him at once about his difficulty.

[26] But Abedam said to him: "Never mind about all this. As far as your strength was destined to work, it did work faithfully; but now that I came to your aid you have no further worry, - so leave it all to Me."

[27] Thereupon turning to the seven, He said: "Why are you afraid to proceed? - Tell Me! Perhaps I know a remedy which will rid you of all fear."

[28] Uranion replied: "Most noble brother and friend! On top of this hill there is said to be a man who is reputed to be as mighty as God Himself. And this thought paralyses our limbs."

[29] Abedam answered him: "If that is all you fear, your fear has already come to an end; for behold, this terrible man am I Myself! Verily, a man to whom the whole of eternity and infinity, all the heavens and all the earths, all

the angels, all humans and all creatures are, and will remain, forever subject  
[30] "But why should this be a reason for you to fear Me? Just follow Me courageously and fear nothing; for you will soon come to know Me from a different side. *Amen.*" And they all followed Him.

## Chapter 17

### URANION AND PURISTA WITH ADAM AND EVE. THE MIRACLE OF THE FRUITS. THE SACRIFICE IGNITED BY LIGHTNING.

[1] Since they had only some hundred paces more to walk, it goes without saying that the rest of the uphill journey did not take long, particularly when one remembers Who their almighty leader was.

[2] On arrival there they all bowed down before Adam and Eve and then also before all the other children of the main tribe. After they had thus paid their loving respect to all, Uranion stepped up to Adam, greeted him and thanked him in the name of all, whereupon he bade one of his great-granddaughters, named Purista, to come forward, who had to present Adam with a hand-made basket fashioned from mountain grass and containing choice fruits of the morning; and she stepped out and did as she was bidden.

[3] When Adam saw the magnificent fruits he began to mightily wonder and, never having seen or heard of fruits of similar aroma, asked Purista: "Purista, you most charming little daughter of your father Gabel, who is a great favorite of mine, come here and tell me where you have gathered these magnificent fruits for me.

[4] "For these are fruits the likes of which my eyes have never, never beheld from the very beginning of my existence. These are truly more than fruits from paradise; indeed, I would call them in all earnest heavenly.

[5] "Therefore, do tell me where you have gathered them."

[6] When Purista had a closer look at the fruits she was alarmed and did not know what to say, for they now looked quite strange even to her.

[7] And she called over her devout father Gabel and secretly asked him: "Dear father, did you secretly exchange the fruits?"

[8] "For look, surely these are not the fruits which our little garden carries! For such magnificent fruits we ourselves have never seen as yet.

[9] And Gabel said to her: "My only, beloved daughter, here a miracle has happened. But tell the exalted patriarch how the matter stands."

[10] And Purista modestly stepped up to Adam and told him how the matter stood.

[11] And Adam replied: "Yes, yes, it is just as I have thought right away; we all have become richer by another grace.

[12] "Where the holy Father in His immense mercy and love already acts so miraculously in advance, what will His revelation offer us?"

[13] "O you my poor heart! Will you be able to bear such great kindness of the Lord, our most holy Father?"

[14] "O Abedam, who can praise You, who thank You, who glorify You, who can love You enough and give You the adoration fitting and due to You?"

[15] "The realization of my own nothingness and Your endless and eternal all-beingness is all I can offer You as sacrifice."

[16] "But you, my beloved Purista, turn around. Look at Him, Who is standing behind you, and thank Him with all your heart; for He it is Who filled your little basket with these heavenly fruits without your noticing when He did it."

[17] But Purista answered Adam: "O exalted Father of fathers, if he had done this it would be quite wrong of him; for he, too, must know that I care for no one, loving alone my heavenly Father, as well as my father Gabel and my mother Aora."

[18] "So far, I have fled before every man and my longing was always directed upwards to the only One; how could this man have done this to me?"

[19] "He cannot possibly know that it is sinful for him to approach a maiden without God's will, and in such a way that not even her parents know of it."

[20] "Behold, this was really wrong of him – for I know this through my parents -, and therefore I will not, may not and cannot thank him, even should the fruits be many times more magnificent than they are."

[21] "Do tell him that it was quite wrong of him and that in future he must not do this again, - lest he might incur quite a punishment from the Heavenly Father."

[22] "This time I will ask the heavenly Father to spare him graciously."

[23] When she had said this she also implored the heavenly Father to forgive the man who had done this to her."

[24] But Adam said to her: "You very beautiful, glorious, delicate flower of the great morning, - truly, I tell you, even if the heavenly Father had never granted a request by you, believe me, this one will certainly not remain unheard."

[25] "How, and why, I can and must not tell you as yet; but take comfort, you will surely soon learn it."

[26] And Purista was contented and became calm."

[27] Then, after a short while, Abedam summoned Enoch to Him and told him: "Enoch, go and place the sacrificial lamb, slaughtered, on the altar and then come back here and watch as I let a fire come down from heaven onto the altar which will consume the offering."

[28] And Enoch promptly went to the altar and fulfilled the Lord's will."

[29] As soon as he came back, a blinding flash of lightning came down, accompanied by roaring thunder, so that even Enoch was frightened, and

soon the offering was burning brightly on the altar while clouds of blinding white smoke ascended from the altar up to heaven.

[30] And the poor Purista, as well as all the children of the morning, began to feel very strangely; for now they realized the greatness and might of this, to them, still unknown man.

## Chapter 18

### **URANION WANTS TO KNOW THE NAME OF THE MIRACLE WORKER. PURISTA'S INTELLIGENT ANSWERS TO THE UNRECOGNIZED LORD'S QUESTIONS.**

[1] After this extraordinary miracle, while the offering was still burning, Uranion, trembling all over, stepped up to Enoch asking him to tell him the name of this miraculous and extraordinary man.

[2] And Enoch said to him: "Dear Uranion, would it be of any benefit to you if I told you His name?"

[3] "Behold, just as He lets Himself be called here, also another is called.

[4] "You see from this that the similarity in name will serve you little towards recognizing this Man of men more closely. Therefore, do not ask about His name, but turn directly to Him and be assured that in three moments He will tell you and teach you more than I could in eternities!

[5] "So just turn to Him personally without fear and embarrassment; for although He is so immensely mighty, He is also endlessly good, loving, merciful, gracious, mild, gentle, tender, condescending and is incomprehensible humility in person.

[6] "Therefore, do not be shy but just turn to Him."

[7] These words encouraged Uranion; he promptly stepped up to the high Abedam and addressed Him with the following words:

[8] "Exalted, sublime, mightiest brother - if I may thus call you -- would you not reveal to me who and whence you are? For, as I have just seen, heaven and earth are subject to you to such a degree, that, had I not the greatest possible love for the holy Father of all heavens and earths, I could easily believe you to be either this holy Father Himself or at least a very great and mighty spirit of all heavens out of the endlessly great number of the most perfect angels of God.

[9] "If it is your will, you could give me some light concerning your person."

[10] And Abedam grasped him by the hand and said to him: "Uranion, do take heart; for now eternal life has seized you.

[11] "Go to Gabel and bring him here with his small family, namely, his wife Aora and his only daughter Purista, and by their side you will come to know



Me to your heart's content. *Amen.*"

[12] And Uranion promptly hurried to Gabie<sup>1</sup>, informed him of Abedam's desire and brought the three of them without delay to Abedam.

[13] As soon as they reached Abedam, Gabiel asked Him: "Mightiest of men, what do you demand of me?"

[14] "See here my beloved wife, and there my daughter given me by the immensely holy, loving heavenly Father. You are mighty enough to take them from me, - the dearest possession I have on earth.

[15] "If this is your intention, who can prevent you from doing it?"

[16] "But see, I have also something much more precious than my wife and my daughter; behold, it is hidden deep in my heart

[17] "It is my love for, and my full trust in, the holy, great, most loving Father and almighty Creator of heaven and earth.

[18] "Can and would you also take these from me?"

[19] And Purista, clinging to her father, said also to Abedam: "Good, dear, exceedingly mighty man, you would not want to maybe separate us?"

[20] "For the good, wise Enoch told us all that you are also very merciful and gracious.

[21] "Say it; - you will not separate us but leave us together in the most blissful love for our heavenly Father!

[22] "You must surely also know this holy and immensely good Father and love Him as we do."

[23] Thereupon Abedam asked Purista: "Listen, you My tender Purista! Have you ever seen the heavenly Father?"

[24] And Purista replied: "You must not merely say 'heavenly Father', but The immensely holy, loving heavenly Father', not just 'Father', or I do not dare to give you an answer."

[25] And the high Abedam corrected Himself according to her pious will, whereupon she gave Him the desired answer, saying:

[26] "Where would you find a man on the whole earth who could deem himself worthy of boasting to have seen the most holy, loving heavenly Father?"

[27] "This perhaps the angels can do, but never we unworthy humans."

[28] And Abedam asked her again: "But listen, you pure, tender, most lovely Purista, - Adam, too, is only a man, yet he is said to have seen and spoken to the most holy, loving heavenly Father after he was created.

[29] "What do you say now? He, too, is no more than a sinful, unworthy man before God."

[30] And Purista answered Him: "But the ideas you get into your head! Is then the first patriarch also a human as we all are?"

[31] "Do you not know that Adam is the first whole man of this earth, issuing directly from the almighty hand of the most holy heavenly Father, Who is full of sublime love, grace and mercy? This is why he can well have seen Him

and talked to Him; but is that also the case with us other humans? Just think about it a little."

[32] And Abedam: "Yes, there you are again right, of course, if this is how matters stand; but now pay attention to what I shall be telling you.

[33] "Would you have no longing to see the most holy, loving heavenly Father? - What do you have to say now upon My peculiar question?"

[34] And Purista: "Yes, indeed a most peculiar question! Who would not love to see *Him*, particularly the one who loves Him above all as I do?

[35] "But see, that one would have to be incomprehensibly more pious than I am.

[36] "I, for one, am quite content that the good, most holy and loving heavenly Father lets Himself be loved by a poor creature like me and reveals Himself to me and to us all through His wondrous works and through the mouth of very godly men.

[37] "Say, can we impure human beings demand more of Him?

[38] "Or is not that which we receive from Him so much that we shall be unable to thank Him enough in all eternity?"

[39] And Abedam: "Yes, there you are right again and have given Me a good lesson; however, I have already again another question:

[40] "Have you ever tried to visualize what the most holy, loving heavenly Father might look like? Go on and tell Me."

[41] And Purista: "But, - what a question again! ---Who might, or could, do this? - God Who is immensely holy and infinite! - No, what a thought this is!

[42] "Just once I had the secret thought He might perhaps look like the first patriarch Adam, - only infinitely bigger than he. And for a long time afterwards I was afraid thinking that such a sin would never be forgiven me.

[43] "How many nights afterwards did I pray and weep until a pious old man informed me of the remittance of my sin! Behold, this made me wise, and now, being twenty- seven years of age, I can no longer be trapped."

[44] And Abedam: "Yes, you have again given Me a clever answer; but take care, I shall still catch you out! But then you will experience a great joy."

## Chapter 19

### A SIGNIFICANT QUESTION OF ABEDAM TO PURISTA

[1] And thus spoke Abedam further to Purista: "You have previously told Me that Adam did go forth from the hand of the most holy heavenly Father, full of sublime love and mercy. What would you say if I maintained before you all: 'Adam, as he is, went forth from My hand.'

[2] "And if Adam, on being seriously questioned by you, answered fully in

the affirmative?"

[3] And Purista: "You may be exceedingly mighty, but I doubt whether you have freely created a man, and at that our first patriarch Adam, - except the most holy, loving heavenly Father willed it thus.

[4] "If this be the case, not you, but only He again is the great, holy Creator of Adam and you are His mighty tool.

[5] "How, then, can you boast of being a creator yourself? Look, this is not noble of you."

[6] And Abedam: "But look, My tender Purista, I do love the most holy, loving heavenly Father as much as, and even more than, all people taken together love Him. And could you say and believe that I would be endowed with such might as to render the whole of infinity subject to My slightest sign if this were not the case and I not humble to the core?

[7] "What do you now say to it - since, for the sake of the necessary humility I really never can, may and must glorify Myself?"

[8] Here Purista, her parents and Uranion were quite taken aback; and the magnificent pearl of the morning became embarrassed, not knowing what to say.

[9] But finally she took courage and, still clinging to her father, shyly asked Abedam: "Are you really so mighty that there is no end to your power?"

[10] And Abedam: "Do you want to see a sign of My power, strength and almightiness?"

[11] And Purista: "For me, the mighty flash of lightning with the terrible thunder was already sufficient proof of your incomprehensible might; and he who is as mighty as you is surely also strong and powerful.

[12] "That you are really endlessly mighty, - through which active sign could you possibly convince me, a weak little worm in the dust, since I shall never be able, like God, to view infinity?

[13] "Hence, what would I benefit from a sign worked by you in some endlessly remote corner of infinity? Shall I be able to see it and convince myself of it?

[14] "Behold, this is impossible. What should, therefore, such a sign benefit me? Therefore, better leave it be and use your great might for better things than the futile gratification of human curiosity."

[15] Said Abedam: "Well spoken, My dear Purista; truly, the sun is not so pure as you are.

[16] "I can see that it will be difficult to convince you, for whatever you tell Me is pure and light and true. You want no sign and answer My question as though the wisest angel spirit were talking out of you, and so I really come off badly with you.

[17] "But I already see the reason; you are still afraid I might want to separate you from your parents. But do not fear such a thing by any means;

for I would rather give your parents a thousand more such dear daughters as you are than deprive them of one hair of their head! Therefore, you shall not live in such great fear of Me, but rather trustingly turn to Me, and you would then in one moment receive more from Me than otherwise in many years.

[18] "It is true: Although all of you cling very firmly to the most holy, loving heavenly Father, - you do not know Him. But this is why I came to you, namely, to teach you to fully recognize this Father, Whom, although you love Him above all, you do not properly recognize in the least.

[19] "Behold, you dear, most pious Purista, how could you fail so utterly to recognize My hidden purpose in all My questions to you? Behold, it was not exactly wise of you.

[20] "For surely you must realize that God, your holy Father, does not send to you poor, weak humans mighty messengers of My kind without a most loving intent, who are also not evil and wicked as you thought secretly, but at all times only immensely good and full of sublime love and mercy for you.

[21] "Behold, ponder over this and then ask for a sign from Me, so that from this you will all recognize the holy, most loving heavenly Father and what He is like; for this is His will for you all. *Amen.*"

## Chapter 20

### PURISTA AND HER OWN RECOGNIZE IN ABEDAM THE HOLY FATHER

[1] At this, Purista was very much taken aback and asked her father Gabiel "Listen, father, this must be a mighty messenger from heaven! What will become of us if we should have committed a sin?"

[2] And Gabiel said to her: "Behold, my daughter, he is still here and looks at us with great pity; he will surely forgive us again.

[3] "If we have sinned, we have sinned in our great blindness; go to him in the name of us all and ask his forgiveness.

[4] "Oh look, look, how kindly and mildly he is looking down on us! Just go quickly and ask his forgiveness; he will surely forgive you and us all.

[5] "But make sure first to throw yourself down before him, for he seems to be very holy. So go, go before it may be too late! *Amen.*"

[6] And Purista promptly threw herself at the feet of Abedam beginning to weep and sob.

[7] But Abedam quickly bent down and, lifting her up, asked her: "Purista, what ails you, that I see you weep?"

[8] Purista, still weeping, answered: "O you dear friend, after your last words it dawned on me and I clearly saw that you are no inhabitant of the earth, but a mighty messenger from the heavens sent by the most holy Father Himself,

Who is full of sublime love and mercy. Behold, I must surely have offended you.

[9] "Would you forgive me as well as all the others?"

[10] "See, you granted me a sign provided I asked for it; O you sublime friend of poor humanity and of the holy God, so allow me to ask you for it."

[11] And Abedam, bending down again, took Purista on His arm, pressed her to His bosom and then asked her with great mildness:

[12] "Purista, you pure pearl of the lightful morning, what sign do you then demand of Me?"

[13] And Purista, almost expiring with bliss, said in a loving, trembling voice: "O you sublime, mighty friend! Now I can no longer ask you for a sign; for, what I - meant - to ask for, - - you have already, anticipating my wish, - beyond my wildest expectations graciously done to me and thus surely to us all."

[14] Here she could no longer speak, overwhelmed by her feelings of gratitude.

[15] But Abedam pressed her once more to His heart and then led her again into the arms of her parents, who also wept for sheer gratitude and joy.

[16] Finally, Gabiel said: "No, never can an angel be so good! - Wife - and you, my daughter, here is more than the highest angel can ever grasp!"

[17] Here his speech failed him. - And when after a while Purista looked at Abedam He said to her:

[18] "Purista, My daughter! Do you still not recognize Me, your heavenly Father? -- Behold, it is --. I - I Myself!"

[19] When He said this they all recognized the Father; but Purista, screaming loudly, threw herself at Abedam's feet clasping them convulsively, driven by her ardent love, and all she could utter was:

[20] "Father! - Father! -- Father! - You my Father, - my dear Father! You holy, most loving heavenly Father; my, my, my dear Father!"

## Chapter 21

### **URANION PRAISES THE HOLY FATHER. THE LORD'S RESPONSE: SILENT, QUIET CONTRITION IS THE PRAISE GOD LOVES BEST.**

[1] When also Uranion saw who the mighty man was he prostrated himself and exclaimed loudly: "Oh what inexpressible grace, - oh what inexpressible, sublime grace! Oh what inexpressible, sublime, most holy grace! Who among all of us would ever have dared to dream of this?"

[2] "The Lord God Jehovah Zebaoth, Who created heaven and earth

and all there is in and above the heavens and in, on and above the earth, indeed, all that lives, struggles and moves in, on and above the earth and in all the waters and likewise all that fills the eternal, infinite spaces! - He, the most holy, loving heavenly Father - has descended, a man like us, from His endless height to us poor humans on the lowest, darkest earth!

[3] "Sun, - how dare you still send your rays down to earth, since it is trodden by your Creator, the Father of us all, Who is holy, immensely holy! Away with you and your shine, which is unworthy, as we are; for here a grain of sand touched by His most holy feet shines now more in a moment than all your splendor of long eternities put together! Therefore, shame on you for still daring - to shine!

[4] "And you, inhospitable earth, you cold mother of death, how dare you still exist? Dissolve into the most solemn hymn; cause the most beautiful, fragrant flowers to appear!

[5] "You, mountains all, be transformed into shining sacrificial altars; and you trees and grasses all of you, help me to glorify and praise the holy Father!

[6] "For He alone is worthy of receiving all praise, honor, glory, love, thanks and adoration!

[7] "Fall down from the high heavens, all you stars, and you, moon, grow dark and throw yourself down to the earth, and do worship, all of you, - do worship here; for God, God,

[8] He is an eternal, holy God, - the Father, the most holy, loving heavenly Father of all angels and humans! Here He is before us all! Yes, He is in our midst! On this earth He stands and talks with us, teaching us worms in the dust to walk upright!

[9] "Therefore, worship Him, worship Him, all you eternities! And you, infinity, become a worthier great hymn for the most holy Father than is the weak babble of my worm - eaten tongue!"Where are you now, thunder and lightning, and you winds all, where are you?

[10] "Did not this most holy, loving, almighty Father create you, just like me? Where are you now to praise Him? - Or are you restrained and rendered humble by the utmost, fitting respect?

[11] "Then it is worthy and proper for you to have become quiet like a mouse in the earth as it scents the cat above!

[12] "O my heart, my poor heart, you want to glorify and praise Him, Him, the Holy One, the Most High, - and have not even room to accommodate a single tiny spark of His endless, almighty fatherly love! Therefore, be quiet rather than express the impossible!

[13] "And you, weak, worm-eaten tongue, - you too be quiet; for holy, holy, holy is now even the air, which is filled by my unworthy and impure bawling!

[14] "O You holy, most holy, three times over most holy Father, - be gracious and merciful towards me, a nothingness of a worm in the dust before You!"

[15] Thereupon the high Abedam stepped up to Uranion, who was still lying on his face trembling, and, lifting him up, raised him and said to him:

[16] "Oh now listen, My beloved Uranion, you have rendered Me the highest praise, have courageously cleaned the sun and brought down the stars from all the heavens, - and, not sparing the earth, have duly praised and treated with distinction the tiny grain of sand under My feet, not forgetting the mountains, the trees and the grass, - and you have given a proper word to the flashes of lightning, the thunder and the storms, not sparing your own heart.

[17] "Behold, your great praise was justified; but I tell you one thing: More than in your praise was contained in the praise given Me by Purista and her parents in the total, silent, quiet contrition of their hearts.

[18] "Behold, whoever can still speak in My presence is still a master of his heart. But in the heart of him who in the presence of My love can no longer speak I have become a Lord, filling it with My love and with the eternal life out of it.

[19] "You, too, are now living, for with your eulogy you cast off everything you found of no value before Me:

[20] "Your own material sun, representing your old love and wisdom; your stars, representing your cognition; your moon, representing mankind's waxing and waning self clove.

[21] "You conquered your mountains; you dissolved the earth in you in My praise and all the trees and all the grass of your desires you sacrificed to Me. You summoned the winds of your honest aspirations and sacrificed in My praise all the lightning flashes of your worldly intellect and the thunder of your earnest, not sparing your eternal spirit out of Me and of your soul, which is a living vessel for an eternal life out of Me, and have thereby emptied your heart so that I may become a Lord of Life in it.

[22] "Behold, only now when you became silent in your heart did I become a Lord in the same. You have thus truly attained to the eternal, imperishable life, and I shall be no alien and unknown Father to you forevermore, but shall always be a well-known, always present, to you always audible, strong, mighty and omnipotent Father, guiding through you all your children. What I shall be - and already am - to you, I will also be to your six brothers and after them to all those who, like you, will truly forsake the world.

[23] "But I shall erect for Myself a new tabernacle close to Gabiel's dwelling, which I shall often visit; for the earth has no purer and more solid place for Me.

[24] "Gabiel, behold, I now bless also you and your child. I shall one day give her a lawful husband who will beget with her a daughter who, in turn, will become the mother of a new people of this earth. And Lamech will give her a husband who will dwell at all times with Me in My great house.

[25] "And now receive My blessing all of you and be full of joy and

good courage! *Amen.*"

## Chapter 22

### **THE LORD'S NEW TABERNACLE NEAR GABIEL'S FAMILY. PURISTA, THE LORD'S FIRST COOK. THE THREE POTS ON THE HEARTH OF THE NEW TABERNACLE.**

[1] And the three fell down at the holy feet of Abedam praising and glorifying Him in the silent contrition of their hearts, and the spot became moist with the tears of their joy and gratitude. And Abedam, bending down, promptly lifted them up and restored courage and perseverance to their hearts.

[2] When the three again became receptive listeners, for which purpose Abedam Himself subdued their hearts' ardor somewhat, He said to them in a voice full of love and tenderness:

[3] "As you are now before Me and I am in you through love as you are also in Me, thus remain in the future and you will not ever miss Me. For, as you will be with Me and in Me, thus I shall be and remain with you and in you forevermore, and your peace and calm will last forever.

[4] "I told you, Gabiel, to erect for Me beside your hut a new tabernacle, wherein I shall take My abode frequently. Behold, the tabernacle is already built! You have prepared for Me this dwelling in your hearts; this is truly a new tabernacle for Me where alone it pleases Me to take My abode.

[5] "What other tabernacle could you have erected for Me?"

[6] "As a sign you shall really find in your homeland a tabernacle, already erected by Me. The men shall not enter this with their head covered, but the women shall veil their faces when entering it; for it is pure and holy and extremely solid. **In** the middle of this tabernacle you will find an altar over which an inextinguishable fire will be burning giving out a great light day and night. From this bright flame brilliant clouds shall always rise upward to heaven.

[7] "You, My most pure Purista, shall prepare for Me on this hearth of love a deliciously aromatic meal as often as I come to you. And only you are permitted to perform there your work of pure love for Me unveiled.

[8] "If you want to cook for Me, you and the others gather fresh, pure wood beforehand; and whenever I visit at various times - mostly unexpectedly -- you must be already provided with everything to entertain Me properly.

[9] "But this shall be the sign: The flame will always indicate to you the condition of your heart before Me.

[10] "The pure, fresh wood shall signify the steadily renewed and increased love of your heart and the meal to be prepared your total dedication and your



submission to My will.

[11] "Verily, if you will do this I shall not fail as a happy guest to very often take a good meal with you. But should, or could, the fire in your heart go out, also the flame on the hearth of pure love will become increasingly dimmer -- and I - a rare guest!

[12] "Happy are you all, eating gratefully as children the bread from My hand. But inexpressibly happy is he to whom I come as a guest because he holds in readiness for Me an always well-prepared table and on it a tasty meal, for he never allows the flame on My hearth to go out but keeps it going more and more vigorously; and if I delayed, he would become even busier about the hearth in the tabernacle of all life.

[13] "Verily, when I then shall come unexpectedly, meeting My host busy and active about My hearth in My tabernacle, - I say: verily, verily, his reward and his joy will never come to an end!

[14] "Thus I make the three of you such a host and give you also a tabernacle built from the tabernacle of your hearts and a ready, always burning hearth which can be likened to the unwavering faithfulness, just as the flame on it is like the flame in your hearts, full of pure love for Me.

[15] "Henceforth, remain for Me faithful stewards of this to you entrusted shrine in the morning and you will soon convince yourselves of the abundance of blessing going forth from this tabernacle over the whole morning region as well as all its neighbors.

[16] "And you, My dear, pure Purista, shall remain My cook in the kitchen of love and at the hearth of eternal life, - and I shall be your guest

[17] "To whom you will ever give food and drink in My name, you will give it as if you had prepared a meal for Me personally.

[18] "And I shall thus look upon it and bless you just as if I had eaten the meal Myself. But whoever wants to take sustenance from this tabernacle must approach it well- provided and laden with fresh wood.

[19] "He who will come empty-handed both within and without shall return home empty- handed.

[20] "You, My dear, pure Purista, will find in the tabernacle a proper number of the cleanest vessels. You shall use them to cook three each of the abundant fruits from your enlarged garden, like those you gave with great amazement to Adam, in pure water, reserving a large vessel for Me every day, morning, noon and evening, as well as a vessel of like size for everyone desiring sustenance in a fair and dignified manner. But for yourself and your parents you shall use the smallest vessel and the smallest fruits.

[21] "However, when the fruits are soft and sweet enough, take at first the cooking vessel for the strangers off the fire, then do the same with yours; the one meant for Me, however, you shall not take off the fire until I call Myself or send someone in My name who will either eat My meal himself or distribute it in My name to you all.

[22] "Thus I give you My new blessing for this new ministry; be faithful stewards, and I shall remain your always blessing guest not only here, but also one day in your Father's great house in the beyond. *Amen.*"

## Chapter 23

### THE HEAVENLY BEAUTY OF BOTH GHEMELA AND PURISTA

[1] However, some of the patriarchs were wondering in their hearts as to which of the two female favorites of Abedam was the more beautiful. So the poet Kenan stepped up to Abedam to ask Him about this on behalf of several others.

[2] But Abedam, anticipating him, asked him: "Kenan, are you content in your heart if I merely tell you?"

[3] Kenan answered Him: "Lord and Father, what can I now reply to You? You see my heart. I know that both my and our wish is of a twofold nature:

[4] We want to see the face of Purista, just as we -- albeit merely from afar - saw that of Ghemela, but at the same time also hear a word from You expressing Your liking; otherwise we do not know how matters stand, namely, which of the two may be greater before You.

[5] "See, having almost racked our brains and hearts about it, we still cannot arrive at a proper verdict.

[6] "Of course, it has nothing to do with mankind's salvation, but a not too unimportant secondary aim of our earthly life should well be to recognize what is more pleasing to You. Thus, if it be Your holy will, would You graciously grant us this request."

[7] Hereupon Abedam said to Kenan: "So summon all the curious to this place and we will see what their verdict will be. *Amen.*"

[8] And Kenan promptly summoned those having the same desire to come without delay. Abedam, calling Ghemela and Purista to Him, embraced Ghemela with His left arm and Purista with His right arm and told them in a gentle voice to unveil themselves before the patriarchs.

[9] Both promptly pushed their luxurious hair back from their face and looked at the patriarchs, full of reverence, love and friendliness.

[10] But as soon as the curious patriarchs beheld these two heavenly beauties they were thrown to the ground as by lightning, and none of them dared again lift his eyes to view and judge the two beauties.

[11] And Abedam asked Kenan: "Well, you old poet of My honor, what do you think: Which of the two is more beautiful, which closer to Me? Having seen both of them, you will surely be able to pass a verdict."

[12] Said Kenan, trembling all over: "O most holy Father, almighty God! Oh,

let me crawl into the skin of an ass, me, the greatest fool! Oh, what I have done, what folly I have committed!

[13] "I, myself blind, foolishly presumed to act as judge, indeed as a miserable judge here between two luminous, celestial suns, both of whom are now being carried equally closely and exaltedly on the hands of the most holy heavenly Father!

[14] "Whether left or right, whether sun in the morning, noon or evening, which is more beautiful, which more sun?

[15] "O nonsense, nonsense, - who has for so long secretly fostered you in my otherwise illumined breast?

[16] "O You holy Father, You eternal love, forgive me miserable simpleton, fool, ox, ass, worm in the dust, blind mole, - and do not proclaim to us swine Your holy Word, previously so foolishly requested by me, a swine. For we are not worthy of hearing the voice from the most holy mouth, not worthy of hearing a holy verdict over the angels of angels of the purest heavens.

[17] "Oh what glory, what brilliance! – O You eternal Mildness, Humility, Faithfulness, You Love of all love, holy, most holy, - what kind of beings, what glorious children You do create out of Yourself!

[18] "Be silent, silly, gloomy, cold tongue; for too holy is He before Whom you let flow foolish talk just as if you might, or could, say anything wise. So be quiet, you dirty tool of nonsense, of the greatest foolishness!

[19] "O holy Father, forgive, forgive us blind, miserable fools. Your holy will be done, Your *Amen, Amen, Amen!*"

[20] And Abedam made the two again veil their faces before the patriarchs and told them: "You are both equally dear to Me, neither of you being less or more. Therefore, remain as you are now, and you will be always as close to Me as you are now. *Amen.*"

[21] After these words Abedam gently set them down again. And the two, settling down promptly at Abedam's feet, began to thank and praise Abedam unanimously with the following words within their hearts, which they were unable to utter:

[22] "Holy, most loving Father, full of the greatest mildness, gentleness, patience and mercy, how can we, You most holy Father, be worthy of such grace from You?

[23] "You deem us worthy; but are we worthy of this honor?

[24] "For our sake the exalted fathers have become confounded before You and all the children. The fault lies alone with our faces, for Your holy grace has probably endowed us with more beauty than some other, also weak, woman.

[25] "But to You, O most holy, good, wise and loving Father, our eternal gratitude and all our love and praise for everything, for how and why You created us thus; for every one of Your gifts is always a most wise and good one.

[26] "Only here we are sorry for the exalted fathers who now because of us are languishing, mourning - and even weeping here on the ground.

[27] "O You dearest, alone most beloved Father, have mercy on them and strengthen them again with Your most holy love and forgive also us, whose fault it surely is that the exalted fathers are now so miserable before You! Your holy will be done now, as in all Eternity of eternities."

[28] And Abedam said to them: "My dear little daughters, do not worry needlessly. See, those who so justly humble themselves before Me are not at all so badly off as you imagine, but on the contrary. For no one is closer to Me, nor am I ever closer to him, than during his greatest abasement before Me. This is also the case with these patriarchs, whom in your tender hearts you pity, blaming yourselves needlessly without being at fault.

[29] "Or do you think that the one whom I carry on My arms also is capable of sin, in spite of his free will?"

[30] "Therefore, are of a glad and cheerful heart; for this I have anticipated from eternity. Thus, you are not at fault; but go to the patriarchs and tell them in My name to rise. *Amen.*"

[31] And the two promptly ran over to the patriarchs conveying the Lord's will. Thereupon the patriarchs rose and praised God in a loud voice.

[32] But Abedam sent the two back to their own people and then asked Kenan:

[33] "Well, - to which of them do you now award the prize?"

[34] But Kenan placed his hand over his mouth.

[35] And Abedam said to him: "If you desist from your verdict, so do I; for, of two most beloved ones neither can be the more beloved.

[36] "Yet there is a difference between them; but the world does not see these differences.

[37] "And so return to your former place. *Amen.*"

## Chapter 24

### CAUSE OF ENOCH'S FEAR TO SPEAK: FALSE HUMILITY. WE CAN LOVE GOD ONLY AS A MAN.

[1] After the somewhat over-curious were thus satisfied and Ghemela was again beside Lamech, and Purista with her parents, who were trembling with joy, the high Abedam summoned Enoch and said to him:

[2] "Listen, you My beloved, most pious Enoch! I perceive a fear in your heart, your immortal heart, which for some time has been surrounded by a shadow alarming you, like a healthy, fresh apple which is attacked by a stray fly ready to breed and probing with its stinging snout where it might penetrate

the skin of the healthy fruit so as to deposit a wicked offspring of its evil kind in the flesh of the fruit, there to gnaw and possibly destroy the life of the fruit.

[3] "Behold, what good would such a fruit then be? To what purpose would a fear serve the free heart?"

[4] "As a true high priest of My love, mercy and grace you shall make a speech to the people in My name.

[5] "Behold, this has for a long time been the pious wish of Adam, even before I came to you in person.

[6] "As previously, I have now actively acknowledged you and have told you both yesterday and today not to worry about what you shall, or want to, speak; for at the moment of need I shall inspire you faithfully, word for word, with what you shall say. And see, despite all this you are afraid!"

[7] "Can you not see how silly such a fear is? Me you cannot possibly fear any longer; for you know it and have always known from Me that I am supreme Love Myself.

[8] "But now you also know that from the bottom of My heart I am meek, exceedingly gentle, mild, forbearing and exceedingly patient.

[9] "What, then, do you fear? Perchance your fathers, brothers or children? Behold, this is vain of you. You think about it in secret and say to yourself: 'How shall I stand if I should yet have to make the required Sabbath speech to the people, and even during the short presence of the Lord of eternity and the almighty Creator of infinity, - in the luminous presence of the supreme wisdom of the most holy Father, full of love, grace and mercy?"

[10] "What will my poor word look like now after the most holy, most essential, living words which have already, like an endless stream of light, poured from the most holy mouth to us poor little worms in the Dust of all dust?"

[11] "Behold, are not these your own musings? - But what are they good for? Perchance for life? - Behold and understand: Surely you need no longer care about life. Do you think that I am pleased with your silence and with talking in your stead?"

[12] "I tell you: I do not like the kind of humility where you lose courage before Me and are in fear of My ears and My eyes.

[13] "But I do take the greatest pleasure in a behavior like that of little children, who have no fear of their parents, are at all times of good courage and talk and chatter away before their parents as if they were the masters of the house; but as soon as they are hungry and thirsty they still run, full of childlike love and submission, to the parents asking for bread; and when they receive the bread out of the hands of the parents they thank them through the happy enjoyment of the same rather than through an excessive respect and fear of them and a meaningless torrent of words expressing their gratitude.

[14] "Do not every father and mother by far prefer the little children to happily enjoy what is proffered them, all the while looking healthy and fresh

like little flowers after a refreshing rain, rather than have them tremble with fear and excessive respect before their parents, so much so that if these lovingly give them bread they do not dare to take, let alone eat it, out of excessive respect, all the while looking like withered grass emerging from weak roots out of a bare, stony cleft?

[15] "Behold, is this not folly? - Yet therein consists the rule of love and of all wisdom out of it, namely, that for him who is finite, everything must be kept within proper limits; for, to the finite, the infinite means death.

[16] "You cannot love Me as God, but only as man; for, what finite heart might be able to bear the infinite God, or the endless fire of divine love, what finite spirit the divine wisdom in its endless fullness?

[17] "What little child can ever fully return its mother's love? What would become soon of the little child if it could do this with its limited strength? 18. "Yet here it would only be a matter of one limitation versus another.

[18] What shall be the outcome, should the finite try in every respect to absorb the infinite?

[19] "Behold, Enoch, hence your fear is vain and futile. Whoever loves Me with all his endowed strength does enough, having fulfilled the measure allotted him. This requires neither fear nor anxiety.

[20] "A tree is a good tree, when its branches are loaded annually with sweet fruit; however, what folly to expect this tree to supply the whole earth plentifully with its fruits!

[21] "Thus be of a joyful heart and fulfill My will, and I shall be fully pleased with you.

[22] "Do not strive to satisfy Me infinitely - which is an impossibility even for the highest created spirit -, but only in a finite manner according to your strength so that the measure granted you become full, and leave it to Me, your good Father, to look after the infinite.

[23] "The required speech is part of your measure; thus raise yourself up courageously and open your mouth in My name before all those present. *Amen.*"

## Chapter 25

### **SATAN'S MIGHT AND GOD'S ALMIGHTINESS. ENOCH'S SABBATH SPEECH.**

[1] Following this speech of Abedam, Enoch, contemplating his innermost, found Abedam's assertions verified.

[2] Continuing his contemplation on the breeding fly and the healthy apple he then asked Abedam:

[3] "Holy, most loving Father, is Satan also allowed to approach Your tabernacle, just like the naughty fly attacking the healthy apple?"

[4] "Look, truly, this seems strange to happen in the realm of life and light; -- what has the spirit of all darkness to do there?"

[5] And Abedam answered him: "Enoch, what concern of yours is this, since My love and mercy are too great for you to ever grasp and comprehend?"

[6] "Since My love and mercy may even extend to the darkest of spirits, how can you ask this as if you might come off badly in My immediate vicinity?"

[7] "Behold, the earth's sun is a great light dispensing its rays, the greatest part of which reaches endlessly remote spaces of the universe. Should for that reason the earth and its neighbors be upset because their luminous mother is so wasteful with her rays? And if they could do this, should not the luminous mother be able to forthwith ask them:

[8] "Children, why do you trouble yourselves; do I treat you badly for all that and does not each of you have a proper, abundant amount of light and warmth?"

[9] "Behold, the same thing applies also to Me. Therefore, do not trouble yourself about My great, inscrutable ways, but remain unconcernedly on the little ones of My love for you. Do not talk about the great realms of darkness and you can be fully assured that the still strong prince of death will have little to do and to settle with you and with all brothers of your love.

[10] "I tell you though: Eternities would not suffice for you to fathom the greatness of his might and strength; but, he is nevertheless a finite, created spirit, and where his power ceases forever to exist, My own, infinite one is only about to begin.

[11] "Therefore, be unconcerned; for, since you are in My hands, your slightest whiff is already mightier than all the strength, might and power of Satan.

[12] "He is like a hungry, roaring lion craving for food. Woe betide the animal that succumbs to him or has been scented by his keen nose; I tell you: Even the mammoth would fare badly in such a battle.

[13] "But although the lion roars with wrath and hunger, he does not heed the oftentimes many flies buzzing around his ears.

[14] "Behold, therein lies the great might of that which is meek and little; often, a fly can bother a whole pride of lions, whereas this same pride of lions is of no concern to the fly.

[15] "You have long since become a fly in humility; therefore, leave the lion alone so that he will not bother you, and then begin your pious work unconcernedly. *Amen.*"

[16] Thereupon Enoch thanked the high Abedam fervently in his heart for this great deliverance and strengthening and finally said: "*Amen*; Your holy will be done.

[17] "Thus listen, all you fathers, brothers and children, who already have

an open ear:

[18] "We are here gathered together in the middle of the day of the Lord in the sublime presence of the supreme, most holy, loving Father, Who is God, God the Powerful, the Strong, the almighty Creator of heaven and earth.

[19] "What shall we do, considering our limitation, to appreciate as much as possible this endless grace, of which the whole earth is unworthy?

[20] "Whenever we render a service to one another, the recipient can render the helper an extra service.

[21] "If someone has led me a hundred paces, I lead him in turn two hundred paces - one hundred because he went along with me, and one hundred because he led me. We are then even and no one owes his brother for a service rendered more than at the utmost the threefold service in return. If he wishes to do more, he is quite free to do so; but in this case his brother has become his debtor also.

[22] "Whoever gives me a piece of bread, to him I give back three pieces: One piece for his piece, one piece for his good intention and one piece for the effort of his hand; say, can he then want more from me?

[23] "As I have said, it is indeed easy to reciprocate a thousandfold, as the case may be, not only twofold or threefold, the brother's service and kindness, even if someone had saved my life by snatching me from a rock face about to crash down upon my head so that I would be crushed under the great weight of the rock; for I can still die for him and can carry him on my hands all my life.

[24] "But - what can we do here? What do for our Father, our Creator, for Him, the holy Giver of all good gifts? For Him, Who first gave us ourselves, Who gave us the beautiful great earth for ourselves for the time being, - the sun, this glorious, beneficial light, - the stars, countless lights of the night, and also the moon! Who could count all the treasures He has given us?

[25] "To top it all, He now came to us Himself so as to enrich us forever with even greater treasures of life eternal.

[26] "To enrich us through His love, mercy and grace, through His living Word, and above all through the most inexpressible promises.

[27] "Listen, listen you fathers, brothers and you children all! What can we possibly do to this Benefactor in return? - What give Him without at first having received it countless times over from Him?

[28] "O fathers, brothers and children, truly this is one of the greatest and most important questions, indeed, this is a question so profound that to answer even a small part of this Question of all questions the whole of eternity might be too short!

[29] "If somebody asked: 'How many grains of sand does the earth contain, and how many dewdrops the whole, almost endlessly great ocean and, finally, how many stellar suns burn in the vast spaces of infinity?', - look, infinitely great as they may sound, these questions might perhaps be sufficiently answered even by a more or less enlightened cherub. Indeed, he would



probably calculate the amount of sand on earth in such a manner as to take our breath away and demonstrate to us the dewdrops of the ocean in a manner as to make us all soon exclaim: 'Do spare us your great answer for one droplet is quite sufficient for us!'

[30] Thus he would probably not fail to inform us on the number of stellar suns in such a way as to make the whole earth tremble, just as if our most holy Abedam would - in a very low voice - proclaim to it: 'Listen, you unfaithful one! Tomorrow I will cleanse you in the fire of My wrath!'

[31] "O fathers, brothers and children, great, even unbearably great though these answers would be, - yet they are not impossible to give, even though they are unpalatable to us worms in the dust.

[32] "However, tell me and give me your opinion as to which of the greatest and wisest of primordial archangels would dare to give a valid, - indeed, before God valid - answer to my principal question contained in this my speech.

[33] "Behold, that is the sublime reason; indeed - it lies in this question over which the whole of eternity and the whole of infinity observe a continuous silence, full of the greatest reverence.

[34] "Yes, - here the high, exalted angel becomes silent and in contrition sinks down before Him, Who created him for all eternity; for also he cannot help loving with all his heart and worshipping the most holy Father, Who had already loved him from eternities, before he existed in person.

[35] "And all the suns never counted by any created angel spirit, with all the great dwellers inhabiting their fiery surface, what do or can they do? Listen! Hardly anything different from what the greatest primordial archangel is doing. In their exalted, reverential silence they fulfill the holy will of the great, exceedingly good Father, and this is all they are capable of doing. Their great praise is made known by every sun even to endlessly remote creations, and thus they proclaim to one another silently through their far-reaching rays that there is only one God and that this God is one and the same holy, most loving Father, Who lovingly created them for love with which to love also the remote, dark spaces and enliven them with the love of the holy Father.

[36] "O fathers, brothers and children, believe me, the whole earth is full of the love of the holy Father; for, if it were not, truly, we would not have ground upon which to rest our feet and long ago the horrible abyss of eternal infinity would have swallowed up even our bodies.

[37] "Thus behold the earth, full of love, behold the suns, full of the mighty love of the holy Father, wherefore they carry in far-flung orbits their earths, as these carry us, as well as the perpetual infant, the serene-lovely teacher of the ages, the moon shining for us at night!

[38] "What else but love is the quickening warmth of the sun?! Yes, the holy Father's love is contained in it. And its light, its glorious light! What else is it - but only the sublime luminosity emitted by the flames of the holy love of the

exceedingly good, most holy Father within it?

[39] "O fathers, brothers and children, just look, look a little at the great creation around us; it is everywhere full of love! Yes, I tell you with the best vital reason: Whatever you look at - be it little or great, near or far away -, everything is full to overflowing with the love of the holy Father.

[40] "Everything, indeed everything, praises, loves and worships Him incessantly. None asks as we do: 'What shall we do? Where begin and where end the great praise of the holy Father?', but in the silence of their inner bliss they fulfill the holy Father's will, and the vast spaces of remote worlds are still witnesses to the mild, sublimely silent activity of a reverentially quiet and lovingly devoted sun and of other things full of love.

[41] "Only we children, - listen! - we children of this very same holy Father, we living children can still ask in the personal presence of God: 'What shall we do?' A question, which no angel will ever answer in eternity!

[42] "And still we ask in the midst of the wonders of love, causing them almost to burst with love: 'What shall we do?'

[43] "Nothing, - nothing we can do but only love Him with all the strength given us by Him and gratefully and joyfully enjoy every gift bestowed on us by the eternal love out of Him!

[44] "Hence, most beloved fathers, brothers and children, since it is impossible to us all to answer this question conclusively, all our loftiest thoughts being too petty compared to the magnitude of our sin before and against the most holy Father, all we can do is to expand our hearts as far as possible so as to love this our exceedingly good, loving, holy Father above all and, once our love will reach the highest pinnacle, to fall down before Him in the dust of our own complete nothingness, humble ourselves before Him to the last atom of our being and then, in our full contrition, worship Him almost silently in the spirit of the purest love and in the truth out of it.

[45] "Neither burnt sacrifices nor the blood of animals or the smoke from the burnt ears of wheat and corn, but only the in spirit and truth pure and whole burnt sacrifices of our hearts are pleasing to the most holy Father.

[46] "Therefore, wherever He prefers it most we want to erect for Him not dead, but living sacrificial altars on which, just as in the new tabernacle of the magnificent Purista, the pure flame of our love shall not go out forevermore, but shall instead flare up more and more forcefully to the sole honor of Him, - Who is now among us and Who is exceedingly holy.

[47] "Let everyone do according to his strength and capabilities; for, just as the flowers are not of one and the same kind, there being countless varieties so that even the last inhabitants of the earth will not know them all, and as there also exist grasses, trees, animals, and stars in the heaven, - so there are, according to the most wise order of Jehovah, our most holy Father, in every human being unthinkably diverse degrees of good spiritual powers and thus also diverse capabilities of the human soul

[48] "He who has a strong *heart*, let him be also strong in love so that through his love also all his other energies will be strengthened for life.

[49] "He who has a keen sight, let him channel the focal points of his sight into his heart, so that thereby his thanksgiving offering may become inflamed and fully ignited thus enabling his spirit to become enlivened and quickened in the true love for God, Who is our most loving, holy Father and is now among us, visible to us all.

[50] "Who has a good *hearing*, let him turn his ear drums to the ears of his heart so that thereby in his heart all the perceived clamor may unite to a true, strong, the Father pleasing hymn of praise before the living sacrificial altar of love and of all true life issuing from it within us.

[51] "Who is strong in his *thoughts* about many things, let him direct all these thoughts back into his heart; indeed, let him send all his thoughts to the bottom of his heart where the living sacrificial altar of pure love is erected, and lay them down on this hallowed altar, there to ignite them with the otherwise maybe weaker flame of his love so that thereby this flame might become stronger and more pleasing to God, enlivening him all the more through and through.

[52] "Also let him who is of great *sensibility* direct this rich oil source to the altar of pure love in the heart so that the flame be continually nourished to the glorification due to the sublime and most holy name of Jehovah within us.

[53] "With him who is strong in *perceiving* all kinds of things these perceptions are the fresh wood which everyone hungry and thirsty for the sustenance of life shall bring as an extra offering to the tabernacle of Purista.

[54] "Lay plenty of this wood on the altar of the living tabernacle within us so that thereby the flames will be more and more kindled to the true praise and glorification of Him Whom it pleased to erect for Himself a holy, living abode in our hearts.

[55] "He who is strong in *neighborly love*, let him lead his brothers and sisters into this pure tabernacle of the Lord, there to provide them abundantly with the sustenance of life. Verily, it is the hymn of praise most pleasing to the most loving, holy Father if many poorer brothers and sisters warm themselves at the holy flame of pure love within us, feeding joyfully and with a grateful heart at the hospitable table of the glorious Purista in us.

[56] "O fathers, brothers and children! Verily, verily, verily, - we cannot do anything greater and more pleasing to the holy Father than full of joy, love, readiness to serve and generosity take in our poorer brothers and sisters, even if they came to us from the lowlands, putting on for them the by far bigger cooking pot than the one destined for us and giving them food and drink ahead of ourselves.

[57] "Mark this especially: Even ahead - of ourselves! Otherwise the sublime holy guest, Who has now also in us all erected the holy kitchen of

Purista, will hardly drop in, there to partake of the sustenance of love and to bless us with life eternal!

[58] "Fathers, brothers and children! Hence, in whatsoever someone may feel his strength to be, let him think and believe in his living heart that any strength in us is a gift of grace on the part of the most holy Father.

[59] "Therefore, what kind of a man possessing a certain strength would use it as if it were purely his own?

[60] "I tell you, there cannot be a greater selfishness than this!

[61] "For anyone taking credit for some work performed by his brother would surely be also full of self-love; but in this case he would only be dealing with his brother, being a wicked thief towards his brother.

[62] "But in claiming as his own a gift of Jehovah he is dealing with God, Who is our most loving, holy Father and to Whom alone belong all things, powers, forces and all might.

[63] "Look, listen and understand: Such a self-loving person then becomes a thief towards God, - and this is the highest degree of self-love.

[64] "Verily, in this case man ceases to be a child of the most holy Father, so much so that thereby he submits to judgment becoming merely a creature; if there is no betterment in him he even becomes a child of the serpent, a child of death and thus a child of wrath and of hell, which is an eternal tomb full of curse, damnation and full of the fire of wrath of all everlasting depravity.

[65] "Therefore, as I have said before, dear fathers, brothers and children, whoever among you has some predominant strength shall not regard it as his possession, but as a continually renewed gift from the most holy Father. With this he shall promptly go to the tabernacle of Purista in his own heart, lay this holy gift on the sacrificial altar in his own shrine, then, bringing fresh wood of true inner humility to this holy hearth, lay it on the perhaps already weak flame of pure love; this will then again be rekindled, seize the offering and consume it to the sole praise, honor and glory of Him, Who is the sole holy Giver of all such good gifts and Whose name is Jehovah, God from eternity, infinite and above all holy and almighty, our most holy Father, full of the highest love, grace and mercy.

[66] "For only to Him are due all love, all praise, all honor, all glory and all worship.

[67] "What, then, is the true, pure love for God within us? It is the most intimate uniting of our entire life with the Life of all life in God, from which life all life, all being and all things have gone forth.

[68] "Hence, 'to love God alone' means nothing but: To begin in God Himself a new, forever immortal, imperishable life by laying all our power as the most holy Father's gift on the altar in our own eating-house of the spirit erected by God, then to support the holy little flame with the fresh wood of our humility so as to create a good fire which will seize all our sacrificed

powers, consume them and, in a worldly sense, destroy us.

[69] "But from this very destruction a new life will go forth, even a life in God, the most loving, holy Father of us all.

[70] "This is the ordained biggest cooking vessel in the holy tabernacle of the glorious Purista. If the fruits cooking in it are completely done, the sublime, holy guest will come, there at the hallowed table of the children to hold a new supper with them, a supper of eternal love, grace and mercy, indeed, a supper for eternal life.

[71] "Behold, if we do this, it is a right praise, a right honor, a true glory, a highest reward for us and the alone true worship in the destruction of our finite nature in the holy fire of pure love within us; for then we truly prostrate ourselves before God in the dust of our complete nothingness, uniting ourselves in and through the fire of love consuming us on the new sacrificial altar in our hearts with God, the most loving, holy Father of us all.

[72] "Verily, verily, dear fathers, brothers and children, unless someone offers himself up completely on this to us now well-known altar in the tabernacle of the glorious Purista within us but refuses to be consumed to dust, smoke and ashes, - in short, whoever does not want to undergo this crucial test will not rid himself of certain death and will not ever be rewarded for eternal life with a Ghemela!

[73] "Whoever lives and breathes and perceives the endless blessing of life, sensing the inexpressible sweetness of the same, let him realize that this earthly life is only a trial life and in everything a gift of the holy Father.

[74] "He who wants to appropriate it foolishly will lose it forever; but he who, offering himself up, will again surrender it completely to the great, holy Giver in the manner shown, will keep it wholly forever, ever, ever in God, the most holy, loving Father of us all!

[75] "Having heard what behooves every one of us before God, we do not rest satisfied with merely listening but make what we hear audible through words in our own heart so that it may from there pass into the blood and from the blood into all parts of our being towards the living deed. For, if someone has heard the true, living Word from God Himself and thereby been shown the way, indeed, the shortest and surest way, and does not promptly walk this way completely, he is certainly the greatest fool, the laziest ox and the silliest ass because the power of the living word has anyway already strengthened him while he merely heard it and has already brought him to life at least halfway, when it would be very easy for him to fully enliven himself through the activating of his own free will.

[76] "Hence, do not rest satisfied with merely listening, but let everyone proceed with these words deep in his heart to the living deed, and he will be truly wise in the order of Jehovah; for he will prefer a living house from a thousand slender cedars standing in a nice circle to a dead one from hewn firs which, though put in the earth, soon rot away in the earth since they

themselves are dead. And as soon as some storm rages over these dead houses, they collapse killing their inhabitants.

[77] "The house built from living cedars is a secure house in which we find the right protection at all times.

[78] "As we put the seed into the soil so as to achieve a living house in the said circle within the shortest possible time, - must we not, despite our great desire for a living house, become properly patient and be in the meantime content to dwell in the dead huts until such time when the living house is fully ready for us to move into? And once we have moved in, how happy we are to now have a solid living house, which is able to protect us against any storm!

[79] "But it happens so often that for years a man keeps running with the water-hose around the circle of little trees watering them carefully so that they may quickly shoot up enabling him to wrap the trunks with the aromatic branches of the myrtle, laurel and balsam palm tree and to fill in the cavities with the abundant lavender from the sheep grazing hillocks as well as with scented moss, whereupon he would use the main tree in the center as support for a roof woven from the indestructible golden straw and stretching as far as the trees forming the outer walls.

[80] "Look, this we call wise; indeed, this is also acting wisely! However, let us translate this wise handling of the matter to our own case.

[81] "The best seed has now been sown abundantly. Besides, we have a very great amount of the best living water. The great, holy, almighty Builder of all things is visibly among us. We have all been awakened. We are in the hallowed middle of the brightest day. From the grazing alps the rich fragrance of aromatic herbs is wafting down to us. The golden straw, which has turned out well, is everywhere available in abundance.

[82] "Therefore, we need very little to come into possession, spiritually, of the living houses; oh, think, think, how very little!

[83] "And so let us all seize actively the living, holy Word, which is a word of all life, all might and all strength directly from God Himself, and we shall not miss out on Lamech's reward, the heavenly Ghemela, or the exceedingly mildly and gently condescending love of the most holy Father. Yes, it is already with us; we only have to seize it actively and we shall attain to the goal set us by the endless goodness and love of the most holy Father Himself. A sublime goal, an exceedingly sublime goal A goal of the most perfect, eternal life!

[84] "Verily, if that is not worthy of all our poor efforts, then, with all the strength, might and power from God now indwelling me, -- indeed, owing to it, the whole of creation shall revert to its former nothingness and we as children along with it!

[85] "I swear an oath to you and I give you all a great token in the visible presence of Jehovah, Who was, is, and will forever be my constant, mighty witness, and say now, as I have so far said every word in His name:

[86] "Verily, verily, verily, - the whole visible creation is mortally depressed by an old, in a twofold sense disastrous fall! The whole world is defiled by old sin, we all have inherited death, on the one hand in spirit and then in the flesh.

[87] "Although God, owing to His supreme holiness, cannot restore to us life in the flesh, yet He has, in His endless love, shown mercy upon our spirit and has, therefore, made us again in spirit children of His grace, mercy and endless love, so that we might again take part in eternal life.

[88] "Fathers, brothers and children, now they are before us, the life and the road to Him: Love - the life, humility - the road! Let us seize them courageously and act accordingly, and we shall certainly not pass into death in the immediate proximity of the great Originator and Primordial Source of all life, but only into eternal life itself, which has now come to us and will surely remain with and within us forever! *Amen, Amen, Amen.*"

## Chapter 26

### **ENOCH ORDAINED BY THE LORD AS THE FIRST SABBATH-PREACHER. A MESSENGER IS SENT TO HORED AND NAEME.**

[1] As soon as this speech inspired by Me was finished, Enoch went to the high Abedam and thanked Him from the bottom of his heart in the true spirit of the great Sabbath speech.

[2] Thereupon the high Abedam said to him: "Now you have seen and actively convinced yourself of the utter futility of your erstwhile fear.

[3] "Just as you have now spoken purely out of Me, you will in the future speak in My name to the people, namely, your fathers, mothers, brothers, sisters, and children of either sex.

[4] "Behold, this is from now on your main task on every Sabbath. And if I show you someone who has turned away from Me and to the world, go to him every day, call him in My name and put his feet again on the proper path of contrition, humility and love for Me.

[5] "Should such cases become too frequent for you to deal with them alone, then choose in My name a suitable man from your school and send him there properly equipped; do not worry about it, for I shall be with him as I am with you.

[6] "On whom you will lay your hands in My name, him I will henceforth fill with My spirit and he will prophesy like you and will be ardent in his love for Me, wherefore all the grass, all the shrubs, all the trees, mountains, waters, winds, air, fire, earth and all the animals will bow before him, as they are now doing before you as high priest yourself.

[7] "Whoever will promptly turn back will be met more than halfway by My

grace, love and mercy.

[8] "But over him who will close his heart, his ear and his eye before you, wield My scourge in your hand seven times.

[9] "If he still does not turn back, cast him out from the community; and if he wants to turn back, weeping and lamenting and with a contrite heart, look upon him, take his hand, lift him up, bring him here, arrange for a supper to which you invite many so that there be among you a great joy in My fatherly love because one who was lost has found himself again, having turned back to his Father in his heart.

[10] "Verily, I tell you, if one fallen thus low completely turns back, you shall have more joy over him than over ninety-nine just who do not have to turn back!

[11] "For, if someone is alive and stays alive, this is not more than fair; he who is in the light cannot easily go astray.

[12] "It is the lot of the weak to carry only a light burden on well-lit roads.

[13] "However, if I give a greater burden to someone who is strong to carry in the night and he, not hearing your shout, loses his way and wanders about seeing nothing but approaching destruction and death, yet finds the difficult road back by himself and comes to you weeping, so that you have thereby found again a brother believed lost forever and deeply mourned, as I have found a lost son, - say, is not this more than ninety-nine who in their righteousness have never crossed their threshold?

[14] "Therefore, your joy shall be great over one who was lost, yes, who was dead and has come back to life again.

[15] "The righteous has no reason to weep, for he is only bowed down by a light burden. But when someone carries a great burden on his shoulders and then, falling with the burden, weeps under it, who would be so hardhearted as not to pity the fallen and do everything to help him to his feet if it were only possible?

[16] "If he cannot do this, having to his greatest regret to see the fallen brother perish under the burden, how will he feel in his heart?

[17] "If, however, the fallen brother unexpectedly raises himself up, who would not rush up to him promptly in great joy, press the presumed dead brother to his heart and, leading him into his house, prepare for him a great sustaining meal?

[18] "Therefore, I tell you all to admonish the erring energetically; and the one who has disappeared from your sight you shall seek on the strength of all My love within you.

[19] "But no one shall wield the scourge over his brother until I call out to him: 'Now chastise him with the fire of your love; let him leave the community so that no one may take offense at him, but let your heart accompany him to the end of the world.'

[20] "Let your last look of farewell, like any previous one, remind the erring



brother that he is your poor, down-trodden and fallen brother and though a fallen son of My love, equal to you.

[21] "Let anger be alien to you and all curse far from your mouth and twice as far from your heart.

[22] "Just as you will behave towards each other, also I shall behave towards you; whoever will sin in your eyes, will also sin in Mine.

[23] "If you will judge him, I too will surely judge him; but how, only I know.

[24] "For all this you will not escape your judgment; what the judgment will be like, - also that I do know.

[25] "And now I tell you, beloved Enoch, to promptly prepare a messenger and send him to the region lying between midnight and morning; for there is a brother who revels with a woman from the lowlands. His name is Hored and that of the woman is Naeme. He is unaware of what is going on here; therefore, send him word that I summon him to come here speedily. *Amen.*"

## Chapter 27

### HORED AND NAEME ARE RESCUED BY THE MESSENGER LAMEL

[1] And Enoch, thanking the high Abedam for this commission, promptly stepped up to Gabiel and said to him:

[2] "Gabiel, summon your brother Lamel; the Lord needs him."

[3] And Gabiel promptly did as he was bidden through Enoch on behalf of the Lord.

[4] When Lamel arrived in great haste, he bowed down full of the greatest reverence before Enoch asking him:

[5] "Most reverend father and teacher Enoch, you wise beloved one of the Lord, the holy, most loving Father, what, surely in the name of the Lord, do you want me to do? Behold, I am ready to chase the winds to the end of the world, if it is the Lord's holy will."

[6] "Thereupon Enoch said to him: "You are of good will, that I have known before I summoned you. But this is why you are chosen, namely, to go forthwith to where your brother Hored is living secretly with his wife Naeme from the lowlands, for she is a daughter of the king Lamech from the city of Enoch and was not previously blessed by Adam and all the other patriarchs.

[7] "Tell him that the Lord summons him forthwith together with his wife Naeme. If he should resist, show him the enemies who have spied him out from the city of Enoch, armored to the teeth and waiting for a favorable moment when they can deliver him up together with his wife to the cruelest revenge of Lamech.

[8] "Tell him that up till now the Lord's hand has protected him. Unless he

follows you promptly, the Lord will withdraw His arm and he can then see how he will cope with a thousand vengeful enemies who will attack him like angry lions, tigers and hyenas.

[9] "If, however, he is agreeable, take him and his wife immediately by the arms, and the power of the Lord, with which you were filled while I held my hands over you in the Lord's name, will promptly save you all from the enemies rushing in upon you.

[10] "So, rise and hurry to fulfill the most holy will of the Lord, the holy and loving Father of us all!

[11] "The grace, love and mercy of the Lord be with you now, as always and forever. *Amen.*"

[12] As soon as Enoch finished speaking, Lamel rushed away, like a young hart and, owing to his now indwelling strength, arrived after only a few minutes in front of a rather poor hut almost a day's journey from the morning region in the direction towards midnight, where he found what he was looking for.

[13] As soon as Hored saw him, he hastily and angrily sprang out of his hut, grabbed Lamel's hand and roared:

[14] "Unfortunate one! What leads you here? Must my first curse come upon you, you, Lamel, my otherwise most beloved brother?

[15] "Look, I have sworn a sacred oath to my wife, namely, to throttle the first man who would come here to disturb us in our happy, solitary peace, even if it were Adam himself!

[16] "I hid away in the remotest corner of the earth wanting to live there unobserved by human eyes, for I have found what no one has ever found, and am endlessly happy with this my find!

[17] "Miserable one! Who showed you the way to this remotest corner of the earth? Speak up, or I tear you at once in a thousand pieces which I will then feed to the ravens!"

[18] But Lamel, looking the raving Hored firmly in the eyes, said to him half questioningly: "Hored! Is this the way you receive your rescuer, whom the almighty God Himself has sent to you, Who now, walking among us visibly, teaches and works on the sacred heights?

[19] "But before you begin to throttle and tear me in pieces, I must show you that, for one thing, those endowed with divine power do not let themselves be easily throttled and then torn in pieces, - even if you had given a hundred oaths to your wife.

[20] "However, so that you may see that I am not, like you, a noisy thunderer but truly in possession of the Lord's will, do come here to this old, manly strong cedar to uproot it and then fling it across this mountain into the face of the thousand enemies from the city of Enoch who lie in ambush for you!

[21] "If you can do this, then seize and throttle me provided you can and

may. Secondly, on this occasion look also around a little, just down here into the open valley, and observe who else today on the Sabbath approaches your hut to seize you and then, together with your wife, deliver you up to the most bloody revenge of Lamech for the elopement with his daughter Naeme."

[22] And Hored ran to the cedar attacking it with all his might; but the cedar did not budge.

[23] When he could do nothing with the cedar he roared at Lamel: "Villain! So do uproot it yourself!"

[24] And Lamel merely touched the cedar, whereupon the mighty tree was struck down in splinters as if it had never been there.

[25] Thereupon Lamel pointed his finger in the direction of the valley showing Hored a well-equipped army from the city of Enoch and then asked Hored: "Well, what about your threat? Do you not want to tear me in pieces and - ?"

[26] At this, Hored cried in a loud voice: "Great God! Now I am lost!"

[27] "I have always thought that it might come to this!"

[28] And Lamel said to Hored: "If you have long since thought that this might happen, why did you not go home to the land of your fathers long ago? They would have blessed you like all the others, and even more, since you were a true emissary and it was not your fault that Lamech gave you Naeme; but what Lamech gave you was a true gift for you alone the right to which no one would have disputed you, even if you had demonstrated to us her great beauty a hundred times.

[29] "Look, brother, you had no reason to flee before us, yet you did flee! Just why did you flee?"

[30] "Look, I will tell you: When you went to the city of Enoch in the lowlands you were endowed with great might and power through the great blessings on the part of all the fathers, so that the smart Lamech, seeing that he could do nothing to harm you, resorted to the ruse of giving you Naeme in order to get rid of you and at the same time fetter you with the worst bonds of the serpent.

[31] "For he thought in his heart: 'If he (meaning you, Hored) is really sent to me by some higher being, such as the old God whose mighty voice I myself once heard soon after I had slain my two brothers, he will not ever accept anything from me, least of all the woman who is already bound to another man.'

[32] "However, exactly when Lamech least expected it you let yourself be ensnared by his cunning by accepting the worst poison from the hand of the most despicable traitor against God! And what was the result of this poison? I tell you, nothing more nor less but that you promptly fled to this place, already pursued by several armed spies from the city of Enoch, without considering or having considered whether the power given you by the fathers of the pure heights was still with you or not.

[33] "Of course, Lamech and your pursuers were still of the opinion that you

were still as mighty as you had been a short while ago. However, now that he had made a great offering to the serpent by abominably dishonoring and in the end even cursing the name of Jehovah, the serpent showed him your utter weakness, wherefore he sent a well- equipped army of a thousand of the strongest men from the city of Enoch who were to apprehend you and deliver you up to his great vengefulness; likewise Naeme who was to hold the whole realm together by being, as previously, a common whore to all the great of his realm who, without her, would all have now revolted against him.

[34] "Look, in your happiness and your jealousy towards us, your brothers, you thought you had to hide in the remotest corner of the earth so as to be able to enjoy a bliss undisturbed by us. Indeed, we believed that you wanted for nothing and blessed you as well and as often as we could.

[35] "But the great, most holy teacher and most loving Father of us all, Who now is still among us, opened our eyes and clearly showed us how matters stand with you and your wife. Therefore, He has sent me to you so that I might save both you and your wife and lead you before Him so that also you might partake of His blessing, His love and His grace.

[36] "Hored, brother, - do recognize the Lord's will, call your wife out of the hut and let me take you both under the arms quickly so that, before the already very close myrmidons of Lamech will infallibly seize you, I can save you from perdition in the name of the Lord!"

[37] And Hored exclaimed: "O brother Lamel, only now do I recognize you! If you can save us, behold, here is my arm! And behold, there comes Naeme out of breath from the hut, offering you her arm, as you demanded; and thus the Lord's will be done. *Amen.*"

[38] And forthwith Lamel seized also Naeme; and no sooner had he seized them both firmly than from all sides the enemies attacked Hored's hut amid the wildest clamor.

[39] When Naeme perceived and saw this she cried out with fear and said: "For the almighty God's sake, we are lost! - -- My poor Hored!"

[40] And also Hored cried out. But Lamel said to them both: "Just have a look around and see where you are now; only then cry out if it is still necessary."

[41] Now they both opened their eyes and were utterly astonished at finding themselves hale and hearty near Adam's cave, at the exit of which, towards morning, Enoch and Somebody else were already expecting them with outstretched open arms.

## Chapter 28

### THE FOREST FIRE STARTED BY LAMECH, THE KING OF THE LOWLANDS

[1] When Lamel saw Enoch, accompanied by the high Abedam, hurrying towards him, he let go of the two, threw himself down before those approaching and praised and thanked the high Abedam for this great grace and love shown to his brother Hored and his wife Naeme, as well as for the great grace shown him, namely, for choosing him as a mighty rescuer for the two.

[2] As soon as the high Abedam, together with Enoch, had reached the three He bade Lamel rise from the ground and said to him:

[3] "Lamel, you know Me and Enoch; your rescued brother does not know Me but only Enoch, while his wife knows neither you nor Enoch and least of all Me. Therefore, let us at first keep silent about us and who we are and go on a different road to Adam's hill in the morning, where we can then proceed to some inner cognition. *Amen.*" The high Abedam had hardly finished speaking when, lo, there arose beyond the morning and midday regions a mighty smoke, just as if almost a quarter of the earth had caught fire.

[4] Thereupon Enoch took Abedam aside and said to Him: "Holy Father! Look there, a mighty, dense smoke is rising from the lowlands! What does this mean?"

[5] And Abedam replied: "Just be patient for a little while and you will soon convince yourself of the great recklessness and wickedness of Lamech.

[6] "Behold, yesterday's storm worked particularly great devastation in Lamech's gardens and did great damage among his rich herds. Therefore, he has now sent out armed servants and provided them with burning torches to ignite all the forests and thus also the mountains including their original inhabitants. Look, this is behind all the dense smoke.

[7] "However, come along with Me to the great white rock and we will catch the incendiaries in the act. *Amen.*"

[8] And forthwith all five persons, Abedam included, walked up to the great white rock.

[9] Soon they arrived there and the high Abedam pointed out to Enoch from a high rocky ledge the incendiaries below.

[10] When Enoch saw this he was carried away, so much so that he called out in a strong voice to Abedam:

[11] "O You Whom only my heart calls by name! Did You use up all the lightning yesterday? Behold, here a few thousand would be extremely handy to use against these evildoers!

[12] "The worm tries to rebel against God! O Lord! Now I would truly

love to make some use of the strength, might and power with which You endowed me!

[13] "O sun, you luminous, great workshop for the Lord's great lightning - now, now let quickly and noisily flash several thousand of them down to earth, accompanied by unheard-of thunder, so that the whole earth is shaken to its innermost foundation!"

[14] But the high Abedam, seizing Enoch's hand, said to him: "Stop it, stop it, My beloved Enoch! We want by no means to tackle the matter with the same heat as those down there have begun to do.

[15] "Let us this time leave the lightning be; for behold, today we celebrate the Sabbath, which is not a day of judgment but a day of stillness, peace and love, of grace and mercy out of it and of all blessing from the Lord God, the Creator of all things and Father of all angels and humans.

[16] "Woe betides all created beings, should the Sabbath ever become a day of cursing!

[17] "Therefore, we release today these stone-blind evil-doers from the judgment by fire and instead let the clouds release a mighty rain over the work of the blindest folly and wickedness - and you can be assured that every drop will be of more benefit to a burning tree than a thousand lightning in the place of each single drop.

[18] "Behold, for now we will still extinguish the fire with water, for the time is still far when it will be a matter of fire against fire; yet when it will come, woe betide the mountains, trees, shrubs and the grass on the earth!" But now no more about fire; you, Enoch, stretch out your hands in My name and command the clouds to gather to an abundant rain over this already widespread forest fire. But the heights shall remain free for today, tomorrow and the day after tomorrow; for this is for all the appointed time of My visible presence. Thus fulfill My will within you. *Amen.*"

## Chapter 29

### THE QUENCHING OF THE FOREST FIRE THROUGH A DOWNPOUR. SATAN'S ARROGANCE BEFORE THE LORD.

[1] Thereupon Enoch thanked Abedam in his innermost and, stretching out his hands, spoke the following words:

[2] "Listen you, serene air! Bid your spirits and winds assemble over these region heavy clouds so that through a great downpour the fire may be quenched and extinguished; and there must be no end to your work in the name of Jehovah until the last spark has died down! *Amen.*"

[3] And as soon as Enoch had said *Amen*, lo and behold, masses upon

masses of the heaviest clouds assembled pouring down in a mighty rain over the whole wide region of the conflagration.

[4] But above the clouds it was light so that one could look beyond and observe on the surface of the clouds a strong whirl, like the coils of a great serpent.

[5] And the whirl came closer and closer and turned out to be Satan. He immediately assumed a luminous form and, taking up a position in front of Abedam, asked Him:

[6] "What have You to do in my territory? Have You forgotten what time of grace You gave me?"

[7] "So go away and let me riot unhindered in this my territory; for I, not You, am the lord and master of this creation!"

[8] But Abedam said to him: "Satan, this far, and no further! If you transgress this sacred boundary between Me and you, you shall be judged and forcibly recognize Who is Lord and God from Eternities of eternities.

[9] "Now get yourself behind Me and recognize why you have been given this time of grace! *Amen.*"

[10] And Satan, uttering a frightful howl, fell down into the depth, all aflame.

[11] Thereupon Abedam said: "Behold, the fire is extinguished and the evil-doers are put to, flight; so let us move from here in peace.

[12] "But for the time being Adam shall not be told this. *Amen.*"

## Chapter 30

### THE FIVE ON THE NARROW PATH OF HUMILITY TO THE HEIGHT. THE HIGH ABEDAM'S SIGNIFICANT QUESTION TO HORED AND NAEME.

[1] And without delay this little company left and proceeded on a narrow path below the cave, which was usually taken by the children of the morning on their visits to the principal patriarchs on the heights, thus avoiding the cave out of respect for Adam and so to speak not desecrating it through the daily use of it, since they considered it as something sacred.

[2] Thus this track was a path of humility, wherefore the high Abedam had chosen it, firstly, to show the two newcomers which path to take in order to attain to the summit of life and, secondly, to tell them in advance, as it were through this sign, on which road alone to recognize Him.

[3] Thus they proceeded on this more difficult but otherwise shorter road. Naeme, in her fine royal attire, was often caught in the numerous thistles and was, therefore, always busy extricating herself.

[4] However, since towards the summit they encountered more and more scrub, Naeme found it increasingly difficult to extricate herself, so that in the

end, unable to continue, she began to weep and cry for help.

[5] When, owing to her constant floundering, she stayed far behind the men her shouts were - at least evidently - not heard and the men continued to proceed happily.

[6] As they, the men, reached the open summit Abedam stopped and, turning back to those closely behind Him, pretended to check as to whether they had all reached the summit with Him safely; after a brief rest He then actually asked them: "Well, children of God, are we together in full strength?"

[7] And Hored, only now recovering from his amazement at the manifestations near the white rock, presently became aware of the absence of his beloved wife and greatly alarmed. When Abedam noticed his great embarrassment, He called him over and said to him:

[8] "Why are you now worrying about nothing? You did not look back for your wife when in her royal raiment she was entangled in the thorns of this narrow path and calling out to you for help; yet your ears were deaf to her voice.

[9] "Instead of worrying in vain, rather turn back and help her out of her predicament; for, from here it is not far to where she is entangled in a big thorn bush.

[10] "So go and help her and bring her presently here safe and sound; we all will be waiting for you. *Amen.*"

[11] But Hored became even sadder, threw himself down to the ground and made the following entreaty: "Do listen, O brothers in God, listen to me, - or if there is someone who is a father to me, let him hear me!

[12] "According to the proclamation of my brother Lame1, God, the most holy Father of us all, is said to be personally visible, most loving and merciful, among the fathers of the heights.

[13] "If this be the case, everything is clear to me.

[14] "His endless holiness can certainly never admit my surely impure wife to this so sacred height.

[15] "What would be the benefit of my turning back unless one of you came along and helped me to free my wife from the thousands of thorny claws?

[16] "O Enoch, or you, brother Lamel, or you unknown, surely also mighty friend, do not forsake me and do not let my poor wife perish!

[17] "Oh, I can see that I ought not to have followed you here because I became a great sinner before God and also before you, men and children after the heart of God.

[18] "Yes, yes, here I have sinned greatly. I will, yes I must go back; but let just one of you return with me to free my poor wife!

[19] "But then let him point out to me a spot somewhere near the white rock; there I will weep over my great sin with my wife for as long as I live. But only this once does grant my request. *Amen.* Your will shall be done. *Amen.*"

[20] While Hored, lying on the ground, was uttering his sad request,



Abedam told Lamel to go back and return Naeme safely.

[21] And Hored was not even finished with his lamentations when Naeme was among them, safe and sound.

[22] But when he had finished his lamentation as above mentioned, Abedam asked him:

[23] "Hored, while you are here lamenting, Naeme might well and truly perish. What benefit would it be to her if we no longer found her since she stayed behind?

[24] "You remarked that she and you would not be allowed to approach the holiness of Jehovah, Who is now visibly present on the height of Adam. Tell Me, then, who empowered Lamel to rescue you and your wife from perdition in the secrecy of your foolish, lustful seclusion!

[25] "Behold, since this was done by the same holy Jehovah, what should how prevent Him to summon you before Him and give you His blessing, provided you are worthy of it?

[26] "Now rise, you fool, and come to know the holy Jehovah better. *Amen.*"

[27] Thereupon Hored said to Abedam: "Mighty friend, or brother, or father! As long as *one* of you does not promise me help for my poor wife and myself, I will not get up from this spot, even should you punish me with the aid of snakes. If my wife had to perish because of my foolishness, I will for her sake atone for my careless foolishness before God and all the fathers."

[28] Thereupon Abedam, calling Naeme to Him, gave her a sign to raise the foolish Hored.

[29] And Naeme promptly rushed hither and, seizing Hored's hand, said to him the following words:

[30] "But Hored, why are you here lamenting for my sake? Look, I have been here quite a while on this heavenly height safe and sound, rescued upon the word of this glorious, unknown friend through your brother.

[31] "So do rise according to the will of this most noble friend.

[32] "And Hored promptly sprang up joyfully and with weeping eyes thanked the stranger for the prompt and, to him, completely unexpected rescue of his wife.

[33] But Abedam said to him: "Hored, Hored, you are still very foolish; tell Me, what do you imagine Jehovah to be like?

[34] "Maybe a strong wind or a brightly burning flame, a sun or a great flash of lightning?

[35] Tell Me how you envisage Him. *Amen.*"

[36] Thereupon Hored replied: "O friend, do not ask me such a question; for who might ever dare to encase God in an anyway finite, clumsy form?

[37] "God is truly eternal and infinite! For what form could possibly suit Him, the infinite God?"

[38] And Abedam answered him: "Yes indeed, surely not your still very backward form.

[39] "But let Naeme, the child of the world, tell Me what she imagines the holy Jehovah to be like."

[40] Here Naeme smiled and finally said: "You heavenly good and glorious friend, forgive me if I, too, am unable to picture Him in a form worthy of Him; but on the other hand I cannot conceal from you the fact, - that I would like Him best in your form."

[41] "Forgive me if I, too, have said something rather foolish."

[42] But Abedam said to her: "Be of good cheer, you beautiful woman; truly, I tell you, in this My form you will soon recognize Jehovah, the eternal, infinitely mighty God, and in Him the holy, most loving Father. *Amen.*"

## Chapter 31

### **HORED AND NAEME AMONG THE PATRIARCHS WITH THE AS YET UNRECOGNIZED ABEDAM. HORED'S PUNISHMENT FOR HIS JEALOUSY OF ABEDAM.**

[1] After these words the company walked back to the place and the spot already familiar to us.

[2] As soon as the high Abedam approached those patriarchs they threw themselves down before Him, deeply stirred by the greatest love and respect for Him, some praising and glorifying Him in a loud voice, others again more secretly in their heart.

[3] This time, all the people on the height as well as on the vast mountaintop prostrated themselves, except the five newcomers who alone remained standing.

[4] Also Enoch and Lamel would have followed the example of all the others, had not Abedam forbidden it to them for the sake of the two newcomers.

[5] This appeared very peculiar to Hored and no less to the amazed Naeme, namely, that all the people lay on their faces out of the highest respect, yet looking around they saw no one except their own company to whom this great respect could be due.

[6] Therefore, Naeme soon stepped up to Abedam and in a trusting manner asked Him: "Listen, you much respected, mighty and good friend! Would you not indicate to me what this general prostrating and this sighing might mean? To whom is it all due?"

[7] "Could it be that from somewhere, invisible to me, the holy, great Jehovah might be approaching? - Or what does it mean?"

[8] "Why this general mortification? - Yes, yes, it will surely be the holy, great, sublime Jehovah!"

[9] "O dear friend, behold, from my childhood on I have always had the secret desire to see the sublime, holy Jehovah just once in my life, for my mother had secretly instructed me about Him according to the teaching of one Farak, who is said to have been a brother of Enoch and who, so I was told, had much to do with Jehovah.

[10] "See, dear friend, I had the misfortune of being the most beautiful daughter of the lowlands, wherefore I was often sold to lechers by my unfortunate father.

[11] "It was, however, my good fortune that owing to the great charms given me by Jehovah no one could stand my physical embrace for more than two or three moments. Indeed, even my brother Thubalkain by the mother Zilla did not fare better, wherefore he, as my husband, was not capable of begetting in me a proper fruit.

[12] "In short, needless to say that every possible maltreatment on the part of my unfortunate father Lamech did not succeed in separating me from my Jehovah.

[13] "Hored, my first true rescuer, must bear witness to the fact that during the whole time of our being together alone I always wanted to talk of nothing else but Jehovah, not even, in spite of his frequent entreaties, allowing him to cohabit with me since we were not blessed by anyone. Being my true rescuer, he will never deny this but he can be forgiven in view of my unfortunate closeness.

[14] "Thus behold, you good, noble, mighty friend, it certainly means a great deal that I, as a child of the world and of the serpent, in my unhappy situation could cling in my heart to what little I had heard of Jehovah, - that in spite of all the worldly tempests besetting me more and more and threatening to bury me I still had enough strength to keep my heart always as pure as possible for the Jehovah revealed to me (that is, secretly revealed by my mother Zilla).

[15] "You can believe this to be true: Although I am a truly miserable, unhappy daughter of a most unfortunate father whose madness is too great for anyone to comprehend ever, I have never in my heart loved anything more than the, to me, revealed Jehovah, the holy Creator of all things, all animals and all men.

[16] "O dear, sublime friend, you can surely believe me that now, when for the first time on this sacred height I can enjoy such a glorious, great and vast demonstration of the indescribably wondrous works of this Jehovah and this in my greatest unworthiness -, my heart is completely done for!

[17] "Yes. - I could just about die out of love for this my indescribably wondrous, heavenly, holy Jehovah!

[18] "O you dear, glorious friend, I want to say to you something really clever about my great love for Jehovah; but from where shall I take it? I was never allowed to learn anything, - lest my unfortunate physical beauty thereby be spoilt.

[19] "Had I not had the mother Zilla by my side, I believe my harsh father would not even have allowed me to learn to talk.

[20] "Therefore, be patient with me; although I am no longer as young as I look, my heart is still as receptive as when I was barely some thirty years old.

[21] "O dear, glorious friend! If the holy Jehovah should now appear from somewhere, allow me - if it were possible to you - to look upon Him for just one moment.

[22] "Oh, if only I could be in the least worthy of such grace!"

[23] Here she could no longer speak, and big tears rolled down her lovely cheeks and the most ardent love, the greatest longing shone from her eyes; joy and fear waged a battle in her heart, so much so that she trembled all over.

[24] Then Abedam summoned Hored and said to him: "Hored, you son of the lightful morning, behold, here stands a forsaken child of the world from the lowlands! She trembles with great love and longing, fear and joy towards Jehovah, - yet you, a son of the morning, have not done anything except casting a few jealous looks at Me!

[25] "Therefore, I tell you that I, as a Lord, shall now take this noble female plant and transplant it into another garden so that henceforth you will no longer see her, having in your selfish jealousy failed Me, Who had you rescued from perdition due to your great lecherous folly.

[26] "You know the ancient law of the fathers, having yourself been appointed teacher by the fathers, - so tell Me: Is this the fruit of your office? What poisonous insect injured you so much that your heart was transformed into the heart of a tiger?

[27] "Do you know Me, do you know God? - Behold, Naeme here before Me has a foreknowledge of Who He is in Whose company she is.

[28] "Yet you are standing here before your God and Creator - and are dumber than a tree trunk.

[29] "Go to yonder cave and seek to find out whether your heart is capable of repentance; for I, - I Who am now saying this to you, am the visible Jehovah, God from eternity Himself."

[30] Here, Hored collapsed as if struck by lightning.

[31] Thereupon Naeme fell on her knees, shaking and weeping, and finally said in a trembling voice:

[32] "O Jehovah, be gracious and merciful towards me, a poor sinner!"

## Chapter 32

### ABEDAM - AT THE SAME TIME MAN AND GOD. NAEME'S GREAT LOVE FOR JEHOVAH.

[1] Presently, Abedam turned to Naeme and asked her: "Naeme, you asked Me previously to show you the holy Jehovah should He approach the patriarchs from somewhere; are you now completely satisfied with My showing you Jehovah in Me personally and can you believe Me, a man, to be at the same time Jehovah, the eternal, great God?"

[2] Naeme was at first somewhat startled by these questions but she soon rallied and replied Abedam in the softest voice, a voice only possessed by the truly most noble and gentle women in their most loving and reverent moments:

[3] "Most supreme, sublime, holy God! I, a poor sinful woman, would surely have believed you if you had told me: 'Behold, in this present midday breeze Jehovah, visible only to a few patriarchs, is passing by.'

[4] "Truly, my heart would have received comfort in abundance.

[5] "How much more I can now believe You that it is You Who now presents Himself in person to me, a most unworthy woman, in the, to me, - as I have previously mentioned - most pleasant, lovable, most sublime human form, exceedingly mild, gentle and condescending, revealing Yourself in the most merciful way.

[6] "O You Most Holy One, I still remember what my mother Zilla told me, namely, that whatever You create in any form You work completely alone, having no one who could help You, let alone that You would require someone else's help, for You are in everything self-sufficient.

[7] "But I also know from my mother that, as far as Your essence is concerned, You have certainly only to be regarded as a most perfect man. Since we, Your created beings, cannot possibly form a more perfect image than the wondrously glorious one of a man, every other concept I could hold of You would become proportionally less unworthy of You the more it deviated from the human form.

[8] "O You Most Holy One, I could tell You still many another thing from which I recognize You and firmly believe that no one else but You alone is the holy Jehovah.

[9] "But - see, - I could really - indeed -- give myself away unduly, - and that could - perhaps secretly - annoy You a little! - And it might not be proper before You, as well as these surely most worthy patriarchs, to reveal all that is now ardently bearing witness of You in my heart.

[10] "However, You can surely probe my heart better than I myself can; it will tell You all that my anyway weak mouth would be totally incapable of

uttering.

[11] "Only this request do not leave unfulfilled: Do not too harshly punish the upright Hored if he has offended against Your holiness, - be gracious and merciful for his and my sake and do not cast us out from You altogether!

[12] "If he has sinned, I alone was the sinful cause for his offense; thus You may punish me in his stead. I am anyway a sad fruit of the night and of sin and already carry within eternal death as the sure punishment for sin.

[13] "How could Hored have possibly succeeded, by my miserably dark side, to remain in a state pleasing to You, like the other patriarchs who were never exposed to Hored's temptations?

[14] "Therefore, behold, You good, holy Jehovah, am I not alone responsible before You for Hored's fall?

[15] "Oh, be therefore also gracious and merciful towards him and me, a poor sinful woman! Your holy will be done. *Amen.*"

[16] And Abedam answered her: "My now very beloved Naeme! As far as your entreaty is concerned, it has been answered even before you brought it before Me; t!1us, on this score your heart can be completely at rest.

[17] "But you mentioned a little while ago that you could indicate by many another thing how you recognize Me, wherefore you now have the firm faith in Me and the conviction that beside Me there is nowhere another Jehovah.

[18] "Do not worry about saying too much, even though you may talk to Me a whole day, or a whole year or your whole life, indeed, even an eternity, it will not ever annoy Me. And what you say to Me out of your love is all proper before Me, as well as before all the patriarchs. So just tell Me straight out what you withhold so tenaciously.

[19] "That I see your heart through and through as well as the whole of infinity at one glance from the smallest to the greatest, - this no one will doubt who has recognized Me, especially in his own heart; but for this very reason I know also what else is on your mind. For the sake of the patriarchs I want you to tell Me here without embarrassment and openly what it is.

[20] "Dear Naeme, if you truly love Me, then go, go and unburden your heart before Me, your dear, holy Jehovah! *Amen.*"

[21] Here, Naeme began to shine with beauty, sweetness and the most ardent love and asked Abedam in an all-conquering, melodious voice trembling with love and fear like that of a truly chaste virgin:

[22] "O You - most holy, mild, lovable, gentle, sweet Jehovah! - - -May I, a poor sinful woman, love You just as Your children and Your daughters here are allowed to love You? Oh, may I do this? - - - I, - a child of the world, a daughter of Your - - Oh, I cannot say it! - - thus also - love You? - - - O You my Jehovah!"

[23] Here she sank to the ground weeping convulsively, for she felt too unworthy of My love.

[24] But Abedam promptly stepped up to her and, seizing her arm, lifted her

up and, already in the sight of all the patriarchs, pressed her fervently to His heart and held her firmly embraced for a while; then, releasing her gently and gradually, He asked her again: "Well, My most beloved Naeme, will you ask Me again whether you are allowed to love Me?"

[25] At this question Naeme fell at Abedam's feet moistening them with her tears; indeed, she moistened the most holy feet of Jehovah with the most passionate tears of love.

[26] At this, Abedam became mightily moved and said in a forceful voice: "Children, look here! Here at My feet is lying more than sun, moon and stars can offer! Here is lying a new daughter of penitence, of remorse - and of the most sublime love!

[27] "It is easier to find Me and love Me in the realm of life -- than it is in the realm of death; but this one has sought and loved Me while already in death.

[28] "Therefore, she shall now in return be rewarded with My love, the like of which no human heart has ever conceived on earth.

[29] "Yes, most beloved Naeme, I keep your hand for Myself, since you have devoted your heart to Me faithfully for such a long time.

[30] "Naeme, now you belong to Me alone. Behold, thus I take My revenge on My enemies, - namely, with My fatherly love."

## **Chapter 33**

### **HORED'S SOUL-SEARCHING, HIS ADMISSION OF GUILT AND HIS NEW ERROR**

[1] Since Hored had recognized the Lord, things began to dawn on him so that he said to himself:

[2] "What shall I do now? I - a miserably weak, powerless worm in the dust who is hardly any longer capable of taking on a little tree the thickness of my arm; He- a God, an eternal God, the endless primordial might, strength and power Himself! I - an abominable sinner; He - the supreme holiness!

[3] "I consist of nothing but self-seeking, self-love, egotism; He is full of supreme love, grace and mercy!

[4] "I am full of jealousy, anger, envy and vengefulness; He is full of mildness, gentleness, forbearance, patience and generosity!

[5] "In short, no matter where and how I will and may look at myself, I find myself to be the crassest opposite to Him.

[6] "What shall, what will I now do, what begin?"

[7] "To be sure, He summoned me to the cave, where I was to find out whether my heart was still capable of some repentance; but of what benefit will this be to me?"

[8] "Do I not know my evil heart which is just as inclined towards repentance

as there is a stone towards pressure, which it resists as long as it is a hard, insensible stone ..

[9] "O Naeme, Naeme, you blameless debtor to my hard, selfish heart, only now does it become clear to me that no one but alone the Lord, your God and Creator, can approach you with impunity!

[10] "Yes, now I suddenly see everything clearly, brightly and in the full light: - She was only given me for my punishment because I made a great fuss in the miserable lowlands with the might, strength and power given me.

[11] "Yes, yes, so it is; and I was blind enough the whole length of time during which I was in sole, uncontested possession of this punishment, not to see and perceive that this seemingly sweet relationship was only a horribly bitter punishment.

[12] "All my life I have been lewd, like a stinking ram and a rutting stag, and proud of my great and strong form. What was, then, more natural than that the Lord, having enough of my incorrigible foolishness, had to thus deservedly and justly punishes me?

[13] "Did I not have to languish before Naeme, who would never yield to me as I was burning before her like a ripe, juicy twig of the olive-tree?

[14] "Still I had to look at her inexpressible charms, so much so that sometimes it became quite dark before my eyes.

[15] "Her face, which is like the most beautiful dawn; her eyes, which are like two rising suns; her mouth, which is like a freshly blossoming rose unfolding from its full bud; her magnificent hair, glittering like a most precious gem; her arm, which is as white as the snow and as tender, gentle and soft: as the first wool; her bosom, the great charms of which cannot be compared to anything. Indeed, her whole nature, which can be compared to nothing on the whole earth, I had to behold without being allowed to enjoy it. Yes, I was not even allowed to embrace her; and whenever I wallowed before her, weeping, she still did not grant my wishes but only gave me lessons and admonitions which would surely not have put to shame Kenan or Enoch, wherefore I could not even leave her so as to take my revenge on her, but was on the contrary compelled to keep loving her more and more.

[16] "O you punishment of punishments! You harsh punishment! - O father Adam, only now do I clearly realize it: Because you separated yourself from God, you yourself were separated into two parts by God, Who took half of your self from you, forming Eve out of it and giving her to you as a continually punishing helpmate who reduced all your erstwhile worldly strength to the weakness of a worm in the dust and even led you, without any resistance on your part, by the leading-string out of the sublime Paradise, - and you did not, as I do now, recognize it as punishment.

[17] "O God, O You great, mighty, holy God! Who can escape Your punishing rod?

[18] "You have chastised me harshly, and I did not realize the severity of



Your rod; and when You had mercy upon me, taking the great burden of the harsh punishment from me, - I, the greatest fool and ass, grieved about it.

[19] "Only now do I see the height of my folly and thank You in my heart, as no mortal has ever thanked You, for this Your great mercy towards me, a poor simpleton.

[20] "Thanks, thanks, thanks to You! You alone have made me free and I am now truly free, belonging again solely to You and myself.

[21] "However, let me add to my thanksgiving also this request, namely, that You may, in the future, spare me from such punishment forever! If You will, and must, punish me or, in other words, if man has to be punished at all according to Your order, then punish us rather with fire, with poison or with scorpions; but do not ever punish us with the likes of Naeme, lest the earth perish under our feet!

[22] "Do not afflict us worms too much, and be for once done with the constant punishing! *Amen.*"

## Chapter 34

### TRUTH WITHOUT LOVE IS NOT CONDUCTIVE TO LIFE. LOVE AND LIFE. THE MISSION OF WOMAN.

[1] After this mental soliloquy Hored rose and, courageously stepping up to Abedam, wanted to express loudly his gratitude before all the patriarchs; but Abedam, anticipating him, said to him:

[2] "Hored, do you think I failed to hear the silent speech of your heart? - Do not harbor such thoughts!

[3] "Behold, only when you saw that Naeme was for you as good as lost did you turn inwardly and were able to turn to Me.

[4] "You certainly turned to Me in justice and in truth, - but your turning back was futile; for at the end of your inner discourse you asked Me in the agitation of your heart to punish him who has anyway to be punished, with fire, poison and scorpions rather than with the likes of Naeme, - and expressed your wish that I might one day be through with punishing.

[5] "Look, such entreaties show very little love for Me and for the fellowman.

[6] "Even though you were prompted by the full truth, this is nevertheless of little value for your life unless it is coupled with love.

[7] "I tell you: I would have liked you better had you wept for Naeme; for then you would have shown Me that your heart is full of love, - only its direction being wrong; however, this could be easily rectified.

[8] "As things are, you showed Me open eyes, but a closed heart. Yet the

eyes are not equipped to receive life, but solely the heart. And behold, exactly that which ought to be alive in you is dead.

[9] "Your thought is only half true since it is devoid of love. If it had love in it, it would certainly have chosen a different way out. As if I, the Father, only took pleasure in punishing! How foolish!

[10] "Mistaking My eternal order of the most sublime and pure love as punishment, you entreat Me, saying: 'Be done with punishing!'

[11] "Behold, what would become of the created beings if I were to grant your foolish request?

[12] "So that you may fully realize your foolishness I will grant your request by using the old, mightily tall and strong cedar yonder.

[13] "Well, what do you say? Where is now the mighty tree? Look, not the slightest trace of it is left.

[14] "Do you now see where the granting of your wish would lead the created beings, and do you also realize your great folly and how much of true life is within you?

[15] "I should punish you with fire, poison and scorpions rather than with the likes of Naeme? - Behold, it is true that I gave woman to man so as to humble him since I knew from eternity how matters were standing with the lonesome heart of man.

[16] "Only in this respect - and only by half - could woman be considered a small punishment, directed at the proud heart of man. However, must not he who thinks only a little further soon realize that exactly this apparent means of punishment is a very great, indeed one of the most important, means for the attainment of the true, perfect, most blissful, eternal life in Me?

[17] "Behold, I have been saying it more than a thousand times that only the love for Me and thus also for the brother and sister leads to eternal life, since the primordial-eternal fundamental Life of all life, which is in Me, is in its whole, sacred, boundless expansion nothing but pure love.

[18] "Therefore, not having love, from where is life for you supposed to come?

[19] "For how, and whereby, shall he live who does not accept in his heart Me, Who alone is life?

[20] "I am eternal love Myself; therefore, does not the heart of him who is without love also stand before Me devoid of life?

[21] "But go back now and ponder over who first teaches the heart of the child love through love, who first rouses the heart for love and life.

[22] "Who nourishes the weak infant with her own breast? Who gave you the first nourishment and carried you on tender, soft hands from death into your early life? - - Behold your mother, you fool!

[23] "However, when, as a youth, you became aware of your masculinity and wanted to rise proudly as though called to contemptuously crush the sun, the moon and all the stars, thus scattering yourself into eternal

oblivion, - who met you then, who stirred your heart to love and life within you, - who was the first to lead you back into your own sphere of life, - who taught you afresh about the love once taught by your mother and later forgotten?

[24] "Tell Me, who was the angel who with its whole being in a loud voice called out to you: 'Hored, love, love, love -- and live; but love in purity, love in God, and live in God, live for me and do not knock at the gate of death!'"

[25] "Behold, here at My feet this angel is resting and loving, the one whom you want to exchange for fire, poison and scorpions; behold, it is Naeme!

[26] "Now go and repent of your foolishness; and when you feel love in your heart, yes, I tell you, a mighty, strong love for Me, your holy, good, most loving Father, then rise and come back so that I may bless you with eternal life. *Amen.*"

## Chapter 35

### HORED'S MUSINGS AND SELF-CONTEMPLATION IN ADAM'S CAVE

[1] Following this speech of Abedam, Hored fell down on his face and ardently entreated Abedam to transform his heart, since he was feeling too weak and was realizing that he was incapable of achieving anything by himself; let Abedam, therefore, have grace and mercy upon him!

[2] But Abedam said to him: "Do what I bade you do and you will be helped; for, at the marked spot I have prepared a remedy for you. So go and snatch it if you value your life as well as My grace, love and mercy. *Amen.*"

[3] Thereupon Hored rose, gave thanks with a trembling heart and at once went to the by two thousand paces distant cave.

[4] Having arrived at the cave, he gazed for some time at the richly colored rock and began to ponder over the cause of such splendor; but he could not come to a satisfactory explanation.

[5] Finally, he hit upon a good thought so that he said to himself: "When the sun's strong ray is refracted in the well-formed, smooth and throughout multicolored transparent surfaces of this precious rock, these colors are of course lit up in indescribable life-like splendor and majesty issuing from the rock.

[6] "But are they for this reason its property? - Oh, by no means at all! As soon as the sun sets behind the mountain, your entire great splendor likewise sinks down into the deep night

[7] "What difference, then, is there between you and the most common sandstone, over which even the ant hurriedly patters lest it be dried out by its great aridity and finally die?

[8] "Thus, is not everything enhanced only through the light? - Yes, yes,

through the light; but what is for all that the splendor of all things in the light? A falsehood, definitely a falsehood!

[9] "Abedam, as He is called by the patriarchs, did tell me a while ago something of a half truth; - - behold, behold, a strange light is beginning therefrom to dawn on me. Indeed, there can truly and in all earnest be something like a half-truth.

[10] "Who can dispute the splendor of the forms of things, as for instance of flowers, of precious stones, fruits, animals and thus also of humans as well as of countless other things? But their splendor is only a half splendor without the light.

[11] "What is the glorious light as such when its rays should be scattered into the empty spaces of infinity without striking some form which will then be enhanced by it?

[12] "Or is the visible form of light as such something truly and characteristically beautiful?

[13] "Who could call the sun, the moon, all the stars, or the light of a torch as such truly beautiful? Indeed, they are not, and even the simplest little flower has more beauty than the whole, rather monotonous, round, apparent sphere of the sun and the moon or the insignificant dots representing the stars.

[14] "Yes, yes, everywhere only a half-truth; form without light has only half the value, likewise light without form.

[15] "Indeed, the same thing would apply also to man if his heart, devoid of love or form, kept turning hither and thither.

[16] "To be sure, the intellect, like the sun, sends out its rays; but what good is it to the emptiness. Where there is nothing, what is the effect of the ray when it strikes the dull surface of nothing?

[17] "Yes truly, in my heart there is nothing; absolutely nothing, neither love, contrition, sorrow, joy nor pleasure, - even desire no longer stirs with-in it.

[18] "Do I maybe have a joy in life? Oh no, for me, life is what is for the stone the brilliance of its colors! - Do I maybe feel hunger or thirst? Also of these two I feel nothing!

[19] "I am supposed to repent of my folly; if so, which one? Maybe that my heart is empty and not benefited by this light of reason, which is not absorbed by any form within me?

[20] "Repentance is a miserable daughter of love; however, if the mother is still somewhere in the vast field, from where am I to take the daughter?

[21] "I am a fool, -- this is what Abedam Jehovah told me\_ I firmly believe that I am; for He, Who is Eternal Truth, told me so, - therefore, I must surely be a fool.

[22] "But why am I a fool? Because my heart is devoid of form or love! And if it is empty, with what shall it be filled?

[23] "Surely not with light; for, where the ray of light finds nothing, it

traverses the whole of infinity without ever coming back.

[24] "So, from where take to satiate the nothingness? - But - quiet, quiet! What is that? What is that glorious sound? O God, You great, holy Jehovah, now let me expire! No, no; do let me live now!

[25] "I hear sounds, sounds, oh, holy sounds! They are not words, - I do not understand them; but although I do not understand them they are more glorious, infinitely more glorious than the most intelligible word.

[26] "O God, something is becoming clear, namely, - that I am a great fool!

[27] "Is not the word the form of the sound? Yet here the sound alone is more glorious than its form.

[28] "Here, my wisdom is at an end; this phenomenon has put an end to all my principles.

[29] "Lord, here the sinner is lying in the dust before You and all he can say is: O dear Father, show grace and mercy also to me, a poor sinner! Your holy will. *Amen.*"

## Chapter 36

### THE SOUND-MIRACLE IN THE CAVE: ITS BENEFICIAL EFFECT ON HORED

[1] There was something very peculiar about this cave; particularly around the third hour in the afternoon - which time it happened to be also on this day. When all the winds had died down and there was a calm, there would be heard a sound very similar to the sound of a very well-tuned Aeolian harp, but far more magnificent and sublime, both in rising and in falling as well as in what you call modulation or the changing of key.

[2] Although this wonder was not a new one, Hored was the first to discover it. However, time does not put an end to a wonder and, even less, to its usefulness.

[3] No one will deny that the sun, as well as the whole of creation, is a fairly old wonder; but can it be said that with the passing of time the well ordered expediency of these wonders ceases?

[4] Certainly not; for nowadays, the exceedingly old sun still shines exactly as it shone at the time of Adam.

[5] And exactly the same thing applies to this sound wonder since it had been destined from eternity to play a role in the life of Hored.

[6] This is mentioned so that no one can say: "This must have been a completely natural phenomenon."

[7] From which assertion it should be deduced so to speak that the natural phenomena were less of a miracle than if a shining mountain suddenly fell

from the firmament.

[8] Anyway, this sound wonder had such a beneficial effect on Hored that he began to turn inward and became a true man throughout, full of contrition, love and life.

[9] How did this miracle affect the second miracle? This will be discussed forthwith; and so listen:

[10] From his birth, this Hored was full of love and of a better spirit so that as a boy, when, overcome by his feelings of love, and with nothing else on hand, he used to grasp stones, which he vehemently pressed to his heart.

[11] Out of this love there gradually developed a certain love for nature, which finally became stronger than the love for Me and the love for the fathers, brothers and sisters. What, then, had to be the natural consequence of the aberration of this love?

[12] Look at Hored, ask about his condition, and everyone will see clearly in what manner he finally became a thoroughly cold, worldly-wise man!

[13] He began by examining the things of nature with keener eyes. He studied the herbs, - but to him they were devoid of life which could have given him warmth in the future. He cut up trees, - but in them, too, he found no living warmth; stepping into the water, - he found it cold; again, he took clay - and found it soft and pliable so that he could mould all sorts of things from it. But soon he observed two great evils, namely: As long as such an object, owing to its natural moisture, remained pliable, it was quite cold making the skin shiver; if, however, it was warmed by the sun it became more and more firm but, when pressed to his bosom, caused him considerable pain so that he cast his work, which had thus become hard, from him.

[14] Again he took stones and knocked them together so that often they emitted enormous fiery sparks. This intrigued him so that from then on he crushed almost all the stones he found, seeking in them the fire which, of course, he never found, so that in the end he came to this conclusion: The whole world is a hungry tiger that, always inclined to eat, would never leave anything to his neighbor - save a few unpalatable dead bones.

[15] Such wisdom tenets, which appealed to him very much, he gradually derived from nature in great numbers, so much so that in the end he began to be considered a great sage of the morning, which flattery he enjoyed tremendously. - Indeed, he began to play up on account of his wisdom so that not even the chief patriarchs dared to speak before him, but everybody commended and generally blessed him so that he became strong enough to be an apostle of the lowlands, where before him no one had dared to go.

[16] In the city of Enoch, he knew how to gain, in My name, great respect through word and deed and was given the best of rewards for his wisdom and much feared power. This reward fully compensated him for all his love squandered on dumb nature; finding this love, he loved excessively, saying a final farewell to wisdom, and thus became a complete sensualist. For this he

now considered Naeme to be My punishment, and that in his rescued state when his love again began to lose itself in wisdom.

[17] He even became before Me the former sage, full of coldness.

[18] What was now to be done with him? A too eloquent, thundering miracle would have killed him. Therefore, this harmonious balm was laid for him into the stone so as to make him realize that My love fills not only the heart of man, but also the hardest stone!

[19] How this medicine affected Hored, - in order to learn this, let us pay him a very pleasant visit, hear all this from his own mouth and there learn and understand many another thing. *Amen.*

## Chapter 37

### HORED'S SOLILOQUY AND REPENTANCE

[1] For a whole hour Hored had been groaning in a somewhat inaccessible corner of the cave, when a slight breeze began to blow from morning putting an end to the glorious sounds.

[2] As soon as the sounds had ceased which appeared to be so sacred to Hored he raised himself up and began to soliloquize as follows:

[3] "O you glorious, wondrous creation of God, how sublime and holy you are, viewed with the eyes of love and deeply felt in a loving heart, yes, even with an only somewhat love-cleansed heart before God!

[4] "What a difference there is now in me! A while ago, hardly a shadow's turn ago, everything around me was still cold and dead, - yes, even my heart was cold and my eye incapable of shedding a tear; now everything is alive: The hard stone speaks, and the grass sends sweet smelling hymns of praise up to the holy spheres of God.

[5] "Through the rustling branches of the magnificent trees a holy, pure voice, a great word is sounding far over all the forests of the earth; it says: 'God is the purest love! And everything is love around Him, out of Him and through Him!'

[6] "Oh, how glorious, how beautiful, how holy, how alive is everything around me! How exalted now these holy mountains and how inexpressibly sublime and holy now that morning-hill of Adam, where - where - oh for the magnitude of it! I cannot say it!

[7] "O my heart, my heart! Now lay yourself wide open; yes, enlarge far beyond all endless creations, and grasp what is now on that sacred hill!

[8] "Do grasp it, do grasp it; for it is God, the great, eternal, more-than holy Creator of infinity - O heart, grasp it! - it is the most loving, exceedingly holy Father! Yes, it is the Father of us all Who is there, visible among His children!

[9] "O nature, O you winds all, you gushing spring, be silent, be silent now; and you twittering dwellers in the branches of the cedars, and you too, chirping cricket, do not stifle the holy sensation in my heart!

[10] "The holy Father, full of sublime love, among His children there on that sacred hill! He - the almighty Creator, the eternal, sole God and Lord of all things and beings as Father among His children! O thought, O you most lightful, most holy truth, what infinity can grasp you, what eternity understands you?

[11] "Yes, you otherwise poor heart are holy, as soon as this thought as much as touches you! The Father - among His children! O you too endlessly great thought, - who can live and think you in your magnitude, in your endless endlessness?

[12] "The Father among His children - teaching them Himself, teaching them to recognize Him, the holy Father!

[13] "Also my dead ear was reached by His holy father-voice, and I did not understand it; and my eyes saw Him, and I did not recognize Him! To this place His Word led me; the Father's Word led me to this place!

[14] "O you sacred spot, you place where my heart, my spirit were truly transfigured, - with what eternal monument shall I embellish you, with what holy word call you, you sacred spot to which the Father's Word summoned me?

[15] "Oh, what is man, the weak dweller on this earth, for the eternal God to have mercy on him and accept him as a child!

[16] "Is man maybe good? - No, not by any means! - Is he maybe so exceedingly beautiful for God to come to him? - No, no, that he is even less; for, where true goodness is missing, also true beauty is missing.

[17] "Is it maybe because he is worthy of love that the Lord descended to him? - Oh, by no means; for, in order to be worthy of love one must at first of necessity be good and beautiful!

[18] "Is man maybe richly endowed with various things alien and peculiar to God? - Oh what inexpressible folly, oh for the darkest thought to possibly take possession of the tongue!

[19] "What, then, does man possess without having it received beforehand?

[20] "Hence - what is - or what does, then, miserable man of this poor earth possess that God came to him, teaching, guiding and comforting him?

[21] "O you great, impenetrable mystery! The fact that we may call ourselves children, is only due to His endless mercy, without which we, like any stone, would be nothing else but mere creatures, and at that creatures full of disobedience, whereas a stone does not move without the Lord's will for thousands upon thousands of years from the spot upon which it was placed by the holy Father's almighty hand.

[22] "Or was the holy thought in God from which man, ungrateful man, went



forth, perhaps, even more divine than that from which earlier, at the same time or later a stone went forth from one and the same God?

[23] "Surely man is and has nothing, absolutely nothing before God, - but everything only out of His pure mercy!

[24] "O you inexpressible love, you endless mercy of the Father, Who is always holy, exceedingly holy, - how shall the heart thank you, how praise and glorify you, with what words to the whole earth fittingly proclaim such endless mildness coming from you to us poor humans, who call themselves undeservedly your children!

[25] "O Father, do let me now sink into the dust; for my eyes are not even worthy to look in the direction where You are still among Your children!

[26] "You holy Father - among Your children! "This thought is too holy to be once more thought by me, a worm of this earth!

[27] "So be still, still, everything be still around me so that I, too, may become still before the exceedingly great holiness of the Father!

[28] "For what should a dusty worm of the mud say, where the whole of infinity observes the most sublime, respectful silence? So be still, still, my heart and my tongue; for everything around me has now become silent. Silent in God, silent; for - the Father is near!"

## Chapter 38

### ABEDAM WITH THE CONTRITE HORED IN THE CAVE. HORED AT THE HOLY FATHER'S BOSOM.

[1] After these words Hored's tongue was silent, but in his heart it became all the more loud; for his heart attempted to find proper and fitting holy words of gratitude which would duly express man's greatest possible love for God. However, it was in vain; the more deeply Hored hid in his heart, the more diligently he looked in all its most secret recesses, the less he could find what he now wanted to find so fervently.

[2] While this was going on, Abedam summoned Enoch, Lamel, and Gabel with Purista and Lamech with Ghemela.

[3] When Naeme heard the name of her father mentioned she became alarmed; for she believed that he must have been led up to this sacred spot by the bold nebulous figure at the white mountain.

[4] But Abedam soon calmed her, saying to her: "Naeme, - how can you be afraid when you are with Me? Am I not the Lord of all things, beings, of all infinity, of all eternity?

[5] "Behold, this is why your fear is futile; besides, all that the Lamech whom I summoned has in common with your father is the name.

[6] "For this Lamech was given by Me the name which means: This one belongs to My love; this one is for Me; this one carries My treasure in him." As far as the same name given to your father is concerned, it was given him with the same meaning by Satan, who is My greatest enemy.

[7] "But you must not worry because of your father; for I am also an almighty Lord over him, whose faithful, albeit most unfortunate servant your father is, and I shall also let his eyes be opened at the right time.

[8] "Therefore, be quite calm, you My new daughter of true repentance, penance and love, and follow Me closely, together with the other summoned, to the place where Hored from excessive meekness and love for Me now lost the agility of his tongue.

[9] "And you, Seth, you Enos, you Kenan, you Mahalaleel, you Jared, and you too, Methuselah, go home with your wives and children and provide food and drink in just measure; for today, tomorrow and the day after tomorrow all the children shall eat at the Father's table.

[10] "In your huts you shall find everything in the required quantities; only carry it here in the meantime.

[11] "However, we will go to where a new, great, faithful brother is waiting for us. *Amen.*"

[12] Hored soon noticed that a whole party of people was moving from the direction of Adam's morning-hill towards the cave; but because of the considerable distance he could not distinguish any individual members of the group.

[13] Only when they came closer to his spot did he realize what time of the day it was, - in other words, he soon recognized among them the high Abedam.

[14] Now he was completely overwhelmed so that in his great love he exclaimed vehemently: "No, no, this cannot be, never, no!

[15] "I - a sinner, almost even my brother's murderer, - I, - who, worse than all the bucks and dogs, was full of lewdness and the most impure thoughts, - I, the greatest fool, am now to hold my own before the countenance of Him, Who created me, before the countenance of God, the most holy Father!

[16] "Earth, have you no wide cleft somewhere, which could hide me and for all eternities harbor me in your profoundest depth?

[17] "Or you, lofty cave, could you not drop the heaviest rock on my head, which would crush me to useless dust?

[18] "How shall I now hold my own before Him? I, in the greatest human depravity and lowness of heart and spirit?

[19] "He, the supreme holiness! O tongue, - O heart, what will you do when He will come, - will come soon?

[20] "How will you, sinful eye, behold God, - God, the Father, the purest, most holy love,

[21] "How will you, my poor ear, perceive the holy voice of the Father,

indeed, the voice which you formerly did not recognize?

[22] "But now, my heart, forward to the last battle, either to life - or death!

[23] "Now I have nothing but a great heart, full of the most ardent love solely for Him, for Him, the most holy Father! Whether it is pure, - Father, that I do not know; but whatever You will do with me - either again accept or reject me -, only Your holy will will be done anyway, which is in all eternity always good above all! Therefore - Your holy will be done!"

[24] At this last word Abedam already grasped him by his hand and said: "Hored, you strong, ardent one, you rock of love now, come here to the heart of your eternal, holy Father, and for the first time feel how it is to rest there, - rest in the fullest awareness of life eternal, - rest at the heart of the most loving, most holy Father.

[25] "My Hored, whenever I come it is always in order to gain love, not death.

[26] "Thus you are alive forever. - Behold, here is also the faithful Naeme.

[27] Only now are you blessed for her by Me, and she for you; for I have chosen her for My hand. This is why I am now giving her to you, because you have just become My hand.

[28] "And now follow Me by My hand, together with the others, to the great Sabbath meal at home on the height. *Amen.*"

## Chapter 39

### THE SABBATH MEAL ON THE MORNING-HILL

[1] At first, Hored followed speechless with happiness; for this encounter with Abedam was for Hored something too inexpressibly holy and great to relieve his feelings sufficiently. He was downright dead for joy; only the most willing obedience moved his limbs.

[2] Only when they had covered about half the distance did Hored begin to recover a little from his excessive love-joy stupor, drawing a deep breath to say an earnest, great word in this new condition. But Abedam promptly said to him: "My beloved Hored, leave your tongue in peace; no matter how well you may express with your tongue the feelings of your heart, you can nevertheless be fully assured by Me that notwithstanding all this the language of your heart alone is more welcome and more pleasing to Me than if it lost much of its natural charm owing to the roughness of the tongue, albeit the truth may not be affected. Behold, whatever you look at, preaches to you the eternal truth continually; but love alone is the innermost, invisible life of the created beings.

[3] "Therefore, remain within you, and do not scatter idly what your heart

has gathered; there will come for you a time when you have to tend to My fields. Therefore, save your glorious seed of life out of Me for the time when I shall appoint you.

[4] "And so let us go home in peace; there you shall learn many a thing still. *Amen.*"

[5] Thus, this party, which included the Father, went towards the morning hill. And when they had reached the summit of the hill there was waiting for them in two hundred great baskets a well-prepared, abundant meal consisting of the most glorious, finest, freshest and tastiest dishes, such as fruits, honey, bread and in the jars the purest and most delicious juice of berries.

[6] When Abedam saw that everything was in order He blessed the food and drink and then said to the patriarchs who had procured the food: "Call all your children and let them quickly carry around and distribute the food and drink to all children, and all shall eat and drink of it and be joyful in My name and shall hear from mouth to mouth that I, the Father of them all, am visibly among them.

[7] "But three baskets full shall remain here for us on the summit; and now go and do My bidding.

[8] "And you, Lamel, look in the direction towards evening. Behold there, where three tall cedars adorn the summit of a hill, you will find a poor father with his wife and seven children, three of who are boys and four maidens. This family is still engrossed in the old, most depressing, servile respect, so much so that none of them dares to take another step beyond the spot from where the hut of Adam becomes visible.

[9] "So go there quickly and bring them all here to Me. Now go and do My bidding.

[10] "But you, Lamech, take this medium-sized main basket and carry it to Adam; and you, Gabiel, take the second one for your household; the third, however, shall remain here for Me, for Enoch, Jared, Lamech and his wife, for My namesake, for Kisehel and Sethlahem and the rest of his brothers, for the wife of Zuriel, for you, My Hored, and Naeme, for Jura, Bhusin and Ohorion and for the family whom Lamel will bring here shortly.

[11] "All others shall sit down either around the basket of Adam -- or, if they are from the morning, around the basket of Gabiel."

[12] But Adam was secretly hurt because Abedam did not intend to share his basket.

[13] And Abedam promptly said to him: "Adam, is there maybe a difference between the baskets? - You must not be sad and covetous of My love because I gather the weak around Me.

[14] "The three baskets are here anyway arranged in such a manner as to have little space between them; why, then, this grief concerning your rank?"

[15] "Am I not the Father, and am I not here in the midst of you all? Therefore, be of good cheer and do not count the baskets in terms of rank,

but rather think of My universal fatherly love, and it will surely not matter into which basket I or you reach.

[16] "Do you maybe consider your basket to be less blessed? - Rid yourself of this error. *Amen.*"

[17] "Thereupon it became again warmer and brighter in Adam's heart, and he asked Abedam's forgiveness. But Abedam replied:

[18] "Adam, -- how should I forgive you your love for Me, as if it were a sin? Therefore, be quite calm; for this your grief was engendered by your love for Me. So set your mind at rest and enjoy the food in serenity. *Amen.*"

[19] After these words the diligent Lamel was already there with his over pious captives.

[20] Abedam stepped forward to meet them, for they were very much afraid, and said to them: "Come to Me, you My dear little children, and do not be afraid of Me, your eternal, holy, exceedingly good Father!"

[21] And they soon recognized Him, prostrated themselves before Him and praised and glorified Him loudly.

## Chapter 40

### **THE LORD AND THE UNRULY EULOGISTS. THERE ARE COUNTLESS GRADES IN CREATION'S GAMUT OF LOVE AND LIFE. ADAM SAYS GRACE. ABEDAM'S BLESSING.**

[1] Abedam, waiting until they had reached Him, told them to stop their excessively loud praising; but they cried even more loudly: "Praise to You, holy Father, praise to Your most holy name! Praise be to You, almighty, great God, Who are eternal and infinite! To You alone all love, worship, honor, gratitude, praise, glory and all our greatest humility before You! Only You alone are worthy of receiving all this from us!"

[2] And they continued to shout so that it was impossible to silence them in a natural manner.

[3] When the high Abedam had enough of the praise, even the patriarchs no longer knowing what to do to silence these rioters, He lifted His hand and pointed with His forefinger from sunrise to sunset; and forthwith the whole vast firmament was lit up by an enormous flash of lightning, followed by such a great thunder as to make almost the whole earthquake in its fundament.

[4] This phenomenon made our rioters lapse into humble silence, and all the patriarchs beat their breast believing that the high Abedam had this time become extremely angry.

[5] Wherefore Adam began to reprimand the bawling newcomers for their disobedience towards the Lord's Word.

[6] However, the high Abedam promptly interceded saying to Adam: "Adam, why do you get so excited, seeing that I am here among you?"

[7] "Just leave the matter to Me, for I alone know what all this is for; as for you, sit down at your basket and enjoy the meal with the children.

[8] "You have never praised Me as these nine have done, although you have known Me for a longer time. Why should you be upset by the fact that I, by means of My finger, engraved their great praise with great fiery signs over the whole of infinity, thereby indicating to you all the magnitude of their praise!

[9] "I tell you, who now think that I am full of wrath: Happy he who will be struck by such wrath of Mine; for it will soon awaken him to eternal life.

[10] "Can you fathom such wrath of My father-love directed to those little children who in their love for Me, their Father, cannot help themselves because their joy becomes overwhelming and their ear deaf as their excessive love keeps them imprisoned in holy excess?"

[11] "Verily, verily, I tell you all: Whoever does not become excessive and unruly in his love for Me, his name will not be thus written under and above the stars like the names of these nine poor of the earth, who are, however, excessively rich in love. "Adam, do you now comprehend this sign and this My wrath?"

[12] "Therefore, be quiet and with your children eat your meal joyfully. *Amen.*"

[13] These words touched Adam to the quick so that he sighed deeply, exclaiming:

[14] "O Father, if that is so, who will ever be able to attain to eternal life?" But Abedam replied: "Why do you vainly sigh, not comprehending My ways?"

[15] "Are all the stars of heaven alike, as well as all plants of the earth?"

[16] Whenever a star is shining - be it great or small-, does it not stimulate the light of your eyes so that it is mightily reflected within you? And what plant have you ever seen grow dead from the soil of the earth?"

[17] "Therefore, also the one loving with a less ardent heart will live; however, his life will be like his love, and there will be an endlessly great difference between life and life.

[18] "Behold, also a sand-mite is alive; but what a difference there is between its life and yours!"

[19] "Therefore, do not worry about the fruit of love, but about love as such; for the fruit will be like the love. Comprehend this well. *Amen.*"

[20] And Adam was at peace and among much thanksgiving and praise called the children to the meal, also indicating to Gabriel to do the same in the name of the Lord.

[21] And when thereupon all the expected guests were assembled around the two baskets, Adam said with uplifted hands:

[22] "Children, now let us first glorify and praise the holy Giver of this

magnificent food and drink, and let us ask for His blessing.

[23] "O holy Father Jehovah Abedam, to You we are giving thanks; You we glorify and praise; to You be all praise, all honor, all our love, all our humility and the fullest worship in the profoundest spirit of love and of all truth out of it.

[24] "O holy Father, bless us and bless the meal for us according to Your most holy will.

[25] *Amen.*"

[26] And Abedam stepped up to Adam's basket and blessed it as well as the basket of Gabiel. Thereupon He returned to His basket, summoned those chosen and sat down with them around the basket; however, he did not bless this basket but said:

[27] "Wherever I am present, there is also present the most sublime blessing.

[28] "So eat and drink without care; for I, your Father, eat with you and among you and within you. *Amen.*"

## Chapter 41

### THE BLESSED MEAL. ADAM'S AMBITIOUS SELF-LOVE. THE LORD'S REPRIMAND.

[1] And all who had sat down around Abedam's basket once again thanked the Lord for having chosen them for His basket and thereby affording them the inestimable grace of eating with Him out of one basket such fruits of the glory of the Father's love and of drinking from one and the same vessel the sweetest juice of life eternal.

[2] Thus they continued to praise for quite a while Abedam for His sublime grace; and, while the surrounding baskets were already emptied by almost more than a third, no one had as yet touched a fruit from Abedam's basket.

[3] When the glorifying and praising did not seem to come to an end, Abedam looked at His guests telling them to eat of the fruits, just like the guests around the other baskets, whereupon they entreated Him to be the first to reach into the basket. When Abedam had complied with their wish they all put their hands in the basket partaking with great joy and respect of the fruits and emptying the vessels filled with juice.

[4] Thus the meal lasted nearly a full hour. In spite of this, the baskets as well as the vessels did not become empty, while the fruits became more and more aromatic and the juice in the vessels progressively more delicious and sweeter, so that at the end of the meal it was exactly as at the beginning, when no one wanted to be the first to put his hand into the basket; now no one wanted to be the first to withdraw his hand from the basket. Since they

saw Abedam Himself frequently reach into the basket, nobody thought of stopping; only Adam noticed that the sun was close to setting, and he asked the high Abedam what was to be done, since the time had come for the usual preliminary burning.

[5] But the high Abedam in turn asked Adam, saying: "Adam, just tell Me in plain language in whose honor this burning is to take place, whether in Mine, or whether in honor of the blue sky and its later visible stars and the still visible sun and the moon, or maybe in honor of the people, or alone in your honor?"

[6] "Behold, I hardly know what meaning you have ever attached to it, wish to attach to it now, or are already attaching to it; therefore, I should like to know more about it from you.

[7] "This idle concern can hardly be aimed at Me; for, if I wanted anything like that, I would have demanded it from you a long time ago. Therefore, since I do not want and intend anything like that at all, this being no concern of Mine, do tell Me honestly in whose honor this preliminary burning is to take place."

[8] Here, Adam's tongue failed him, so much so that he could not utter a word.

[9] But Abedam made the following remark to Adam: "Adam, is it not a fact that you had the greatest joy in this preliminary burning and secretly actually related it to yourself, wanting to indicate thereby that the road to the gate of life leads only through you? So the burning in your honor had to precede the burning in Mine and you attached more importance to the correct time of the preliminary burning than to the burning following it, destined to take place in My honor.

[10] "Behold, for this secret reason I had the burnt offering meant for Me take place when it was still morning so as to free it from your great folly; nevertheless, you do not seem inclined to give up your old folly.

[11] "Is the meal with Me maybe not worth more than the preliminary burning on your behalf? "Therefore, let all of you stay around the baskets and eat and drink as long as you like and as long as you enjoy it. This also you, Adam, can do. But, should you prefer the burning to this living meal, you can even indulge in that pleasure; however, doing so you would have to take great care lest the fire become all too strong, then easily seizing and consuming you! - Do you comprehend these words?"

[12] "I, however, tell you: Comprehend it well and consider that the earth's innermost is hollow and full of the most angry fire, - then do as you desire, either towards death - or towards life. *Amen.*"

[13] When Adam had heard these words by Abedam he became mightily alarmed and said to Him the following words, full of fear and trembling:

[14] "O Abedam, You are holy, good and full of love, grace and mercy; but woe betide him who would trespass by merely a hair's breadth the



boundaries of Your will, - for then he is already destined for death, for with You there is no golden mean, but only two extreme poles, namely, the pole of life and the pole of death.

[15] "Thus also Your living Word is constituted which, knowing of no gentle admonition, either builds worlds through its all-surpassing gentleness or, vice versa, again just as speedily destroys the same.

[16] "Therefore, I ask You to be gracious and merciful towards me who am weak; for what has once happened, cannot so easily be considered undone. Therefore, be gentle with me and do not drive me even lower than I am now anyway. Your holy will be done. *Amen.*"

[17] And Abedam replied briefly to Adam: "Adam, Adam, you talk much about yourself; but Me you have completely forgotten.

[18] "Do you grasp what it means that I am here, on the most miserable spot in My infinite creation?

[19] "What do you know of the eternally infinite holiness of God?

[20] "Therefore, have a quick change of heart, and do not become immersed even more in the realm of death, but rather in My love and My now very great grace and mercy.

[21] "If so far you have only discovered two poles in Me it is only your own fault; but ask these newcomers, - they will tell you great wonders about the third, intermediate pole. *Amen.*"

## Chapter 42

### PARIHOLI ADMONISHES ADAM ON BEHALF OF THE LORD

[1] After this short speech Abedam promptly turned to the father among the nine poor from the evening, which was called Pariholi and his family Pariholi Garthilli (in plain language, the poor wretches who have nothing, not even any ambition, and who in a happy-go-lucky attitude of trust live like the birds on God's air), and said to him:

[2] "Listen, you My still altogether very poor Pariholi, would you dare, if it be My will, to tell the patriarch Adam with the gentlest words that it is exactly that golden mean, which he has so far not found with Me, which is the smoothest path of My eternal love- will?"

[3] And Pariholi replied, through and through gripped by immense respect: "O - You -- exceedingly - exceedingly - exceedingly holy Jehovah, God and Creator of all things and Father of all Your holy angels and of many humans pleasing to You!

[4] "What other will of his own should the worm in the dust have save that which at all times issues from You? "Therefore, I shall certainly do what Your

most holy will deem to be good and surely exceedingly expedient.

[5] "Even this is surely an incomprehensible condescension on Your part and the Golden Mean of all golden means that You mildly ask where You only have to command owing to Your might.

[6] "And that You nevertheless wanted to become visible as a Father to us all - whether we are worthy or, what is mostly the case, surely completely unworthy, in order to show us all the sole, true, most lightful golden mean of all life issuing from You, which leads everyone of some good will, O holiest Father, to Your heart which, according to my still weak cognition, alone is, and will remain forever, eternal life.

[7] "Hence, O You most - most, most holy Father, graciously refrain from asking me in future whether I might somewhere and somehow fulfill Your most holy will, since I am a more nothingness before You, but give me just a command in accordance with my capabilities, and my neck will at all times bow to Your most holy will."

[8] Thereupon Abedam said to Pariholi: "Listen, since you already recognize this yourself, you are quite suitable for a messenger of love and of life out of Me. So go to Adam in My name; and when Adam will ask you why you came to him, tell him what you know of Me out of yourself.

[9] "You may now go; but in the meantime I shall awaken your family listen! -- to life eternal.

[10] "And when you come back here, your children will receive you with ready arms. - And thus go and act! *Amen.*"

[11] And Pariholi promptly rose and, walking the thirty paces to Adam, came to a stop before him, frozen to a pillar, mostly owing to his great respect for Adam, and also owing to his great taciturnity, for he had a heavy tongue.

[12] He therefore waited in great trepidation for the well-known question of Adam. When, finally, Adam looked at him asking the question concerned (for this was an old habitual question of Adam's), the erstwhile pillar almost turned into a reed for a while and began mightily to wobble and tremble, unable to utter a sound at first Only when Adam thundered the same question at him for the second time was he awakened in his spirit, lost all his former fear and began the following very noteworthy speech to the patriarch Adam, saying:

[13] "Listen, father Adam, you unborn first complete man of the earth, who have taught us all through your children, who are closer to you than the likes of us, that Jehovah, the Most Holy, is God and the most loving Father to us all, Who alone deserves all praise, all glory, all honor, all love and all worship, as well as all sacrifice. How could you now before all your children, who without exception had thus been taught, turn around showing us a completely different face from the one that we ought to be entitled to see owing to your instruction to us all at the time when no mortal eye had ever seen Jehovah?

[14] "Now that He, O wonder upon wonder, grace upon grace, goodness

upon goodness, mercy upon mercy, visibly walks among us, teaching, guiding, feeding us and giving us to drink from the flow of His infinite fatherly love, - now that He has come to us most miserable children in the midst of His immense goodness bringing to us dead ones such great promises and, if only we accept it, eternal life itself, - only now do you dare show us how utterly empty was your teaching to us and how little your respect for God, failing to recognize exactly that in Him which has brought Him to us in person?

[15] "O father, do have a change of heart; for you have turned your eyes from Him Who came to us out of the greatest love and mercy in order to save us from the eternal night of death.

[16] "Behold, father, when we were weak you supported us all with your strength. Therefore, in this time of your weakness do not reject our hands either, for we want to help you and put you on your feet again according to the Father's holy will.

[17] "So do turn promptly to Him, Who is in the midst of us all, not somewhere at an immense distance from us.

[18] "O father, behold, He is among us! So turn to Him very quickly, *amen*; yes, yes, very quickly, *amen, amen, amen!*"

## Chapter 43

### ADAM'S SELF-RECOGNITION, CONTRITION AND CONVERSION

[1] As soon as Adam had heard the words of Pariholi he began to reflect on his own person, and he fully realized the magnitude of the sin still hidden in him before God, which was the reason why the high Abedam did not want to sit down at Adam's basket; and he also realized the great disgrace into which he had plunged by trying to win for himself, an unborn man, worship beside God.

[2] This he now realized; but apart from this realization he also asked his heart: "How shall I now blot out this, my most foolish stain in the eyes of the Lord, from my life?"

[3] "Who will now save me and who prevent me from suffocating in the deepest mire of the most unheard-of dishonor - now before my God and all my children?"

[4] Having harbored these thoughts he turned to the messenger Pariholi and said to him: "Pariholi, you did mention before something of a quick change of heart; however, I ask you how he who has turned so inexpressibly far away from God can find it as easy as you, with your lack of experience, imagine it to be?"

[5] "Could you give me a satisfactory answer to my question? But consider

well the unfathomable depth of my present utterly miserable fall.

[6] "O you most unfortunate thought, you most disgraceful thought which is most unworthy of my God!

[7] "O you most miserable preliminary burning, who ever inspired my heart with you so that I had to institute you for my present downfall?

[8] "O sun, accelerate your course so that your rays might no longer light up my immense disgrace before the whole earth!

[9] "O Pariholi, where is now a comforting word from you? What can you tell me that could ever raise me up again before God? Where is now the feasible quick change of heart mentioned by you? What can you now tell me and what give me lest I completely perish in the face of the immense dishonor which is holding me prisoner to the innermost root of this my now utterly miserable life?

[10] "Pariholi, oh speak, speak, speak now, if you can, may and will!

[11] "With the voice coming from your chest cover my countenance lest it be too much exposed to the eye of Him, Who is now among us!"

[12] "Thereupon Pariholi replied to Adam: "O father Adam, so listen in the name of your and my God Jehovah, Who is holy, immensely holy and is now among us and visible to the eye of any child however unwashed:

[13] "How can you still question the possibility of a quick change of heart, being the first freely breathing witness of His endless mercies and thus knowing the endless love of Jehovah by several hundred more years than I do - and yet you can still question it?

[14] "Behold, the customary preliminary burning instituted by you, whereby you have been honored by us, your children, uninterruptedly for three hundred years, was surely a still secret folly of your heart in the eyes of God. Seeing you languish under the heavy pressure of that burden, He has now shown mercy to you, taken this heavy burden from your heart and has now fully freed you.

[15] "How can you, old father, who were the original teacher of us all, now still question the possibility of a quick change of heart, since He has changed your heart long ago, when you were still debating with yourself as to what evil might be behind this your preliminary burning?

[16] "Why do you become angry in your heart because the Lord, the holy Father, forcibly rids your heart of a mighty, hidden evil?

[17] "Or do you maybe think that He intends to ruin you by thus graciously raising you up?

[18] "O father, - look towards that most holy spot; behold His eye, His mouth; behold His arms, stretched out wide in fatherly love and goodness! What sublime love is shining from His most holy countenance upon you, father Adam! And yet you can question the possibility of a quick change of heart!

[19] "O father, I cannot possibly tell you more about this in the most holy

presence of Him Who calls to you in a very loud voice out of every hair on His head:

[20] "Adam, My son, why do you tarry so long and do not hurry into the open arms of your eternal, most holy Father, Whose endless love has occupied itself with you since eternities?"

[21] "O father Adam, do you maybe still fail to understand these words?"

[22] After these words Adam jumped up, glowing with joy, and embraced Pariholi; then he said to him: "O Pariholi, who gave you these words to say?"

[23] "Truly, the late evening did not bring this heavenly fruit to fruition in you.

[24] "Hence let us both hurry to Him and seize Him with the brightest flames of our love; for in truth, in very truth, now He has lit in my heart both the preliminary burning and the one following it. Never before have I felt such an urge to love as I am feeling now; so let us quickly hurry to Him, to Him, the most loving, most holy Father! *Amen.*"

## Chapter 44

### ABEDAM'S SPEECH CONCERNING BOTH THE FATHER AND THE JUDGE IN HIM

[1] Thus Pariholi accompanied Adam to the high Abedam. Abedam received the now most contrite Adam with the greatest friendliness and said to him: "Adam, will the time ever come when you recognize Me as the Father and not just more and more as a judge?"

[2] "Yesterday you saw Me from the most humble side and I let Myself be recognized only gradually by you, as well as by all your children, so that nobody might be impeded in the freedom of his heart through My visible presence.

[3] "However, since I let Myself be gradually recognized in a manner that no one should be restricted in the freedom of his life-sphere before Me, you did recognize Me and with your mouth acknowledged Me as the holy, most loving Father, - but your heart never gave itself wholly to this Father; because where the Father entered, also the judge entered with Him, who then coerced your heart to love Me, albeit to fear Me three times as much as to love Me.

[4] "And in this ambiguous relationship you have continued to this very minute, never able to grasp Me with all your love, for you feared Me and in this fear could never see in Me the Father, but always only the judge.

[5] "Then I awakened you mightily, and now you come to Me as a loving son, but the love in your now ardent heart is not your own; for I have kindled it freely in you in order to fully awaken you. I tell you: The Father and the judge

are not yet separated within you. Now seek to grasp the Father in you with the strength of your own life. Yes, do grasp Him fully, separating the wretched judge from Him, for he has at all times prevented you from beholding the Father's endless love in the brightest light before you and all the children issued from you.

[6] "Now realize that I did not come to you as a judge, but as a most loving holy Father, to give with My own hand already on earth to all children the most glorious, most holy seed for eternal life. Then you will surely and dearly recognize in your own glowing heart that the judge and the Father are not ever reconcilable in the loving hearts of the children, but at all times only the Father as such or the judge as such must become master of their life; the Father towards eternal life- and the judge towards the eternal death of the spirit of love.

[7] "Hence, calmly and joyfully separate within you the most loving, holy Father from the unloving, wrathful, most severe judge, and you will cease to quake and tremble before Me and instead shout and jump with joy and fearless, childlike love for Me, your eternal, most loving, most holy Father.

[8] "Be assured of the fact that all who implore Me as the Father will never see Me as a judge, whereas those who at all times prefer to regard the most loving Father in their terrified heart as the strictest, most terrible judge, will then unfortunately find in Me the relentless judge; had they been of a loving heart they would unfailingly have found in Me the most loving Father.

[9] "Take good note of this, Adam My son: What you seek, you will find, either the loving, holy, good Father, eternal Love, and through it and in it eternal life, or, as has been sufficiently testified to here, the judge, the eternal, quite inexorable, condemning judge of the dead who had refused on this earth, their trial place, to turn in fearless, faithful and pure love to Me, their most loving Father, so that I might have fully quickened and admitted them to the eternal life in the spirit.

[10] "Take good note of this in a loving heart, you and everyone, and the judge will soon disappear and in his stead the most loving, holy Father will establish for Himself the most pleasant and blissful dwelling place in your loving hearts.

[11] "Do you understand the words, which I have just spoken faithfully?

[12] "Yes, Adam, do understand them in the depth of the heart of love and of the innermost life out of Me and within Me; do listen and behold and perceive this everlastingly. *Amen.*"

[13] After this speech Adam sank to Abedam's bosom, weeping in the supreme bliss of the most ardent love; for only now did he recognize the holy Father in full clarity, so that he was unable to speak, overwhelmed by his immense bliss.

[14] And Abedam pressed him so tightly to His bosom that from this act everyone had to see and recognize that Jehovah is a truest Father of

all humans. Thereupon they all began to crowd around Him trustingly, and the whole height was soon enveloped in bright, gently warming flames of love towards the most holy Father.

[15] On this wondrously sacred and solemn occasion Abedam made this remark: "Adam, look, this is the true preliminary burning on the earth preceding that great after-burning or rather main burning which will one day after this life follow in My endless kingdom of eternal life.

[16] "Therefore, abide with that always; it is the true one which is alone pleasing to Me, the Father. - Do comprehend it all of you. *Amen.*"

## Chapter 45

### MAN'S HIGHEST REWARD: TO BE ALLOWED TO LOVE THE LORD

[1] After this, Abedam turned to Pariholi and said to him: "Pariholi, behold, every honest and diligent worker is wholly worthy of his reward.

[2] "In the meantime, I have quickened your family for you, of which you must just have convinced yourself since your wife and your seven children received you with open, already immortal arms when you arrived here with this My son (meaning, Adam)" - This reward must have a very beneficial effect on the love held by the father, but then the father may ask a more profound question relating to himself, such as: "What really do I myself benefit from the fact that my family has become immortal, embracing me with immortal arms, since I know that my whole share in this consists in the great fatherly joy of knowing about my family's immortality, while immediately after feeling intensely and in all clarity in my whole body and my limbs my own mortality?"

[3] "Behold, this is surely a fair question, asked of your own heart. And in consequence of this question which actually did not come from you, but solely from Me within you, shall be done to you what was done to your family and what has ahead been done to you when your loved ones took you into their arms. You have already been made immortal by the fact that I have called you to carry My Word in you to wherever My love would send you; but notwithstanding all this, you, as a faithful messenger of My will to Adam, are worthy of a further reward.

[4] "Behold, I leave it to your completely free will. Ask your heart; whatever it desires shall soon be done to you.

[5] "If you want the sun at your feet, I tell you: Truly, it will have to comply with My will promptly.

[6] "Or do you want the moon? It will obey My slightest hint.

[7] "Or do you want all the stars? I assure you they will fall at your feet like

snowflakes.

[8] "Or do you want the bowels of the earth? You can believe Me when I say: A mighty, great serpent-like coil will forthwith spread itself out around your feet.

[9] "Hence, whatever you desire, shall - as I have already told you - be done to you. *Amen.*"

[10] But at this Pariholi threw himself at Abedam's feet and, weeping, entreated Him: "O You most loving, most holy Father, God, Jehovah! For what shall the great folly of my heart ask You since You, in Your grace, have already given to me, a worm in the dust before You, immortality?

[11] "O You most holy, good Father, I shall never be able to thank You enough for even the smallest part of Your holy gifts to me unworthy one; for even each breath of air is an immense kindness coming from You to us men, which all the angels cannot praise sufficiently, - let alone other things!

[12] "And I, an abominable worm of the dirtiest dust before You, should be so bold as to seriously ask, as a reward due to me good-far-nothing, for things mentioned by Your most holy tongue, or maybe for even other unheard-of things?

[13] "No, no, Father, most holy Father! Rather let me monster before You be torn apart by all the snakes and vipers of the earth lest my heart should harbor the faintest thought of asking You for even more than You have anyway granted me through Your unfathomable, eternal, endless, inexpressible fatherly goodness of which I am not in the least worthy!

[14] "O most holy Father, graciously look upon my feeble gratitude for Your endless blessings, accept it and allow also me to love You above all! Behold, O most holy Father, - this is all my heart is longing for. Your holy will be done."

[15] While Pariholi was saying this, Abedam held His hands before His eyes hiding His tears before the other fathers. But soon He uncovered His eyes and, mightily moved, bent down to the still weeping Pariholi, lifted him up and said to him:

[16] "Pariholi, you seem to have asked for the least; but truly, I tell you, it is the very greatest.

[17] "Thus you shall have in exceedingly full measure My love, and your whole small family with you, not only temporally, but eternally.

[18] "Your daughters shall be beautiful like morning stars, and your sons I will endow with a power in their eyes enabling them to see the writing of the stars and read its meaning.

[19] "Your wife shall have a share in My heart, just as you have the fullest share in My love; and I shall not forsake you in eternity.

[20] "And so come to My fatherly heart, all of you! *Amen.*"



## Chapter 46

### ABOUT HOW TO PRAY. ABOUT THE ESSENCE OF GOD AND OF LIFE

[1] Thereupon they all rushed to Abedam, aglow with ardent love; and He embraced them all, blessed them and, pressing them to His heart, said to all those standing around: "Children, look here all of you who are present: Just as Adam and the Garthilli family are now at My bosom breathing eternal life in the spirit of their great love and immense humility, in the same manner as Enoch, Jared, Lamech, Seth, Methuselah, Enos, Kenan, Mahalaleel, Abedam the Known, Sethlahem, Kisehel and his brothers, Jura, Bhusin, Ohorion, Zuriel, Uranion, Gabel and his brothers Lamel and Hored, together with their wives, infants and children, thus all shall breathe life eternal in the spirit of love for Me and of all truth out of it!

[2] "For verily, I tell all of you: There is none who is not called by Me. Yet I tell all of you again: In the future, none of those called will come to My bosom unless he will come of his own accord in all love and humility and will then in his heart bear witness before Me that I am his Father!

[3] "Verily, I tell all of you: Whoever will not acknowledge Me through the heart as his Father - meaning, the sole, true Father -, will not come to My bosom!

[4] "But when you call: 'Abba!' call it in your heart, in humility, love and in all truth out of it, and I will listen to you.

[5] "However, which of you children will at all times call: 'Lord, Lord, God of all justice, God of grace, God of love and all mercy!' although I shall not repudiate him and take his life, - yet it will be very difficult for him to ever reach this spot of the most blissful, freest life.

[6] "For God cannot be embraced and, owing to His endless universal holiness the Lord of all Justice cannot ever allow such an approach to Him, but alone the Father, Who in His boundless love for His children comprises everything, enabling and encouraging them all to approach Him completely, and in spirit even indescribably more intimately than you see them do here, so as to enjoy forever at His fatherly heart everything that is the Father's.

[7] "Take good heed of all this for all Times of times, that only the Father possesses life and gives life; and the Father alone is the eternal life in God.

[8] "God Himself is not the life. He is merely the light of the Father, just as the Father alone is the life in His light. Neither has the Lord the life; but the life is alone the Father's, -- for the Lord is only the Father's endless might, which is alone His forever.

[9] "Hence, whoever does not turn completely to the Father, will in truth not come to the Father; but he who will not come to the Father, will perceive little of life within him! For there is an endless difference between life and life!

[10] "The rock, too, is alive, for it is there; for existence and life are one and the same thing, - because all given life is a perpetual conflict between two forces, one of which aims at destruction, the other at preservation; but neither of them can ever find the desired state of repose - save alone in Me, the Father.

[11] "Thus also the rock is alive; but what a, to you, unthinkable difference is there between the life of a rock and the life of a mere mite, - and what a difference compared with the life of a love-perfected, most blissful, freest angel spirit!

[12] "Therefore, they will all have a life also in God and in the Lord; but the alone true life in complete self-awareness is only in the Father, and compared to it all other life is a mere death.

[13] "Take good heed of it all of you, and turn to the Father if you want to have true life.

[14] "You are all called to this My life; thus come to Me all of you, take it from Me and let yourselves be chosen by Me lest it will be said one day: 'Only few have been chosen of those who were called.'

[15] "Let all of you grasp this in the depth of your still very cold hearts. *Amen.*"

## Chapter 47

### THE HUMILIATION AND EMBARRASSMENT OF THE BOLD INQUIRING MESSENGERS

[1] After these words the sun had already completely set behind the mountains and thus the Sabbath had passed. Since all the tribes knew from the morning's proclamation that this time, as also in all future, no longer any sacrifices by burning would be made in the evening and, therefore, did not know what to do now, whether to stay or return home, - they sent from all directions messengers to inquire on the height what should be done now.

[2] When the said messengers had arrived on the height intending to approach Adam, who was still lying at Abedam's bosom, Abedam promptly asked them:

[3] "Children, what is the meaning of your intention? Why did you come here?"

[4] But the messengers did not know Abedam as yet. The great signs could not awaken them because in the very course of their own preparation they had already seen Enoch, Jared, Kenan, Enos and Seth perform similar miracles. Consequently, their answer was rather impudent and pointed and as follows:

[5] "Why do you ask us? You are neither Adam, nor Seth or Enos, nor one of the sacred lines of patriarchs, nor have we asked you first, since it is up to us messengers to do the asking!

[6] "Where were you born and where brought up that you are completely ignorant of the fact that it is wrong and utterly out of place in the sure presence of the exalted patriarch to anticipate him with a very rash tongue?

[7] "How dare you call us 'children', - for judging by your looks we could easily be your great-grandfathers?

[8] "Besides, what a silly question: What is the meaning of our intention, and why did we come here? - Should not the meaning of our intention be exactly the same as why we have come here? - Look, how silly!

[9] "But now it is already a fact with most young people that they are terribly forward and unaware that they say one silly thing after another; so you, too, be more sensible in the future and guard your tongue! - Keep this in mind for the future!"

[10] After these words they walked on in their search for Adam but did not find him.

[11] At the same time all who were on the height were in their heart instructed by Abedam not to reveal Him, yet to point out Adam's whereabouts to those searching for him.

[12] Soon they came to Seth asking him about the whereabouts of the chief patriarch. And Seth promptly pointed his finger at Adam.

[13] Hereupon they were greatly amazed at how they could have passed by without recognizing the really quite recognizable Adam.

[14] Thereupon Seth told them quite curtly: "Truly, children, one has to be horribly blind to overlook this, and horribly deaf to ignore this day's great, holy, all-awakening sound! So go there, and you will surely find there the arch patriarch of all patriarchs. *Amen.*"

[15] This answer frightened the twelve messengers out of their wits, so much so that they stood there like petrified, not knowing what to make of all this.

[16] "Then Seth released another little thunder and said to them: "What are you still standing around for, you Sabbath good-for-nothings? Did I not show you where Adam is?"

[17] "So do not wait here until maybe the ground will transport you automatically, and at least get out of my sight."

[18] When the messengers were thus prompted they rushed away like people on fire, not knowing where to fly now; for they had been seized by a great fear and an immense awe, so that they lost all courage to approach also the strict Adam, since the gentle father Seth had already received them so roughly.

[19] Neither did they dare to go back without the required information.

[20] What is now to be done? -- But one of them said: "Well, what good is it

for us to tarry here for no reason whatever hardly a hundred paces' distance from the fathers?

[21] "Either let us go completely out of the fathers' sight or let one of us go to where the man with the long, blond hair first addressed us and ask him, who anyway first wanted to know about our intention, what should be done and then inform us about it.

[22] "It would anyway be a good thing to make the closer acquaintance of this somewhat forward man; for there must surely be something special behind him since Adam, who is usually not easily approachable, is so taken with him as to hold him in his embrace!

[23] "Which of us then will take on this unpleasant task?"

[24] One of the group, agreeing with the former spokesman, said to those around: "Yes, truly an unpleasant task! I do not know what I would rather do than this!

[25] Truly, you can work me over with your fists until I shall be blue all over like the center of the firmament soon after sunset, - and I will like it better than having to go once more to the exalted fathers.

[26] "Brothers, it is strange how I am now feeling; truly, I am feeling exactly as if a most silly punishment for some foolish boyish prank had been meted out to me.

[27] "And in this frame of mind I am supposed to approach the fathers, who are always on a Sabbath dreadfully exalted.

[28] "No, this should be the last thought of my whole life, even if I had to live a whole eternity on the earth with the prospect of having nothing else to eat there but sour apples.

[29] "Hence I for one shall wait until it becomes darker and then, quietly shaking this troublesome dust off my feet, leave my homeland unobserved.

[30] "This is my very expedient plan; yet I will not influence anyone else, but let each one of you do as he thinks fit. For the time being, however, I will stick to my announced plan, - yes, indeed, I stick to it firmly!"

[31] Then a third man, also addressing the speaker, said: "Truly, friend and brother, your idea appeals to me, so that I should like to do the same thing; but one thought is holding me back, and this is the fathers, brothers and children who sent us here and are now in vain waiting for an answer.

[32] "Since it is unlikely that one of us will dare approach Adam in this respect, I think it will still be better to stick to the truth and to straightaway return to our loved ones, telling them without more ado how we have fared here. Since they are all familiar with the exceedingly strange exalted Sabbath-behavior of the patriarchs, I am sure that no one will take exception to our returning without having achieved our purpose.

[33] "But, just as you, brother, also I will thereby dictate to no one, but leave it to everyone to form his own better opinion."

[34] Hereupon also a fourth man began to speak, saying as if to himself:

"The ideas are not bad; however, the first seems to me to be the better one, although it is the most unpleasant.

[35] "What on earth could happen to one if in all humility one went once more to Adam? Surely he will not take his life because of it!

[36] "If we have learnt something from him, well and good, - and if we have achieved nothing, we are at least completely without guilt in the sight of those who sent us here. For even a child of the age of seven must realize that one cannot wheedle a desired answer out of Adam, in a similar way as one peels a small piece of bark off a tree.

[37] "If he answers to a question, it is well and good; and if he does not answer, well, then the great Mother Earth will not get a crack from east to west!

[38] "In that case one bows most respectfully and continues on one's way.

[39] "Finally, as far as the unknown young man is concerned whom Adam was holding in an embrace, he does not seem to be exactly a tiger although he has a great likeness to the stranger whom, strange to say, I saw yesterday ride on a tiger.

[40] "In short, it will not cost me my life! That I shall be thundered at a little can be anticipated; and besides, - what worse consequences should - or could - arise for me?

[41] "Who has not known Adam all his life? He is a man who is always full of thundering earnest; and almost every one of us knows what happens particularly on a Sabbath, when one comes to him with a request at an inopportune time.

[42] "Therefore - do you know what? - Brothers and sisters, I am completely ready to go up there and try our luck! Whoever wants to side with me, will certainly not be prevented by me from doing so!

[43] "However, I believe that two or three will be better able to withstand an attack such as the one by Seth, than will one on his own; and so let us try our luck once more! Who knows what good may still come of it all?

[44] "It has been an old saying with us that all good has its bad and all bad its good, just as the day would not be a day without the night and the night would not be night without the day.

[45] "Therefore, do not let us waver too long; and whoever has courage, let him set out with me!"

[46] Now almost all of them began to scratch themselves mightily behind their ears, and one after the other remarked: "You are surely quite right; but - if - let us suppose! - we, - yes we all, in spite of all you have just said, should hear the old Adam utter a curse over us - and we know that Adam's voice is as good as the voice of Jehovah Himself! -, how then? What then?"

[47] And after a while the former speaker said in a very indecisive tone: "Yes, - yes, - that I have quite forgotten.

[48] "Yes, now the matter looks completely different. Truly, if this is not a

difficult case, there will never be one! -

[49] "But look, look, there are two men coming down the hill - and, it seems to me, straight in our direction.

[50] "Let us see whether we cannot do a little business with them. Just let me step forward in case you are afraid."

## Chapter 48

### **THE FEARFUL MESSENGERS AND THEIR RAISING UP THROUGH ABEDAM AND ADAM. GARBIEL'S GREAT LOVE FOR ABEDAM.**

[1] After a short while of hardly a few moments our main speaker again turned to the others and said, slightly embarrassed:

[2] "Brothers and friends! As truly as we are all descended from Adam, provided my eyes do not deceive me into taking a cat for a mountain, truly, I will be without a tooth in my mouth if - yes, now it is clear, - can you not see it? - Yes, now it is completely clear: These two - are Adam and the stranger!

[3] "Now help us who can and may! It is too late to escape now, and it also seems to me as if I could not possibly do so.

[4] "No, that will now be a very peculiar situation! - Brothers, do you know what? Let us throw ourselves down on our faces without delay, lest we commit a great blunder!

[5] "For Adam has no sense of humor at all. The least result will surely be a complete exile lasting at least ten years.

[6] "And every one of us should endeavor to implore to the best of his ability, or else - I tell you - we are completely done for!

[7] "Indeed, look, exactly in our direction! They are already very close; so down with you!"

[8] And they promptly threw themselves down to the ground and began to cry: "O most exalted father Adam, have grace and mercy upon us blasphemers! O most exalted arch patriarch, do spare us your wrath! O you exceedingly mighty, unborn, first complete man of the earth, do not let your great wrath come over us!

[9] "O you image of God, you son of Jehovah, make allowance for our endlessly great folly!"

[10] Thus they continued to cry while the high Abedam and Adam had already been with them for quite a while.

[11] But Abedam asked Adam in an aside: "Listen, how do you like this clamor?"

[12] And Adam replied: "O Father! This is a great wail of lamentation; and it is I who has engendered it in them.

[13] "Yesterday morning it would still have greatly pleased me; but now I could weep with pity!

[14] "The poor men are afraid of me, whereas I hardly know what to do for them out of love!

[15] "O You holy, most loving Father, do show also here grace and mercy and make up for the folly of my heart!"

[16] And Abedam said to him: "Behold and believe Me when I say that this is not the last folly you have committed before Me and for which I have to make amends. For you have caused Me so much work through your self-incurred blindness that to the end of time I shall have more than enough to do to restore everything to the original order!

[17] "Behold, just as these here are languishing, many more are languishing too, who are encamped around us.

[18] "Let the Garhilli family serve you as a good example. How did Uranion and his descendants manage to be on the heights? Yet his house is the most luminous of the morning.

[19] "Still, for what you have done, you shall no longer be debited; for behold, I have entered it in My own ledger, well knowing what I shall do about it for all Times of times.

[20] "However, now is still your little turn; call the one by name, who is lying there on the earth next to us, and tell him in a firm voice to rise, and we will see what all we can do! *Amen.*"

[21] And Adam promptly bent down to our main speaker and leader and, seizing his hand, shouted into his ear:

[22] "Garbiel! Arise, - and put an end to your empty bawling!"

[23] However, Garbiel, still lying on the ground, said to the others: "Brothers, stop bawling - it is no longer any use, but arise with me, and let each one be prepared for the most severe judgment. For you all know that whenever the most exalted father grasps some supplicant's left hand bidding him to rise, it means as much as: 'Go quickly and completely for twenty years out of my sight far beyond midnight!'

[24] "Oh woe is us, woe is us! So we are not even allowed to take along our wives and dear children! Oh woe, woe us all; for now we are lost!"

[25] "Thereupon Adam said to Garbiel: "Garbiel! You are a great fool; this is now over for all Times of times.

[26] "Do not be afraid; none of you all goes into exile anymore; for the to you still unknown man and I did not come here just now to crush you, but to completely raise you all up and, if that be possible, also fully enliven you. So rise all of you! *Amen.*"

[27] When Garbiel heard these words from the mouth of the usually very severe Adam, he sprang up like a young hart, not knowing for excessive joy what to do. He promptly embraced Adam and kissed his breast seven times. Then he also embraced the stranger and said to him:

[28] "Whoever you may be, - in short, you are at any rate worthy of my now boundless love! Jehovah even loves the flies; why should you brother, unknown to me as you still are, be excluded from my now universal, ardent love?"

[29] And thus Abedam, too, received seven firm kisses on His breast.

[30] When he had thus kissed them both he called out to the others who were just rising: "Brothers, do come here! Oh, the sensations I have just had at the breast of this stranger!

[31] "Words are not enough for it! - - Come, come, brothers, and find out all of you how blissful it is to be near him!

[32] "No, brothers, friends, -- I will bite into my own heart and be skinned if this glorious stranger was ever born somewhere on earth!

[33] "And we were capable of giving such an answer to this heavenly man!

[34] "Is there no hungry tiger somewhere that would devour us all for it?"

[35] "Oh come, come and feel what is here!"

## Chapter 49

### THE INNERMOST, TRUE INTENTION OF THE MESSENGERS AS REVEALED BY ABEDAM.

[1] And the other eleven promptly went to Adam and then to the stranger and did, albeit a little fearfully still, what Garbiel had done before, and in the case of the stranger found miraculously verified what Garbiel had drawn their attention to.

[2] While they were thus secretly wondering in their hearts, Abedam summoned Garbiel and asked him:

[3] "Garbiel, do you still remember the question I asked you when you had reached the summit of the heights?"

[4] And Garbiel, a little bewildered, said after some reflection: "Yes, right, right, you asked us a somewhat peculiar question on the height, whereupon we gave you a silly and peculiar enough answer.

[5] "Yes, yes, right; only I cannot just now remember what the question was. There was something in it of an intention and a meaning, only I can no longer remember whether the intention was in the meaning, or the meaning in the intention.

[6] "I do, however, distinctly remember the second part of the question, namely: 'Why did you come here?' but the first part I can no longer quite get together.

[7] "Meaning and intention are surely quite close together; but how? This, for my humble self, is a totally different question.



[8] "Truly, it is quite peculiar: It was even actually discussed among us before and now I could not remember it even if someone would bite me in the neck!

[9] "No, in my whole life I have never been so stupid. To be unable to sort this out!

[10] "Dear, to me still unknown friend! I am not so stupid otherwise. But the erstwhile great fear made me almost forget my own name. And so I can surely be excused for not being able to answer the first part of your question.

[11] "You will surely still remember the question. Would you not make it known to us once more?

[12] "Perhaps we shall now find a more humble answer to it than the one our boundless, inflated folly did on the height.

[13] "Provided it be your will; but pray do not be angry or annoyed because of it."

[14] And Abedam, promptly granting Garbiel's request, gave him the full question once more.

[15] Now Garbiel jumped with joy because he had the question again and began to speak forthwith as follows: "Yes, yes, this is what it was: 'What is the meaning of your intention; and why did you come here?'

[16] "Well, dear friend, since you asked me, with your kind help we have the question again; what, then, shall be done with it?

[17] "Thereupon Abedam decided, saying: "Well, since you have the question again, give me the answer to it. Behold, this is the whole reason why I wanted to know from you whether you still remember the question."

[18] Now Garbiel began to ponder over it and then said: "Yes, as far as the second part of the question is concerned, we were sent to the height there to seek advice on behalf of all the people as to whether we should stay here during the night - as was usually the custom - or not, because today everything is proceeding in a different manner and there will be no burnt sacrifice in the evening.

[19] "Behold, this is the whole reason for our coming here or, in other words, this is all concerning our coming to the height, and will maybe also be the meaning of our intention.

[20] "What other meaning there may still be behind the intention, this, dear friend, I could not possibly explain to you; therefore, be good enough to kindly tell us what you are aiming at."

[21] To this Abedam replied: "So listen: You have correctly answered why you came to the height. But this was not your true purpose; it lay in that your heart was filled with secret anger; protected by the second question, you wanted to find out why today, without your knowledge and intent, there were such changes made in the celebration of the Sabbath. Behold, is it not so?

[22] "Since I soon recognized you and, anticipating you, asked you about it, you promptly implied your intention by talking to Me rudely. Is that not so?

[23] "You only wanted to ask in loud words whether you should stay or go home. But as to the meaning of your intention, you merely wanted to make secret inquiries wherewith to gratify your secret anger which you would vent before the patriarchs later, namely, on the next dispute-day (on Tuesday) when the patriarchs always lend a willing ear to your complaints. Is it not so?"

[24] And Garbiel, like the others beside him and quite taken aback, was silent, no longer able to utter a word.

[25] Thereupon Abedam said to all of them: "Now follow Me and Adam to the height all of you; there you shall first fortify yourselves with food and drink having had no sustenance today as yet, and then we will cheerfully exchange some good words concerning the meaning in My intent. *Amen.*"

## Chapter 50

### THE STRANGER'S OMNISCIENCE AND WISDOM. THE ASTONISHED GARBIEL'S PRESENTIMENT.

[1] Garbiel, amazed at this invitation, only then took courage, for he was at a loss to understand how this stranger could know these things in every minute detail, and he began to address the stranger as follows:

[2] "Listen, you exceedingly worthy friend, you are an immense enigma to me! How can you read the most secret thoughts of our hearts, how see to a hair's breadth what goes on in the same?"

[3] "No, say I, no, this is too much for a man of my kind!"

[4] "Look, you my now above all esteemed friend, now I believe that you are not what you appear to be.

[5] "For the most telling proof for this is, firstly, the extraordinary sensation I had a while ago at your bosom and, secondly, even more your penetrating eye which looks into the most hidden recesses of our hearts.

[6] "I do not mean to deny that through special allowance from above there can be men with very keen vision, such as Enoch, Kenan, Jared, Enos and Seth, who have actually worked many a wondrous thing, such as to day's lightning - provided it was not your doing! - and the speedy restoration of Adam's cave - that is, provided you did not have a hand in it! - and the sudden calming of yesterday's storm - unless maybe you dealt with it

[7] "Indeed, as I am saying, it cannot be denied at all that when God in His grace allows it very pious men are capable of great deeds.

[8] "But this is also certain and completely true: Up till now my heart has .. nevertheless been exempted, and not even the most exalted arch patriarch has ever succeeded in penetrating this innermost part of life.

[9] "So I am truly at a loss as to how you are able to do it.

[10] "But, since you are able to, who can hold his own beside you?"

[11] "I am now through and through filled with a great fear of you; therefore, I ask you to exempt us all from your given invitation to follow you to the height, there to enjoy in our unworthiness the utterly undeserved sustenance from Adam's bowl.

[12] "As far as our secret anger is concerned, we have already come to an understanding; however, as to the meaning of your intention I believe you have made it clear by showing us that we were truly great rascals. But you can be fully assured that in future we shall neither be nor ever become such again. Since you now seem to be the mightiest man on the heights, the most exalted arch patriarch Adam himself appearing to be exceedingly devoted to you, do kindly give us the information for which we came here, so that we might bring it to our loved ones before the last rays of dusk have completely gone.

[13] "Most beloved friend, only do not take this my remark to be an implicit demand on our part, directed to your will and that of the most exalted arch patriarch Adam, but solely as a most humble and dutifully modest entreaty coming from the heart. For, should my request displease you, we would all follow you to the end of the world rather than resist you in the least in anything! Thus your surely most mighty will shall be fully honored by us all."

[14] Thereupon Abedam said to the very talkative Garbiel: "Listen, I tell you, your tongue is a true masterpiece; for you talk yourself blind with it and ignore the loud demands of your heart which basically is not bad at all. Behold, all that you have just said has neither head, nor foot, nor a hand or any substance.

[15] "For, what you have just said is nothing but an empty wind by means of which you wanted to rid your body of its fear.

[16] "You said who could hold his own beside Me since I knew the art of looking into the most secret recesses of life.

[17] "Therefore, you are assailed by great fear; behold, this alone came straight from the heart! But I tell you: Put your tongue between your teeth and hold it firmly, lest it once more deceive your own heart, making you believe that you had already recognized the meaning of My intention with you all.

[18] "Behold, this is very futile; for soon you and your brothers will realize that even the highest and most perfect angel spirit of the uppermost heaven will not ever grasp and understand the full meaning of My intention with you all.

[19] "As far as your worry about your duty as a messenger is concerned, they have all been fully informed by now that they have to remain here today, tomorrow and the day after, thus till the dispute-day.

[20] "Hence you will have no excuse to stay behind and not follow My invitation.

[21] "Your fear being obviously futile and all your loved ones long since

properly provided for, you will surely be able to follow Me? "

[22] And Garbiel, shedding tears of joy, replied: "Yes, truly yes, now I will follow You wherever You will.

[23] "For I now have a great presentiment since You said how inscrutable was the meaning of Your intention.

[24] "I do not dare utter it with my tongue; but it sounds all the louder in my heart through a never before felt love, that You are a Father!

[25] "Therefore, I will follow You forever, wherever You will, yes forever! Amen."

## Chapter 51

### ABEDAM'S SPEECH ON LIGHT. THE ALMIGHTY GOD AND THE LOVING FATHER IN ABEDAM.

[1] And Abedam prepared Himself to go and said, turning to Garbiel: "So follow Me! Verily, I tell you, whoever follows Me, walks on a true way and will not be confounded on the path of life leading to life!

[2] "Who would want to walk without a light on a long forest path in the dead of night?

[3] "But the world is the forest and man's earthly life is the path, the lifespan of the bodies being the dense night.

[4] "Will he who has no light come upon the proper narrow path, which alone and in truth leads the wanderer to the holy love-goal, which is life eternal?

[5] "I am a true, infallible light Myself and am the very way and life eternal.

[6] "Hence, if you want to follow Me you have light in abundance, and you will not ever fail to find the right way, for the light is the way as such. Also, you will not ever miss the holy love-goal, which is life eternal, for the way and the light are the holy love-goal, which is the true eternal life.

[7] "So follow Me all of you, and do not ask where to! For, wherever I am, there is the right place and everywhere eternal life.

[8] "Suppose somebody took a light at night-time, standing it first on a mountain, then in a valley and, later, in various places. Will the light look as if it were not in the right spot?

[9] "I tell you: The light is suitable for any spot. For who can claim and say: This or that spot is not suitable for the light of day, not suitable for the rays of the sun?

[10] "This applies also to the light of the spirit, wherefore no one shall ask when the light comes over him, whether it is suitable or unsuitable for him or whether he is worthy or unworthy of the light.

[11] "When the light comes, let everyone promptly seize it and have the light serve him! For, when the light is there, it is there to serve all; but once it has been removed or gone out, both the worthy one and the unworthy one will sadly miss it.

[12] "And he will call for the dawn to come; but dawn will then be very late in coming, and this delay will at all times be to everyone a great and very hard stumbling block

[13] "But woe betide those who fall during the day, not letting themselves be raised by the light while it walks among them!

[14] "Verily, I tell you, it will be hard for them to rise when the night overtakes them.

[15] "But if someone falls during the night, is he not to be forgiven?

[16] "Yes, I tell you: Those fallen during the night will find it easier to rise when daylight comes than those who fall in broad daylight but are too lazy to raise themselves promptly so that the light may bring them to the holy love-goal

[17] "Therefore, I tell you once more: Seize the light with your hearts, while it is among you; for the time of the light is short, - but exceedingly long the time of night.

[18] "He who seizes it now, will not ever be short of it in eternity.

[19] "Do come to the full realization at long last that I Myself am the light of all life and the primordial, eternal, sole life!

[20] "If you realize this in your hearts, you have already completely absorbed the light and the life.

[21] "And what is the light and the life, the holy, the eternal?

[22] "God Himself is the light; and the eternal love in this light is life eternal and is the Father, of Whom you, Garbiel, in the last word telling of your presentiment, witnessed that I am a Father.

[23] "Verily, verily, I tell you, I am the sole true Father, and you all are My children if you recognize Me as your Father!

[24] "But to him who does not recognize Me as his Father - and that wholly in the heart - I shall be what I am to the stone, namely, an eternally judging God and Creator.

[25] "My strength, might and power are endless - thus speaks God for Himself -, who will and would oppose Me?

[26] "But the Father hugs His children, hiding from their fearful eyes the almighty God, so that all may seize Him in their hearts and follow His true fatherly call.

[27] "Behold, I Myself am the Father and am calling you to follow Me!

[28] "So do not tarry, you My little children, and follow Me, for I am truly the holy and most loving Father of you all!

[29] "Do listen, and follow Me! *Amen, Amen, Amen.*"

## Chapter 52

### GARBIEL'S GOOD SPEECH ON THE DIVINE-FATHERLY SPIRIT IN ABEDAM'S SPEECH

[1] When Abedam had finished this speech, Garbiel and all the others fell down on their faces close to Abedam's feet.

[2] As soon as Garbiel had rallied somewhat he began a noteworthy speech to the brothers and friends, and Adam himself gave a great testimony to it commending Garbiel as follows:

[3] "Garbiel, I have listened to many speeches made by the human tongue; but such words uttered by one not yet awakened have hardly ever reached my ears!

[4] "Be glad, for Abedam has already done immensely great things to you! What else will await you once your heart has fully become at one with Him in pure love?"

[5] This is what Adam said to Garbie1 when the latter had finished his speech; but Garbiel's speech was as follows:

[6] "Friends, brothers! Did you hear it, did you hear it, did you comprehend it?

[7] "Who is capable of directing such words to our ears and hearts?

[8] "Or has anyone, beginning with the arch patriarch down to our infants, incapable of speech, ever heard such words?

[9] "'No, no, no!' you must all say; for these are not words issuing from human wisdom, nor words of the most perfected angel spirit.

[10] "For where, in the whole of infinity throughout all Eternities of eternities, has there been created a being capable of uttering such words out of himself?

[11] "Friends and brothers, think, imagine! Who can that be, indeed Who must that be, must of necessity forever be, Who can say of Himself, indeed wholly of Himself: 'I am the light, the way, the holy goa1!?' - Yes, it must be the primordial, eternal, sole First Cause Itself!

[12] "Friends, brothers! Should you still be unaware of Who the stranger is?

[13] "Oh, then you must be blinder than the center of the earth in the darkest midnight and deafer than the hardest stone at the bottom of the ocean!

[14] "In truth, in very truth, I am now fully convinced that if one of us were to utter such words of himself, even before he said the second word not a trace would be left of such a blasphemer.

[15] "Yes, if the great earth were capable of this, if it had a tongue somewhere in a vast mouth, -- truly, even the mere thought of making such a statement would destroy it forever!

[16] "Indeed, the great sun would not fare a jot better!

[17] "Or are you incapable of grasping this? - If you cannot grasp it, let one or the other think this secretly of himself, indeed think himself to be the most holy, indeed the above all holy, primordial-eternal Life of all life, the Light of all light, the Way of all ways and the holy ultimate goal of all things. Indeed, let him think himself to be the supreme Strength of all strength, the supreme Might of all might and the supreme Power of all powers - and still live, if he may and can!

[18] "I have never been a prophet; now I am one and predict with the greatest possible certainty and fullest conviction that should he say: 'I am the supreme Power of all powers!', he could forthwith not even rend the finest web of a spider.

[19] "And if he should say: 'I am the supreme Might of all might!', a sun mote could forthwith knock him to the ground forever.

[20] "And if he should say: 'I am the supreme Strength of all strength!', soon a gnat would break all his bones and consume all his muscles.

[21] "And if he should say: 'I am the holy ultimate goal of all things!', soon the bottomless abyss of all eternities would swallow him up into the fire of eternal perdition.

[22] "And upon saying: 'I am the Way of all ways!', the earth would consume him in the fire of its wrath.

[23] "And if he said: 'I am the Light of all light!', the densest darkness would soon surround him.

[24] "And if he should finally go so far as to say: 'I am the most holy, primordial-eternal Life of all life itself!', - ho could estimate the immense velocity of the most fleeting moment in which this very word would destroy and utterly annihilate him from the core of his life as if he had never existed?

[25] "O friends and brothers, since we now understand this and can surely grasp it with our hands and feet and see the stranger who made these claims concerning his person before our own eyes and ears, standing hale and hearty and full of strength before us and hear him as he calls us all to him, just as a true, alone true father calls his children, and our heart within cries loudly: 'Yes, You alone are a true Father, and woe betide him who for his own sake would abominably desecrate this most holy name by letting himself be called 'father!', - Who, What, and whence is this stranger?

[26] "Behold, the infinite heavens full of shining wonders, the earth full of wonders, and our heart, the greatest of wonders, are crying out and proclaiming it to us loudly: 'Jehovah, God, the eternal Creator of all things, the holy Father, abides with His children on the earth!'

[27] "Brothers, do you now understand this?

[28] "After Garbiel's speech Abedam bade them all rise again from the ground and said to them: "Children, now it is time for you to follow Me to the height, so that I may there in the presence of all patriarchs show you in your hearts a different meaning in My intent for you.

[29] "For behold, the earth is a vast field on which much grass of every description and many diverse shrubs and trees grow. On the ground there crawl countless reptiles and all the forests are full of animals of all kinds, and the waters are full of them, and the air is full.

[30] "Who is aware of all this? In whose heart does an order exist of all this? Yet the heart belongs to this order.

[31] "So follow Me, so that you may be made familiar with a different meaning of My intent for you! *Amen.*"

## Chapter 53

### ON THE WAY TO THE HEIGHT. BESEDIEL'S QUIET REFLECTIONS ON NATURE AND HIS REMARKS CONCERNING THE LORD'S HUMAN ASPECT. GARBIEL'S GOOD REPLY.

[1] And they all rose promptly, full of the greatest reverence, and followed Abedam and Adam up to the already familiar height. They were all trembling all over, partly with excessive bliss and partly with excessive fear of the holiness, might, strength and power of God, but also partly urged by the ever-increasing love in their hearts for the holy Father.

[2] Garbiel's brother, walking behind him, said very quietly to Garbiel: "Listen, brother! When I now look at this firmament studded with countless stars, - and we all have heard through Seth, Enos and quite clearly through Enoch that these stars are all unbelievably great, luminous worlds, - brother, and I am inspired by the thought: 'Besediel, look, there ahead of us the omnipotent, exceedingly Holy One Who created all these countless and immensely great wonders, is walking! One holy thought from Him and the vast, endless space will soon be empty, buried in its own eternal, infinite night. And again a holy thought from Him Who is walking there, and new glorious creations will begin to shine through the great infinity!', - O brother, what an inexpressible feeling takes possession of my heart!

[3] "You asked us a while ago whether we still did not see who the stranger is.

[4] "Oh, I tell you that I noticed it already when He first came and it was clear to me that behind Him there must be hidden something inexpressible. For His eyes and His mouth told me this even before He had said a most holy word to us.

[5] "Or have you ever seen such eyes and such a mouth?

[6] "What dignity, what holiness, what power, might, strength and authority are there most clearly expressed. Who would not want to expire for bliss as soon as He gives him a closer look; and how loving and inviting is His



countenance seen from a short distance!

[7] "At a greater distance from Him His expression assumes more and more holy earnest and thereby something which is indescribable.

[8] "I hardly know if what it arouses in my heart is more of a holy, sublime reverence or more of the profoundest contrition and the greatest longing to draw ever closer to Him, indeed, if that be possible, to be completely at one with Him!

[9] "And once you come closer and closer to Him, how quickly you lose all feeling of unfamiliarity and instead a never before felt holy love begins to fill the heart so that life and extinction express themselves simultaneously in endless bliss.

[10] "O brother, I ask you, who are much wiser than I am: Have you not had the same impression?

[11] "Having already told me so much, would you not also tell me how far I shall trust in my feeling or how far it may still be intermingled with errors? If you know something, tell me promptly!"

[12] And Garbiel said to his brother Besediel: "O brother! Trust your feeling; but at the same time believe that this is not out of you, but that it flows in all holiness into your heart out of Him, Who is leading us all to the sacred height, -- yes, brother Besediel, to a height which is not only a height in earthly terms, but endlessly more: A height of the innermost eternal life out of Him. This I am feeling.

[13] "O brother and you brothers all, expand your hearts promptly, throwing out all useless earthly stuff and making them roomier and emptier to receive all the great treasures which have already been, and will still be, showered upon us in abundance!

[14] "But, dearest brother, forget your exalted thoughts for the time being; for truly, it seems to me that the too endlessly exalted could also be too endlessly holy for our still impure hearts.

[15] "If, however, one among us all is, or wants to be, occupied with something in his heart, let him actively cleanse it through true repentance and love for Him Who is leading us.

[16] "For behold, we are all close to our destination; all the patriarchs are already falling on their faces at the sight of Him Who is leading us.

[17] "Oh behold, behold, how they are now all surrounded by a holy light; how the height is now shining with light!

[18] "O brothers, do weep and pray; for here it is holy, holy, holy!

[19] "O you my poor, sinful heart, - will you be able to bear the coming revelation, the light of the eternal God, the holy Father?"

## Chapter 54

### THE PATRIARCHS RECEIVE THE TWELVE. SETH'S SPEECH IMPEDIMENT IS HEALED BY ABEDAM. THE FEEDING OF THE TWELVE.

[1] Just as Garbiel and Besediel were discussing things on the way, also all the others were doing and so, led by Me, they all arrived on top of the height, their well-prepared hearts edified and full of devotion.

[2] When they arrived there, Abedam bade the patriarchs raise themselves and receive the twelve led to the height personally by Him and Adam.

[3] As soon as the patriarchs had heard Abedam express this desire, all the fathers, wives and children opened their arms to the twelve and they were received in the most loving manner.

[4] Only Seth kept in the background; for now he was afraid of those whom formerly he had so harshly rebuked.

[5] But Adam summoned Seth and asked him, saying: "Ahbel-Seth, why are you staying away when everything that breathes on this height follows the voice of the most holy Father?"

[6] "Or have your arms maybe become stiff for you not to want to stretch them out to those the holy Father Abedam Himself has brought here? - Or did you maybe miss His call?"

[7] But Seth promptly fell to his knees before Adam and Abedam entreating them: "Oh do forgive me thoughtless fool! What I have done, - -"

[8] Here Abedam interrupted him and said: "That, I have done, wherefore it was right and proper!

[9] "But your fear is now idle which prevents you from receiving those whom I Myself have led here, Who then called you all here showing you what to do.

[10] "Therefore, cast aside your foolish fear and follow the example of all the others and you will free your heart and keep it safe against any reproach on the part of your own conscience, - particularly since you are standing before Me as a man free of all sin; - Understand this, and act accordingly. *Amen.*"

[11] And Seth rose promptly and in great friendliness stretched out his arms to the twelve.

[12] And when they noticed that the formerly angered father Seth opened his arms to them almost all of them prostrated themselves at his feet asking his forgiveness, for they believed to have angered him through their rash folly.

[13] But Seth, in his love-rapture, was unable to utter a single word; however, what his tongue temporarily was unable to do, his hands and his breast demonstrated even better, for he diligently with his own hands lifted up one after the other, raising him up in his heart through signs and then pressing him to his breast.

[14] In this way he actively showed that in reality he had never been angered and that what he had done to them previously he had certainly done only prompted by a higher impulse for the sake of their eternal life's bliss; but, being aware that the twelve might not fully understand his signs, he soon turned to Abedam pointing to his tongue and breast.

[15] For Seth was afflicted from birth in that whenever his soul was deeply moved he could often not utter a single word for a considerable time.

[16] And Abedam promptly touched Seth's mouth and breast and said to him: "Seth, I tell you, open your mouth, and your tongue shall never again fail you; and so relieve your heart. *Amen.*"

[17] And forthwith there flowed from Seth a whole stream of the most glorious words, which sounded forth as follows:

[18] "O children, O children of the holy Father's love, had I not previously, driven by a just, holy, inner impulse, in louder, stronger sounding words have to turn you away from my heart loving you beyond all measure, truly, my friends, my heart would have devoured you all out of my most ardent love!

[19] "Children, friends, when you fled before my word referring you to Adam and so hastily ran down from the sacred height, I grieved for you, my children and friends, because you refused to follow my earnest counsel and did not turn to Adam for advice, wherefore you had to climb uphill so laboriously and fearfully!

[20] "For behold, as long as the dear, holy Father, guided by Adam, had not reached your group as yet, I was troubled, exceedingly troubled in my loving heart about you, my friends and children!

[21] "But when soon I saw the holy Father so lovingly draw and press you all to His heart, a rock as heavy as the earth suddenly fell from my still aching heart because I had to see you children so sadly flee before me, your loving father.

[22] "But now let us forget all this. This is what the holy Father wanted; therefore, to Him forever thanks and the purest love of which our hearts are ever capable!

[23] "And now, children and friends, as I can see, today you have not yet strengthened yourselves with food and drink; so come to these baskets and eat and drink whatever you find there, -- for it is all blessed by the holy Father!

[24] "Oh come, oh come and take this food for life eternal!"

[25] And forthwith also Abedam bade them follow Seth's advice.

[26] And, following Seth to Adam's basket, they joyfully ate and drank from its contents.

## Chapter 55

### GARBIEL'S PRAISE OF THE MEAL. ABEDAM'S SPEECH ON EXCESSIVE GRATITUDE.

[1] After the twelve had sufficiently eaten and fortified themselves they rose from the baskets and promptly stepped up to Abedam, Adam and Seth, thanking them from the bottom of their hearts for the immense grace, as they said, to be allowed to appease their hunger with the most delicious dishes from Adam's food basket.

[2] And Garbiel then said to the others in a loud voice: "Brothers, I do believe that almost all of us have a palate. If you have felt it as I have felt it with my palate, you all have to agree with me and say:

[3] "From what we have seen of the otherwise poor earth's soil, it does not produce such fruits whose glorious form, firstly, surpasses anything seen so far, just as the light of the sun surpasses that scanty light of the moon when it either begins or finally ceases to shine.

[4] "But as far as the aroma and the flavor are concerned, in my opinion the whole earth has no suitable comparison, - unless I were allowed to compare the meaning of the words of Him, Who is now among us (the most holy, most loving Father!), with the meaning of my empty babble, which difference is endless and inexpressible to every created tongue.

[5] "Judging accordingly, dear brothers and friends, these fruits must have quite an inconceivably higher origin than the one we all know to be common.

[6] "Since this cannot ever be refuted, what follows to be our eternal duty?

[7] "Look at me: This heart beating in my breast I will let be kindled by the greatest possible love into an eternal thanksgiving sacrifice to the supreme Giver of such gifts and, as far as I possibly can, glorify and praise the holy Father day by day, hour by hour and moment by moment.

[8] "For over-sweet were these fruits and more than glorious their flavor. So let us glorify and praise the holy Father all our life; for He is exceedingly good and full of supreme love, grace and mercy. And all this lasts with Him forever. Therefore, His holy name be forever glorified and praised to the utmost! *Amen.*"

[9] And they all responded, saying: "Yes, the most holy name of our great, holy Father be forever glorified and praised above all! *Amen.*"

[10] Only then did they prostrate themselves before Abedam glorifying and praising Him beyond measure from the very bottom of their hearts.

[11] But the high Abedam soon bade them get up and when they had gradually all raised again said to them:

[12] "Children, a father is surely mightily pleased with grateful children who

fill their hearts more and more with true, childlike love for the father.

[13] "But how do you judge this: Suppose some father gave his child a small ripe apple and the child became and remained so moved because of this gift that it would never stop praising the father day and night and when the good father tried to calm it, the child nevertheless continued to praise the father in one breath as long as its voice lasted, stopping its praise only when it could no longer do so, - what do you think in such a case?

[14] "How heavy will the good father's heart be when, bestowing his next gift, he must foresee the martyrdom to which he will again expose his dear child!

[15] "And, remembering to bestow a greater gift on his child, how painfully his heart will cry out, since already a trifling gift almost costs it its life from sheer gratitude!

[16] "And, should a greater gift be actually bestowed on the child one day, how will it be capable of giving fitting thanks for the same, having exhausted itself already in gratitude for the previous, hardly noteworthy trifle?

[17] "If now you want to thank Me forever with the greatest love possible to you for the wing of a gnat given you and for a little hair on your body, I should also like to hear from you how, and how long, you will thank Me once I shall endow you with the supreme treasure, namely, the happiest and most blissful eternal life!

[18] "Or, since you want to bring Me for a nut already the whole earth, the moon, the sun and all the stars for a thanksgiving sacrifice, what, then, shall you offer Me for *that* gift, which consists in a whole earth?

[19] "So look, My above all beloved children, thus also gratitude must be a just gratitude, for it is a loving acknowledgment of that which someone receives.

[20] "If someone gives thanks for a single straw as if it were a cedar, he is either a fool or he gives from his heart a false acknowledgment for something he has never received as yet.

[21] "So put an end to your praise and rather prepare your hearts to receive that from My hand which is endlessly exalted above all these fruits.

[22] "But first go into your hearts, there to look around a little; then tell Me unanimously what you will find there. *Amen.*"

## Chapter 56

### **ENOCH'S INSTRUCTION ON HOW TO PROBE ONE'S HEART. THE DIFFERENCE BETWEEN THE LIGHT OF THE INTELLECT AND THE LIGHT OF THE HEART. TEMPORAL LOVE VERSUS ETERNAL LOVE.**

[1] After this speech by Abedam the twelve stepped back a few paces, following Enoch's instruction who, staying with them, accompanied them into their hearts spiritually and showed them through a brief speech what it means to probe one's own heart and become aware of what is, or goes on, in the heart. And this was his speech:

[2] "Listen, dear brothers, the most holy, most loving Father Abedam Jehovah Emanuel Abba has spoken to you, having had to listen to your lengthy childlike praise:

[3] "'Probe your hearts; and tell Me faithfully what you will find there!' This was the meaning of the most holy speech.

[4] "But the most holy Father also foresaw that you will not grasp this meaning. Therefore, He instructed Me secretly in my heart to guide you into your hearts and thus also into the hidden meaning of these His last words which He spoke to you all in the end.

[5] "This must surely surprise you a little; but you all will soon realize that it is not too easy to turn one's eyes into one's own heart without much ado and then probe the same completely.

[6] "For behold, until now the intellect of your brain was predominantly the light of your soul with you all. But the forever living spirit, which dwells in the heart of the soul and is the alone true, innermost, living light of life, has never been awakened in you.

[7] "But if this has not been awakened it is futile to look into the heart; for, where there is no light, what might be seen there? Or can anyone see even a span ahead in a pitch-dark night?

[8] "And this applies even more to the spiritual vision within one's own heart where no one can see anything unless his spirit has first been actively awakened in him.

[9] "But, you will now be asking, how and whereby can the spirit be awakened then?

[10] "Look, this is why I was instructed to guide you here. And, having safely arrived here, we shall, with the aid of Him Who gave us all this holy instruction, arrive at the goal we all must reach according to His supreme, best and most perfect, holy will.

[11] This is the way and the sole means by which to awaken the spirit, namely that you all turn in the heart that is, in the most perfect love, to the most holy Father, full of trust and just selflessness and sincerity.

[12] "But when you will perceive that it becomes hotter and hotter in your heart, then watch your heart; for this is the time of ignition and light. And once your hearts will all be aglow in their love for God, the most holy, most loving Father, turn within, and you will behold the wonders of eternal life within you.

[13] "But take note also of this, namely, that you must not begin to love the most holy Father only because of this; for the most holy Father wants to be loved for His own sake. Also, that your love may not be of the kind that lasts from today till tomorrow; for, with a merely temporal love not even weak woman is contented, let alone the eternal God!

[14] "Your life will be like your love. If the love is temporal, also the life will be transient like the love, which is the sole condition of life, and such love is without light.

[15] "However, if the love is of an eternal nature, the life is also like it. And behold, this eternal love is only the lightful awakening of the eternal spirit, which as such is nothing but pure love.

[16] "Now you know everything; do accordingly and you will soon be quite capable of contemplating your innermost heart. *Amen.*"

[17] And Besediel promptly grasped Enoch's hand and said to him: "My above all dear brother! With what outpourings of my heart shall I now thank you for this exceedingly glorious service rendered to our most needy hearts?"

[18] "Behold, speaking for myself, in this point at issue I have been blind up to this very moment; for, as you have gathered precisely, at least as far as I am concerned, until now I have sought only to train the intellect and to analyze whatever I came upon, as I thought by myself:

[19] "God's perfection differs from our imperfection merely where the alone supremely perfect intellect is concerned, - wherefore we can approach God only through the exclusive development of our intellect.

[20] "Here I need not stress to you with empty words that I then owing to this misconception never paid any attention to the heart, for you have anyway already well noticed the inclination of our hearts.

[21] "But only now do I see how utterly foolish and futile this often horrible effort was; for of what benefit is to the dead all this vast knowledge?"

[22] "For a thousand hollow breaths the night would be indescribably better; but the living is not in need of worldly knowledge.

[23] "Or what should the stone-blind benefit from the light, and what the living, whose spirit is itself an exceedingly bright light?"

[24] "Behold, brother, this used to be unknown to me; but now that you have knocked at my breast through the most holy Father's grace, my heart promptly responded and said:

[25] "Love, love, love is the great word of all existence; if you have love forever in God, you have also all life in and out of God and everything that belongs to it.

[26] "If you do not have that you have then nothing but pure death within.

[27] "O brother, behold, now death has left me; what immense gift you have therefore bestowed on me and surely on us all by revealing to us the main cause for our death!

[28] "Of how much gratitude from us all you are therefore worthy!

[29] "But now I know to Whom all gratitude is due; so let me now rush to the most holy Father."

[30] But Enoch told him: "Just have a little more patience until the others will be like you, and you have become completely luminous in your heart. *Amen.*"

## Chapter 57

### ENOCH SPEAKS ON GARBIEL'S READY TONGUE. GARBIEL'S INNER CONTEMPLATION.

[1] Soon also Garbiel stepped up to Enoch for he wanted to exchange a few words with him, but more out of a desire to talk than out of a true, inner need.

[2] But Enoch, anticipating him, said to him: "Garbiel, listen, the Lord and most loving Father of us all sends you word that you shall now be silent if you, too, want to be awakened.

[3] "Or have I ever, through the holy instruction of Him Who is walking among us, recommended to you also the merry agitation of the tongue as a means of awakening?

[4] "I tell you: Take good note of what has been said and you will find the way into your own heart, - but never through the agility of your tongue, which will bar rather than open to you the road to eternal life.

[5] "Behold, up until now you have been the first, or rather you imagine to be a chief among your brothers. But this has no value whatsoever before the Lord of all holiness, love, meekness and patience, but only a loving, contrite heart full of remorse has.

[6] "For everything that comes into prominence in the world, in God's sight is in the background. But whoever is here a completely unnoticed, least inhabitant of this earth, is for this reason the most esteemed with God.

[7] "However, let no one be the last maybe out of selfishness but solely so that he may be able to love even more the most loving Father in such seclusion and have even more longing in his heart to return to the eternal homeland, where the most holy Father is dwelling permanently as the God of all might, power, authority and strength.

[8] "In case you, dear brother Garbiel, should not have known this, take good note of it now so that you, too, will be able to take part in the awakening to take place soon!



[9] "For you will not be able to approach the most holy and most loving Father until you will have fully probed your heart.

[10] "But you know as much as I do what a difference there is between a well-ripened and a prematurely harvested fruit. Take good care that you may not be considered among the prematurely harvested fruits!

[11] "It is a sacred truth that the great, holy Perfecter is living and teaching among us and guiding us, - but whoever comes to Him with an immature heart, him He will leave alone until his heart is fully mature. Once this has happened also the perfecting of the spirit will not be far off.

[12] "But it is not enough for one to be awakened only for a year, a day or an hour; whenever someone becomes awakened, he becomes awakened for the whole of eternity.

[13] "However, the spirit does not dwell in the tongue, but alone in the heart. But this does not mean that someone with an awakened tongue has also an awakened spirit in his heart; for the tongue is a part of the head, being the foot and arm of the same.

[14] "When the spirit is awakened, the tongue of the head prefers quiet to aimless motion. Only then does the intellect of the head, as the natural material light of the soul, understand what an endless difference there is between the tongue of the spirit and that of the flesh.

[15] "Therefore, also you, dear brother Garbiel, should follow the instruction of the most holy Father and keep silent with your tongue. Instead, let all the more love talk in your heart for the awakening of your spirit and, therefore and thereby, the sure gaining of life eternal. - Understand and heed this well! *Amen.*"

[16] But when Garbiel had heard this speech he was frightened in his heart and, not knowing what to do now, he began to ponder things. And the more he pondered the lighter it became in his heart, so that he became quite silent. And in this silence he gazed and watched how one light after another began to emerge from the depth of his heart, and how the heart began to expand to the size of a world; and in the center of this now seemingly endless world he saw a high altar erected and on it a powerful youth in white garments.

[17] And this youth looked up to heaven, out of which an immensely strong light poured over him; and out of this light it sounded in clearly audible words, as follows:

[18] "Garbiel, Garbiel, look at the signs in your hand, which is at the side of your heart, and with these signs write the word on stone tablets, and teach this also to your brothers!"

[19] And the youth turned into a man and examined his hand and found twenty- five signs (the Alphabet; *ed.*) on the same, together with their names and their origin as well as their inner meaning.

[20] And all the others discovered similar signs within them.

[21] And Enoch was instructed to awaken them after close to an hour and a half had elapsed during this inner contemplation.

[22] And soon Enoch awakened them also and in great friendliness led them to Abedam.

## Chapter 58

### VRATAH'S VISION CONCERNING THE NATURE OF LETTERS

[1] When they had returned to Abedam and offered Him their praise and heartfelt gratitude Abedam questioned one of the twelve, saying:

[2] "Well then, My beloved Vratah, tell Me briefly what you saw in your heart and what you conclude from it."

[3] And Vratah, overwhelmed by his great humility and trembling to his innermost core, took a little time to recover and then said:

[4] "O You eternal, holy, endlessly mighty, strong, powerful, mild, gentle, most patient, sublime, wise Father and God, full of grace, mercy and love, Creator of all things, should it be necessary to tell You with the tongue what from eternities surely has been clearer and more obvious to You than is to me the sun on a brightest and calmest day? "

[5] And Abedam replied: "How can you ask Me like that?"

[6] "Did I not demand this from you? But, knowing that I have most clearly foreseen what you beheld and perceived, how could you now fail to realize that I must also have foreseen from eternity what I was asking you about although I see only too clearly in every minute detail what you have seen and perceived within you?"

[7] "Since you must now at least realize all this, do not ask further but answer the question just as if I did not know that about which I am asking; for you can be fully assured that I well know why I am asking you, - and why you will give Me the answer which has been well-known to Me from eternities, that I also know.

[8] "Notwithstanding all this I want you to answer My question exactly as if I were totally ignorant of the answer you will be giving Me.

[9] "Take note of this also all of you; and whoever among you will be asked, let him answer thus!

[10] "However, I do not wish to talk with you as with stones, but like a father with his living children capable of speech.

[11] "And so you, Vratah, answer anyway to My erstwhile question. *Amen.*"

[12] And forthwith Vratah took courage and began, with a heart full of gratitude, to reveal what he had beheld in his heart.

[13] And these were the words describing Vratah's vision, namely:

[14] "O You, Whose name my tongue hardly dares pronounce any more, if You will it, any other will must yield, first of all mine!

[15] "I saw a strong light emerge in my heart, which was more luminous than the sun in its most luminous center. And when I perceived this light within me, it became dark outside of me on the earth, so that I could no longer discern anything.

[16] "This light kept increasing more and more and, finally, became so powerful that it illumined me in all my parts, so much so that my outer skin felt as if I were bathed in the light of the sun and a large part of the earth then became illumined through this light of my skin.

[17] "And when the light fell onto the earth, all things looked different from what they used to look when seen with the eyes of the flesh.

[18] "Thus, for instance, I saw a leaflet from a tree, blown straight onto my right hand by a slight, gloriously sounding breeze, inscribed with the most curious-looking signs. The beautiful signs captured my attention and I placed the leaflet onto my left hand so as to examine it at leisure.

[19] "But while I was thus inspecting it, it suddenly hit me that the leaflet showed, I would say, exactly the same signs as those which I had discovered on my hand; the only difference being that in my hand there were just twenty-five such signs individually, whereas on the leaflet the same signs were repeated many times in multiple combinations.

[20] "And the leaflet began to expand in size and became larger and larger, and it seemed to me to be expanding almost over the whole earth.

[21] "But, as the leaflet kept expanding more and more also the sign combinations increased, so much so that it would have been a sheer impossibility to survey even the minutest part of the endless rows and groupings.

[22] "But as I became more and more lost in this my most glorious, most wondrous picture, behold, all of a sudden this heavenly light in me went out, the leaflet disappeared along with the light and the glorious Aeolian sounds, and then Enoch's voice summoned us here to You, O most holy Father. -

[23] "This is all I have seen according to Your most holy will and by Your most gracious permission. To You alone all praise, all honor, all gratitude, all glory, all love and all adoration for it forever! *Amen.*"

[24] Hereupon Abedam commended his faithfulness and then said: "Behold, beloved Vratah, what you saw is the Kingdom of My Grace on earth!

[25] "I cannot always remain with you as you are now seeing Me; besides, it would benefit no one towards eternal life if I did or could remain.

[26] "But I will leave to you signs such as the ones you and all your brothers have seen, by means of which you will be able to record with the aid of My Spirit every word issuing from My mouth to you all, even for the latest descendants. And in this recorded word I shall be at all times among you,

holy, gracious, strong and powerful!

[27] "How these signs have to be executed, My Spirit will teach you through Garbie! *Amen.*"

## Chapter 59

### THE TIMID SEHEL'S VISION AND ITS CORRESPONDENCE TO NOAH AND THE FLOOD

[1] When Vratah had thus fulfilled Abedam's will, Abedam had given him the most reassuring explanation of his inner vision and Vratah had thanked Abedam for it from the bottom of his heart, Abedam called another out of the twelve by name, who was called Sehel, and asked him with the same words, saying:

[2] "Sehel, do tell Me also what you saw and perceived in your heart."

[3] When Sehel heard that the question was put to him to answer, he was as struck by lightning, not able to utter one word, especially since by nature he had a somewhat inflexible tongue. But this was not a coincidence, as it is nowadays said and believed in a most blind, foolish way, but so that through his heavy tongue My name should be greatly glorified.

[4] Since poor Sehel, despite all his endeavors and effort, could not utter anything and for this reason was gripped by a mighty fever of anxiety, Abedam stepped up to him and asked him:

[5] "Sehel, how do you explain that you can talk without such fear and panic to your brothers who, compared with Me, do not love you at all?"

[6] "Behold, My love for you and you all is so great that from its fire the endless spaces of creation, filled with countless solar regions, are ignited. Yet all these suns are only the minutest spark of My love for you and you, out of your excessive fear and anxiety, do not dare give Me the demanded answer! How do you explain this?"

[7] "Tell Me in your heart whether any brother ever -truck you on the mouth when you answered one of his questions."

[8] "Behold, you deny this in your heart."

[9] "Since already your brother who, like you, is a weak human, has never struck you, how much less I, Who am the almighty, eternal God and your true, holy, most loving Father Myself, shall strike you!"

[10] "Therefore, control your idle, foolish fear and your vain anxiety and speak with an open heart before Me and all the patriarchs!"

[11] "So do not rack your brain too long for the most suitable words with which to address Me - for this does not please Me at all -, but what your heart will tell you, in the same manner pass it on to Me, and I shall take a true

pleasure in the pure, true speech of your heart. *Amen.*"

[12] These words from the most holy mouth of Abedam encouraged our Sehel so much that soon not only all fear and anxiety left him completely, but also the otherwise existing heaviness of his tongue. And thus he began to relate all the wondrous things he had beheld within at this particular time.

[13] But this is what he saw in his heart, and thus he related it, saying: "O You eternal, dear, holy Father! Truly, truly, I was an immensely great fool; it is still so clear and transparent before my eyes and all my senses!

[14] "O Father, Your endless love, goodness, mercy and grace - and my immensely foolish fear and anxiety before You! Oh forgive me, You dear, holy Father!

[15] "Behold, in my case it was not only Your holy, visible presence which prevented me from speaking, but also the extraordinarily wondrous vision I had experienced had a strong effect on my anyway heavy tongue.

[16] "However, Your almighty Word has so completely strengthened me that now I am without all fear, for I have profoundly learned for the first time that only You alone are the holy Father of us all. And so I am only too glad to relate what is still so wondrously gloriously and awesomely floating and sounding before all my senses. And this is how it was:

[17] "Right away my heart began to glow as red as a beautiful spring-rose when it is greeted by dawn's first rays; but that was not all, for the redness kept growing stronger and stronger, just as you see it on a very fine spring morning before the full rise of the glorious sun.

[18] "And, what I could not possibly ever have envisaged, soon a most glorious sun rose in my own heart, luminous beyond all imagination.

[19] "But my heart itself expanded, so much so that I beheld in the same an entirely new heaven adorned with countless new stars, shining by day in the most glorious constellations. And then I saw how a new glorious earth emerged, as if out of great masses of water, bringing with it a peaceful generation in a long house standing on the billowing waves.

[20] "Yes, all this I saw in my own heart and even more, as follows.

[21] "And this peaceful generation disembarked from the long house and forthwith made a fragrant sacrifice to You. But the smoke emitted by the sacrifice gathered above it in the air and soon formed a most glorious arch above the vast, now gloriously shimmering earth.

[22] "And from the arch came a voice which was exactly like Yours. And the voice addressed itself to the father of this generation, promising him peace and indicating that the arch was a visible sign that the earth should not ever again be visited by such a flood.

[23] "And the voice spoke still many a thing with the father of this generation; but the words were quite incomprehensible to me.

[24] "On the house strange signs were to be seen, and the old man went

and copied these signs onto a red stone tablet. When he was finished with it he went over to his children, showed them the tablet and said to them:

[25] "Children, here is engraved what God has engraved onto this sheltering house: Henceforth I will no longer make war with man; this was the last one.

[26] "But whoever among you becomes unfaithful to Me, over him I will pass a judgment until the great Time of all times. "Therefore, peace to the earth and its inhabitants who are, and will be, of a good heart and in the same full of loyalty to Me! *Amen.*'

[27] "Behold, this I have seen and well perceived; other than that I have seen and perceived nothing.

[28] "O holy Father, receive it graciously; Your holy will! *Amen.*"

[29] Thereupon Abedam said: "Sehel, you rendered faithfully what you saw; but the closer meaning of your vision only time, the evil, shall reveal.

[30] "But I want this war not to take place; yet not as I want it, but as mankind will want it, thus it will happen!

[31] "But the signs you, too, shall soon come to know better! *Amen.*"

## Chapter 60

### THIRST FOR KNOWLEDGE IS JUSTIFIED. TRUTH, THE FOOD FOR THE SPIRIT. LOVE, THE FUNDAMENT OF ALL TRUTHS

[1] When Sehel had heard what Abedam had said concerning the signs he was glad and looking forward to becoming acquainted with them; but, as far as the war to be revealed by the evil time was concerned he could not understand it, not being able to grasp why, besides the revelation of the signs, he should not also have the meaning of the vision of the said war revealed to him.

[2] He was so engrossed in this searching and brooding that he even forgot to give due thanks.

[3] After several such silent moments Abedam asked him: "What is all the useless stuff you allow your heart to be filled with? What will it benefit you?"

[4] "Will you become more alive if your insatiable thirst for knowledge is satisfied?"

[5] "Since you are already so concerned about some of what may come over the earth, having seen something, - what, then, would you do if you had had Kenan's visions and beheld within you the ten pillars?"

[6] "I tell you: Go to Kenan and let him tell you about the ten pillars; but pay special attention to the last one. This will give you much light; but the light will make you sad. For there the Father Who is now telling you this will change

into an unrelenting judge, and your eye will try in vain to penetrate the great darkness; but My countenance you will seek in vain.

[7] "For wherever you will turn your eyes and ears, you will find nothing but My great wrath.

[8] "So, if you want to learn about this in great detail, hurry to Kenan and make him tell you what he saw; however, understand this well, if you will! *Amen.*"

[9] After this admonition Sehel promptly fell down before Abedam beginning to cry, weep and entreat Me to save him for all times from such revelations; for, instead of being without Me, the most holy, most loving Father, for even one moment, he would rather utterly perish for all Eternities of eternities.

[10] And I, as Abedam, thereupon said to him: "Now look, My dear Sehel, then everything is all right. Since I am more important to you than the terrible revelation, stay with Me; and verily, I tell you, you shall not ever be in need of seeking, or missing, Me, your most loving, holy Father, Who is also the most loving, holy Father of you all!

[11] "But as far as your thirst for knowledge is concerned, I will not regard it as unreasonable and unjust; for it is with every human the first indication of a higher spiritual life.

[12] "Whoever is without any thirst for knowledge is still like a tree-stump in which there is no life other than that of decay; it consumes and finally destroys everything surrounding it, like a clumsy polyp somewhere on the muddy floor of the ocean, which consumes everything around it with its many clumsy arms, each of which has its own mouth, and, eating until it is dead, turns again into mud itself which at the utmost serves as an ugly substratum for some similar voracious eater.

[13] "Yes, I tell you all: A man without a thirst for higher knowledge is in the real sense of the word not human as yet, but merely an animal in human form, having no other interest but to feed and, when it has eaten its fill and is otherwise healthy, either to sleep or to mate, and is only concerned about the carrying out of its natural functions and its creature comforts, such as having a good and soft spot to lie on and dream in its sleep, either about eating or mating.

[14] "Yes, it is not good to be with such a man, for in him there lives only a real animal soul which does not wish to relinquish its pre-existential state having always fared better while eating than while performing a work for the future awakening of its immortal spirit within.

[15] "Behold, such a man is a purely worldly man to whom nothing is sacred save his belly!

[16] "However, although all this speaks in favor of the thirst for knowledge, in another respect I am violently opposed to it, and this for the best reason of the world and of all stars, suns, moons and all the endless heavens.

[17] "This best of reasons is as follows: Behold, whenever someone is thirsty for knowledge, with him the spirit is already awake, just as is awake an infant sucking its mother's breasts! But what does the awakened infant want? What does the crying and screaming mean?

[18] "Behold, it wants food; it wants to be appeased!

[19] "The spirit, awakened from its long sleep, wants this, too; it indicates its hunger through its thirst for knowledge.

[20] "But tell Me in your heart and answer My question: Will the infant perhaps be appeased should the mother instead of offering the milk filled breast put a finger in its mouth to suck on, or other things devoid of nutriment?

[21] "I tell you: Instead of the breast, she may put thousands and thousands of the softest fingers in the mouth of the infant, but with all the futile finger-sucking the infant will nevertheless unflinchingly perish since it cannot possibly be appeased with nothing, and will lose its life with such spurious nourishment.

[22] "Do you understand this truth? - You shrug your shoulders; ah, behold, you shall at once come to the bottom of the matter.

[23] "Is not the milk a true nourishment for the infant and therefore a full truth for the infant's hungry, demanding stomach yearning for food? - I reckon no one will doubt that.

[24] "Does not the mother press the infant to the same breast in which her boundless love for the infant burns in the brightest flames on whose fire this sweet fare is actually prepared?

[25] "Behold, now we have already everything; thus also the spirit wants truth, it wants faithful, fullest truth for food.

[26] "If, however, you want to appease your spirit with the help of empty knowledge which is often devoid of a single true dewdrop, tell Me how far then will the spirit progress?

[27] "Just as the mother's love is the basis for the infant's true nourishment, thus also love is for the spirit the basis of all endless truths, all of which are a very true, good, eternal fare for the spirit.

[28] "But Who and where is this love? - Look at Me, at this breast here; behold, here there is milk in endless abundance!

[29] "So stay here; for it is better here to suck than to try to fathom the meaning of visions, at the same time starving in the spirit and, finally, perishing along with the revealed visions.

[30] "Do you now understand the difference between true and false nourishment and the meaning of the word 'thirst for knowledge'?

[31] "Since you now understand it, act accordingly and you will have eternal life. *Amen.*"



## Chapter 61

### SEHEL COMMITS A BLUNDER. ABEDAM'S GREAT TESTIMONY TO SEHEL.

[1] With these words Sehel was filled, and the words were power, spirit and life out of God, and God was every word from the mouth of the holy Father, for God is the power in the Love called the Father, just as love is the endless strength, might and authority in all the power of God.

[2] "Thus filled with these words, which are the power of God's Spirit, Sehel stayed with Abedam not giving up his place to another who was also called.

[3] However, with Sehel the reason for his staying on was by no means some pride of place or ambition, but what held him firmly bound to Me was solely his childlike love. This is why I, as Abedam, said to him merely for the sake of making room also these words:

[4] "Sehel, behold, the others must also still come to Me as you came to Me when I called you. Therefore, you surely may, and can, make a little room; for now you can be without fear of ever losing Me again.

[5] "Come as far as here -- rejoice about it! You did it out of your own strength or according to your own will. Thus, as far as you were able to go you did go alone.

[6] "And when you came close to Me I hurried towards you and all the others.

[7] "But now you are fully with Me and need not take another step but can remain with Me peacefully or actively follow Me wherever I go.

[8] "But what I have said here concerns merely the heart and the spirit within the same as well as its ramifications and by no means the body. Therefore, you can be physically wherever you like; if your heart is with Me in all the love of your spirit, you are everywhere equally close to Me.

[9] "But even if, in a physical sense, you were sitting on My back whilst your heart were reflecting on the depth of the ocean or your spirit were roaming among the stars or in some remote region of the earth, verily, you would be as far from Me as your heart and the love of your spirit were.

[10] "Therefore, My beloved Sehel, you can now calmly stay a little farther from Me where your body is concerned, so that also your brothers will be able to approach Me at first physically for the same reason for which you approached Me at first physically. - Do you understand this, beloved Sehel?"

[11] And Sehel in his heart answered this question in the affirmative and Abedam thereupon replied: "So act accordingly. *Amen.*"

[12] And Sehel became elated in his heart, glorified and praised the Father in Abedam, gave God all honor of his spirit and stepped aside.

[13] Now averting his eye from Abedam he went backwards, not seeing

where he was treading, and it so happened that he trod on Garbiel's foot with his heel.

[14] About this, Garbiel became somewhat angry and rebuked Sehel, saying:

[15] "Just tell me why you do not walk in the fashion your feet were meant to walk?

[16] "Why backwards, not heeding the feet of the brothers just as if they were paving- stones on lanes and roads, since your knees bend forwards and not backwards?

[17] "Besides, wherever you turn you do not move from the spot! Do you maybe imagine that one can delay the Lord in the same manner as one often annoyingly enough holds up the likes of us?

[18] "Look, Sehel, how foolish you have been again! I have seen it from afar in Abedam's face, Who is holy, holy, exceedingly holy and the most loving Father of us all, that you already annoyed Him with your foolishness, which He surely indicated to you clearly enough by His last words.

[19] "But you did not notice it and even now act as if your senses were somewhat deranged, going clumsily backwards without considering in the least Who He is Who is before us, and on what you are stepping with your clumsy feet.

[20] "I entreat you, brother Sehel, pull yourself together for once and become another man at least before God if you should not find it worth the trouble before us, your brothers, to be a man in whom we could be pleased! Truly, I am ashamed of you!"

[21] Now the poor Sehel in his embarrassment did not know what to do; for at this moment he did not know whose forgiveness to ask first.

[22] And although he tried to talk, his tongue failed him. When, after a few moments, he had pulled himself together as far as possible, he rushed forward to Abedam fervently beseeching Him to forgive him since he had previously overlooked in Whose presence he was and Whom he had surely annoyed through his tardiness. And he also entreated Abedam to heal his brother Garbiel's foot should the latter be in pain owing to his clumsy kick.

[23] But Abedam bent down and promptly raised poor Sehel from the ground, then pressed him to His heart and said to him as well as to all the others:

[24] "Sehel, I tell you, you are no longer a man, but a pure and great angel of the most sublime heaven!

[25] "Yes, I tell you: What you are now, you were already in your mother's womb, namely, an immortal primordial descendant from the highest heaven, where nothing is dwelling but alone the most innocent love of the smallest spirits, who are the most powerful and wise because they dwell in the innermost, most holy depth of My heart!

[26] "O Sehel, you My great beloved, do you now recognize Me as you have recognized Me already from eternities, namely, that I am your dear, holy Father?"

[27] "Do you remember floating by My side through the endless, still completely empty space when I said to you: 'Faithful brother of My love! Behold, a brother is fallen down into the endless depth, which is endless and forever filled with the fire of My most infinite and most eternal Deity!"

[28] "'Here let us out of this tear in My eye found a first sun!' and you replied: 'Most holy Father! Your holy will be done!"

[29] "And telling Me this, do you further remember that a tear fell also from your eyes, and I blessed this your tear and said: 'Dear brother of My eternal, endless love, behold, through this your tear this sun, the first and greatest, shall be fructified so that through it the whole, endless space shall in the future be filled with countless children of its kind as far as where the eternal fire of My Deity takes its eternal beginning!"

[30] "However, dear brother Sehel, no more of this now! Be therefore also without fear; for our acquaintance and love is of long standing. Now you must also clearly realize why you were going backwards, unable to take your eyes off Me.

[31] "Sehel, this was your last trial save one of short duration in the future, and then another one, the very last, when I shall send you as My forerunner. For now keep your body for as long as you will; but My countenance you shall never miss.

[32] "Thus also you shall comprehend your vision like any other; but keep it to yourself.

[33] "Because you stepped on Garbiel's foot he shall become a teacher of the signs - and you his master. And this shall be a great lesson in humility for him as for all others that he has now learnt that he whom he had considered a fool is in fact a very old brother of My eternal love and existed prior to all stars, the sun, the moon and the earth! However, dear brother, let us now hear what all the other brothers have seen in their hearts. *Amen.*"

## Chapter 62

### SEHEL'S TRANSFIGURATION AND HIS GLORIOUSLY PROFOUND AND WISE SPEECH

[1] After this speech Sehel became as transfigured and all the patriarchs, including Adam, rushed to him to greet such an exalted guest standing next to Abedam.

[2] Also Seth, being Sehel's father, rushed to Sehel, who was his youngest

and last son, grasped his hand and said to him:

[3] "My son Sehel, you who have to this hour remained a single man, never having cohabited with a woman, unwilling to lay and give us all a living seed out of you, so that I then became angry with you and exiled you towards midday, how will you now forgive me this great sin which I, a poor, blind father, have committed against you?

[4] "What are Enos and the whole ancestral line compared to you alone?

[5] "O Jehovah, O You most holy Abedam, why did this poor father's eyes have to be opened so late?

[6] "Yes truly, I could become demented because I did not recognize you, Sehel, earlier!

[7] "Oh do forgive me, forgive me and come back to me and let me nevertheless call you my son where the body is concerned! Yet not my will, but the will of the most high Abedam, as well as yours, be done. *Amen.*"

[8] When Sehel heard his father Seth thus lament before him he came back from his great reminiscences, took courage and said to the father Seth:

[9] "O dear father Seth, do not worry about that! Surely I shall not ever overthrow the most holy Father's order; and it was His exceedingly holy order which allowed that this my body, which I have been carrying around on this earth for several hundred years, was begotten by you.

[10] "For what reason should you now no longer be allowed to be its father?

[11] "Oh do remain anyway what you have always been to me, namely, my dear father in the name of Him Who had begotten us all from eternity and Whose children we had been even before all the visible things were made!

[12] "For behold, we all begin here a new life for the sake of the *one* who fell of his own free will. Therefore, what we are, or rather were, according to our spirit is anyway unimportant in relation to this earthly life; thus you are my father Seth and I am your son!

[13] "And thus let everybody else be completely unconcerned on my account.

[14] "Since the eternal, most holy Father already shows Himself to us and all others, eating and drinking with us, talking to us like a wise brother to another and teaching us all the great secret art of how to take from Him life eternal although we all and the whole endless creation are nothing compared to Him, - what distinction, then, should we make between us, having all come forth in the same manner through His almighty will out of His love?

[15] "Whether I am a created primordial angel spirit or one who went forth from this very same love at a later time, what difference does it make to us before God?

[16] "Since God out of His eternal order and endless wisdom has willed it that I did not become your father but you became mine, why should I now

fancy myself superior to you because the most loving, holy Father in His mild and exceedingly friendly manner has shown me my surely exalted spiritual primordial state?

[17] "O my dear father Seth, this be far from me and from us all!

[18] "Only He is holy; but we are all His children whom He loves immensely provided they are as they should be.

[19] "If they deviate from His holy ways He meets them with His endless and unlimited mercy.

[20] "And to the obdurate He metes out His judgment, whether towards life or towards whatever kind of death; this only He knows!

[21] "However, since we are all His children, let us remain in His most holy name also faithful to the conditions in which He had put us for three moments onto this earth.

[22] "Since there will anyway soon be an end to this earthly life, He will long ago have taken care of the new conditions we will then face.

[23] "As far as the return to your house is, or may be, concerned, that, like everything else, we leave to Him Who is holy, exceedingly holy and now among us.

[24] "Only one thing I feel free now to demand of all of you strictly, namely, that for the sake of his own, eternal salvation and life none of you ever dare show me any ever so little veneration because the most holy Father called me His brother!

[25] "For you all know anyway to Whom alone all honor, all praise, all glory and all worship is due.

[26] "To us all, however, let this be the greatest glorification that we glorify the holiest Father through the most faithful fulfillment of His holiest will.

[27] "Therefore, I demand of you that you look upon me as nothing more than old Sehel! *Amen.*"

[28] "And also to you, dear brother Garbiel, I say in the name of Him Who is close beside me to promptly rise from the ground; for I am only a man like you. We both have Seth as our father; why do you do to me what is due to God alone?

[29] "Listen, a man shall not ever wallow in the dust before men, and in the future the person whose selfish heart will bear even for a moment to see a brother in the dust before him, shall be guilty of the greatest sin in the eyes of God!

[30] "Behold, dear brother, you have never offended me; therefore, I in turn have nothing to forgive you, but have only to give you my brotherly heart which is open to love.

[31] "But, if there is something which oppresses your heart, - behold, there - beside us is standing He to Whom we are all indebted.

[32] "So just turn to Him; He will certainly free you from your burden and set free your troubled heart! *Amen.*"

## Chapter 63

### HUMILITY, THE GREATEST GLORIFICATION OF MAN. TO HONOR THROUGH LOVE. GARBIEL'S PRIDE OF PLACE.

[1] And Abedam added His Amen to the Amen of Sehel and then said:

[2] "Yes, thus My beloved Sehel has truly spoken! Among all sins, self-seeking is the greatest. But man's greatest and most sublime glorification is humility and the therefrom-issuing glorification of My name before the world.

[3] "Let him whose heart is burdened come to Me; for verily, say I now just as My beloved Sehel has said before, he will nowhere find relief, but solely with Me!

[4] "Thus you, Garbiel, did not err in asking your great brother's forgiveness, and Seth, too, did not err when he realized his old error after being angry with his son Sehel who, following an inner impulse, refused to tread into Adam's footsteps but wanted to retain all his life the heavenly primordial purity of his heart out of his great secret love for Me.

[5] "But, as Sehel said a while ago, it is going too far when one brother wallows in the dust before another brother.

[6] "For not even I demand this. How much less, then, shall you honor one another as if one brother were a God to the other.

[7] "By this I do not mean to say that you should not give honor to each other at all, but only that you shall not crawl before each other like worms.

[8] "If you honor one another, give honor only through love, and let no one elevate himself above another but let each one be a true brother to another in My love.

[9] "Such a mark of honor is a just one, - this you owe one another; however, what goes beyond it is again against My order, wherefore you shall leave it alone.

[10] "To honor someone through love is sufficient in any relationship among you, be it between brothers, or from a son towards his father, or from a father to the son, or the wife to the husband, or the husband to the wife, the sister to the sister, the brother to the sister, or the sister to the brother, or the daughter to the mother, or the mother to the daughter, or the son to the mother, or the mother to the son, and the father to the daughter, - in short, in everything the sale true love is sufficient, the main reason being that even I Myself do not demand from you all more than your love in the spirit and all truth out of it.

[11] "Verily, I tell you all, even if you pray day and night and wallow like the swine in filth and the dirtiest dust, - I shall nevertheless not grant your request unless you have earnestly and full of love and truth turned in your heart to Me, the holy, most loving Father!

[12] "Since I, Who am holy, exceedingly holy, accept your true, earnest filial

love as the best and truest veneration most pleasing to Me, - what difference should there be between you to make you crawl in the dust before one another?

[13] "Therefore, again once and for all: Love is sufficient and shall suffice to you all!

[14] "But you, My beloved Sehel, will engrave the sole commandment of love on stone so that everyone will see what it is all about and what is the universal center of all things

[15] "And so also you, jealous Garbiel, go and worry no longer because I did not call you as the first to tell Me about your vision.

[16] "Do you maybe think I do this deliberately to tease someone letting him feel his nothingness before Me because he wants to be something which he really should not be? O Garbiel, there you are very much mistaken!

[17] "I tell you, My eternal order, My love and My endless wisdom certainly go different ways from those which only your foolishness can grasp!

[18] "Therefore, you shall have a humble and free heart, not one full of pride of place; for, if you are humble you will not worry about the order of precedence watching who is the first, second, or third to be called, but it will be quite all right with you no matter when you are called.

[19] "Behold, you were full of pride of place, wherefore the kick of your brother hurt you, which in other circumstances you would hardly have noticed.

[20] "Now cleanse your heart completely and then come to Me when you are called. Thus go again to Enoch and make him show you the right way to Me. *Amen.*

[21] "And now you, Horidael, come to Me and tell Me, like the others, about all you have seen and faithfully perceived within you. *Amen.*"

## Chapter 64

### HORIDAEL'S VISION. THE INNER GUIDING VOICE IN MAN.

[1] As soon as Abedam had called him Horidael stepped forward and, like a courageous lion, began to speak. However, his courage was without presumption whatsoever, but was only instilled by his love for Me, just as a mother's love fills her breast with courage so that she would even run into the fire should her child's life be endangered, - the only difference being that such courage on the part of the mother would be a courage of grief, pain, fear and panic. With Horidael this was not the case, since his courage stemmed only from his innermost joy and was, therefore, comparable to the courage of a general dizzy with the joy of conquest.

[2] Enlivened by such love-joy courage, Horidael began to speak as follows:

[3] "O You holy, most loving Father! You have graciously called also me, a poor sinner that I may proclaim here all I have seen and perceived.

[4] "However, I am well aware that everything I have seen and perceived comes solely from You. Should I tell You and inform You about that which countless eternities ago was incomprehensibly clearer to You than the sun in the middle of the brightest day?

[5] "No, no, in other words this would only mean either pouring a drop of water into the sea so as to enlarge the same, or on the brightest daylight a torch of pitch or wax in order to augment the light of the sun.

[6] "Therefore, to tell about my vision solely for Your sake would be - at least as far as I can see - the biggest nonsense ever committed by a human, unburdening his heart before You as if You did not know what was hidden in the same.

[7] "For, standing before You, as I am now, only *one* thing is required in the spirit and in all truth, namely, to beat one's breast saying:

[8] "O You my great God, You, my holy, most loving Father, have grace and mercy upon me, a poor sinner!

[9] "For all sin, all the blemishes and faults of my heart are revealed before You like the brightest day. You know my thoughts and all my desires are counted before You.

[10] "But I also know this: You want everyone to become eloquent before You, just as if You knew nothing in all earnest of all that is, or has been, going on in someone's heart, making him talk before You as a true child before the alone true, holy, most loving Father.

[11] "So also I will reveal in all the love and joy of my heart the prophetic and surely wondrous vision as well as what I perceived in this vision; and so I ask you all to lend me a willing ear.

[12] "At first I felt something like hard knocks at my breast. If I am not mistaken, there were about seven of them. These knocks did not hurt me, but nevertheless I was shaken through each of them to the innermost core of my life, wherefore I became full of fear not knowing what these knocks were leading up to.

[13] "However, when with the last knock fear overwhelmed me so that all my outer senses failed me, it became more and more lively in my heart.

[14] "At first it seemed to me that countless stars were flashing around in confusion like lightning without thunder. This became faster and more violent, so much so that in the end my whole heart passed into the lightning like flashing matter, just as if one could force a lightning to last and not go out in the flick of a moment.

[15] "Then this light began to dilate my heart, so much so that it began to expand its limits beyond all the visible heavens.

[16] "As it kept expanding its limits unceasingly, gradually this vast astral coil of lightning and light began to dissolve into single flashes of lightning and,



finally, into individual fixed stars, each of which shone brighter by far than the morning star in the brightest light of a serene morning in spring.

[17] "When all had quietened down and I could no longer perceive whether my heart continued to expand, stood still or contracted again, - I finally found myself; and as I found myself I found myself as a complete man and thought asking myself: Where am I now?

[18] "And behold, forthwith three of the most glorious stars flashed down from the vast heaven of my heart which formerly had thus expanded, and these three stars were three perfect round spheres which, like the sun, had an excessively strong light.

[19] "Then I asked myself again: What does this mean? Where am I, and what am I?

[20] "Before I could finish thinking this, suddenly each of these three spheres expanded tremendously retreating into an immeasurable depth, so that in the end I saw nothing but these three infinitely great spheres before me.

[21] "And the one in the middle opened and, absorbing the outer two, approached me; but close to it I perceived a great thunder which sounded like clearly audible words, as follows:

[22] "'You are now within yourself in the -spirit; all that you perceive is within you and there is nothing outside of you.

[23] "But this means that in the future you shall explore the signs of the inner man, not caring for the outer filth of the things of the world.

[24] "'For, what in the outer world appears as dead, all that you carry within you alive in countless numbers. "Therefore, strive after the inner life; there you will find revealed all that ever touched you, or most often failed to touch you, outwardly!

[25] "'Behold, this is the inner world of God, the eternal, holy Father; in this you can, shall and will live forever! *Amen.*'

[26] "After these words the great luminous sphere again became rather small and soon disappeared with all the other things and I found myself again here on the earth; and of the whole vision nothing remained for me but a vivid recollection.

[27] "O dear, holy Father, accept this surely very incomplete report graciously and, as I have already said at the beginning, be merciful to me, a poor sinner; for surely I am no pure Sehel, but a most impure Horidael!

[28] "O Father, Your holy will be done! *Amen.*"

## Chapter 65

### HORIDAEAL IS APPOINTED SCRIBE OF THE SIGNS OF THE FREE SCIENCE OF CORRESPONDENCES

[1] And Abedam, offering His hand to Horidael, told him to grasp it and Horidael grasped it with both hands and, full of love, pressed it to his heart with all the force he could muster.

[2] Thereupon Abedam addressed the following words to him saying:

[3] "Horidael, you gave Me faithfully what you found within you; therefore, I will make you a seeker for the hidden treasures of the inner life.

[4] "Thus you shall have the signs of the science of correspondences and through them proclaim the inner, and even innermost, living, spiritual meaning of all things.

[5] "But this is the meaning of your vision, namely, that the love for Me shall more and more fill the heart and then expand it through the spiritual warmth in the manner you have seen when you beheld a countless number of flashing stars which gradually merged into a collective light and expanded your heart only after they had united within you.

[6] "As this great work was achieved within you, behold, it became calm within you and you saw the stars again, and the stars lit up your inner world so that you could find yourself as a perfect man. But having found yourself you did not know where you were so that you asked about it.

[7] "And three stars of your own heaven detached themselves and floated before your vision glittering exceedingly brightly; but still you did not understand this sign and asked again.

[8] "Then the three stars receded far back and the one in the middle opened and swallowed up the outer two. Only then did you perceive within you a great, thunder-like voice giving you the first basic knowledge about yourself and about what you shall become and do.

[9] "But now you ask again within: 'But the stars, the stars, what do the stars within me signify? Why did they at first flash about so violently? Why and how did they become one and then again segregated and at rest?'

[10] "Behold, at first the stars are nothing but the knowledge absorbed by the soul from the outer world, or the intellect in the narrower sense of the word and meaning.

[11] "But the flashing about of the stars signifies the searching in itself of the soul for the roads of truth and life.

[12] "The merging of the light of the stars signifies that the soul has seized Me with all its force.

[13] "When then the stars segregate and become still, it means that through the sole love for Me, the life seeking itself has found itself in its Primordial

Source, which is infinite like the life that has found itself again in It and through It.

[14] "This is why you have recognized yourself there, asking from the core of your being: 'Where am I?'

[15] "And the three segregated stars gave you the answer; but you still did not understand it. However, the answer of the stars before you, taken from the middle star, meant that you are now within your own love, that you are love and life yourself, prepared to absorb all light out of Me. You could gather this from the fact that at your second question the stars, infinitely expanded, receded from you so that you could measure their endless magnitude, whereupon the middle star signifying the purest love absorbed the outer two which were like your faith and like your former wisdom.

[16] "Since these became one, you also perceived the first great, living word within you; and only the word taught you to understand the great vision of your own life within yourself.

[17] "And this word was My Word within you or that essential word through which you, like all things, have once come into existence. And this word taught you to understand the great inner correspondences between the outer world and the inner, living, eternal one.

[18] "Accordingly, also you shall become a scribe, yet not like the others, but a scribe of the corresponding signs of life in man from all the visible and invisible things filling the whole of infinity from the smallest to the largest.

[19] "Thus I shall also give you other signs; you shall indeed have quite free signs through which shall be indicated what, of the signs of the others, is of the spirit and thus of the inner, eternal life, or, in other words: Where the others will record for the eye of the flesh and here and there also for that of the soul, but not likewise for the eye of the spirit, there you shall witness to the spirit of the innermost truth.

[20] "So you have received the free signs of the science of correspondences! At this stage you do not know how to use them nor even the signs as such; but do not worry about all that."Behold, in the school of your own heart, which you have seen for the first time today, you will find everything. The spirit of love within you will guide you into all secrets and will reveal to you what until now was hidden before all eyes; be fully assured of this!"

## Chapter 66

### ABEDAM'S SPEECH ON THE TRUE WORSHIP OF GOD. GOSPEL OF THE RIGHT GIVING.

[1] After this speech and holy instruction by Abedam, Horidael, overwhelmed by his immense feeling of gratitude, fell down before Abedam weeping for great love and the joy arising from it And there was no one on the height whose heart and eyes remained dry.

[2] But, disregarding all this, Abedam forthwith bade Horidael get up, saying:

[3] "Horidael, arise! If you are in your heart full of love and humility, it is more than enough gratitude -- and lying on the ground can be fully dispensed with.

[4] "For as far as outward gestures are concerned they are before Me an abomination rather than a virtue pleasing to Me, - particularly if someone might think the tears of the eye brought about by a painful moment to be sufficient for Me, when the heart had previously occupied itself very little with Me; or other pious looking physical gestures, of which the soul's heart and its indwelling spirit are often totally unaware and which are, therefore, not in the least heeded, unless there were a truly living and humble cause for such pious physical gestures.

[5] "But I say to you and to all that I am a most perfect Spirit.

[6] "Therefore, whoever does not come to Me in the spirit of his love entreating and thanking Me in the same spirit of love, verily, I shall not look upon him and grant his request until he has humbled himself completely and entered his inner world, bringing Me a new, living sacrifice of pure love in the heart of his soul where the living spirit dwells, an ancient descendant of My eternal Love!

[7] "Since it cannot be said that your spirit is ignorant of all that has happened and is still happening, the opposite being the case, so that as a spirit you are now a complete master in your house (body) and, therefore, love Me in all your parts, what meaning is the lying on the ground supposed to have?

[8] "I tell you, My beloved Horidael, leave such old, empty habits alone, which only belong to the lowlands, and rise to be a free man!

[9] "But he who bends his knees before Me, let him bend them in the spirit and all truth, which means the ever proper humility of the heart, but not the knees of his body with which it matters little whether they are kept straight or bent.

[10] "For in walking everyone shows that he can bend his physical knee if he wants to. Therefore, if bending the physical knee sufficed for Me, walking

to and fro without caring for anything else would be sufficient prayer.

[11] "What shall bending the knee and lying on the ground mean to Me on the part of you children, all of whom I have given a living spirit?"

[12] "Behold, the animals, too, can bend the joints of their feet and lie down on the ground.

[13] "If you want to honor Me in a way where there is no difference between you and the animals, what difference, then, could there be between you and the animals as such?"

[14] "So behold, My dear Horidael and all of you, how idle and foolish such an outward service to Me, the living, eternal God is, a *dead* veneration, love and worship for Me, your holy, most loving Father, Who Himself gave you a living soul and within the soul an eternal spirit of all love and truth issuing from it!

[15] "Therefore, in future leave all that is useless alone and wisely use your body and all its limbs when needed; but where I am concerned, let your limbs rest just as if you had none.

[16] "You can do nothing pleasing to Me by means of your body; for I am a Spirit.

[17] "However, if you do want to elevate your body, including your spirit, to Me, use your limbs out of My love in you in the brotherly service which alone is pleasing to Me and I shall look upon the works of your body as the works of your spirit's love for which I shall give you the deserved reward.

[18] "Be fully assured of this: With your limbs alone you can do nothing that would please Me, but only with your heart and its indwelling living spirit.

[19] "Verily, I tell you now, whoever gives his brother a piece of bread or an apple, a pear, a nut, a grape, or a sheep, a cow, a steer, an ass, or a garment, or a house, yet not from the heart but from a certain sense of necessary duty, in My eyes he gave nothing to his brother, and I shall not consider him nor his gift, - be it greater than a mountain! 20.

[20] "But he who has little, let him gladly give this to the brother out of his abundant love, and I tell you, if it were only half a nut I shall look upon it as if it were a whole earth!

[21] "Now you all know what you must do to honor Me; act accordingly, and you will not ever have to complain that I leave someone's request unanswered.

[22] "So let us call Purhal and hear what he saw and faithfully perceived at the time. *Amen.*"

## Chapter 67

### PURHAL'S INNER VISION

[1] And immediately after these words Abedam summoned Purhal and asked him as He had asked the others:

[2] "Purhal, behold, now it is your turn in the great order! So you, too, tell us what you saw, felt and perceived within you, - but without fear and shyness; for we are not gathered here to fear, but alone to love one another.

[3] "Therefore, be without fear and boldly tell us what you have experienced during the short time of your inner vision. *Amen.*"

[4] This encouraged the otherwise a little timid Purhal so that he lost all his fear and became conscious of strength within so that, had he been told, he would have taken on all the lions, tigers, hyenas and leviathans.

[5] However, well knowing what he was expected to do with this new strength, he began forthwith to relate faithfully all that he had found, seen, felt and well perceived. And these were his words:

[6] "O You my above all holy Father, full of supreme, infinite love! You almighty, eternal, great God; You all-powerful Lord and most wise Master in all things of the great infinity!

[7] "Behold, prior to me almost each one of those before me has come up with some humble excuse for not daring to talk of that which he had seen within, well knowing - as well as I and surely each one of us - that before You also our most secret thoughts are revealed more dearly than even the sun itself before me on the brightest day.

[8] "So behold, You most holy, most loving Father, I will be an exception in this respect, will not mince matters and talk straight from the heart:

[9] "For, like all the others, I know that all I have seen and heard stems alone from You and, therefore, that You will surely know Your work through and through.

[10] "Should an apple tree bear no fruit because You - and even I - well know what its fruits will look like?

[11] "I think to demand or even believe this would surely be folly.

[12] "Therefore, I will without shyness and fear at once deal out the fruits which You, O most holy, most loving Father, laid with life and spirit into my otherwise so poor heart.

[13] "But this is what I saw, felt and well perceived:

[14] "At first I jumped from one thought to the next thinking to and fro: 'So you shall look into your heart and observe all the things found there?'

[15] "Good if that were possible; but now, - this is now a totally different question!"

[16] ""Then again I thought: 'Patience, have patience; for He Who demands

this from you will surely, if it be His holy will, show you the way either openly or secretly in spirit.

[17] "If it is not His will, it will surely be His will for you to remain what you are and always have been: A poor, blind wretch:

[18] "But in the midst of my ruminations suddenly there was a very loud report; and at once the earth disappeared under my feet and I floated in the center of an eternal night where I saw nothing, not even the slightest trace of myself, being hardly capable of saying to myself: 'So this is what my heart looks like within?

[19] "O You holy Father, look down on me in Your mercy and call me back; for in this night I must perish!"

[20] "But no sooner had I finished this thought than a second mighty detonation occurred, and instantly I saw in all directions great flames rise upward from the endless depths; and only in the bright light of these flames did I perceive that this former night was the night of my own heart, the flames arising upon the second detonation being nothing but my own love, which until then had been fast asleep.

[21] "But now there was still another detonation -- even more frightful than the previous two times.

[22] "Thereupon the flames went out through the rising of a sun, oh a sun which in the whole of infinity surely does not ever have its likes!

[23] "In the light of this sun everything took on substance. The flames of my love became beings looking like myself and there seemed to be no end to their number. And all these beings moved in my direction and fully united with me; but in this merging I was seized by such an ecstasy of joy that now I could not compare it with anything.

[24] "This merging did not last long; for soon of all the beings I alone as a human was left. Instead, I perceived many voices, as coming from within me, sounding glorious like the morning songs of joyful shepherds; and the voices sounded like a word, as follows:

[25] "Behold, I am All in all, and all is in Me and out of Me! But you are in My likeness; therefore, recognize yourself, who you are, and Who your Father, God and Creator is!"

[26] "After these words it became again night in me, and out of this night I soon came again up, or down, to the earth.

[27] "This is all I saw, felt and perceived. Holy Father, here I am bringing it to You for a sacrifice; receive it graciously, - Your holy will! *Amen.*"

## Chapter 68

### ABEDAM'S REPRIMAND AND ADMONITION TO THE INSINCERE PURHAL. THE EXPLANATION OF PURHAL'S VISION.

[1] After Purhal had finished telling his story the high Abedam looked around in a very friendly manner and then opened His mouth saying to all of them, including Purhal:

[2] "Truly, you dished us all up your fruits without fear and shyness, leaving not one apple hanging on the tree of your inner cognition, in keeping with your usual custom not disregarding your wisdom, wherefore you handed us all at first the less ripe and palatable fruits and only at last the very ripe and palatable ones from the already destined tree of your inner cognition.

[3] "Behold, therefore I commend you; for, as I said, you were exceedingly correct in your account. But I still want to draw your attention to something, and so look: On your part, as on everyone else, it was not exactly a sin to act the way you did, for it was an idle talk of utter meaninglessness containing nothing either good or really bad, just as in a rotten apple, - but look, who would want to enjoy the rot in an apple though it is not - strictly speaking - something bad?

[4] "This is how matters stood with you when, describing your great courage, you held us up almost a little too long.

[5] "Do you, Purhal, understand Me and what I now wanted to tell you?

[6] "Answer Me only in your heart! - Well then, you do not understand it completely. Behold, this is why I want to lead you to it so that you will understand it, and so pay attention!

[7] "After mentioning the humble excuses of those preceding you, you said that in this respect you make, or rather want to make, an exception.

[8] "Behold, it is true there should be an exception; for I do not ask and have never asked, more than that you shall do according to My will if you want to find eternal life.

[9] "Notwithstanding all that, some, in the great love and respect of their hearts not being able to help themselves, could not open their mouth and relate what was asked of them.

[10] "So, noticing the attitude of those before you, you regarded it as something foolish and secretly made up your mind to mention it if I should summon you like the others to tell Me what you found within.

[11] "Behold, you were forthwith called; but almost the first thing you did was to set yourself apart from your brothers so as to embarrass them a little so to speak.

[12] "And - understand this - in your report made yourself appear more courageous than you were in reality.



[13] "Look, on the one hand you said you knew as well as the others that all things were well known to Me so that, if I asked someone to relate what I gave him he needed not be in fear because of it, because I clearly knew long in advance what he received from Me, and you verified it with a very fitting parable.

[14] "How come that you, pretending to know all this, on the other hand did not know that I would surely also be aware of any shortcomings in your heart displeasing to Me?

[15] "Look, there you were greatly mistaken.

[16] "Yes, as I said before, this time this fault shall not be counted as sin. However, take care in the future that your heart is no longer subjected to such an unseemly mood, or the great night of your heart will not be lit up for a long time by the love-flames breaking through, and the glorious morning sun you saw rising in you will be even longer in appearing.

[17] "Thus behold, My dear Purhal, there are no secrets before Me; therefore, it is by no means advisable to play behind My back.

[18] "Take this in the future as a constant guideline of your life, and your further sojourn on this earth will be easy.

[19] "This is the meaning of your vision which should be from beginning to end a great and always warning sign, namely, that first of all your love for Me as well as for your brothers is not pure and thus not whole.

[20] "The flames breaking forth in countless different directions from the night of your heart bear witness to this and tell you, shaking you as through a violent detonation: 'Look, how scattered your love still is, and thus your life!'

[21] "And when I then let the sun rise on you, My holy sun of grace, you became aware that these flames without light were nothing else but your innumerably scattered own self, scattered by yourself through your erstwhile most diversified desires, cares and passions.

[22] "But how can this thus scattered being once more become *one* being?

[23] "Also this you have seen when you observed how in My light of love and grace all these kindred beings pressed close to you soon becoming at one with you and when only in this reunion, as a thus perfected man, you were capable of perceiving within again the Father-voice of My Spirit telling you Who I am, where I am, where and whence all things are and, finally, what you are or shall be and become yourself.

[24] "Having actively experienced all this, collect yourself in the true, pure, selfless love for Me and you will live and will in fact yourself correspond to the great sign beheld within, thereby becoming for Me a living scholar and interpreter of signs out of love in the brothers' hearts at all times. *Amen.*"

## Chapter 69

### THE EFFECT ON THOSE PRESENT OF THE REPRIMAND DIRECTED TO PURHAL. ABEDAM STRENGTHENS THE FRIGHTENED HEARTS.

[1] When Purhal and all the others had heard these words from Abedam they almost lost the power of speech so that there was hardly anyone except Enoch and Adam who would have dared direct a single word to Abedam despite the fact that Abedam looked at all the children in great friendliness as the alone true, good and most loving Father.

[2] "For almost everyone thought in his heart: 'He certainly looks indescribably kind; but can He be trusted? For in the flick of a moment He has seized one by the innermost core of one's life! All this is certainly true, - but what does it all benefit us? Who can dodge Him?"

[3] "He surely has the best of intentions towards everyone, - if only He did not aim at the greatest purity one could still hold one's own before Him; but the purity, the purity, it is something horrible!"

[4] "If this is lacking, that is, in the truest sense of the word, one cannot approach Him with a clear conscience; for He does not overlook even the slightest fault in the heart.

[5] "What is there to be done? Him, no one can change, - in eternity He will remain the same, as pure and holy as He is now; so one has to obey."

[6] But Abedam, well aware of these thoughts in the children, turned to Purhal and asked him:

[7] "Purhal, tell Me whether I maybe chopped your head off when I, with the gentlest words, instructed you and with the greatest care cleansed you so that you and all others might soon become ready to receive the eternal, freest love and life out of Me!"

[8] "Tell Me: Has ever your physical father handled you with the same forbearance as I am doing now?"

[9] "Show Me the father among you who had not diligently wielded the sometimes very painful rod over his children.

[10] "Behold, you know of none; for you have been a father yourself for a long time and know how you have brought up your children.

[11] "But now tell Me with what rod I have now come to you? Who has succumbed to My beatings?"

[12] "Behold, I educate, teach and liberate you with nothing else but My supreme, exceedingly true fatherly love, and you say in your hearts that I cannot be trusted.

[13] "O you more than blind people! If, thus, I cannot be trusted, I Who am the most true, faithful, loving, gentle and patient Father to you all, - in whom else can and will you then trust?"

[14] "If you feel uneasy and frightened with Me, the most pure and holy Father, Who am filled with the best, truest and most honest fatherly intentions out of My eternal, most selfless love for you, how must you be feeling towards one another, you who are, compared with Me, full of evil and bad tricks, to become so utterly discouraged because I rectified a fault in Purhal's heart?

[15] "O you blind ones! Before Me, the eternally alone living Father, you tremble and are full of fear when I raise you to Me and thus from death to eternal life;

[16] "But the world, which is as such nothing but a mere death, does not instill any fear into your heart!

[17] "Oh behold, how full of wrong thinking you still are!

[18] "Who begot you to be afraid of Him Whom you should only love above all? Whereas with that which you shall fear and avoid with all your strength you fill your hearts quite comfortably!

[19] "Purhal, tell Me, what evil did I do to you by cleansing you out of My great love for you?

[20] "Do you know what life is and how it must be constituted for eternal and infinite duration?

[21] "Behold, no created spirit knows this but I, the infinite, eternal Master of all Life, do! If I, as your holy, most loving Father, am now perfecting you Myself for this, to you, forever unfathomable life in Me, driving and taking from you all that belongs to death, - Purhal, how can it at all enter your mind and that of all the others - that I could not be trusted?

[22] "Tell Me, if I did not want to help you, who else could possibly help you from death to life?

[23] "In order for Me to help you is it not right and proper that even your most secret thoughts and desires are, and necessarily must be, revealed to Me in all clarity so that I can at all times come to your aid whenever you are approached by a deadly danger?

[24] "Tell Me, Purhal, should I be unworthy of your trust because of this?"

[25] At this question they all began to sob and weep, and Adam himself wept loudly like a child and then said, deeply moved by My great fatherly love:

[26] "O You holy, dear Father, only now do I realize how infinitely good you are!

[27] "Where is he who should not be able to love You above all, all, all?"

[28] "Oh do forgive us blind ones this great injustice just done to You by us all!"

[29] And Abedam replied: "O little children, be calm and without care, for none of you who are now at My bosom will be lost; for I, Eternal Life Itself, am in your midst averting all danger of death from you.

[30] "But whenever I should reprimand someone as I did Purhal, do not ever lose your trust in Me but remember in your hearts that it is I, your good,

holy Father, Who do this!

[31] "Little children, do understand this well for all future and eternity!  
*Amen.*"

## Chapter 70

### **JURIBAEI'S SPEECH ON THE GREATNESS OF MAN AS CHILD OF GOD. JURIBAEI'S VISION: THE COUNTLESS, ENDLESSLY GROWING CIRCLES OF THE ONE LIFE-CIRCLE.**

[1] After these words Abedam summoned Juribael asking him like the others, saying:

[2] "Juribael! You, too, do as the others did and tell us all what you perceived, saw and felt."

[3] And Juribael stepped out respectfully from among his brothers and before Abedam and began to speak, inspired by his genuine love for Me:

[4] "O You holy, most loving, indescribably sublime, best Father! Behold, I, a poor worm before You, am here before You, O holy Father, in the greatest respect and the innermost humility of my heart.

[5] "You have just called me out of my sleep to life, - yes, into the true, wide-awake, free life of your infinite fatherly love you have called me and have turned the feeble, blind worm of the dusty earth into a free man who with his eyes gazes out into remote infinities appearing like an endless row of spheres upon spheres full of immortality, seeing himself reflected in every one of these infinite spheres as more glorified, more similar and more close to You, O holy Father!

[6] "Yet not only into an immortal man, but into much more, indeed, into endlessly more than an immortal man have You made the dusty worm of dusty Mother Earth.

[7] "Oh, who can grasp the endless magnitude of Your fatherly love?"

[8] "For the dusty worm, the weak, sinful man is allowed to call You, the eternal, holy God, 'dear Father'!

[9] "O Father, - You have made us Your children!"

[10] "Holy Father, I can worship You and praise You; I can glorify You my whole life with all the strength You endowed me with; I can burn offerings to You wherever the eye may turn; I can respect You so much that out of the greatest respect possible to me my spirit would want to hide among the very last, lowest and least creations; indeed, I can love You according to the strength of my love within; yes, all this I can do to You, my almighty Creator, to You, my holy, great God!

[11] "For as long as You are for me only a Creator, an eternal, infinite God,

the relationship between me and You must always be that of a complete nothingness on my part in comparison to Your infinite universal essence in all the omnipotence of Your divine Being compared to - as I said before my utter nothingness.

[12] "However, when I call You 'Father', then, O holy Father, our relationship changes completely; then my heart is blissful, and my spirit trembles, seized by an indescribably great foreknowledge, and I have an all-pervading feeling, and that is love, the sole, pure love hallowed in You, O Father, - a holy love which is only capable of loving You alone, You holy Father.

[13] "This is all I can offer You. In this love I even forget all adoration, all gratitude, all praise, all sacrificial worship due to You, the eternal God, and all glorifying and praising of Your endless grandeur; and truly I have then nothing before me but alone You, O holy Father, call only 'Father!' and think only of You, holy Father.

[14] "So forgive me, You dear holy Father, for not being able to thank, praise and glorify You, for my heart is too full of the mightiest love for You; therefore, I can now do nothing but love You alone above all!

[15] "O Father, since my tongue out of my heart's excessive love for You is no longer capable of moving either for a prayer or for the glorification of Your name, because all my strength has combined in my heart in the love for You, do forgive me already in advance; for I am certain that my report will turn out to be very clumsy.

[16] "Fortunately for my now very clumsy tongue I have in this my feeble confession already revealed most of what I have perceived and felt, still feel and truly shall feel forever, adding only the vision which was as follows:

[17] "As I was pondering that You are the most holy Father of us all, having made us Your children through Your infinite love, - behold, suddenly it became exceedingly bright in me, so much so that I could behold myself inwardly just as if one gazes at the bottom of a still, very pure water.

[18] "But this contemplation did not last long. For very soon I found my heart and in the middle of the heart an exceedingly luminous ring, and this ring, or circle, was continually rotating. Here I thought: 'What is the meaning of the ring?'

[19] "No sooner had I thought this than the ring began to expand, like rings on water, extending far beyond my being until it formed an endlessly great circle in the center of which I found myself quite alone.

[20] "But also this did not last long. For soon the circle dissolved into an endless number of circles, one behind the other, and they kept growing larger and larger and brighter and more luminous. And in the center of every circle I saw myself increasingly more glorious and luminous and greater and stronger. And in an endlessly profound depth, where the continuously, even endlessly expanding circles never seemed to end, I beheld an immeasurably

great and strong light. As I gazed more intensely and sharply at the light, I suddenly became aware that You, O holy Father, were Yourself the Light in the light!

[21] "And through all these innumerable circles I perceived a gentle rustling, and the rustling came from You.

[22] "And I understood the rustling. But the rustling revealed itself as an audible word within me, wherefore I understood the rustling.

[23] "And the rustling sounded as follows: 'Behold, this is the road of love to eternal life and through that to Me, your eternal, holy God and most loving Father!'

[24] "Then suddenly all became silent and my vision was at an end.

[25] "Thus also I come to an end; for this is all I saw, felt and perceived.

[26] "O Father, You dear, holy Father, receive it graciously and do not repudiate my surely very imperfectly loving heart, but give me strength to love You more and more ardently and perfectly forever, ever, ever! *Amen.*"

## Chapter 71

### THE INTERPRETATION OF JURIBAEI'S VISION THROUGH THE HIGH ABEDAM. THE LIVING SECRET OF HUMILITY AND LOVE FOR GOD.

[1] After these words Juribael, prompted by his mighty love, fell down at Abedam's feet giving vent in this way to his mighty love as it were.

[2] Thus the ardently loving lay, full of humility and deep gratitude of his heart, at the feet of his God, Creator and Father.

[3] But the Father quickly bent down to him and lifted him up to His holy bosom, there to breathe in true, eternal life from the same primordial source of life from which all endless eternities have sucked in, and will forever be sucking in, their being and life.

[4] To this holy bosom the holy, most loving Father now pressed Juribael, wherefore even the flesh of the same was filled with the love for the holy, most loving Father.

[5] As the eternal, holy Father held him in the embrace of His eternal and infinite fatherly love, He addressed the following words to him, saying:

[6] "Juribael, behold, only now are you truly living, and this life cannot ever be taken from you; for I have given it to you now, and you have truly accepted it from Me, your eternal, holy, most loving father.

[7] "Behold, this is the eternal ring of light in your heart, namely, that you are now living out of My love within you! For My love in the heart of My children is a circle which keeps multiplying and enlarging endlessly. And these circles which came about through this endless multiplication of the one circle are

attached to one another like the links of a chain or the coils of a spiral, each coil becoming larger and roomier and freer, and each closer and closer, and all the time closer to the great outlet into the eternal, infinite space which, in spirit, is the supreme, fullest enjoyment of My eternal infinite fatherly love and of all grace and wisdom issuing from it.

[8] "And this full enjoyment is eternal life as such in all the freedom brought about by the use of grace in accordance with the primordial-eternal wisdom out of Me, which will be possessed by everyone who will become a true child of My love through his love, which actually is My love in him and makes him a child of My love.

[9] "Now behold, My beloved Juribael, all this is your vision which showed you the proper road to Me, your and all the others' most holy Father! This road they shall all walk and the sublime meaning of My purpose with and in you would soon be clearly revealed before you and you would no longer ask: 'Where, and whence?', but everyone would find it within, the love as well as the spirit, which is a carrier of love, and thus also the sublime meaning of My purpose, all this being the eternal, most perfect freedom owing to My eternal and infinite wisdom, which is the primordial eternal order of all things and all existence.

[10] "However, he who does not walk this road, verily, say I to you, will seek until he dies without ever finding the proper and shortest road, because this is a road of love and all life out of it, but not a road of benighted stubbornness, devoid of the slightest spark of My love.

[11] "And even if there is some love at work in it, it is merely a stolen love which some thief has appropriated who then lives out of this stolen love, which is the crassest self-love.

[12] "However, the life of such a love is of but short duration, lasting only until such love has consumed itself since it was separated from My fatherly love and, therefore, has no longer any influx.

[13] "Yes, such love is like an oil light, namely, when someone puts into a vessel some of the oil which in various spots in the mountains comes up from tiny springs in the rich rock for the beneficial fertilizing of the poor soil, and ignites the same. Of course, it will promptly begin to burn, but once it has consumed itself through the burning, will the empty vessel perchance continue to burn if no new oil is added?

[14] "Oh by no means, for with the oil also the flame will be extinguished and the vessel will become dark and cold and dead.

[15] "However, if you ignite the oil at the *spring* and protect the spot where the tiny oil spring brightly burns against bad winds and flooding by water, the flame will not ever go out, but will on the contrary continue to burn even more gloriously, gradually heating the area far around, and in this way coaxing more and more oil from the inner primordial source.

[16] "Therefore behold, My beloved Juribael, whoever turns his love in the

heart to Me and seizes Me forever in this his love, has ignited his life's oil at the spring, and this flame will not ever go out, but will be for him an eternal, living light.

[17] "Now you have ignited your life's oil at the spring; therefore be happy, for in this light you have found the Father as the primordial-eternal light!

[18] "So let us also question Oalim and then learn about his vision. *Amen.*"

## Chapter 72

### OALIM'S VISION: THE THREE HEARTS ONE WITHIN THE OTHER

[1] And Abedam promptly summoned Oalim with the following words:

[2] "Oalim, you who cannot help it for sheer gratitude for My fatherly love, come to Me and declare like those preceding you before us all what you saw, perceived and heard. But speak without fear and timidity so that nothing remains unsaid; for everything is of great significance for you, as well as for all your brothers. And so open your mouth! *Amen.*"

[3] And Oalim promptly stepped forward and thanked from the bottom of his heart for the great grace that he too, like his brothers, was called, and then began to relate in a loud voice his vision, which for every human is surely of the utmost significance; but his narrative went as follows:

[4] "Holy, most loving, alone true and good Father, and you too, all my dear brothers, sisters, earthly fathers, mothers and children! Behold, the Most High has summoned me graciously to speak before Him and you all; but truly, it is difficult to relate with words of the tongue that to which, at least to my limited knowledge, the whole earth cannot come up with anything similar.

[5] "But I am of good cheer; for He Who granted me to behold, feel and hear this within me, will surely endow my usually heavy tongue with that agility which will enable me to express the inexpressible in as understandable as possible terms for you all.

[6] "Yes, in truth, there shall never be an end to my gratitude to You, You most holy, most loving Father; for now my tongue has been truly loosened by You.

[7] "Oh do listen to it all of you, my dear brothers and sisters, earthly fathers, mothers and children, and rejoice with me; for the Lord, our great God and most holy and loving Father, is good, gentle and full of the greatest patience beyond our imagination, wherefore He has loosened my tongue and is wanting to hear from my mouth what previously anyway He alone had aroused in my heart!

[8] "Since, therefore, it is Your holy will that I shall speak, I too will do with the greatest joy of my heart whatever is pleasing to You, holy, most loving



Father.

[9] "So listen all of you to what I miraculously beheld, felt and faithfully perceived!

[10] "At first it sounded strange in my ears that I should look into my heart and I found it practically impossible to put my head, which houses the eyes, somewhere into my body, there to contemplate my heart.

[11] "However, as I was thus pondering over the possibility or impossibility of transporting my eyes into my body, I suddenly lost the sight of my eyes; but almost instantly it became again light within me, because I was seeing myself inwardly in the same way as I usually see myself outwardly in the light of the sun.

[12] "Then again I could not comprehend how that could be possible, having never experienced it before. But, while I was thus pondering, my heart began to become quite transparent and I soon saw three hearts which were inside one another in the manner of the three kernels inside the thorny, rough chestnut fruit, namely, first the brown kernel of the skin and in this the actual flesh or the fruit kernel, and only in this fruit kernel the tiny germ which constitutes the life, and in that the endless variety and multiplicity of its own kind.

[13] "But soon the outer heart disintegrated and fell down into an endless depth where it was entirely destroyed; and that was the outer material heart of the body.

[3] "But the more inner, substantial heart remained and kept enlarging because it was urged by the innermost, extremely luminous heart of the germ which kept growing and thus increasing in size, just like the germ of a sown seed which increases in size until it becomes a mighty tree.

[14] "Thus it was also the case with this my innermost germ-heart. At first it only looked like a heart; but when it kept growing larger it assumed more and more a human form, and soon I recognized myself in this new man, who grew out of this my erstwhile innermost lightful germ- heart.

[15] "But at the sight of this man I thought: 'Has this new heart-man within me maybe also a heart?'

[16] "And behold, I became aware of the fact that this new man, too, had a heart in him!

[17] "And this heart looked like a sun, and its light was a thousand fold stronger than the light of the daily sun.

[18] "As I kept gazing at this solar heart, I suddenly discovered in its center a tiny, living image of You, O holy Father, - but I could not imagine how this might be possible.

[19] "As I was pondering over this, suddenly I was seized by an inexpressible bliss, and Your living image opened its mouth saying to me the following words from the solar heart of the new man within me:

[20] "Look up with your eyes and you will soon realize whence and how I

am now actively dwelling within you!

[21] "And I promptly turned my eyes upward and instantly saw in an endless Depth of depths of infinity also an immeasurably great sun and in its center You personally, O holy Father!

[22] "And from You were coming innumerable immensely bright rays, and one of these rays fell into the solar heart in the new man within me thus forming a living You in me.

[23] "Soon after the new man of the germ-heart stretched out his arm trying to imprison me, the outer man.

[24] "At this I became frightened, and this shock threw me back into my old dwelling.

[25] "The material heart, which had earlier escaped, came again up out of the depth and placed itself once more around the two inner hearts; once this had happened, the outer world became again visible to me and the inner world disappeared.

[26] "And this is all I saw, felt and heard.

[27] "O holy Father, do accept this my surely very imperfect report graciously and supplement what is imperfect in it according to Your holy will; Your will! *Amen.*"

## Chapter 73

### THE ENDLESS DIVERSITY OF THE SPIRITUAL INDIVIDUALITIES. LIFE IN THE SPIRITUAL WORLD.

[1] When Oalim had thus ended his narrative, all the patriarchs began to be highly amazed and they said to one another: "No, it is hardly bearable! Here the sublime, spiritually miraculous transcends all our concepts!

[2] "One should think that every human would necessarily find one and the same within; but what endless diversity individually!"

[3] But the other Abedam went secretly to Enoch and said to him, as it were asking:

[4] "Listen, you my dear brother Enoch, with all my enlightenment and my calling it is becoming quite dark before all my senses!

[5] "Do tell me whether you know what's what! I could just about sink into a hole in the ground! Now six of these messengers, all of them descended from Seth, have revealed their inner visions; but what a different vision each of them has found within!

[6] "How, then, is it with the spiritual life in the spiritual world?"

[7] "Will there the spirit-people no longer live with and among each other as we do here on earth?"

[8] "For, if everyone carries his own world within, the question arises:

[8] Will, for instance, in the world, which is, every human's own, be a place also for his brothers or will they be able to approach each other with their endlessly vast world?

[9] "Or will they, whenever they want to approach someone, draw in this world which only they can inhabit, in the same way as a snail retracts its feelers as soon as they touch some strange object?

[10] "Behold, dear brother Enoch, these are things and conditions which to me bear as little relation to each other as does a burning mountain with lightning and thunder to a vessel full of cow's milk turned sour!

[11] "I must admit, the more I now ponder over it, the more confused I become and, as is a habit with me of yore, also the more ignorant!

[12] "If you have some light in such purely spiritual things, let me also have just a little spark, for I do not dare approach Him now that He is so busily engaged with the twelve.

[13] "Do you know, although I am mightily attracted by Him it is really a somewhat risky matter! With my still prevailing ignorance I should get a strong reprimand; and believe me, one has always the most peculiar feeling to be thus reprimanded by Him!

[14] "Therefore, tell me at least three words so that I do not stand there so stupidly and listen blindly to all that is being discussed; however, as you will! *Amen.*"

[15] But before the known Abedam had uttered the last word, the high Abedam stood between him and Enoch, asking Enoch:

[16] "Beloved Enoch, what sort of an answer will you give to this weed of a question on the part of My namesake?"

[17] And Enoch replied: "Holy Father, I believe that, where there is no tree, the wind will have little to uproot.

[18] "In my opinion Abedam's questions are too lofty and of a nature that hardly anyone will find an answer to them except You, You holy, dear Father."

[19] But the known Abedam at once fell down before the high Abedam imploring Him:

[20] "O You dear, holy Father of us all! Forgive me poor, foolish simpleton not only before You, but before all fathers, mothers, brothers and children of both sexes; for I have now surely committed an immensely great blunder through these my unusually untimely questions.

[21] "But what else can I do when such incomprehensible, unheard-of miraculous manifestations occur through Your infinite goodness, love and grace?"

[22] But the high Abedam, calming him, said: "Abedam, rise and set your mind at rest! Your questions are, of course, a mere weed of the material world. But also I created the thorns and thistles so that they might awaken you through their spikes whenever you run blindly and at random over the

land not knowing where and why you are going and what you are wanting.

[23] "Behold, thus are also your questions! Do not imagine that they actually grew on your own soil, but I Myself have let them shoot up within you so that thereby you might be awakened from your old, recurring sleep and at least become aware of a need for your inner man to awaken and with his primordial light at long last take you prisoner together with your night.

[24] "So that you may fully realize the great folly of your question, and that with *one* stroke, tell Me what you think: What are all the created things fundamentally?"

[25] Here the known Abedam was taken aback and finally said: "Well, as far as I know through You, You dear, holy Father, they are nothing else but fixed thoughts out of You."

[26] And the high Abedam replied: "Well answered; but tell Me also whether I have to retract the same, like the snail when it retracts its feelers, if I now want to approach you children and step before you all."

[27] Here the known Abedam was still more taken aback - and remained silent.

[28] And the high Abedam asked him once again: "And whenever you hold thoughts, lofty and low ones, and all sorts of desires springing from these your thoughts, tell Me, when have these ever been an obstacle due to which you could approach no one? Yet these your very inner thoughts are your inner spirit-world as such; and when you think of someone, he is already in spirit with you."

[29] And the known Abedam replied, beseechingly: "O holy Father, forgive, forgive me poor simpleton; for my foolishness is truly great!

[30] "Now everything is becoming clear to me!" -- But the high Abedam thereupon said to him:

[31] "So go to your erstwhile place and pay attention to all that will still come, and henceforth no weed of the most foolish questions will sprout in you.

[32] "For this is why I let the twelve reveal their visions, namely, that in all future you shall be, and remain, spared any doubt, now and in eternity, *Amen*.

[33] "Understand this well. *Amen*."

## Chapter 74

### THE DIVINE TEACHING MUST BE VERIFIED THROUGH THE TESTIMONY OF THE SPIRIT WITHIN THE HUMAN HEART

[1] Having received this lesson, the known Abedam was quite contented, prostrated himself before the high Abedam and thanked Him with all the ardor

of his heart, then stood up and walked back to his former place.

[2] And soon the high Abedam looked again at Oalim and said to him and thus also to all the other patriarchs:

[3] "Now listen you, My beloved Oalim, and let everyone take good heed of what I shall say to you here!

[4] "For this is a most important matter; grasp it well in your hearts!

[5] "Although you, who see Me with your eyes and hear Me with your ears, now no longer need this, there will yet be many after you for whom it will be a dire necessity if they want to know Me and faithfully and actively hold fast to Me in their hearts.

[6] "But those with whom this teaching is neglected, will lose Me from all their inner senses and will instead make for themselves gods out of crude matter and worship them in My stead; and some will even do what Lamech is doing in the lowlands.

[7] "Therefore, do pay attention and adhere to the following great, holy precept!

[8] "But now I will teach you this through Oalim's vision:

[9] "Behold and listen you and all you others! All that a man knows who has neither seen nor heard Me, as you are doing now, he has heard from his immediate ancestors.

[10] "Until now this was the case with you, since apart from Adam and Eve no one had ever seen or heard Me - except through the mouth of Adam and Eve who had seen and heard Me, and some contemporaries of Abel who had perceived My voice through My angel

[11] "Just as you have fared up till now, also your descendants will fare who will only actively come to know Me through your mouth, yet shall do so particularly through your hearts.

[12] "What kind of proofs of My presence can you possibly give to your children unless I can, may and do show Myself to them, too, as I am now doing to you?

[13] "You can do nothing else but tell them often enough that, although I am present everywhere invisibly, I am yet really dwelling somewhere above all the stars in an endless Height of heights or Depth of depths, and that you have seen Me in person.

[14] "But will your children also be able to give their children such a precept of Me since they were no witnesses of My visible presence?

[15] "Behold, if they were to teach them pretending to have been witnesses, they would have to blush for shame and their children would soon find out that their parents had told them a lie.

[16] "Therefore, they must of necessity name only you as witnesses of My presence, - and so forth to children and their children, and so forth.

[17] "If in this way the witnesses keep growing older and older and will for a long, long time no longer be present, the later descendants even doubting the

existence of the erstwhile witnesses, say, how will then matters stand with My teaching?

[18] "Will not, finally, even the authenticity of the same, including your existence, be doubted?"

[19] "And what will these people do when no one will any longer be able to establish a valid and tenable proof of the authenticity of this My present teaching?"

[20] "I tell you, soon every man of some influence will then create his own natural god honoring him with his main passions and will, finally, force his brothers through violence to worship this his god and to sacrifice to him."

[21] "However, once this happens, through such idolatry everything will sink into the darkest night of perdition and of eternal death and I shall be forced to judge with fiery swords and flaming scourges the world which has sunk into death so as to strengthen it to receive a different kind of judgment. And out of thousands hardly one will attain to freedom, or -- in other words - thousands will then hardly have the free life of an individual, and their dwelling place will be called 'matter'."

[22] "But I think you now know enough to understand that all the teaching from mouth to mouth is of no benefit, likewise that from heart to heart, unless it is in the most active way verified through an inner holy witness."

[23] "Yes, truly I tell you, no matter how true, good and beautiful the teaching as such may be, it is nevertheless useless for anything if it depends alone on the faith, which has as its foundation nothing but only the stale tradition and for a witness for the authenticity of the teaching the blindness of the heart."

[24] "You have already become excessively weak although all your original teachers are still alive; what, then, will happen to those who will be fighting blindly questioning your present existence?"

[25] "Therefore, I tell you once more that no teaching is of any benefit unless its tenets can be found realized through My living testimony in every human heart!"

[26] "In Oalim you have a living example of this active testimony. Thus it has also to be understood that you teach My name and My primordial-eternal grace, holiness and most loving nature to your children verbally in the manner shown to you sufficiently by Me. Only do not stop with the teaching alone, but take the utmost care that with them this teaching is soon followed by the complete, living deed, and you can be assured that everyone accepting this teaching earnestly and actively for his person will soon discover within the great, living, holy testimony of Oalim which with great luminosity will bear witness to the living authenticity of this My Word now directed to you all. (*Compare John 7, 17; the ed.*)"

[27] "Behold, Oalim found in the third germ-heart after it had formed itself into a man, another solar heart and in this heart finally Me, just as you find

the warming image of the sun in every dewdrop; and this My image within him spoke in him like I do, and its word showed him Me as the eternal, holy Father in the sublimity of My infinitely holy divinity.

[28] "This inner man of Oalim made already to unite with his outer substantial man, and partly even with the outer material man of the same; however, for this Oalim was not mature enough as yet.

[29] "You shall not learn about all this until you are fully matured, but then for all eternity.

[30] "Therefore, act and teach your descendants accordingly, and you win hand down to them a lasting testimony of the authenticity of this My teaching, and this testimony will be their reward for taking these words actively to heart, for all Times of times.

[31] "Whoever will find this testimony within him, has already received from Me eternal life, which will not ever be taken from him in eternity.

[32] "Behold, all this is comprised in the true vision of Oalim; however, what still remains to be comprehended and well heeded, the visions of the ones following shall indicate to you, and so to this end let us also listen to Thuarim! *Amen.*"

## Chapter 75

### THUARIM'S VISION: HIS LOVE-FIRE-TRIAL

[1] And forthwith the high Abedam summoned Thuarim and told him: "Thuarim, you are called, - more I do not need to tell you; therefore, do My will without fear and timidity; *Amen.*"

[2] And Thuarim hesitatingly stepped up to the high Abedam, thanked Him with all the ardor of his heart and promptly began to relate his vision before Me and all the patriarchs.

[3] But this was Thuarim's vision, according to his own words:

[4] "O You holy Father of us all, Who are full of love and mercy, this was a harsh trial for me, a poor, blind sinner before You, O Jehovah!

[5] "You know how I was faring in these few moments; but the patriarchs do not know, and so I will faithfully relate, according to Your holy will, what, for the duration of these few moments, tortured me so unbearably for such a seemingly long time as to make it appear that all eternities were holding me in their eternal clasp.

[6] "And this was the dreadful state I found myself in: As I secretly pondered, in some vexation, as it were, saying to myself: 'What does this mean, to look within? Does not this sound like sheer nonsense? If You are our Creator, You must surely know for what reason You endowed one with

eyes!

[7] "So far everyone has made use of them externally; how am I supposed to suddenly revert them completely - which I find a sheer impossibility and contemplate myself within so as to learn what my body looks like on the inside?"

[8] "Then I actually tried for a while to turn my eyes as far as possible in all directions, so that literally fiery flames were bursting from them like fiery spheres, at which I was mightily frightened. But all this was of no avail; for although I kept my eyes still, I could see only that which is around me.

[9] "Also I kept looking from one to the other of my brothers but was unable to discover anything extraordinary in any of them.

[10] "When I thus could find nothing at all I became doubly angry thinking: This is certainly nothing but a sheer testing of my intellect!

[11] "But I am not so stupid as some may think!

[12] "Therefore, obviously being the more clever one, I give in and leave the others undisturbed to their folly if they rejoice in it; I for one am going to remain in my good old order.

[13] "Let look within whoever will, may and can; I for my part will rather use my eyes for the purpose for which I was endowed with them by the Creator.'

[14] "Thus I shook off my anger and became calm.

[15] "But my presumed peace did not last long; for the ground under my feet soon became loose like light, dry sand or freshly fallen snow, and before I was aware of it I was buried in the bowels of the earth!

[16] "There it was very dark around me, and I had hardly sufficient space around my face to breathe.

[17] "In this greatest calamity I nevertheless thought of You, holy Father, and entreated You for help and salvation.

[18] "However, all my entreaties were lost in the sand spreading out in all directions about me and instead of being rescued I only kept sinking deeper into the bottomless sand of the earth; and when, in total despair, I thus kept sinking, suddenly there was an abominable smell which was worse, indeed inexpressibly worse than any stench on earth ever perceived by my nostrils!

[19] "And behold, here the sand suddenly came to an end. I was glad about it, for I thought: 'Surely this is my rescue.'

[20] "But how inexpressibly and horribly I was mistaken in this my glad expectation!

[21] "For only now did a misery begin which I cannot adequately describe, words failing me.

[22] "So much can I only say that where the sand came to an end I promptly sank into a hot mud which, the deeper I sank, kept growing hotter and more stinking.

[23] "O You holy Father! The horrible distress and anguish I was going



through when I felt that the sinking did not come to an end, even the mud beginning to change into a glowing red ash which again turned into a white hot chaos (lava; *ed.*), like the one often gushing forth from burning mountains, -- my tongue would find it impossible to describe!

[24] "This glowing liquid mass caused me the most unbearable, burning pain thereby increasing my inexpressible torment infinitely, for this everlasting fire nevertheless failed to consume me, unwilling or unable to destroy a single hair on my head.

[25] "Here I could no longer entreat and pray, - but my whole being was a single curse on everything that was the cause for this most miserable existence.

[26] "But the more incensed I became, the deeper I sank into the increasingly hot sea of fire.

[27] "When it thus kept becoming more and more horrible, I shouted in my terrible, extreme despair:

[28] "God, You terrible, most cruel absurdity! It You do exist somewhere, destroy me; because for this existence I cannot even curse You, let alone thank You!

[29] "O You miserable, most contemptible God! What sort of satisfaction can You derive from the fact that You created me for such torment?"

[30] "And behold, while I was thus calling and shouting horribly, I suddenly perceived a great thunder, and the thunder called out and talked to me:

[31] "Miserable, helpless man! Why do you curse Me, your Father?"

[32] "Behold, I am now procreating you in the fire of My endless love as a forever immortal being, which shall be completely similar to Me, and lead you by My fatherly hand, so that not even a hair on your head shall be destroyed; I have decreed the whole duration of this your love-fire-trial to be a mere three moments according to earthly reckoning, and already you have uttered the most terrible of all curses against Me! What am I to do with you?"

[33] "And I replied: 'You most holy Father! Destroy me; for now I am no longer worthy of existence, since I have cursed You.'

[34] "And suddenly the fiery sea was turned into a mild light, and out of this light I again perceived words, which were as follows:

[35] "Behold, I, your Father, do not curse and willing to forget what you did to Me; for what you have just seen was an analogy of your relationship to Me on earth. Do recognize that it is I, your Father, and retreat through all the shifting sands of your life, through the mud of your wisdom and through your evil fire to eternal reality, to the cleansing fire of My fatherly love and, finally, through this to the purest light of eternal life in the love out of Me!

[36] "So return with this awareness to the earth where I am waiting for you! *Amen.*'

[37] "And suddenly I was back here.

[38] "O You holy Father, I am certainly here, - but how do I stand before

You?

[39] "Oh, if only it were possible for You to forgive me my enormous offense against You; then I would gladly endure the greatest torment by fire for a thousand years!

[40] "Oh do forgive, forgive me, the greatest of sinners! - Yet why should I entreat You! - I who am no longer worthy of You in eternity!"

## Chapter 76

### THE INTERPRETATION OF THUARIM'S TERRIBLE VISION: THE GREAT CONFLICT BETWEEN INTELLECT AND HEART

[1] When Thuarim, having finished his narrative, began to weep out of great remorse for his supposed great sin committed against Me, I, the high Abedam, seized his hand and said to him:

[2] "Listen and understand, you My Thuarim: What you did in your vision is as little a sin on your part as it would be an offense for a rock falling from a mountain in case it did some damage through its mighty fall.

[3] Therefore, you can and may be reassured; for your vision has a different meaning, and the words which you heard within you do not by any means concern only you, for everything has a universal meaning, the words being valid for everyone.

[4] "You were called by Me only to behold this in spirit within you, but not for the purpose of committing an offense against Me.

[5] "However, for this vision to be of some benefit for all posterity, listen and comprehend all of you what this vision means! And this is its meaning:

[6] "Your outer attempt to view yourself with your physical eyes inwardly represents the foolish effort of the worldly intellect as it attempts to fathom spiritual things, whereas it is comprised of only material concepts, that is, it is nothing but a receptor organ of the soul, through which the same gains an understanding of the outer world.

[7] "Being only that, how should it be capable of viewing the spiritual and grasping it within in its essence?

[8] The fiery circles, however, which caused your eyes to turn in all directions, signify the so-called witty sparks of your worldly intellect, but they are of as little benefit for its spiritual vision as are the fiery circles for the physical eyes, - in other words, it is thereby not rendered keener and sounder than the physical eye is through such straining and pinching.

[9] "Behold, this is the beginning of your vision and does not concern you in this your inner condition, but the whole world, to which I am now giving you for a prophet in the manner you have experienced on and within you.

[10] "This made you angry, first, when I told you all to contemplate your innermost, and then when you made your futile attempts.

[11] "Behold, also this anger was no longer a natural anger, but it overcame you to indicate the pride of the worldly intellect which does not ever want to be imprisoned in the truth, but free and despite the absence of all light a ruler imagining himself only happy when from all sides his stupidity is done homage and calm only when, condescendingly, he subdues his brothers with mockery and scorn.

[12] "Look, also this no longer concerns you; for I made you a prophet because you had no sin in your heart.

[13] "All this is the meaning of your vision up to the moment when you began to sink into the sand. What, then, does your condition signify as you were buried in the darkness of the sand, which made you sink deeper and deeper and have breathing difficulties and when you asked for help which, however, did not come?

[14] "Look, here your inner explanation already begins to work and to shine.

[15] "The sand signifies all the knowledge once it begins to imprison the soul's heart completely, which thereby then falls into great fear and confusion owing to the pressure and the darkness, - all that the intellect inflicts on the poor heart.

[16] "At that point the heart puts up a fight as best it can and, pushing the sand away from the mouth, creates a little breathing space and longs ardently for salvation.

[17] "But the super-abundant worldly intellect no longer lets itself be deprived of its right and chokes the heart even more and more with sand.

[18] "But as the heart then becomes impatient and begins to despair, the intellect, realizing that it cannot possibly win against it, finally allows it to sink into the mud of those desires which it had instilled into the heart long ago.

[19] "Only then does the heart realize the full shortcomings and the sheer baseness with which the worldly intellect has enriched it.

[20] "Then the heart begins to rebel against the deceptive intellect and becomes enraged within. Remember the glowing chaos pit!

[21] "However, since this parting moment is extremely bitter- both on the part of the heart and no less on the part of the worldly intellect - the heart consequently falls into the greatest raving, being now devoid of all light, like the intellect, which without the heart is devoid of all warmth and fuel for its spurious light.

[22] "Behold, this is when you began to rail against Me in the heart and to curse in the intellect.

[23] "Yet I tell you that I never consider the works of the intellect if it is not prompted by the heart.

[24] "Over the heart I then soon pour out My healing light of love so that the ailing heart returning home to Me be healed for eternal life, as you clearly

perceived through the inner voice.

[25] "But all this, too, is no concern of yours; for thereby I make you a prophet who shall henceforth bear witness against all the world and its wisdom. So be calm and no longer afraid; for I have called this forth in you so that you shall witness at all times out of Me against all foolishness of the world! Amen."

## Chapter 77

### HOW TO FIND THE LIVING WORD. PARABLE OF THE MAIDEN AND HER SUITOR.

[1] After this instruction by Abedam, Thuarim's heart was full of happiness and love, so that he did not want to let go of Abedam's hand.

[2] During this most affectionate scene Abedam said: "Thuarim, you have truly seized Me mightily with your heart as well as with your hands and have thereby again be appointed a new prophet;

[3] "For verily, verily, I tell all of you, whoever will henceforth not seize Me like you, will hardy ever perceive the sound of My voice in his own heart!

[4] "But he who in this earthly dream-life has not perceived it at least once, has not yet gained life and still vacillates much between life and death.

[5] This your present love for Me is the true, active, living love. Therefore, whoever has not seized Me with the heart and thus with the hands through good works of love for his brothers and sisters, which are pleasing to Me, his love is still like an unripe fruit which can easily be plucked from the tree of life by some gust of wind before it is ripe and with the germ of life within it.

[6] "But he who does have active love, is already mature and ready for eternal life; for he has truly found the living meaning of My purpose within him, which is My eternally living Word. This Word is truly the germ of eternal life in him.

[7] "Supposing someone had chosen a maiden for his wife, loving her secretly in his heart and now and then smiling at her but always hesitating to take her by the hand, - tell Me: Will the maiden believe that he earnestly loves her?

[8] "Oh, I tell you all, that she will not do; for she will say to herself: 'If you earnestly cared for me, you would surely not hold your hands behind your back when you come to me, but would rush to me with open arms.

[9] "'I know your luke-warmness and your hidden roguishness and that you flatter a few others intending to pick one of us according to your whim and your love's indifference; so stay away from me, for my heart has never recognized you!

[10] "Behold, this maiden passed a completely just judgment on the lukewarm suitor! And I tell you that one day, when through your physical death you return from this earth to the great realm of the spirit, I shall judge you and your love for Me exactly in the same manner as this maiden has judged her lukewarm suitor. You can be fully assured of this. -

[11] "Verily, I tell you, when another suitor will then come to this maiden one she had never considered before -, and she will see how, with open arms, he rushes to her, embraces and presses her to his heart, kisses her on the forehead and says with a heart trembling with love:

[12] "'Ardently beloved! What do you want me to do for you to prove how immensely great my love for you is?'

[13] "What do you think; will the maiden shrug off this suitor as she did the former lukewarm one?

[14] "Oh by no means, say I: She will cling to him with all the love and warmth of her heart.

[15] "Behold, this is exactly what I shall do.

[16] "Whoever will seize Me with his heart and hand, him I shall seize with all the strength of My love and shall certainly not forsake him in eternity.

[17] "But he who will do to Me like the lukewarm suitor, verily, he will not fare better by a hair's breadth on My part than the lukewarm suitor!

[18] ""Thus you, My dear Thuarim, are a new prophet witnessing on My behalf what the nature of the true, living love must be if someone wants to come to Me by way of it.

[19] "Whoever will do according to this your visible sign, in the spirit and all truth out of it, will soon in spirit and all truth be where you now are, prophetically bearing witness to all this.

[20] "He who will be there, will have found within himself the meaning of My purpose.

[21] "And this conviction is, strictly speaking, the eternal life out of Me and in Me.

[22] "You are for your part already of the conviction of which you are now bearing witness externally, and thus the great task is set and finished.

[23] "But there are still great things hidden; therefore, let us also listen to Rudomin and pay attention to all that he saw and perceived within him. Amen."

## Chapter 78

### THE GIANT RUDOMIN'S VISION. THE SIGNIFICANCE OF MAN AS THE CHILD OF GOD.

[1] After these words Abedam dismissed Thuarim in a physical, but not spiritual, sense; and Thuarim, almost dissolved in love and gratitude, had to let go of Abedam's hand externally but clung all the more desperately to the same in his heart. In this frame of mind he stepped backwards a few paces, just like Sehel, so as not to lose sight of Him, Whom his heart had now recognized to be holy, holy, holy, and full of the most sublime fatherly love.

[2] When he was again in his former spot among his brothers, Abedam summoned Rudomin, saying: "Rudomin, come and speak and bear witness! Amen."

[3] And the very big Rudomin promptly stepped forward from among his brothers and stood there like a celestial pillar, immobilized with sheer humility, love and respect before the high Abedam.

[4] Despite his embarrassment his whole being expressed nevertheless a truly manly calm and quiet dignity which could only manifest to this degree with Rudomin, for in physical size he surpassed by far all children including Adam, being a giant 16 spans tall and otherwise enormously strong in all his muscles and nerves.

[5] As this giant hesitated for a long time becoming more and more afraid and full of respect pondered Who He was before Whom he was standing about to speak, Abedam gave him a loving, friendly look and asked him:

[6] "Rudomin, why do you hesitate before Me, your Father and God?"

[7] "What keeps your heart imprisoned and your tongue tied?"

[8] "Leave that be which is of no use for now; take courage in your heart and speak up! Amen."

[9] "These encouraging words entered like an ethereal life-balm into the whole being of Rudomin and his heart became free of all anxiety and his tongue light like feather down. Thus he began to speak with the mighty voice of a giant, which was so loud that his words reverberated from the walls of the nearest mountains before they faded away.

[10] And this is what he said: "God, Father, You eternal, purest love, Who are holy, holy, holy! Who can love, glorify and praise You adequately and in accordance with Your majesty? For too wondrously great and holy is everything You, O holy Father, give us!

[11] "What is man in all his lowliness and complete nothingness for You, o great, eternal, almighty God, to remember him and let him feel so mightily the outpourings of Your infinite grace, love and mercy?"

[12] "Yes, only now do I recognize it clearly and distinctly that You, O God,

are a true Father and we are Your children; for what else should You be and what we, having been begotten only by Your holy will through Your endless love!

[13] "Yes, yes, You are truly the holy Father of us all and we are truly Your children and endlessly great out of You and sublime and mighty, but small and insignificant, indeed nothing out of ourselves, since not we, but You have begotten us out of Your eternal, endless love.

[14] "Left to our own devices, we are truly nothing; but at Your fatherly heart we are great, yes, unspeakably great, strong and immensely mighty, so much so that before our slightest whiff worlds and suns and moons flee like the lightest of dust whirled up by the slightest breeze.

[15] "Truly, I would not say this had I not seen and felt it in my vision!

[16] "I saw it and felt it mightily and thus I speak according to this truth which through the grace of our holy Father I found and most clearly and mightily felt and beheld deeply within me.

[17] "For soon after the sacred commission to contemplate our innermost, the earth and the entire visible firmament disappeared and I floated alone in the midst of an endless, infinite space. For a long time my eyes stared into the endless depths of infinities; but this idle pursuit was in vain, for even every mote of dust had disappeared into some abyss of the infinities.

[18] "Only I alone was floating here without the support of any world globe in the hallowed darkness of the infinite, eternal space.

[19] "But suddenly a great thought emerged from my depth, and this thought was a holy word which ran thus:

[20] "With the small finger of your hand wipe the small toe of one of your feet! One mote of dust will stick; examine this mote!"

[21] "And I promptly did according to the word. But as I was doing this, behold, the mote began to expand over my smallest finger dissolving into countless atoms of dust. And the atoms promptly grew into suns, worlds and moons and shot out of my hand into the endless Depths of depths filling with light and beings the endless, formerly empty space.

[22] "Here I trembled to my innermost core before my own majesty and thought: 'What, all this was stuck to my toe, not even perceptible to me?'

[23] "But another word rose within me saying: 'Do you believe God's children to be gnats crawling in the dust?'

[24] "Behold your own growth and compare yourself with all that the mote before you becomes and you will realize what you are and what the things sticking to your toe are!"

[25] "And I was lifted up. All the things floated like shimmering sand before my eyes; but soon a mighty light emerged from me by which the endless space was filled.

[26] "And only in this light did I behold the majesty of God's children, the nothingness compared to them of all the other things, - and why the holy

Father came to us teaching us in person the roads of infinity.

[27] "Thus I have spoken having seen and felt it thus.

[28] "Other than that I saw nothing; therefore to You, God, our Father, all praise, honor, love and gratitude forever! Amen."

## Chapter 79

### THE SECRET EDUCATION OF RUDOMIN AS A PROPHET. THE GREATNESS OF THE HUMAN SPIRIT.

[1] After this orderly account by Rudomin, Enoch, following an inner impulse, stepped up to Abedam asking Him secretly:

[2] "O You dear Father Abedam, behold, Rudomin has proclaimed with a very loud voice the majesty of man as he perceived it within, - however, did he not on this occasion maybe exaggerate?"

[3] "What matters is for him to stick to the truth; in the past it was not his strong point and he always exaggerated whatever he was telling.

[4] "How often did he make a whole world out of a grain of sand and out of a gnat an elephant or even a mammoth, so that his brothers and sisters could hardly get along with him, for with his tremendous voice he forced them at all times into silence, - which, as time went by, prompted me, as his father, to tell him to take his inheritance from me and leave for the midday region.

[5] This he soon did, for he saw that I was very concerned about it on account of the peace and order of the household; he also took a wife, but as far as issue is concerned he fathered no more than three children in eighty years.

[6] "Thus he is altogether a somewhat peculiar man, notwithstanding the fact that he was begotten by me. This is the reason why his rather high sounding speech astonished me and forced me to the unusual step to come to You in advance, O dear Father, and ask Your forgiveness if this my son should have committed such an offense before You."

[7] When Abedam had heard Enoch's words He turned to him and said: "My beloved Enoch, behold, having had no longer any concern for the world than this one, your concern has been fair since it was always prompted by your love for Me. But here I tell you that for a long time your concern has been an idle one when you worried about your son's occasional inaccuracy.

[8] "For behold, it was I Who have been his instructor from birth and have perfected him into the man now standing before us.

[9] "Of course, you also gave him an education for Me, but I tell you, My exceedingly beloved Enoch: It was, after all, not quite so good as Mine, which he received from Me secretly, without your or his knowledge.



[10] "Owing to this education he is now here giving faithful proof before all of you that he did not emerge empty-handed from this My school.

[11] "Therefore, be completely unconcerned; for behold,- I never make liars preachers of My truth before the people, calling them with My eternal voice of love and truth, but only those who are, like you, My beloved Enoch, of a purest heart.

[12] "Since I did call your son you can be quite unconcerned about his possible fault; for all this was only My work. - Do you understand Me, My beloved Enoch?

[13] "Behold, you and all you others! I let Rudomin grow great even physically; according to this My school he had always told and taught you that man is more than a worm in the dust of the earth.

[14] "His strong voice, given him by the same school, showed you that, firstly, there is more strength and power in the breast than there is in the head and, secondly, it gave you the exact measure, namely, by how much love is, or at any rate should be, mightier than the intellect. Thirdly, he demonstrated to you on behalf of this My school through the might of his voice to which his brothers and sisters must silently obey that the head, with all its senses and calculations, shall yield to the heart whenever the heart appears as the obviously better teacher. - Do you understand this, My beloved Enoch?

[15] "Furthermore, thanks to My school he made from a grain of sand a whole world, as he now in his vision made from a tiniest mote the entire creation. Behold, thereby he taught what human nature is and that in the heart of man rests his god-likeness, thanks to which he can do greater things than merely gape at something and, having gaped to his heart's content, come up with the remark: 'But this is really fine and wondrous!' - with which he will have come to the end of his great sentiments.

[16] "Verily, say I here to you all, you shall all make out of the gnat, elephants and mammoths, - indeed, the hearts of your souls, not seldom hardly bigger than gnats, you shall transform into elephants and mammoths but, on the other hand, transform into gnats the intellect, which is often as great as mountains, and you would find it easy to comprehend faithfully things from My school in Rudomin!

[17] "However, since with many of you the opposite is still the case, you are still largely unable to understand to what end and why I have called Rudomin.

[18] "Now you ask: 'What again is this inner school? How are we to understand this?'

[19] "But I tell you: Whenever you observe some phenomena in the sky, you put your heads together and ponder for years on them, finally saying: 'Such and such the thing has effected; therefore, it must have indicated it!'

[20] "You have observed the glittering of the stars, the passing of the winds, the cries of the birds and other animals, the raging and roaring of the sea, and everywhere you have come to great conclusions.

[21] "Tell Me, why did you not also apply your astrology to the signs of immortality found in man - why not submit to your closer scrutiny the stars of this living heaven?"

[22] "The chirping of a cricket was to you more wondrous than the language of the immortal brother, of man, the majestic image of My eternal Father-love.

[23] "O you still very blind ones, what is more: The action and gesture of a child or the destruction of a mountain, caused by a million lightnings?"

[24] "Behold, this is the school of eternal life; this is more than the cosmic mote attached to Rudomin's toe, - infinitely more than all the vastness of the endless visible creations!"

[25] "Come to know man in man and in his signs; interpret the latter in the spirit of love and all truth out of it, and you will only then wisely learn what is greatest and what is taught in My school, and how the latter is to be recognized in man from his living signs.

[26] "Verily, I tell you, greater things than a central sun are contained already in the tear of a newborn child!"

[27] "This is also the meaning of Rudomin's vision. - Understand this and do accordingly, and you will all easily find eternal life. Amen."

## **Chapter 80**

### **HUMANS AS CHILDREN OF GOD, AS GODS**

[1] After these words Enoch thanked Abedam with all the love and great humility of his heart for this important, great, holy instruction, and all the other patriarchs and children followed his example.

[2] After this thanksgiving of the heart Enoch went back to his former place beside Garbiel.

[3] Thereupon Abedam turned to Rudomin directing the following words to him:

[4] "Thus also you, My beloved Rudomin, behold and listen and understand well what, in particular, your vision testifies and says of you all!"

[5] "Now you all, who are here surrounding Me on the height, know that I am God, the One and Only Eternal God, talking with you as a Father visible before your eyes and teaching you.

[6] "However, if the Father is a God, his children will certainly not be dogs, cats, oxen, cows, calves, asses and the like, but they will be what their Father is, being and working where He is and works.

[7] "Behold, this is My eternal order, namely, that everywhere and in everything, with every matter, with every being the children must be as perfect as is their father!"

[8] "For this reason in every fruit there is contained a germ the foundation of which is all the perfection of the father.

[9] "Thus a grain of seed laid into the earth must become the same grass, the same plant, the same shrub or the same tree, out of or on which it became a grain of seed.

[10] "Or is the case maybe different with animals? - I reckon that also the lion's father or begetter was at all times himself a lion, just as that of the bird was also only a bird, and so forth up to man, where the father's son, like the father, becomes a man full of high capabilities and potential and the daughter, like the mother and the father, a hallowed field for the sowing of fruits of eternal life, even fruits sown out of Me.

[11] "If this is already incontestably so in the natural and material world, in spirit it must be the case even infinitely multiplied!

[12] "Hence, when I tell you, teach and proclaim that you are My children, tell Me, you My dear little children: What does this mean?

[13] "To what purpose and why do you call Me your Father, and to what purpose and why do I call you My children?

[14] "To what purpose and why do I expect of you in all justice and fairness to recognize no one but alone Me as the only true Father, loving Me, following only Me, honoring, glorifying and praising only Me and obeying Me alone completely in everything? - Do you still not understand?

[15] "What and Who else, apart from being your only true Father, am I then?

[16] "Well - I am also the one and only eternal, infinite, almighty, true God!

[17] "But if I, as your only true Father, am a God essentially from Eternities of eternities, what, then, are You as My children?

[18] "Verily, I tell you, you too are Gods, just as I, your Father, am a God, the only difference being (which already on earth, at least in a physical sense, is an immutable fact), that the father will always remain a father to the son eternally where appearance is concerned, wherefore the son cannot ever be his father's father, or be able to say to his father: 'I have begotten you.'

[19] "No more than you can assume that from a grain of seed the same tree could emerge which had previously brought forth the seed.

[20] "Hence the father always remains the father and the son always the son. This is an immutable relationship.

[21] "Therefore, this is the great difference between Me and you, that I alone am the Father, whereas you cannot possibly be anything else but My dear children, for whom a great inheritance in the great house of the Father is waiting.

[22] "And now behold, you, My beloved Rudomin, all this signifies your sublimely great vision, bearing the clearest witness to you, and through you to all the others, of the real nature of My children telling them:

[23] "Man, remember well and ponder it deep in your heart, Who He is to

Whom you call out 'Holy Father!', and why!

[24] "But also do become worthy of Him by fulfilling that which this your holy Father expects you to do so that you might become a proper and completely true, dear child of His, -- perfect as He is perfect.

[25] "Verily, you must be perfect as I Myself am, if you would attain to the childship forever.

[26] "For this is truly the greatest thing, namely, that you are My children and I am your Father.

[27] "So that you may be able to grasp this greatest and holiest of all truths in even more depth, let us on the spot hear also Horedon and see what he beheld and perceived within. Amen."

## **Chapter 81**

### **HOREDON IS CALLED TO RELATE HIS VISION**

[1] When Rudomin had heard all this, engraving each word deeply in his heart, he thanked the high Abedam in the fervor of his heart, bent his great body in a bow touching the ground and went back to his former place prompted by a loving nod on the part of Abedam, but backwards so as not to lose the holy Father out of his sight. It had become very dark while he had described his vision, because it was already late in the evening but even more so owing to the fact that suddenly the sky had become clouded, .which, being a common occurrence on such mountains, had hardly been noticed by anyone.

[2] For when the surrounding mountains emitted fire, there was hardly a serene night to be expected.

[3] Thus there was no other light left but the faint reflection of some burning mountains far away.

[4] When, notwithstanding all this, Abedam summoned Horedon, saying to him: "Horedon, since your eyes can no longer be of much service to you, follow alone My voice and reveal yourself to us; for, in the future you will always have to follow alone the voice as you will, after this My current presence has come to an end, continue to hear Me often within yet never see Me on earth from then on," Horedon promptly left his place to go over to Abedam. However, since Abedam's voice was not audible continually he wandered about for a while among the patriarchs unable to find the spot where Abedam was.

[5] But soon Abedam's voice sounded again, calling Horedon who had gone in a totally different direction but promptly turned around, quite startled at having missed the right direction.

[6] Now he briskly walked in the direction of the voice; however, having everywhere to dodge people in order to advance, it again happened only too easily on this pitch-dark night that he lost the direction and arrived at a different spot from where the high Abedam stood. So after a while Abedam again called him.

[7] But Horedon answering promptly from an opposite point said, weeping:

[8] "O You holy, dear Father! Unless You come to me in this dark night, I am as good as lost; for I cannot reach You since I continually lose direction having to dodge all the time!"

[9] And again Abedam called: "Horedon, come here, here, where you see behind Me a glowing mountain far away!"

[10] And again Horedon promptly followed the voice; but again he could not follow a straight line, having to dodge groups of people here and there, so that looking at the burning mountain was of little avail and he was unable to find his goal.

[11] But when Abedam again called out, saying: "Horedon! How long shall I have to wait for you?", Horedon became sad and cursed the night, saying:

[12] "Accursed be this darkness, because it is a hindrance to me on the road to the sacred goal and hides the One Whom my heart seeks and loves above all, so that I cannot reach Him!

[13] "O Father, let there be light and graciously make this night disappear so that I can see You and then hurry to You, O You holy, dear Father!

[14] "Or do come here to me, where I am now calmly waiting for You, full of longing and sad on account of this bad night; let it be according to Your holy will!"

[15] Thereupon Abedam said to Horedon: "Since you cannot find Me at all, say in your heart in My name: 'You mountain there at the border where the children of the morning live, burn and light up this place!'

[16] "And if you trust and believe in this word out of Me, soon it will be done as you have spoken it aloud in My name! Amen."

[17] Here Horedon, his heart full of the fire of love, thanked Abedam and forthwith, with a great firmness of faith, spoke the words as told him by Abedam.

[18] And instantly the ground began to shake and with a tremendous detonation the brightest flames shot forth from the summit of the mountain lighting up the whole area with daylight.

[19] And Horedon promptly saw Abedam standing beside him, thanked Him with all the love of his heart and said:

[20] "O You holy, dear Father, how endlessly mighty You are - and how good! For only now do I see clearly that through this my wandering about You wanted to save me the trouble of talking!

[21] "For, just what was happening to me from Your first call until now, happened before within me.

[22] "And so, everything is beautifully proclaimed, namely, what I beheld, heard, felt and did.

[23] "To You, O holy Father, all glory, all love, all gratitude and praise for it forever! Amen."

## Chapter 82

### THE DIGNITY AND GREATNESS OF THE CHILDSHIP OF GOD

[1] After this active demonstration of Horedon's vision and his few words concerning it Abedam asked Horedon, saying:

[2] "Horedon, since your inner vision has thus been truly made known, I ask you and all the others, what this vision really tells us; what is its meaning?

[3] "A great part of it has already been clearly revealed by Rudomin; therefore, it should no longer be so difficult for you to add this explanatory supplement out of your light received within. So, whoever has courage and wisdom, let him step forward and speak!"

[4] When they heard this request by Abedam, they all began to entreat Him to do Himself in His great mercy that which He demanded of them. Although they knew that no one speaking in His name was capable of telling an untruth, nevertheless such a word, uttered by another unworthy mouth, would no longer be as powerful, mighty and full of life as if the very same word had issued lovingly from the holy Father's mouth.

[5] Upon this request Abedam again began to speak, saying: "O children, how much foolishness is still hidden in your hearts! What did Horedon just now do through My Word laid into him, when owing to the night and its harsh darkness he could not find Me?"

[6] "Behold, he uttered, fully trusting in Me, the word that I had given him, and the high walls of the white mountain were split and the glowing embers in the depth of this mountain were instantly ablaze throughout the widened fissures and clefts.

[7] "Since you have here visible proof of the power and might of My Word, even though spoken by a child's mouth, say, how can you declare My Word to be of less power as soon as it is used by you?"

[8] "And when is the father more of a father, when he calls himself one or when he is called father by his children?"

[9] "Or he who would say of himself: 'I am a father!', yet had no children who recognized and called him father, or someone who came home and the children rushed up to him calling and saying: 'O Father, Father, Father, O you dear Father!'"

[10] "Tell Me: Which of these two fathers is here more father?"

[11] "You say it in your hearts: 'He whom his children call father.'

[12] "So you see, you who are still very foolish, that since the father addressed by his children as father is more of a father than the one who only calls himself one, the word 'father' from the mouth of the children is certainly worth more and is stronger and mightier than that from the mouth of the father himself!

[13] "Or when are you more edified and pleased by the word, - when you call yourselves 'father' before your children, or when your children call you this, happy and full of the most tender love and complete trust?

[14] "Since already you perceive in this an immense difference, - what do you think: Am I maybe less of a Father than you are?

[15] "O you who are still very foolish, do you still fail to realize that, by virtue of the freedom given you for all Eternities of eternities, I want and wish for you at all times only the most powerful and very best?

[16] "Since you cannot possibly ever refute this in your hearts, of what benefit should be your excuse?

[17] "Therefore, Horedon, tell us at least in a few words what you were all called to do; but all you others engrave the following words deeply into your hearts! Amen."

[18] And Horedon promptly began the following very noteworthy speech to all in My name:

[19] "Dear fathers, brothers and children, I am called upon to show what infinite greatness it entails to be a child of the great, almighty, eternal God, on the grounds of Rudomin's vision and my own, at the same time clearly realizing our own self-incurred nothingness; in short, this is the set task.

[20] "However, I reckon it is already solved before us all, so that I have again nothing else to do but draw my and your attention to the words just uttered by the most holy Father Himself, namely, that the Father is more of a father in the mouth of the children than in his own.

[21] "Behold, it is there that the endlessly supreme dignity and greatness of our childhood lies, namely, that the infinite, eternal God calls Himself first a Father within us and only then becomes our true Father in the most sublime love if we recognize Him as such and call Him as such in all love.

[22] "If even the infinite God wishes to be manifested completely in us as the Father, say, is there anything more sublime man could imagine?

[23] "What does it matter if we could blow away with the merest whiff the whole of creation and with one thought ignite all the mountains? Truly nothing compared with our being able to say to Him in all love and truth: 'Dear, holy Father!'

[24] "For He, Who is essentially God, the Infinite from eternity, is by virtue of His endless love, Father in us, as we are children in Him.

[25] "Of course, He is what He is, through Himself, - but we are in eternity nothing out of ourselves, but everything out of, and through, Him.

[26] "Hence, this is our greatness endlessly, that we are His children and He is the Father of all of us!

[27] "And this is the complete and whole meaning of my vision in His name! Amen."

## Chapter 83

### CHILDSHIP OF GOD RANKS HIGHER THAN FELLOWSHIP WITH, AND SERVITUDE TO, GOD

[1] After the most noteworthy words of Horedon, which he had spoken out of Me, I, as the high Abedam, commended Horedon, saying:

[2] "Horedon, verily, I tell you, you have become for Me a capable tool! Behold, what many have been seeking without finding it, you have now loudly proclaimed to all, inspired by Me, as faithfully and truly as I, the primordial source of all faithfulness and truth, have given it to you.

[3] "For this I commend you and tell you that you have attained to this true childship, which you have restored through Me to all who have long since failed to recognize it in this depth and are no longer able to recognize and find it by themselves, for all Eternities of eternities, and no earthly power will be able to wrest it from you; for the power which dwells within the true children is greater than all the powers of the world and the universe and all their forms and beings

[4] "Just as Horedon has now received the childship, in the same manner I also give it to you all; for verily, there is in heaven as on earth nothing greater, mightier and more sublime than My children. Hence, whoever has the childship, has more than all the heavens comprise; verily, he has infinitely more!

[5] "For he has Me, God, the eternal, infinite, indeed the above all supreme God full of might, strength and holiness, as the most loving, alone true Father within him and is, therefore, completely in Me, namely, in all My perfection, which is My infinite love, mercy, wisdom and power.

[6] "Behold therefore, this is the childship and this childship I am now giving to you!

[7] "O children, would you now be capable of taking still anything greater from Me?

[8] O verily, I tell you, you cannot ever; for My children are more than the angels of heaven!

[9] "O children, if you were My brothers, you would be much less than what you are as My dear children; for where is the father who would rather have his brother near him than his son?



[10] "Or does the brother, too, receive an inheritance from his brother when he takes a wife?

[11] "Since even you hold your children in higher esteem than your brothers, also I, as the truest and most perfect Father, must know how much My children are worth.

[12] "You give to your children only your hands' toil for a dowry; but I give you My all, which is My love or My essential, primordial-eternal life itself in perfection.

[13] "Now you know in reality within you what it means to be My children, -- but one thing is still lacking with you, and this is for you to learn who those are who are granted the childship by, and out of, Me.

[14] "Behold, it is of the utmost importance to learn this; for truly, not all are My children who call to Me and say: 'Dear, holy Father, hear us, Your children!', while all the time their hearts remain cold, just as if they had mentioned the most trivial matter, their trust being in accordance with their hearts.

[15] "This kind of children, destined to be such, neither want to be, nor are, true children. They are only intent on My might and strength wherewith through all sorts of power games to while the time away, no matter whether the results of their wantonness are bad or good.

[16] "But I tell you: Such children are still as far from the true childship as one end of heaven is from the other; indeed, there is still an endless chasm between them and My true children!

[17] "Still others extend their concept of childship so far as to look upon themselves and all beings as My children.

[18] "It should be unnecessary to explain to you in detail that these labor under an even greater misapprehension than the aforementioned, since you know by now what My children are in the spirit of love and all truth out of it.

[19] "You, as true children, shall only recognize one fact, mainly, that there is a great difference between those who recognize a God and Creator, and those whose heart soon seizes God, full of ardent love, never letting go of Him and from then on only seeking to seize God more and more lovingly.

[20] "The former when they recognize God will say: 'God, You almighty, great, holy, sublime Creator, how great and majestic are Your works; therefore, we will always praise, glorify and eulogize You above all!'

[21] "But the latter say: 'O God, how full of love You must be, for despite Your endless majesty and holiness we cannot help loving You above all.

[22] "Oh, how good You must be, since our love draws us to You so mightily!

[23] "Behold here the former, marveling at their recognized God, whereas the latter dissolve in tears for ardent love as soon as something reminds them of Me, in their presentiment that behind their good God there is a most loving Father!

[24] "Can you see here the mighty difference?

[25] "See, the first kind is only comprised of servants who work for a reward, but the second kind of children who want nothing else but the Father.

[26] "Behold, this is the great difference showing you how the true children must excel, wherein the true childhood consists, and who will attain to it!

[27] "To enable you to grasp this in even greater depth, let us also listen to what Jorias in this regard has seen in his vision and only then ignite a brighter light in your hearts concerning this most important matter.

[28] "So come to Me, Jorias, and fulfill the will of your holy and most loving Father! Amen."

## Chapter 84

### **THE VISION OF JORIAS, THE TENTH VISIONARY. THE HIGHEST PRINCIPLE OF TRUE WISDOM: LOVE, THE ONLY BREAD SATISFYING THE SPIRIT.**

[1] And Jorias promptly stepped forth, that is, before the high Abedam, and asked Him:

[2] "Dear, holy Father, behold, if I could arrange for my innermost to be turned outside, so that everyone could take part in my vision while I told it, there might hopefully be some faithful heart ready to grasp such unfathomable secrets!

[3] "However, since all these listeners cannot at the same time view what I shall be telling them about, will they accept it, and will they believe it?

[4] "And if then they will not accept and grasp it, will my account not be like a lie which nobody who is wise believes because it is a falsehood at the bottom of which there is no truth?

[5] "Since, therefore, my vision is so unbelievable that the patriarchs may take offense if I told it, - behold, dear, holy Father, I might happen to fare at least like Horedon, the one before me, who through Your goodness surely related everything that could be told!

[6] "For I am not a good speaker and, when it comes to such unheard-of things, extremely poor! Therefore - "

[7] Here, Abedam promptly interrupted him and said, rather seriously: "Yes, exactly for this reason you will at once begin with your tale or perish in your spirit forever! - Do you understand these words?

[8] "Behold, you do not want to heed the Father's words; therefore, you should heed those of your Lord, in case the Father's words should not suffice you. However, should the Lord not even be sufficient, the Deity will stretch out Its arm over your neck!

[9] "I tell you, for now you still have the Father's word; however, once the Lord's word comes over the idle servants, it will then be a terrible word!

[10] "God's words are a thunder of judgment! Therefore, obey the Father's word, lest you fall into servitude and judgment.

[11] "Tell and proclaim to all everything you saw within you! This is My will; understand it well. Amen."

[12] Only now did Jorias wake up again, as from a dream and, weeping, asked Abedam's forgiveness for this his folly, for having been so utterly unable to realize instantly in his own heart Who He is, Who in His grace chose him for this task.

[13] When he was then greatly reassured by Abedam that the Father really has nothing to forgive, taking the child not to account but at all times helping the fallen to rise and diligently looking for the lost until He finds it, lovingly taking it onto His holy shoulder and full of joy carrying it home, he promptly began to speak, as follows:

[14] "I was standing on a bright cloud. There I found Myself when the light of my physical eye destined for the earth had disappeared while another, brighter eye was opened within me.

[15] "This was practically all I saw around me in the vast infinity; above me there was nothing, below me and on the cloud on which I was standing there was nothing, and all around me there was nothing either.

[16] "I was unable to determine whether the cloud was rapidly carrying me through endless spaces or maybe standing still; for there was nothing anywhere by which to gauge either my movement or inertness.

[17] "I had been standing there for a long time, indeed, it seemed to me that I had almost spent an eternity in this state.

[18] "This unbearable monotony finally resulted in my talking to myself as follows:

[19] "'What does that mean? Why am I standing on this flimsy support? I am already terribly hungry and thirsty!

[20] "'What could I ever bite off from this scanty support of mine? - I am not meant to starve to death either; proof of this being the endless duration of this peculiar and miserable state.

[21] "What shall I do here? What will I do?"

[22] "In this way I continued to talk to myself, saying: 'What if I tried to jump off this boring cloud where I only suffer hunger and thirst?

[23] "Yes, down into this endless depth! - It should really not matter whether I perish in the course of eternities on this cloud or cease to be during my fall into the Depth of depths of infinity.'

[24] "Having said this, I mustered all my strength, dragged myself to the outer edge of the cloud and, closing my eyes, jumped off the cloud.

[25] "A considerable time after my imaginary fall I slowly opened my eyes one after the other, and - where was I? - As before on my cloud, hungry and

thirsty!

[26] "For I could no more stray from it than someone could stray from the earth out into the endless space of worlds and suns.

[27] "When I saw myself thus imprisoned, a great thought came into my mind, and this thought was - God; and God was in this thought, - indeed, God, it is You Yourself!

[28] "And this is what I said: 'Who can think of You, Infinite One, unless You existed? But I think of You now, and You are, for me, wherever I think You to be, and are nowhere present for me but where I think You to be. For this thought is Your Word within me; yet wherever Your Word is, You, too, are present!

[29] "'In the past I did not think of You. Where were You then? - Yes, You were also here; but You did not want to declare Yourself. However, since You have now declared Yourself through the thought of You within me, You are now also in person here with me and within me.'

[30] "Having become lost in such lofty thoughts, I was suddenly overcome by sleep. And in my sleep I dreamt that in my hunger I swallowed, like a strawberry, the earth seen at my feet, as well as the moon and the sun and, finally, the whole starry firmament with all its free waters, without, however, becoming appeased.

[31] "Here I asked myself again: 'How can I still be hungry? Have I not God within me and now in my stomach the whole of God's creation?'

[32] "Here I suddenly perceived out of the bright cloud carrying me the following words:

[33] "'Even though you were to swallow infinity and eternity in addition to what you have already swallowed, but were devoid of love, you would still hunger and thirst in eternity; for love alone is the true, satisfying bread and the refreshing, living water for the whole of eternity and infinity!

[34] "Of what use to you is God without love, and what is the whole heaven without the same?

[35] "Behold, therefore, a child in the cradle is greater than you, although you swallowed the entire heaven; for the child has love!

[36] "Therefore, turn in your heart to love and you will already find in one atom of love endlessly more than what here your old wisdom has given you!

[37] "After these words I again awoke and found myself here in the midst of the fathers, brothers and children and -. also before You, You holy, most loving Father! - This is all I saw, felt and perceived. So far I understand very little of it; but I think: He Who gave me the vision, will also add the light for all.

[38] "To You, therefore, eternal gratitude and love for it; Your will! Amen."

## Chapter 85

### THE NEW COVENANT BETWEEN THE HOLY FATHER AND THE CHILDREN. THE ROAD OF WISDOM AND THE ROAD OF LOVE.

[1] After this faithful rendition of the vision on the part of Jorias, the high Abedam again began to speak, making an extremely brilliant speech to all.

[2] And this was His speech: "Behold and listen, My beloved little children! You are truly My children, just as I am truly your Father, having now begotten you Myself as My true children in the spirit of love!

[3] "Formerly, prior to this My descent to you, you used to call yourselves also My children, just as you called Me your Father, and you did the right thing; for this is what drew Me down to you, namely, to beget you all now anew in the spirit of love as My true children, - a most rare example in infinity! (O Earth, you have conquered Me!)

[4] "Although you, as it were, usurped this name by calling Me 'Father', you have never really been My children; then you were merely children by name, just as I was only a Father in your mouth.

[5] "However, since I came to you despite your sin, and because you called Me, I now beget you as My true children in spirit and in your hearts. So you shall henceforth no longer call Me 'Father' merely with the mouth, but you shall with a sacred, living right in your loving hearts say to Me: 'Dear Father, our sale true Father!'

[6] "In the past you made yourselves My children and thus also gods without being such; for then it was only your pride as dwellers of the mountains to call Me thus, so as to distinguish yourselves from the descendants of Cain.

[7] "However, since some of you were found to have recognized the road of humility and the alone true love for Me, I came to you as a Cainite.

[8] "But since love did not shrink from receiving and keeping in the midst of your main tribe the Cainite, the latter stayed with you, is still with you and, if you wish, He will not ever budge from your place, which is a dwelling place in your hearts.

[9] "And this Cainite am I, now alive and visible among you! I am the One Whom previously you called 'Father' without being entitled to it and I, the Cainite, am now giving you the active right to be My true children, as I am your sole true Father.

[10] "Only now can you call Me with all the right of your heart's humility and love your Father, just as I say to you 'My beloved little children'; for now I am in truth your Father and you are in truth My little children.

[11] "Hence this is a covenant, which I now make with you for eternity.

[12] "Whoever will remain in the covenant, to him I shall be a Father and he

will be My child; and whoever will join this covenant, will soon attain to the true childship.

[13] "But he who leaves the covenant, also leaves Me and loses the childship for as long as he remains separated from this holy Covenant.

[14] "But verily, say I, he who will want to join this covenant anew, will have to use much force!

[15] "However, he will find it by far easier to join the covenant than to sever his connection with it should he already have been received into it; for whoever is seized by Me through this covenant, will not easily be released ever!

[16] "Jorias' vision was an indication of this as, closing his eyes, he jumped from the cloud trying to distance himself from the same, for the cloud was the humility of his love. However, where was he when he awoke?

[17] "Behold, thus love is a stronger bond than you imagine it to be; and love is the bond of this covenant made between Me and you. Do you think this bond can be so easily severed?

[18] "Oh by no means, say I; of course, it can be stretched as far as you like, but it cannot so easily be torn once a person has tied it to love, which is the true childship.

[19] "But he who has attained to love, has also attained to the childship, since love and childship are one and the same.

[20] "Behold, in the past you have all devoted yourselves to wisdom, while spurning love. In this wisdom you were hungry and thirsty. In your desire for knowledge and wisdom you gobbled up the whole visible creation; and, as your wisdom told you, God was for you a god who must not, and could not, differ from the one you could accept with your wisdom. Thus you brought him offerings to your liking; for the god of your wisdom had to be contented with them, and be what you had made him in the, for you, easiest and most profitable way.

[21] "Under this god, who was to you no Father, you were full of hunger and your children languished under the enormous pressure of your wisdom-god.

[22] "What did you do in this your grandeur given you by your wisdom-god who at the same time let you suffer hunger and thirst beyond measure?

[23] "Behold, only then did you lend your ear and also your heart to the loving mouth of Enoch. He was the voice of love out of Me, calling to you out of Jorias' old cloud that your god devoid of love is good for nothing; yet love alone is the very life.

[24] "Do you see now what Jorias' vision is aiming at?

[25] "Behold, only now do you know through your love Me, the alone true God, Who is your true Father and has now begotten you all as His children.

[26] "Only now did you obtain the true light by which you see that there is an immense difference between Me and your former wisdom-god, I alone being the One, whereas he is nothing forever without Me.

[27] "And in this lies also the infinite greatness of your attainment of the true childship; and so hold fast to what you have now obtained, and remain in Me as children, as I am in you as Father eternally! Amen."

## Chapter 86

### **JORIAS IS GLOWING IN THE FIRE OF HIS LOVE. WISDOM, THE LIGHT BORN OUT OF LOVE. THE UNIVERSE WITHIN MAN.**

[1] After this glowing speech Jorias promptly threw himself at Abedam's feet, praising Him in the great fire of his love and thanking Him in the ardor of His heart; and his love kept growing mightier and mightier until, finally, his body looked as if it had been made from white-hot metal.

[2] When the patriarchs noticed this, they were greatly amazed, not knowing how to understand this phenomenon.

[3] When the high Abedam saw the general embarrassment of the patriarchs He opened His mouth saying: "Why are you amazed at the great love of Jorias?"

[4] "Whoever loves as he does, will experience what he is now experiencing. When love in a person keeps growing mightier and mightier, its glow penetrates his whole being, for love is the actual essence of fire. But whoever is thus glowing throughout, is also lit throughout according to the measure of his love; for there is nowhere another light but that going forth from fire. Therefore, true love is a true light, being a proper, living fire.

[5] "But I tell you all: A person's light and, consequently, his wisdom, will be in accordance with his love for Me! You all went forth from Me well endowed; everyone carries within him the same that is within Me, for I am to him a perfect Father, just as he shall be to Me a child perfectly in My Image.

[6] "This being so, what a great fool is he who, having heard this from My mouth, fails to promptly go within to light in his heart a great fire of love that will instantly glow through his whole being and light it up throughout so that he can then find within the infinite treasures I have put there.

[7] "Look here: Jorias is all aglow to the outermost skin! He is already beholding and enjoying the immeasurable treasures out of Me, - indeed, treasures that are imperishable and cannot ever be consumed, since they keep increasing infinitely, like the grain of wheat on earth, the only difference being that the consumed treasures of love keep renewing themselves more and more enhanced and endlessly multiplied, whereas the earth's grain of wheat when sown into the earth multiplies itself at the utmost a hundredfold.

[8] "Verily, verily, I say to you, this earth and everything on it, in it and above it, the sun and everything in it, on it and above it, and all the great stars with

their countless worlds and their light and everything in them, on them and above them and what there was and will be after unthinkable eons, and the whole heaven in its vast infinity, all the countless myriads of angel hosts in all their glory, and even Myself, you have within you!

[9] "Hence, what a fool is he who here fights about a piece of the earth, as has happened several times among you, since he has and carries within him an entire, truly living earth, which for him will not, and cannot, ever perish in eternity, but will on the contrary, according to his pleasure and his free will, keep growing larger, more beautiful and multiplying itself, including all the aforementioned!

[10] "For, if it were not so, no one would be capable of a thought; and everything a person can and may think, in whatever form and however multifarious, must surely be present in him in its essence as there is present in the grain of seed an endless variety of itself, together with all the plant constituents producing the same, without which quality an endless reproduction would be unthinkable.

[11] "If in this way your thoughts teach you what you endlessly have and carry within you essentially, and now also I, as the Creator of all this and your Father, am telling you and revealing to you all this and that all you need to come into full possession of all these endless treasures is true love, - say, what a great fool he is who worries and cares for a fistful of dust of the transitory earth, which is only a trying delusion or a mere phantom world, while he carries within countless hosts of suns which are genuine and imperishable!

[12] "Therefore, look at Jorias; he shows you what love can accomplish and all the things love alone can help you to do.

[13] "So, in the future be no longer fools but flee the world, seek yourselves and Me within you.

[14] "Once you have found it all with the light of your love, you will certainly realize how much the whole earth is worth compared with the least inner treasure of life out of Me.

[15] "But he who will be aglow in love like Jorias, also will find what he found.

[16] "You, My beloved Jorias, rise and show the others the smallest part of that which you have now, through Me, found within owing to the ardor of your love. Amen."



## Chapter 87

### JORIAS MAKES A SPEECH ON LOVE

[1] And the glowing Jorias promptly rose and, according to Abedam's will, began to speak to all the patriarchs present, presenting to them the smallest part of the infinite treasure found within him; and this is what he said to them:

[2] "Fathers, brothers, children, mothers, wives and daughters, do listen! Verily, verily, verily, no external sense of our soul can ever grasp what God, our holy, most loving Father, has prepared for them who love Him above all, never turning their hearts away from Him, and no man's tongue will ever be able to describe it!

[3] "Oh, how could this be possible where words fail us and surely no one will be able to describe intelligibly things never surmised, much less seen! And supposing he could instantly come up with new words, who will understand them, let alone remember their endless number?

[4] "Therefore, to make it slightly comprehensible, only a very small part can here be revealed. I know, dear fathers, brothers and children, why I am saying 'slightly comprehensible', for an earthly word is hardly the outermost bark of a several-hundred- years-old tree.

[5] "Who is able to recognize from it the innermost, wondrous life of the tree, who in the tree itself the mightily grown seed and in the same the endless multiplicity of that which is still hidden and only gradually becomes visible to our eyes?

[6] "And who would, finally, go so far as to fathom from the outermost bark all the spiritual wonders concealed in a tiniest fiber of the wood?

[7] "How the foliage, the blossom, the fruit and all the parts surrounding and penetrating it are prepared by many thousands of spirit hands, which then guide them at the right time through all the innumerable tiny channels to the endings in the tiny twigs and only there arrange them endlessly more wondrously according to the predetermined form and all the wondrous qualities we can possibly feel and perceive?

[8] "Just as little as we conclude all this and endlessly more from the outer bark of the tree, -- and even less -- can words of the tongue describe the minutes part of that which our most holy, most loving Father has prepared in the hearts of those who love Him above all!

[9] "O love, love, love, you great, holy love, what fullness, what depth of life and of love you comprise within!

[10] "God, God Himself is purest love, and this love is before us all; it is the holy, most loving Father of us all, here - in our midst, there - in our hearts!

[11] "It lies hidden from the eyes of the flesh and the soul, but not so from those of the spirit in which dwells love and which as such is love out of the

endless love of our holy Father.

[12] "To the spirit, a grain of sand is more than to the physical eye this whole earth and the entire starry sky, even if the latter could be viewed in all its outer glory as closely as the spot of the earth on which we are.

[13] "O tiny grain of sand, you great wondrous work, what are you, how great and majestic! Who would suspect the unspeakable majesty of that which clings, unnoticed, to the sole of his foot?

[14] "O fathers, do not believe it! It is no mote! It is a world, an immeasurably great world! In its vast spaces flow light and life!

[15] "Great streams meander through its vast crystal valleys; on its very high mountains burn thousands upon thousands of suns, full of the most glorious multi-colored light, and countless beings in never before seen, most wondrous forms live on this great world! Their nourishment is light and warmth; they move like a wanderer who has set himself a high goal.

[16] "O you tiny grain, you tiny grain, you alone would suffice me for the whole of eternity!

[17] "O fathers, brothers and children, - now I can no longer talk; for already this mote keeps growing continually larger and more glorious.

[18] "What, then, shall become of a whole earth and its increasingly more glorious multiplication as a whole, as well as in all its countless parts?

[19] "What shall then be a sun, what the whole visible starry sky, what the heaven of spirits and angels, what they, what we, what, finally, God's love within us?

[20] "Therefore, love, love, love Him; only in this love will you realize what love is and how inexpressibly good our holy Father is!

[21] "O love, You holy love! You alone are all in all! O Father, You holy Father, You are indeed this holy, great love Yourself!

[22] "So love, love, fathers, brothers and children, do love the Love; love above all the holy Father!

[23] "For He alone is Love, the eternal, the infinite. Therefore, to Him alone all our love forevermore! Amen."

## **Chapter 88**

### **THE LORD JOINS IN MARRIAGE JORIAS AND BESELA, PARIHOLI'S DAUGHTER**

[1] When Jorias had finished this glowing speech, Abedam promptly seized him and, drawing him to His holy bosom, blessed him and said:

[2] "My beloved Jorias, you have truly and well rendered in accordance with My will what I demanded of you, because you were, and still are, through and

through aglow with the love for Me and only out of Me for all your fathers, brothers, children, mothers, wives and daughters.

[3] "But in your spirit you are not yet mature enough to remain in this ardor permanently; for behold, because I am now walking among you, all of you are, where your spirit is concerned, merely prematurely ripe fruits on the tree of life needing a great after- maturing, - otherwise every one of you would soon consume himself in the excess of his love and then die forever.

[4] "So as to dampen your ardor somewhat, I will give you a wife since you are still single and barely over a hundred years old. Only through the wife will you prove and gradually consolidate yourself for such a permanent ardor of the mightiest love for Me; for the time has not yet come when man will also without a wife enter into the most perfect union with Me. Thus, it is at present still necessary for everyone to take a wife so as to become again fully at one before Me through the wife, through whom he became separated from himself and, consequently, from Me.

[5] "For, just as Eve went forth from Adam, every man's wife must again become fully at one with him and he become at one in himself through the reunion with the wife.

[6] "Only when he stands again before Me as one man, can he again fully unite with Me; but while he is still split, he is not permanently capable of the highest love out of, and again for, Me.

[7] "Your wisdom has already taught you that without an opposite nothing is possible; behold, this is right!

[8] "Woman was given to man as an opposite; therefore, unless a man becomes at one with his opposite beforehand, he cannot become in himself an opposite to Me.

[9] "As long as he does not become this, he is completely in line with Me; yet, being this, he is not capable of receiving but, like Me, always only giving of himself.

[10] "This is, indeed, the great difference between the Father and the child, that the Father deals out, whereas the children receive, thereby being at one with the Father as His opposites.

[11] "However, if the children should not want to accept anything, placing themselves in line with the Father in order to deal out, like Him, tell Me: Who will then be the receiving opposite?

[12] "If this is lacking, what will become of the children as time goes by? I tell you, they would deplete their substance to the last drop of their being, and the Father would have to cease forever His giving thereby forming His own opposite within Him so that He could remain what He was in Himself from eternity; an eternal, mighty God, completely sufficient unto Himself!

[13] "You are now standing on the same line with Me and are as yet to Me no opposite, but on the same footing; therefore, you need a wife so as to become a complete opposite to Me and I thereby completely a Father to you.

[14] "You are now asking in your heart: 'Where, then, is the wife I am supposed to take?'

[15] "Behold, she is already here! Her name is Besela and the poor Pariholi is her father; behold, this is the one I have destined to be your wife.

[16] "And you, Besela, come closer to Me and do not fear the man whom I shall now give to you; for he will carry you on his hands, and his heart will be your permanent dwelling-place and, as you will be one with him you will also be one with Me, in him and through him. Amen."

[17] With these words Abedam bent down to Besela and, taking her onto His left arm, pressed her to His heart, blessed her and then said to her:

[18] "Now, you very beautiful Besela, beautiful in spirit and in body, unveil yourself before him to whom you belong from now on, so that he may see what a wife I have bestowed on him on account of his mighty love for Me"

[19] And the barely thirty-year-old Besela pushed aside her somewhat darkish blond hair and Jorias' eyes beheld something of such beauty as to make him cry out:

[20] "O earth, O all of you heavens, how poor you are now before me; for, apart from God, you will never comprise anything more glorious a second time!

[21] "O you poor sun, how will you fare tomorrow or when this sun will unveil itself before you?

[22] "No, no, You dear, holy Father, I am surely not worthy of such a gift!"

[23] But the high Abedam replied: "When I consider you worthy, you are so; therefore, receive this gift from My hand, go with her to Adam and Eve, receive their blessing and then also that of your father Jared as well as that of Besela's father, and then come back to Me so that I may ordain you in spirit as a prophet of the stars of all the heavens. Amen."

## **Chapter 89**

### **THE LORD'S RULES FOR THE NEWLY WED. HOW TO PROPERLY AND FREELY FULFIL THE HOLY DIVINE WILL.**

[1] After all this had happened and the fathers and mothers had blessed the newly wed, Jorias, following Abedam's previous bidding, with his young, very beautiful wife stepped up to Him.

[2] When he was again before the high Abedam, the Holy One laid His hands first on Jorias and then on Besela and, touching their head and heart, namely, the left side of the breast, spoke the following words:

[3] "Receive My blessing for life eternal! Beget true, living fruits of pure love! Far be from your bodies the dumb gratification connected with the flesh and

thus also with sin, and you will truly and faithfully walk before Me at all times. But whoever pampers his flesh, nourishing it excessively and then seeking to please it through all kinds of sensual pleasure, nourishes his own sin and through the lust of the flesh relinquishes all power over him to eternal death.

[4] "Therefore, control your desires at all times, unless it is time to beget a living fruit for Me, however, when it is time, call to Me so that I may hold you lest you fall when sacrificing to sin, and you will remain within My grace.

[5] "For whoever falls then, will find it hard to get up, and with each fall the spirit will be bound in new fetters of death.

[6] "If he then wants to escape from the imprisonment of the flesh, which is the old sin and the old death of the spirit, - how will he fare when, instead of one layer he has to break through several hundred, each of which is tougher than the preceding one!

[7] "So care only for that which is of the spirit; leave the flesh to Me, doing My will in the same so that it becomes powerless and you will at all times grow in the spirit to that degree by which your death diminishes, which is the sin or the flesh.

[8] "Therefore, I tell you again: Do not nourish, strengthen and pamper your flesh, for thereby you nourish, strengthen and pamper your own death, which now as a last dungeon confines the spirit prior to its liberation or resurrection towards full eternal life out of, and in, Me.

[9] "You, My beloved Jorjas, have seen the magnitude and sublimeness of what it means to be a child of My love. You have felt the ardor of My fatherly love in all its abundance. So remain faithful to My will; remain faithful to Me, your God; and remain faithful to Me, your holy, most loving Father.

[10] "Whenever the flesh will make unseemly demands on your heart, look up at the stars of heaven, and I shall speak to you from the stars and shall tell you what to do.

[11] "However, if you left this My road which I have just shown you, the heaven before your eyes will be hidden by dense clouds and you will henceforth fail to behold the eloquent stars until you return onto this My road, full of repentance.

[12] "But, if you remain faithful to My will, you will soon begin to perceive the great might of the same within you; for by the very act of fulfilling My will you absorb it and make it your own.

[13] "When then My almighty will becomes your order as it is forever Mine, tell Me, what power of death will be able to subdue you?

[14] "I am giving you all such a commandment that by its fulfillment everyone may adopt the might of My will through which all things have been made and before which all things tremble.

[15] "As long as a person fails to make My will his own, he remain a prisoner of death and a servant of sin, which is the old death.

[16] "However, he who has made My will his own, has become perfect like I,

his Father, am and will do the works of life I am doing.

[17] "And whoever has thus come into possession of My will, has attained to the true childship.

[18] "But who is he who completely possesses My will? - I tell you and all you others: It is he who loves Me!

[19] "And who loves Me? - He who does according to My will; but he who does according to My will has adopted My will as his own.

[20] "This is the true childship, namely, that everyone is in My will and My will is in him; and this is the true, living fruit of true love and is life eternal.

[21] "This fruit above all you shall beget for Me with your wife. Once you have begotten it you will also beget children going forth from My will, who will fully resemble him who begot them.

[22] "But this is My blessing, namely, that henceforth My will be yours, out of, and in, which you may live forever. Amen.

[23] "Now go to My dear Jared, and Garbiel and Besediel shall come here. Amen."

## **Chapter 90**

### **THE AMBITIOUS GARBIEL IS HUMBLLED. THE LORD IS SLEEPING OUTDOORS.**

[1] As soon as Garbiel and Besediel had been informed by Jorias that the high Abedam summoned them they went to Him, full of courage and persistence.

[2] Having walked up to Him the few steps, Garbiel promptly took the lead and said to the high Abedam (though in a very bent attitude as if weighed down by humility):

[3] "Dear, holy Father! Shall I or Besediel be the first to relate our vision?"

[4] "In my opinion Besediel should go first and I the last to relate our respective visions!"

[5] He said this because he was not the first to be called up; besides, he had noticed that it was all tending towards a climax. Thus he hoped that, being the very last to relate his vision, he would still be the first and superior to all the others.

[6] But the high Abedam replied to this forward suggestion of Garbiel as follows: "Garbiel, behold, I for One am not of that opinion at all, but I want neither you nor Besediel to relate your visions since they have no general value but have assumed in the meantime a significance applicable to you alone which I shall not reveal to you until tomorrow.

[7] "This, now, is one part in which I, for My part, am unchangeable; but

then again I reckon that whenever I call someone, he shall wait and find out what I want from him, and only speak when called upon to do so, but not in a forward manner, as it were dictating to Me what to do.

[8] "Look, I do not like such over eagerness to put oneself forward at all, but I like it all the more when someone humbles himself in that he would rather be the last than the first, rather servant than master, rather the least than the greatest, rather misjudged than overrated and rather a last servant than a first ruler. Behold, this I do like for My part.

[9] "And again I hold that everyone shall be in all true love a true brother to another. For, while he is not that, I for My part cannot be his Father either; however, if I am the alone true Father, I, as the supreme Wisdom, for My part cannot see what differences there should be among My children.

[10] "Or, are there differences in the pure love when it is perfect and out of Me?

[11] "There is indeed a difference between love and love, according to its degree of strength; but by virtue of these differences the brothers have esteem for one another, and the more love one has the humbler he is, the more he wants to be a servant to all.

[12] "Behold, hence I for My part hold that you should humble yourself, realize your error, repent it within after having first filled your heart with true love for Me, the Father, as well as to all the brothers, fathers, children and women; otherwise you, for your part, will not gain much of eternal life.

[13] "You too, Besediel, may do the same. - But you, My dear Sehel, show them the right way. Amen.

[14] "Tomorrow I will give everyone his directions; also the two shall expect them from Me. Amen."

[15] After these words the high Abedam turned to Adam, saying:

[16] "Adam, behold, thus we have fittingly ended the Sabbath; for it is now the middle of the night. So tell all, as they badly need their rest, to retire so as to awaken tomorrow with renewed strength."

[17] And Adam promptly did the Lord's bidding and let Seth's children make the announcement.

[18] When this had been done, a hymn of praise arose from many thousands; after that, Abedam gave them His entire blessing for the night and then said to Adam:

[19] "Since all have gone to their rest, we do not want to make an exception but will do what all the others are doing."

[20] But Adam asked the Lord, saying: "Holy Father, where do You want us to rest with You, - here, or shall we go to my hut?"

[21] And Abedam thereupon said to Adam: "Adam, behold, I have spent many eternities under My open heavens, and so let us also today remain here under the open sky; for the firmament has cleared up and, thus, no storm is coming. So let us stay where we are and as we are; and now go to your rest

all of you. Amen."

[22] Thus the richly blessed Sabbath was ended and a solemn, hallowed peace descended upon all the sacred heights of God's children.

## Chapter 91

### THE PHANTOM SUN IN THE MORNING. ADAM IS OUTRAGED AND UTTERS A CURSE. DIVINE PATIENCE AND SERENITY

[1] A good hour before sunrise no one except the old father Adam was up and about.

[2] Indeed, Adam would have loved it - had he dared to, and found someone awake - to upbraid some person for sleeping late on this momentous occasion, when no longer even a single star was visible on awakening.

[3] However, seeing even the high Abedam between the other Abedam and Enoch rest on the ground, he did not dare say anything but became resigned in patience and forbearance.

[4] From everywhere morning hymns could be heard and there was a great praising and glorifying from all directions; but on the height proper nothing could be heard as yet.

[5] That was a new stumbling block for Adam. He would have loved to rave about the lukewarm ness of the chosen, had he only had the slightest encouragement from the high Abedam.

[6] However, Abedam was still resting between the aforementioned beloved and did not make to rise soon.

[7] Adam, scratching himself mightily behind his ears, nevertheless remained silent.

[8] Of course, he said to himself: "It truly shames us chosen that all the children surrounding us anticipate us in everything and set us an example, whereas we should be the ones to do so. But what can be done here? He Himself is still resting!

[9] "If only the dear sun does not appear before we sing our morning hymn!

[10] "At other times we used to be finished with our morning meal long before sunrise; today, however, the sun threatens to find us still lying down or at least resting on the ground.

[11] "What can be done here? Surely I cannot wake Him up.

[12] "For our morning hymn has always only been in His honor.

[13] "Yet He is still resting and it would certainly be very unseemly to do something now and thereby disturb His rest.

[14] "But it is nevertheless annoying that no one, except I and my Eve,



wants to rise from the ground.

[15] "If only the sun were to tarry it would still be bearable; but, if the sun finds us thus, what will all the other children begin to think of us?"

[16] "No, such a sight would be abominable to me; so tarry, tarry, you diligent sun!"

[17] As Adam was still harboring such awful notions, lo and behold, the sun suddenly appeared behind the horizon!

[18] Now Adam's patience was at an end so that he thrust a punch at Seth, who was lying beside him and who, somewhat alarmed, jumped up immediately and asked Adam:

[19] "Dear father, do you want something? If so, command me so that I may promptly do according to your bidding and need."

[20] But Adam, pointing with his finger at the sun, said to Seth: "Look there and see how high the sun is already standing and listen how from all directions the morning hymns and the greetings to the sun are sounding.

[21] "But more than half of us are still asleep; shame on us who on top of all are the chosen!"

[22] "No, no, I really do not know what to do and think."

[23] Here Seth looked at the sun which was already very high and he noticed that, firstly, it was very dull and, secondly, appeared only as an ungainly clump and not as a beautiful round orb.

[24] Having noticed these very suspicious circumstances, Seth promptly said to Adam:

[25] "Listen, dear father, if I am not mistaken, it may not be too far from the rising of the true sun.

[26] "As far as this phantom sun is concerned, give it a better look and you will soon convince yourself what time it is with this sun and what this somewhat uncanny- sounding morning hymn is all about!"

[27] Only now did Adam begin to regard the sun more closely, and he soon realized his error.

[28] And when he lent a more attentive ear to the still ongoing morning hymn he could soon make out the following short verses:

[29] "Praise be to you, great god, down there in the lowlands; we glorify you, great Lamech, and the devious ways of your wisdom!"

[30] "You have awakened for us the right sun through your might, and all these great works belong to you.

[31] "Oh Lamech, great god, you are filling now the entire heavens, having now brought the old powerless God to perdition!"

[32] "Exhausted and tired He sleeps on earth like His subjects, and, like them, is quite happy to bask in the rays of your sun!"

[33] At these words Adam was so terrified that he cried out: "For the sake of the almighty God, what an accursed day is this, what an accursed sun and what an accursed hymn!"

[34] Here the high Abedam raised Himself up a little from the earth asking Adam: "Adam, what ails you that you curse?"

[35] And Adam replied, trembling all over: "O Abedam! Behold this spurious day, a veritable work of Satan!"

[36] Hereupon Abedam said: "Adam, why have you judged it? Behold, it will not make it the earth's last; this day will multiply on earth like a weed, and this weed cannot be eradicated until the end of all times."

[37] But Adam screamed: "O holy Father, then destroy him forever!"

[38] But Abedam replied: "Behold, also the originator of this day is free, like you, and lives out of Me! Therefore, let us leave him his time; let him stretch it as long as he wants to!

[39] "But once My eternity will come over him, his great folly will be revealed in the light of the true day!

[40] "So hold your peace until such time when I shall awaken you in the morning of the true Sunday!

[41] "And so lie down again on the ground! When I rise, all of you shall rise; for I shall rise on the true Sunday and awaken you through My Spirit.

[42] "In the meantime, let us allow Satan to play his games from the truly muddy depth of Lamech! Amen."

[43] These words calmed down Adam; but Abedam promptly lay down on the ground again, and Adam, Seth and Eve followed His example, no longer heeding the sun of Lamech from the lowlands.

## **Chapter 92**

### **THE MORNING GALE ON THE HEIGHT. THE LORD'S MORNING BLESSING.**

[1] The patriarchs continued to rest for about half an hour, and Adam closed his eyes as fast as he could lest he absorb a single ray of the spurious day.

[2] After this half hour suddenly a strong gale arose. Its whirlwinds uprooted the biggest and strongest trees; thousands upon thousands of flashes of lightning cut through the air, and on the neighboring mountains mighty columns of fire dug large pieces of rock from their bases scattering them like chaff in the air.

[3] The constant crash of lightning instilled an excessive fear in Adam, so that he thought: "My God and my Lord and beloved holy Father! If Your great adversary, the leviathan, this mighty serpent of all perdition, should maybe still have succeeded in outwitting You and, while You are now among us with Your blessings, usurping the throne of Your eternal holiness, what shall we do?

[4] "What will become of Your holy promises?"

[5] "If You, O holy, dear Father, are dispossessed by Satan, what shall become of us?"

[6] "This raging of the elements against us is surely a sign that Satan has succeeded in his great iniquity!"

[7] "O Father, Father! What will then become of us?"

[8] Behold, these were the thoughts Adam was harboring and, since I still did not make a move, he was almost convinced that I, including him and all the children, had become prisoners of Satan, wherefore he finally opened his eyes again and anxiously looked in My direction to see whether I was still there, with the children around unharmed.

[9] When he thus opened his eyes he was even more alarmed at the devastating scene presented by the fire and gale. For it seemed to him as if destroyed burning mountains were flying through the air scattering burning pieces here and there amid mighty crashes.

[10] Beholding this phenomenon, he cried out aloud calling to Me: "Abedam, Abedam, You holy Father, if any might be left to You, do rise above this Your and our worst enemy and force him to be quiet and realize his impotence before You, otherwise we are all lost!"

[11] At this clamor caused by Adam all the children rose; and, because of the horror scene and the sinister words of Adam all, except Enoch, Jared, Lamech and his wife Ghemela, Hored and Naeme, Uranion, Gabiel and his wife Aora and their daughter Purista, Lamel, Pariholi and his family, Sehel, Jorias and his wife Besela, were overcome by very great fear and trepidation and, so to speak infected by Adam, ensnared by his thoughts, in their fear spoke the same words as Adam.

[12] When Hored heard such utterances from all directions, he became very upset, sprang up from the ground and in a loud voice said to all who were beset by Adam's fear:

[13] "Fathers, brothers, mothers and sisters! What immensely foolish fear holds your hearts imprisoned, and what still more foolish, indeed blasphemous; words flow from your tongue!"

[14] "Never has any of you been in as great a danger to be swallowed by Satan as I was!"

[15] "But who snatched me with such mighty speed from the jaws of the monster?"

[16] "Was it not He, Who now is still visibly among us, full of love and with His blessing? Was it not He, the almighty, great God, Who has now in His endless love endowed us with the true childship, as surely every one of us could fully conclude from the wondrous visions of the messengers?"

[17] "He, the almighty, eternal, infinite, holy God should let Himself be vanquished and in the end even brought to perdition by a miserable creature?"

[18] "O earth, have you a nook left where a greater nonsense than such

thoughts might sprout?

[19] "Listen, I am only a weak man like you; however, having, like you, received the mighty blessing from Him personally, I confess and say:

[20] "Verily, verily, He is my witness: With the power of this His blessing within me which, compared to His slightest whiff, is as much as nothing, I listen, I quite alone will take on a hundred times a hundred thousand of such mischief-making weather devils, even should every one of them be by as many times mightier than the number just mentioned by me!

[21] "If I, the only sinner among you, am daring and able to do this, think: What is it after all, that fills your hearts with such foolish fear? - O you fainthearted ones!

[22] "But so that you may see how utterly futile and foolish your fear is, I command this dreadful enemy to leave and hide himself in some muddy hole of the depth.

[23] "Behold, already a blissful peace is reigning everywhere! Where are now the lightning, the flying mountains, the whirlwind and fiery swirls, where the dark clouds?

[24] "But look there, how gloriously the true sun is already heralding the serene morning!"

[25] At these words also Abedam rose; and Hored, overcome by his great love, fell down at His feet and thanked Him for this mighty blessing.

[26] And all the patriarchs stood there like petrified, staring now at Hored and then again at Abedam, not knowing what to think and do.

[27] But Abedam commended Hored and then turned to all, saying: "Peace be with you, and My love be My blessing within you and over you!

[28] "Rise all of you in the love for Me and you, Seth, go and provide an abundant morning meal; but you all shall ponder in the meantime on Who, through Me, is among you, and let go of your foolish fear. Not until after the meal, however, will I show you how idle your fear was. Amen."

## Chapter 93

### **SETH'S CARE FOR THE FEEDING OF THOSE PRESENT. ABEDAM'S SPEECH ON ACTIVE NEIGHBORLY LOVE. THE LORD PROMISES HIS INCARNATION IN THE LINE OF SETH.**

[1] After a while Seth called together his own and, going down to his dwelling, loaded five baskets with fruits of the best kind and then added the proper amount of bread, honey and milk.

[2] When he and his carriers were thus well supplied with food and drink, he thanked Me for the grace of being found worthy to thus serve all on the

height. He also told part of his servants to go around among the tribes present investigating whether they had something to eat and drink; and whoever came was to be given food and drink immediately.

[3] After this loving commission he had them lift the full baskets and carry them up to the height; and he personally carried a large vessel full of the purest honey.

[4] He had hardly taken a few steps when the high Abedam approached him and said to Seth, who nearly collapsed, overwhelmed by love and the greatest respect and emotion:

[5] "Seth, you great beloved of My fatherly heart, be blessed by Me, together with your whole house, for having cared for so many hungry and thirsty from among all the tribes.

[6] "Verily, I say to you, this is the greatest thing someone can do, namely, to care for the poor brother and the poor sister, support the aged and lovingly look after the little ones.

[7] "Whoever, like you, does this out of pure love for Me and out of this love for the brothers and sisters,- I tell you, My most beloved brother Seth, if he had as many sins as there is sand in the sea and grass on the earth, verily, he shall be absolved of all of them!

[8] "As soon as someone does this and opens his heart to his brothers and sisters I shall be with him giving him life eternal, and all that is Mine shall be at his service as it is at Mine.

[9] "Seth, My brother, I am now giving you life eternal; for you have now performed the greatest deed, doing more than I bade you do. Indeed, I tell you, this is the greatest and most perfect deed ever performed on this height.

[10] "He who does My bidding is a faithful servant; he whose heart is always turned to Me, is to Me a proper child, a proper son and a proper daughter. Whoever acts out of the spirit, despises the world and is at all times with all his senses turned to Me, is an angel and is, like your Sehel, to Me a brother in the spirit of all truth.

[11] "But he who does as you have just done, verily, verily, is more than all others; for he is to Me a brother in love, - and this is the very greatest!

[12] "Therefore you, My dearest brother Seth, be blessed by Me above all, together with your whole line.

[13] "This place shall remain to the end of all times and shall not ever be desecrated by the feet of an unworthy people.

[14] "And the spot on which you will place your feet shall be full of My abundant blessing; your breath shall become manna of the heaven and your every word the sweetest honey of life eternal.

[15] "On this spot, Lamech's wife shall once be blessed with a savior who will preserve your line to the end of times.

[16] "Indeed, I tell you, most beloved brother, you please Me, so much so that I shall certainly keep My great promise and assume flesh and blood out

of you and your line, thereby becoming, like you, a man, albeit an almighty man. Although you cannot carry within you the fullest divine omnipotence, you shall have at all times the power of love with Me, in Me and out of Me as a true brother in perfectly equal parts.

[17] "O you My dear brother, you come here to My heart and let yourself be seized with all the might and power of My life!

[18] "Oh, how long I have been longing for a brother; however, there was none who would spontaneously be one to Me in My love.

[19] "But you have now become for Me that for which My heart has longed in vain for so many eternities.

[20] "So let Me now be happy at your breast; for I am no longer alone in the vast infinity. Not in vain have I filled the endless space with countless beings of every kind on account of a brother and called forth countless spirit hosts out of Me!

[21] "For in you, My beloved Seth, I have now found a brother; yes, you have now given Me back the brother who once, scorning Me, was lost to Me as a Spirit of all spirits!

[22] "O earth, how rich you are now since you gave Me a brother! Therefore, you shall receive from Me what the whole of infinity will not ever receive .

[23] "Your children I will accept as My children, and your fathers shall become My brothers.

[24] "Now, most beloved brother, let us go up the heights, there to have the morning meal with our children, and I will proclaim aloud to all that I have found a true brother; and heaven and earth shall rejoice because I have found a true brother! Amen.

[25] "O you, My most beloved brother you!"

## **Chapter 94**

### **SETH'S HUMBLE GRATITUDE. SETH AS THE LORD'S BROTHER.**

[1] When Seth had heard these exceedingly friendly words from Abedam he did not want to leave but fell on his knees before Him, saying:

[2] "O You exceedingly good, holy, most loving Father! I am a weak man, not even worthy that You enter my hut, and unworthy of a look from You.

[3] "And You make me, a poor sinner before You, Your brother, even a brother of Your love!

[4] "O You good, holy, most loving Father, remove this thought again from my poor heart; for it is too sublime, too holy, too endlessly great! I cannot think it without trembling through and through.

[5] "I - to You - a brother! O You great, holy God, Father and Creator through all eternities, Who alone fills all infinity!

[6] "I, a mite crawling in the sand of the earth, to You - a brother in love? No, no, I cannot possibly harbor such a thought!

[7] "Father, dear holy Father, retract the brother and let me be the least of those who are allowed to call themselves Your children!

[8] "O You dear holy Father, behold, I am still trembling all over.

[9] "I am overcome with such weakness by the immensity of the thought of being called by You a brother of Your love.

[10] "Therefore, do graciously again take this immensely great and holy burden, of which I shall surely not ever become worthy, from me so that I may again walk freely before You, before Adam and Eve, before my brothers and sisters and all my children, whom You now wanted so graciously through Your endless mercy and love to receive as Your children.

[11] "O You dear, holy Father, graciously grant, grant this my timid request; but now, as always, only Your holy will be done. Amen."

[12] But the high Abedam promptly bent down to Seth, quickly lifted him from the ground and, pressing him to His holy heart, kissed him on the forehead and then said to him in the most loving tone of voice:

[13] "Seth, My beloved brother, behold, only now are you completely My brother, having given him back to Me.

[14] "Behold, previously I found in you again the dear brother owing to the great, immensely selfless love of your heart; this you proved to your brothers and sisters as well as your and their children out of Me by opening to them all the larders where, through your diligence, you have kept bread and durable fruits in proper measure; and you did not keep closed the entrance to your milk-and-honey larder but invited all the needy there to appease their hunger.

[15] "But now that your love has also combined with the greatest possible humility, you are in all truth and reality a perfect, true, dear brother of My love.

[16] "So that you may see that this is quite possible, listen, and I shall enlighten you:

[17] "Behold, love is My innermost fundamental original being! Only from this being does the Deity proper go forth, or the power working forever through all infinity, which power is My infinite Spirit of all Holiness.

[18] "This fundamental original being am I in person, as I am before you, and this breast fills the whole of infinity with My Spirit, which is My long mighty arm which at all times works into all infinity, just as I will it in this My breast.

[19] "Behold, hence I am through this My Spirit completely omnipresent and can create, work and arrange everything.

[20] "For My thoughts fill at all times the infinite space, which is forever out of Me; but they make their appearance only where and when I seize them

with My will and then fix them.

[21] "Behold, out of this My very fundamental original being I have also formed you, a second, freely active love out of Me, in full self-awareness, not only just a single thought, but a spontaneous love out of Me.

[22] "Since you are now with Me one and the same love, how could you not be My brother if your love is like Mine?

[23] "So be without fear and be at all times My true brother, and I tell you, also you will work freely in spirit, as I work freely filling infinity.

[24] "You can already see when throwing a stone that the arm of your physical strength is longer than your physical arm; - how much longer will then the arm of your spirit be!

[25] "Hence, if you are to Me a true brother in love, you are also one to Me in the spirit of strength. Only the future, dear brother in love, Seth, will show you that My love within you is well worthy to be My brother, for I Myself am this spontaneous love in you.

[26] "So follow Me courageously to the height as a brother; for I tell you that you are now My true brother and will remain so forevermore. Amen."

## Chapter 95

### **SUNRISE ON THE SUMMIT. ADAM'S FOOLISH DESIRE TO GREET THE SUN. THE LORD'S REPRIMAND.**

[1] After this very comforting and instructive speech of Abedam, Seth was immensely strengthened and thanked Abedam from every fiber of his being for this indescribable grace.

[2] Filled with such laudable gratitude, he ascended the summit together with Abedam.

[3] When they had reached the summit, the rising sun sent its first rays to the heads of the mountains and, thus, also of our hallowed height.

[4] But Adam was quickly ready and asked the high Abedam: "Holy Father, behold, should we not sing the usual hymn to the sun which for such a long time on each fine morning has edified and quickened me?"

[5] Hereupon Abedam promptly asked Adam, saying: "Adam, do you still not know Me? Tell Me, whom do you want to honor with your hymn to the sun?"

[6] "Certainly not Me; for if you intended that, what good should the silly hymn to the sun be since I am still visibly walking among you without asking anyone to bawl a greeting to the sun before Me? What I expect of you, you all know already.



[7] "If you want to practice idolatry with the sun in My visible presence, you are free to do so if it seems to you to be more than I am; only here I ask you again:

[8] "If in this My visible presence you want, or are willing, to do this, what a spirit will be passed on to all your later descendants?"

[9] "Is it maybe not enough that they all have through you inherited physical death permanently? Do you want to add to this also the permanent death of the spirit?"

[10] "Behold, you old fool, am I not more than the sun which I, whenever I wish, can destroy with the slightest whiff, creating in its stead a thousand others in an instant?"

[11] "What, then, is the purpose of your old folly?"

[12] "So that you may nevertheless for once realize, despite your engrained foolishness, how far your folly goes, look up now, you old fool, and pick for Me from among the many thousands of suns which are now in the heavens the one to which you wanted a song bawled."

[13] Here, Adam and all the children were terrified; for in an instant the firmament was studded with a thousand times thousand suns which all looked completely alike.

[14] And all the children, quite dazed by the tremendous light, fell down to the ground and entreated Abedam to graciously remove these many suns since no one would be able to live under such a massive light.

[15] Adam, too, now realized his great foolishness and, falling down quite dazed and half-blind, asked My forgiveness for his great foolishness, full of contrition.

[16] But Abedam told them all to rise again and then said to Adam: "Rise, and atone for your foolishness with a permanently weak sight, which will stay with you for as long as you live.

[17] "But you, My dear brother in love, Seth, hid the suns disappear except one, which shall remain in its old order. Amen."

[18] And Seth, praising Me, promptly lifted up his arms and said in the sight of all: "In the name of Him Who walks among us and Who is a Lord over all things and creatures, I tell you: He, the Lord God Zebaoth, wills you to disappear except one, which is the old one and has always illumined the earth!"

[19] As soon as Seth had spoken these words, all the many suns went out save the old one, and everyone praised the Lord for this grace and mercy.

[20] But Adam, noticing that he could no longer see clearly in the distance but had become shortsighted, became very sad and began to weep since he could no longer take in all his children at a glance.

[21] But Abedam said to him: "Do not be too fond of the light of the flesh and of the light of the world; for too much light, both of the flesh and of the world, blinds the spirit.

[22] "For it is better to have a blind flesh rather than a blind spirit.

[23] "Do strive in your heart that your spirit become seeing through the true love and humility, and you will easily do without the light of the flesh.

[24] "For I did this to you now so that you might exercise patience and not fall a victim to him who today awakened you through his evil sun.

[25] "Besides, it is better to view the children at close range rather than from a distance; for this, the eye of your flesh is still sufficient, and so you may well be contented. Amen.

[26] "And now, you children all, strengthen yourselves with food and drink; it has already been blessed by Me.

[27] "But you, My most beloved brother Seth, look after your old procreator.

[28] "And in the same order in which we partook of the evening meal yesterday let us partake of this morning meal. Amen."

## **Chapter 96**

### **THE FRIGHTENING PHENOMENA DURING THE MORNING MEAL. ADAM'S AGITATION AND ANXIETY.**

[1] When at Abedam's bidding all had sat down eating and drinking, even including Adam, although his short-sightedness was still bothering him, and the high Abedam Himself ate and drank with them, all of a sudden there arose a loud howling from many people from the morning region and one smoke column after another rose up from the lowlands.

[2] At this sudden occurrence almost all the children of the heights were taken aback, nobody quite knowing what to make of this, not even Seth or Enoch.

[3] But Adam, terrified, rushed to Abedam and asked Him, saying: "Most loving, holy Father, what is this again?"

[4] "No sooner have I calmed down after all I have already experienced today than something else crops up which is even more menacing than the former!"

[5] "O holy, dear Father, comfort us, yes comfort us all, and show us graciously what this is and from where it comes! Who is the originator of this howling? What will become of it? What will be its consequences?"

[6] "O You dear, holy Father, comfort our hearts, if it be Your holy will!"

[7] But Abedam, still sitting at the food basket, said: "Listen, and tell Me: What will you do if I tell you to a jot what the howling is, from where it comes and why, what will be the consequence, and also why I allow it? Tell Me: What will you do then?"

[8] "I tell you, nothing else but what you are doing now.

[9] "If you had the slightest understanding you would do without any fear what I Myself do on this occasion, namely, be quiet and eat and drink, and love Me in your heart.

[10] "For he who by My side worries and cares, is served right when devastating storms begin to rage in him and reduce to dust one mountain of trust in my endless might and love after another in his heart.

[11] "Thus also you are not done an injustice when your heart is upset, because you do not firmly believe that all things are subservient solely to Me.

[12] "What evil has ever befallen you or anyone else with all the great phenomena occurring during this My visible presence among you on the height since the Pre- Sabbath?

[13] "Having in My presence at all times escaped unscathed, why are you now afraid?

[14] "Therefore, be unconcerned and go to your former place, and eat and drink; but when you will see Me rise from the ground, you may do the same. Amen."

[15] Hereupon Adam went back to his erstwhile place, eating and drinking, yet like one who does not quite enjoy his food; and in his heart he soliloquized as follows:

[16] "My God- and my Lord, You are, of course, right in everything! I am probably myself to blame for my trouble, and I know for sure, come what may, - He has at all times saved us and will surely not let us perish this time either - this is certain and sure -;

[17] "But despite all this, I and many others are exposed to an always excessively great fear! Of what good is this?

[18] "Why must I be afraid for nothing at all?

[19] "Is such a definitely empty fear good for anything?"

[20] "For what really, since nothing follows which would justify a fear and anxiety?

[21] "But still I must be afraid, which is now also the case, though I know that not a hair on our heads will be touched.

[22] "Or am I afraid because I am afraid of the fear of my heart? How can one be afraid for fear of fear?"

[23] "For, when I am afraid, the fear is already there and is a single, but not a twofold evil.

[24] "Seeing that the Lord at all times saves us from the cause of our fear, why does He allow us to decline into fear, which is also a great evil?"

[25] "Or would not the real, inescapable evil as such without the preceding fear be better than the terror before the same?"

[26] "In short, despite all my reflections I cannot see any benefit in the fear preceding some evil.

[27] "Therefore, the great Savior from all evil could well free us also from that of idle fear or at least show us what, and for what purpose, fear is!"

[28] No sooner had Adam thought this, behold, Abedam rose and, summoning Seth and Enoch, spoke to them in secret.

[29] This bothered Adam even more still; and when soon after Seth and Enoch left for the morning region he was totally bewildered.

[30] Though he did not dare utter his fear aloud, fear and curiosity were mounting in his heart.

[31] But Abedam acted as if he did not notice this and right away summoned Garbiel and Besediel to Him.

## Chapter 97

### **GARBIEL AND BESEDIEL ARE APPOINTED ANNALISTS. THE TWO BOOKS: "JEHOVAH'S CONFLICT, WRATH AND WAR", AND "JEHOVAH THE GREAT GOD'S LOVE AND WISDOM"**

[1] When the two had heard Abedam's call, they promptly and joyfully went to Him Who had called them.

[2] Although they, too, were afraid of the steadily increasing howling of the people from the morning region by the side of Abedam all fear and anxiety left their hearts. '11ms they were completely capable of talking or, at Abedam's bidding, merely listening.

[3] When Abedam saw that their hearts were well prepared and the ears of their spirit in proper measure open, He began by saying to them the following words full of sublime meaning and inner life:

[4] "So listen you two: The leaf bearing the many signs and the great house with these very signs on it, which swims on the water, have the following meaning: You two and several others are destined to engrave similar signs corresponding to the words, things and actions, on stone tablets or on those large leaves of the piar-reed with the aid of a pointed tool which Lamech's brothers will prepare from the metals. Then you will explain the signs also to all the children, brothers and fathers and read to them what was written down and, when all have soon and easily comprehended and understood the signs, let all of them read what was written, all the time showing the greatest patience with those of lesser intellectual grasp.

[5] "Your spirit will teach you how to form words from the signs; for each word must consist of several signs, which have to run from right to left, according to the order of the word as such.

[6] "Once a word is formed, it shall not ever be changed so that the later descendants can, like you, read, pronounce and understand it.

[7] "I herewith give you a commandment, according to which the letters of a word shall be considered sacred.

[8] "And I will look with angry eyes at him who would change something in the letters as such and in the way you will have formed words of them.

[9] "Now comes the most important question in this respect, namely:

[10] "What, then, shall we record for us and particularly for the later descendants?"

[11] "Behold, this is really of the utmost importance and must be handled all the more painstakingly and faithfully!

[12] "Besides, the question arises, when you shall record something. This point, too, is of great, utmost importance.

[13] "Thus, as far as the first main question is concerned, you, Garbiel, shall record the whole history beginning with the primordial creation of the spirits, then the creation of the visible things, together with all My great deeds of love and mercy, up to the last moment of My visible presence among you now.

[14] "And this you shall always write and record whenever I shall commission you in your spirit.

[15] "In doing so you shall not worry and say: 'Where am I to take all this from?'

[16] "For behold, I, Who am now giving you this commission, shall tell you exactly and shall guide your hand so that you will not make one line, one little hook and one point too many or too few.

[17] "Whenever I shall call you, loudly and audibly, you must be ready instantly to write according to My will and instruction; and nothing shall be written save that which I shall indicate to you.

[18] "Unless you are called by Me in your heart, you shall not write but in your free time instruct the children, brothers and fathers as well as the women; however, the latter more in reading than in writing, and supervise those who write as to the accuracy of their copying.

[19] "For, what I shall make known to you singly, shall be copied by your fellow scribes a thousand-fold, so that each tribe shall have one and the same writing with them for themselves, their children and all their later descendants.

[20] "What I have just disclosed to Garbiel, also you, Besediel, must observe to the jot when you write.

[21] "Just as Garbiel will describe the great past, you will, under Enoch's guidance, describe the great future.

[22] "Garbiel will receive it directly from Me; for the past shall be open before everyone's eyes.

[23] "You, however, will receive it indirectly from Enoch for a sign that the future shall at all times remain more veiled than the past.

[24] "There shall thus be established a book of the past entitled 'Jehovah's Conflict, Wrath and War', and a book of the future entitled 'Jehovah the Great God's Love and Wisdom'.

[25] "Now take My blessing and strive to succeed in that to which I have called you. Amen."

[26] Following these words the two prostrated themselves before Abedam and thanked Him for this sublime grace.

[27] But Abedam promptly told them to rise again.

[28] No sooner had they risen from the ground, dissolving in love, than Seth and Enoch came rushing along to inform the curious Adam about what was happening to the region of the morning through the lowlands.

[29] For Abedam had sent them there so as to give Adam and his children a new impulse towards life.

## Chapter 98

### THE TWO MESSENGERS REPORT ON THE ATROCITIES IN THE MORNING REGION, PERPETRATED BY THE CHILDREN OF THE LOWLANDS.

[1] After a short while the two messengers had again reached the summit and, as secretly instructed by Abedam beforehand, with rather troubled faces stepped up to the exceedingly anxious and curious Adam.

[2] And he promptly asked them what they had discovered.

[3] But Enoch, full of love, instead of answering immediately asked Adam, saying:

[4] "Much-loved father Adam, behold, since I and Seth have heard and seen exactly the same, each of us can only make known to you the same.

[5] "Since we cannot talk at the same time, the question arises as to which of us shall relate to you the witnessed atrocity followed by all the abominable blasphemies against you and against God?"

[6] At this counter-question Adam was so startled that in his terror he could not utter a word, so that Enoch asked him again whether they could talk or not.

[7] Here Adam said with great vehemence: "Yes! - No! - Yes, yes! You, you Enoch, - Seth, - no, not Seth, but you, you Enoch, do speak!"

[8] And Enoch promptly began to speak as follows:

[9] "So listen, much-loved father Adam, what the muddy lowlands have perpetrated against you, against us and thus also against God!

[10] "As you know, Lamech has already yesterday, on the Sabbath, made a fiery attempt to climb and conquer our heights.

[11] "But you know also how he was driven back by the sublime, most holy Father.

[12] "Since the evil serpent knows no peace and quiet, it made use of the whole night, well lit by the flames of the white mountain, and had everywhere fires lit in the forests. Thereby all the wild animals, the faithful guardians of our

heights, were driven away and great hordes of small, well armed black-haired and almost naked men climbed the morning heights, are now encamped there and taking everything they can lay their hands on such as fruits, beasts and all sorts of household implements - and have assumed full proprietorship of the dwellings of the children of the morning.

[13] "They have also a great many women and children with them.

[14] "Just now, as we two were looking down from a height further down into the morning region, their leader sent out scouts after giving them the following order in a loud voice:

[15] "Go and search painstakingly for the vile brood of the monster said to be called Adam, and whether he, the monster, is still alive and among his brood of tigers and hyenas!

[16] "Listen, no matter whom you meet, murder him on the spot, cut his ears from his head and bring them to me as a token of your faithful deed!

[17] "Should you find the old monster Adam still alive, do not kill him but drag him here to me so that I may quench my thirst for revenge in his entrails with my own hands for the curse he spoke over Cain, our original ancestor!

[18] "It is rumored that also the former God Jehovah, completely vanquished by Lamech's spirit, is among his vile brood.

[19] "Whoever among you will bring that One to me captive, shall become a viceroy of Farak besides receiving a thousand of the most beautiful women!

[20] "For this Jehovah I will personally shackle and then deliver up to the great Lamech who can then deal with him according to his justice, just as he has done with his name!

[21] "Should you come upon Naeme, the daughter of our great god Lamech, and his two wives, bring them all here unharmed; but their husbands kill on the spot in the most cruel manner, then cut off their heads and bring them to me as proof!

[22] "If you should somehow come upon the thirty concubines of the great god Lamech, who were only a few days ago abducted, bring them also here as a good booty; your reward for this shall not be mean.

[23] "But woe betide you if you come back empty-handed!

[24] "You have seen today how Lamech in no time filled the whole firmament with suns which he then made again disappear.

[25] "So consider well whose servants you are. In his name you must even be capable of moving mountains!

[26] "And so go and comply with this Order! Amen.'

[27] "Behold, much-loved father Adam, this we have seen and heard, and this is how matters stand down there.

[28] "But among us is the holy, most loving Father in the person of Abedam; so, far be from our hearts all fear and anxiety. Amen."

[29] During this discourse the old Adam was seized by a great fever so that he could neither sit nor stand.

[30] Finally, he became so enraged in his heart because of the lowlands that he jumped up ready to utter the most horrible curse over the same; but Abedam prevented this by saying to him in a gentle and serious tone:

[31] "Adam, Adam, why do you want to curse once again?"

[32] "Behold, it is I Who am the Lord! And if I do not do it, why should you?"

[33] "However, since the flood has come up to here, let us be fishermen and see whether we may not catch these poor in our nets of life.

[34] "This will be worse for Lamech than a thousand of your curses, before which not even a sparrow will fly from the roof.

[35] "Verily, I tell you: Today still you will be blessing all whom you now wanted to curse.

[36] "So go again to your place.

[37] "But you, Kisehel, and you, Sethlahem, go without delay, endowed with all power, to Lamech's commander and convey to him the words of My will Amen."

## Chapter 99

### KISEHEL AND SETHLAHEM AND THE ARMY OF THE CHILDREN OF THE LOWLANDS.

[1] And the two thanked Abedam with a heart full of love for this great commission and proceeded forthwith to their destination.

[2] On their way they passed through Adam's cave so as to arrive sooner at their destination.

[3] When, beyond the cave, they had already covered half the distance, they saw the spies posted by Lamech's commander, and these promptly called out to those nearest to them:

[4] "Give a message instantly to him who carries out the will of our great god Lamech that two unusually tall men are approaching our camp going along the height!

[5] "We do not know what to do in this case. Shall we dare to take them on or let them advance unhindered?"

[6] "They seem to be exceedingly strong; for, with every step they are taking the earth trembles noticeably, and the closer they come the worse every one of their steps affects us!"

[7] When the commander received the message he took great fright, not knowing what to do just then.

[8] When he could again think clearly he had the spies and advance posts informed to let the two advance unhindered, then quickly surround them and thus captive bring them to him.



[9] This urgent order was speedily relayed to the spies, and before the emissaries entered the morning region a thousand men from the lowlands that were armed with long spears already surrounded them. They, seeing that these two tall men did not resist going with them as prisoners, although the earth mightily trembled under each of their steps, began to provoke the two emissaries through all sorts of insults and discouraging remarks in use in the lowlands, in about these words:

[10] "Listen, you two great cowardly lumps of flesh! How is your monster Adam, and how your worm-eaten Jehovah?"

[11] "How many of these lumps of flesh are there on this lightful height?"

[12] "Why are you so afraid of us much smaller, but nevertheless true men, for your feverish lump of flesh to transmit its fear even to the earth?"

[13] "Oh, do not be afraid, you two big lumps of flesh! For the worst evil to befall you will be the cutting off of one finger after another, followed by the hands, then the feet; then your tongue will be torn out, then the nose, then the ears, then the eyes, after which the head will be slowly sawn off from the rest of the lump of flesh.

[14] "Look, this is all that will surely happen to you, wherefore you need not have such great fear!"

[15] "For this will be anyway carried out very slowly out of consideration for you so that in between your pains you may rest and prepare yourselves for a subsequent greater pain.

[16] "Look, how good our intentions towards you are, but you still seem to be in terrible fear of us.

[17] "Just remember that your torture will hardly last more than three days, and your fear will at once leave you!"

[18] "At these words one of the main comforters advanced on Kisehel to stab him maybe in the arm so as to instill through the resulting pain even more fear into him following his words of consolation.

[19] No sooner had this comforter touched with his spear Kisehel's arm than the latter emitted fire, which instantly consumed the whole spear and, finally, seized also the comforter and reduced him to ashes.

[20] This incident so impressed our armed troop that all those who were to lead our two emissaries to the commander as prisoners promptly dispersed in all directions; had not some benevolent giant tigers obstructed their retreat to the lowlands they would have fled there immediately.

[21] Three leaders of the first troop then quickly rushed to the commander and, trembling all over, told him what had happened and entreated him not to use any force against them nor to touch them with anything, for they were full of the most devastating fire; wherever it touched anything it was instantly and completely destroyed.

[22] This report instilled also the commander with such respect before the approaching two emissaries that on their arrival, he promptly prostrated

himself and began to salute and welcome them even from afar, saying:

[23] "O you great, fire-bearing, holy messengers of some surely even greater god than our miserable God Lamech in the lowlands, I welcome you as much as there is grass on the earth - and sand in all the great and small waters on the surface of the earth!

[24] "Would it please you to inform me, but from some distance - if my worm-like lowliness be permitted to entreat your fiery majesty for this -, what sublime, holy will has induced you to let yourselves be carried on your holy feet to my depravity?"

[25] But Kisehel, instead of answering the silly question, promptly called the commander by his name, saying: "Horadal! It is the Lord's will that you rise, accompany and follow us with your whole army up to the sacred height, there to confess your crime before the living, eternal, visible God, the sole Creator and Sustainer of all things, and before Adam, who is the first man out of the hand of the almighty God!"

[26] This invitation reduced Horadal almost to despair, so that he stood there like one beside himself, unable to utter a word.

[27] But Sethlahem stepped up to him and, grasping his hand, said in a somewhat gentler tone to him: "Horadal, why do you fear to become alive, having walked without fear for such a long time in the midst of death?"

[28] "I tell you in the name of Him Who sent us here that His love is greater than Lamech's wrath; therefore, do what my brother asks you to do."

[29] Only after these words did Horadal become himself again and promptly did according to Kisehel's bidding, that is, he followed Kisehel and Sethlahem with bag and baggage and arms.

## **Chapter 100**

### **THE POWER OF GOD'S LOVE AND GRACE TOWARDS HORADAL, THE COMMANDER OF THE LOWLANDS**

[1] As soon as the two emissaries with Horadal in their midst arrived on the heights, the high Abedam summoned Adam, Seth and Enoch and said to them:

[2] "Listen, Kisehel and Sethlahem have already filled their cast net with all sorts of edible fish and have not even forgotten those to whom the commander issued the evil order overheard by you.

[3] "For when they had started out on their evil pursuit towards midday, I promptly sent out some, to you, well-known guards of the heights to meet them, who forced those of evil intent immediately to retreat; and those retreating were just about to merge, full of fear and unnoticed, with the main

troop in the morning when the two emissaries took the commander in their midst.

[4] "Since the catch is thus complete, let us rush to meet it and give it a lively reception! Amen."

[5] And Adam, Seth and Enoch rose promptly and hurried with Abedam towards the advancing army of the lowlands.

[6] When Horadal noticed the four tall men approach them in haste, he asked Sethlahem, full of fear:

[7] "High, mighty emissary of some great God or immensely mighty king! Who are these approaching us in such haste?"

[8] "They must surely be of very high rank; for their looks are accordingly.

[9] "I have quite a strange sensations on their approach!"

[10] But Sethlahem replied: "Just be patient until we have met, and soon a newly rising sun will reveal to you who these four in every respect most outstanding men hurrying towards us are.

[11] "So just be patient; for behold, about a hundred more paces and we shall have met."

[12] And so it was; in another moment the four stood already before the commander, and Abedam promptly signaled with His mighty hand to the whole army to stand still and stop their advance.

[13] And everyone promptly stood still. But Kisehel and Sethlahem fell on their knees before the high Abedam and thanked Him for His sublime grace by which they had been enabled to carry out so successfully His sublime, exceedingly holy intent and will.

[14] But the high Abedam promptly bade them rise from the ground and then said to them:

[15] "Thus you shall always conquer in My name; for heaven and earth and all things therein and thereon are forever subject to it.

[16] "Whoever walks in this My name, walks in all might and strength; and, as there is no one besides Me to be like Me, there is no other power and might like that of My name.

[17] "Therefore, remain in this My name, and you will remain forever alive in this power and might. Amen."

[18] After these words also the commander Horadal prostrated himself before the four, filled with the highest respect; for the few words uttered by Abedam impressed him so mightily that he thought:

[19] "I have experienced the might of the two emissaries, for under their steps the earth trembled and the hand of one emitted a consuming fire; and these people fell down on their knees before this One thanking Him for such might.

[20] "How strong and powerful must then He be, since heaven and earth are said to be subject in everything alone to His name.

[21] "Truly, if such mighty men prostrate themselves before Him, it will not

be advisable for one like me, who is weak and ailing, to remain standing; so I, too, will humble myself to the tip of my small toe."

[22] But Abedam went over to him and said: "Horadal! Rise and look at the old monster Adam, who is the earth's sole first man and thus the father of Cain and the brother slain by him, whose name was Abel, and who went forth directly from My hand;

[23] "Look also at Me, Who Myself am your old, weak, discouraged, now completely vanquished and worm-eaten God!"

[24] These words penetrated Horadal's innermost core, and he shouted at his army, while still lying on the ground:

[25] "Throw yourselves down on your faces all of you; for we are all in the presence of the sole true God, Whom we know, except for the tyrannical Lamech, through the wise Farak and to Whom we as children used to call, and were allowed to call!

[26] "Oh, so fall down before Him all of you; for to Him alone is due all respect, all praise and all glory now and forever! – O you miserable Lamech!

[27] "And I myself, his miserable helpmate, his adviser, his first in authority, I, his first commander, I, the one who out of sheer wickedness had idolized him, - I, who inspired him to all his iniquitous deeds and lent him my active help and who was just about to dethrone him so as to usurp all power, I - I - Monster of all monsters am now standing before the true God!

[28] "O God, You Almighty One, extirpate this monster from the face of the earth altogether; for the earth, which is now carrying You, is too holy to continue to carry a monster like me. So, destroy me forever! Amen."

## **Chapter 101**

### **ENOCH'S SPEECH TO HORADAL AND HIS ARMY**

[1] And the high Abedam summoned Enoch and said to him: "Enoch, behold, these misguided ones are not capable of hearing and absorbing into their lives, words from My mouth since their whole spirit is already a spirit of the serpent!

[2] The words coming from My mouth bring death to those who now live more out of the spirit of the serpent.

[3] Therefore, open your mouth in My name and tell them the meaning of My will, as you will find it within you!

[4] "Only then will I say three words to this generation, either towards life or towards death! Amen."

[5] When Enoch had heard this request by Me, he thanked Me in the

fullness of his love for Me, praised and glorified Me in a loud voice before all the ears of the lowlands and then began to address the following speech to Horadal, saying:

[6] "Horadal, listen and comprehend and heed it well in the depth of your heart what you will now hear from my mouth; for what I shall now tell you, is not my word, but solely the holy word of Him, Who is among us and has called me before your ears to proclaim to you His most holy will, for you might not hear the voice of His mouth and stay alive.

[7] "For the life you are leading is a life of falsehood and all wickedness out of it, which latter is the old, proud, unruly, fallen spirit who does not ever want to turn back to Him Who called him into being but, on the contrary, deludes himself into thinking that he is an omnipotent Spirit of all spirits, whereas he is weaker than a fly and has only strength in falsehood, in which he is a great master.

[8] "Such a life is no life but sheer death; but this cannot last if the living voice of God comes over it but, like falsehood in the light of truth, perishes utterly.

[9] "Unless falsehood is exposed to light, it remains in its phantom reality pretending to be something; but in the light of truth it suddenly ceases to exist as though it had never been there.

[10] "God's Word from His mouth is surely the most sublime light. If it came in its fullness to you, who are nothing but falsehood, what would become of you?

[11] "However, so that you might still realize the greatness of Jehovah's love, He has called me to speak to you in His name.

[12] "And His love is of such a magnitude that He even spares falsehood and, retracting His almighty light, makes it return only sparsely, so that even falsehood, ready to accept the little sparks of His light, might pass into a real life which would gradually become more capable of finally enduring in the fullness of the divine light, in and out of which it would then pass into His endless love and in this become a new being, even a being of love, in which to attain the childship of the heavens and after that even the childship of God.

[13] "Behold, these words from my mouth are such returning little sparks; if you are willing to absorb them it may happen to you according to these my words.

[14] "However, if you remain in your falsehood, I tell you in the name of Him Who is now among us as a true, most loving, holy Father:

[15] "Behold, He, the Lord of heaven and earth, He, the almighty God from eternity to eternity, comes and will come with many of His holy ones to sit in judgment with His light over all falsehood and to punish all the godless for their godless actions and behavior and for all their harsh deeds and the many blasphemies such godless sinners have uttered against Him!

[16] "And who is godless? Behold, he who, like you, represents a life of falsehood in which there is no longer any truth!

[17] "Truth, however, is the divine light which is not at home in falsehood; but he who lives out of falsehood, for which every truth is a judgment to death, is surely godless like you and all your accomplices!

[18] "These have now been threatened by God with inescapable judgment; for He will not always retract His endless light in order to spare the sinners.

[19] "But when He will come with His light, tell me: How will then that sinner whose whole being is nothing but the crassest falsehood endure before Him?

[20] "Now rise and gather together yourself and your false people, but gather also these little sparks in you and in the people!

[21] "Throw away your Armour of falsehood and put on the garment of repentance and true humility, so that you may experience all that the great God's love does before He sends forth the endless light in which all thoughts will be revealed!

[22] "But go towards midnight, and let no one desire to see the city of Enoch again. For the Lord has already prepared for all of you a land, where you shall henceforth live a life of true conversion to God.

[23] "Now go and for the first time fulfill the will of the true God; then Adam will bless you so that you can depart in freedom for the land now indicated to you.

[24] "The Lord's will be with you. Amen."

## Chapter 102

### **THE CHILDREN OF THE LOWLANDS AS VOLUNTARY PRISONERS OF THE DIVINE GRACE AND MERCY. ADAM'S FATHERLY BLESSING.**

[1] When Enoch had finished his speech Horadal rose and, full of the highest respect, bowed almost to the ground and then went back to his army, telling them in a loud voice Who He was before Whom he and most of the others had prostrated themselves, and what His will was.

[2] When all the people, or rather the armed men with their wives and children, heard this from the mouth of their usually tyrannical and harsh commander, they began to rejoice and in their excessive joy to weep and with all their might glorified and praised Him Who had so pacified Horadal and given him such a good, gentle and mild commandment.

[3] Only a few who had left their wives and children behind in the lowlands did not know what to do.

[4] For this reason they turned to Horadal asking him what could be done

about it.

[5] But Horadal said to them, full of earnest: 'We are now in the hand of the almighty God, for Whom it is easy to scatter us with the slightest whiff of His mouth like empty chaff; therefore, all we have to be concerned about is how to fulfill His almighty, alone divine and true, holy will. All else no longer concerns us in the least; for He, the alone true, eternal, infinitely mighty God, ranks also infinitely higher than all our wives and children.

[6] "Since already Lamech's will could coerce you to leave everything and go into the very doubtful and utterly dangerous war with the mighty dwellers of the heights, you will, hopefully, have all the more reason to submit here to an almighty will, I say the will through which we and all things were created.

[7] "Understand this, lay down the weapons all of you, which we shall never need again, and follow My example.

[8] "He who insists on going down, is free to do so; but then he will find it hard to escape unharmed.

[9] "If the mountain guards have let him pass unscathed, he may expect with great certainty the wrathful Lamech to deal with him a thousand times worse than any raging tiger!

[10] "So, whoever wants to turn back, let him do so right away; but those who think differently shall follow me to the four great ones, behind whom those two are standing who took and led us here with great force.

[11] Thus let it be done according to the most holy will of Him, Who gave all of us this command! Amen."

[12] When this order was passed from mouth to mouth and heard by all, there was no one among the people who would have objected to what Horadal had loudly proclaimed to all.

[13] However, while Horadal proclaimed My will to his people, I, as the high Abedam, said to Enoch: "Enoch, behold, the people of the night have grasped the word of your mouth and a rough servant of the serpent is now preaching My will to its brood.

[14] "Behold, this miracle is greater than all those we have worked on the height and below it. Therefore, I will now add another miracle which shall be threefold in that, firstly, I will accept the brood's children just as though they were completely My children; then those who left their wives and children in the lowlands shall be met by them in the land where they have to go - Lamel has already been informed and is arranging it.

[15] "But your word, beginning with the coming judgment and up to your question as to who it is who is godless, shall be passed on word for word to all nations to the end of all Times of times, and the last children of the earth will still be mentioning your name as is presently done by your fathers, brothers and children.

[16] "For behold, you have just prepared a great joy for Me; verily, for this joy you shall be rewarded by Me infinitely throughout all times and eternity!

Amen."

[17] Here, Abedam turned to Adam and said to him: "Adam, behold, Cain's children have already prepared themselves before us to receive your blessing, and so let us go to them and give them what they expect. Amen."

[18] And Adam stepped forward according to Abedam's will and went ahead of the three to where Horadal was waiting for him, full of the deepest respect.

[19] When he arrived there he promptly dealt out his fatherly blessing to all, after which he thanked Abedam most fervently for endowing him with such power.

[20] But Abedam said: "Adam, now you have acted properly; for I tell you and you others: Bless whenever you want to curse, and you will always vanquish those who seek to persecute or destroy you.

[21] "Never pay back evil with evil, and you will be truly My children; for I let My sun shine upon both the righteous and sinners.

[22] "And you, Horadal, shall stay here during midday and only when all have strengthened themselves proceed to the destined land, after I have given you three words for yourself and your people towards death and towards life. Amen."

## **Chapter 103**

### **THE FEEDING OF THE POOR. SETH APPEARS AS A DOUBLE. THE LORD BLESSES THE MEAL. HORADAL IS THANKING THE LORD.**

[1] After this speech Abedam turned to Seth, saying: "Brother, tell your children to fetch food and drink for these threefold poor and just as hungry and thirsty so that they may be strengthened in proper measure for their journey to the land destined for them.

[2] "For behold, except for the right-hand men of the commander including their wives and children all others, several thousand in all, have had nothing to eat for three days but some sour grass and a few bitter, wild forest roots.

[3] "I am sorry for these people; let us therefore feed them.

[4] "You procure the food and drink, filling ten baskets with it; I shall then take care of the just blessing. So be it!"

[5] Seth, deeply moved in his heart, thanked Abedam for this commission and went away in order to fulfill His will.

[6] But how amazed was he when, after only a few steps downhill, his children rushed towards him with ten fully laden baskets!

[7] Here he stopped and, weeping in the excess of his joy, folded his hands crosswise over his breast; in this attitude he waited for his children.

[8] When they had fully reached him he asked them, his heart full of love



and joy:

[9] "My dear children! Truly, my joy knows no bounds for sheer heavenly blessing, for you have forestalled me as regards the most holy Father's commission.

[10] "But tell me just one thing, namely, which angel of heaven bade you do this, for I had not yet informed you of the most holy will concerning it."

[11] And those carrying answered: "Listen, father, how can you ask us such a question since it was you in person who ordered us to do this?"

[12] "Having given us this order, you went back ahead of us to expect us here as you said you would."

[13] At this answer the pious Seth threw up his hands in astonishment and excessive joy and said in a loud, deeply moved voice:

[14] "O You holy Father Abedam Jehovah the Most High! The things and phenomena those are so easily possible to You!

[15] "You can even divide man so that neither part however whole knows about the other, while the thus separated parts still act in one and the same spirit.

[16] "Look, children, this is yet another miracle of the supreme, most holy and most loving Father.

[17] "Therefore, praise, love and glorify Him with all your might; for His goodness is boundless, and His mercy has no end to it.

[18] "Heaven and earth are full of His blessing and His grace; thus be glorified His most holy name.

[19] "O Father, Father, how infinitely good You are!"

[20] When Seth made this exclamation, Abedam was already with him telling him with a most moving, gentle voice:

[21] "Beloved brother Seth, look, the poor are already waiting for our gift; so let us hurry to them.

[22] "That you now love Me in the most perfect sense, you can be assured; for it is I Who give you this testimony.

[23] "Thus you are a perfect man after My heart; and so let us first perform our labor of love.

[24] "Only when this has been done, will we actively declare our love for one another. Amen."

[25] And they promptly went with the basket-bearers to the children from the lowlands.

[26] On their arrival there Abedam had them set down the baskets before Horadal, after which He blessed them.

[27] After this action He handed over the baskets to him telling him, namely, Horadal:

[28] "Take this food and this drink and eat and drink of it all of you; what you are not able to consume you may take with you so that you are provided for this day.

[29] "Tomorrow and in all future the earth will provide for you out of My great abundance in it, as long as you remain within My commandment which I shall give you to take to the new land; and so eat and drink now. Amen."

[30] But Horadal, discovering this great friendliness in Jehovah, threw himself at Jehovah's feet screaming:

[31] "O God, You great God, how different You are from the One I had to come to know through so many harsh and horrible lessons!

[32] "I had to see You as the most unrelenting Tyrant of all tyrants so that every fiber within me rebelled and made me curse such a God instead of loving Him; and this is how I myself became a tyrant.

[33] "But how utterly different You are! Instead of destroying me, who had so often blasphemed You, together with my whole army, You offer us blessed food and drink.

[34] "Oh how totally different You are from the One I had to come to know!

[35] "O God, You eternal love! In what mild judgment You sit over our utter depravity!

[36] "But Abedam thereupon said to him: "Horadal, eat and drink now; after the meal we will enter into a discussion. Amen."

## Chapter 104

### **THE MIRACULOUS FEEDING OF THE PEOPLE. HORADAL'S LOVING THANKSGIVING SPEECH. LOVING MEANS: LIVING IN THE SPIRIT.**

[1] Thereupon Horadal rose and, thanking the Lord once more for this great grace and mercy, finally turned to his people and said:

[2] "Brothers, receive with a grateful and joyful heart the food and drink and eat and drink after having divided everything properly and justly among yourselves!

[3] "I myself will only grab some leftover in the basket after you have all appeased your hunger sufficiently.

[4] "Thus fulfill with the greatest gratitude of your hearts the most holy will of the great, sole true God Who has now visibly before the eyes of us all blessed this food for us! Amen."

[5] Having been given this order, the ten main leaders took the baskets and, after the people had settled on the ground in ten lines, dealt out the food, each of them providing one line with his basket; the first of each line was then handed the vessel with the drink and one containing the purest honey, so that he could pass it on after having partaken of it, and so on to the end of the line.

[6] Only when all had been adequately provided with food and drink did the ten dealing out examine their baskets; how amazed were they when they

found the baskets not even emptied by half!

[7] Therefore, they wanted to go back the queue to deal out again. However, noticing that everyone was amply provided with everything, they thanked the Lord from the bottom of their hearts and carried the still weighty baskets back to Horadal who had kept his eyes on each of them to see that they carried out their job diligently.

[8] When the baskets were back and Horadal saw that they were still more than half full, he asked those dealing out in a rather serious tone of voice:

[9] "How on earth did you deal out? Although the baskets are of a bigger size, still the people are more than ten thousand in number.

[10] "How much did you give to each one of them? Can his hunger be appeased according to the will of the supreme Lord?"

[11] But one of the ten replied, full of reverence: "If you want to see the Miracle of all miracles, check up and see how each line is amply provided with everything and you will surely exclaim with us: 'Such things are only possible to God; therefore, to Him alone all honor, praise, glory, worship, gratitude and love forever! Amen.'"

[12] Then Horadal scanned all the lines with his eyes and, seeing that no one was in want of anything, he turned to the Lord saying: O You, Whose name to pronounce my tongue is not ever worthy, how am I to thank You, how to praise You, how to glorify You to Your liking?

[13] "O Lord, You endlessly Holy One, behold, my dearest possession is this my surely before You completely worthless life! Yet I have nothing else by which I could be and do something in self-awareness; but if it pleases You, I want to sacrifice it to You in gratitude on behalf of these poor people!"

[14] Having said this, he again prostrated himself before Abedam, weeping in his immense gratitude.

[15] At Horadal's words Abedam held a hand to His eyes hiding tears of great mercy; only after a little while did He bend down, touch the still weeping Horadal and say to him: "Horadal, arise; for now I have remitted you all sin."

[16] And Horadal rose and for a long time, overcome by emotion, was unable to utter a single word.

[17] But after a while he pulled himself together again and, taking a deep breath, finally asked the Lord:

[18] "Lord, look graciously upon me, a poor sinner, and do not be angry when I now relieve my troubled heart with a question of which I am of course not in the least worthy."

[19] And Abedam said to him: "So open your heart to Me."

[20] Here Horadal laid his hands across his breast and said: "O Lord, You Most Holy One! Might also I, a poor sinner, and my poor people be permitted to love You with all the strength of our life?"

[21] "Do forgive me this for me too holy question! Though my reason tells

me that only pure hearts can and may love God, my heart fights mightily against this influence of the reason.

[22] "Oh do tell me whether I can and may do what my heart is so mightily longing for!"

[23] And Abedam replied: "Horadal, you are already doing that, and be blessed for it.

[24] "Instead, I am giving you the three promised words, namely:

[25] "Love, love, love, and you will live forever in spirit, but die to the world! Now you have already died to the world; therefore love, love, love Me, your holy Father, forever! Amen."

## **Chapter 105**

### **ADAM'S SPEECH ON THE NATURE OF SATAN AND THE LOVE OF WOMEN**

[1] After Abedam's speech also Adam, following His secret bidding, stepped up to Horadal and said: "Horadal, rise according to the will of Jehovah and listen to me."

[2] And Horadal stood up; but Adam continued speaking and said:

[3] "Look, in your veins and in those of the people subject to you as well as in the veins of all my children on the heights there flows only my blood since I was placed on this earth as the first complete man - as well as my wife, going forth from me, as the original mother of all now living men.

[4] "Men shall have only one father and one mother in a physical respect, just as there is one God only, one Creator and one infinite, eternal, holy Father spiritually.

[5] "Since I was in a physical sense set as the first man and thus the father of all humankind, you can imagine the magnitude of your blasphemy when you called me a monster -

[6] "And God, the most holy and most loving Father, the almighty Creator of all things, an old, weak, worm-eaten God!

[7] "How come that all Cain's descendants sank into such blindness and, finally, complete depravity?

[8] "Behold, listen and understand! When Cain, my firstborn son, from sheer jealousy slew his brother Abel - to which action he was seduced by the evil serpent, meaning, Satan or the fallen one, who is dwelling in every man's flesh as well as in all matter --, he was judged by God and was restless day and night. The earth became too small for him and the vault of the firmament too low, so much so that he could hardly draw another free breath.

[9] "He sighed and wept mightily and in his great rage declared eternal war

on the serpent.

[10] "Thereupon the serpent visited him in a zealous endeavor to win him over again.

[11] "But Cain saw that he had become a master of the serpent, for it could not get at him even in the disguise of a brother.

[12] "Since the serpent had long ago found out that Cain is of a very weak flesh it promptly assumed the form of a very beautiful woman and approached with the shyness of a virgin the weak one who was unable to turn his eyes away from the enticing forms of the false creature.

[13] "Only too late did he realize what kind of trap the serpent had laid for him, so that with his own mouth he gave it the testimony which still lives on in all his descendants, namely, that it would in time conquer all his children, as well as God's children.

[14] "Can you now see where you are in spirit?

[15] "Look, this is the terrible obstacle which has been the downfall of all of you!

[16] "According to the testimony you have become servants of the flesh, which has enticed not only Cain and myself but also all of you.

[17] "The serpent has endowed your daughters with the most beautiful flesh which no one can resist. Therefore, you have introduced polygamy, contravening the divine order according to which I was destined to be one man and Eve one woman through the endless love and strength of the One Who is still among us and Who just enjoined on you three times love, because all love of the flesh shall pass into the life of the soul and this in turn into the spirit, so that all the activated love of the flesh, united in the spirit with that of the soul, will pass from the spirit into God.

[18] "How can you possibly achieve this with your polygamy?!

[19] "By remaining in the clutches of the flesh, will you not also remain blasphemers as truly as you came to these hallowed heights?

[20] "For, since the divine order endows man with only one wife so that in this single conflict he may find it easier to vanquish the enemy arising from the lust of Cain, - how do you ever want to fully triumph over this worst enemy if you throw yourselves wholeheartedly into his plump arms?

[21] "Therefore, do renounce polygamy and revert to the old order of God, and you will then be able to fully conquer death which, as a most poisonous serpent, dwells in your flesh as the old Satan who in me did not want to turn back, but divorced himself from me in the flesh and is now indulging himself in all flesh, an ancient prince of all falsehood.

[22] "Heed this well, Horadal, if you want to attain victoriously to the true life!

[23] "So take also this revelation together with my blessing with you to the land which the Lord has destined for you, and the three holy words will bring you life, but otherwise eternal death. - Do understand it well! Amen."

## Chapter 106

### A CASE WHERE POLYGAMY IS ALLOWED

[1] After this speech Enoch, following an inner bidding, promptly stepped up to Horadal and said:

[2] "Horadal, it is the Lord's will that you with your ten helpers now also take food; do this according to the will of Him Who sent me to you.

[3] "After you have strengthened yourselves, rise and set out all of you.

[4] "Do follow to wherever the two strong leaders will guide you; but stay forthwith wherever they will indicate that you do.

[5] "You will know for certain that you have reached your permanent home when you see your wives and children, left behind in the city of Enoch, who will be waiting for you. This concerns mainly you, the leaders, since it was you who had to leave them behind as hostages to Lamech as a token of your loyalty"

[6] "I am telling you this according to the will of the Lord so that you may cheerfully strengthen yourselves and then joyfully and courageously go to where the Lord has prepared for you a permanent land.

[7] "Since you now know all this, eat and drink in the name of the Lord now as always. Amen."

[8] And Horadal with the ten thanked for this invitation and the encouraging news and then, together with them, took food and drink.

[9] While they were having their meal, the high Abedam turned to Adam and said:

[10] "Your truly fatherly instruction to these poor men was really good, but one thing has to be rectified, namely, what you said about polygamy.

[11] "Behold, you are quite right in presenting polygamy as completely contrary to My order and right in indicating the habitual dwelling of the serpent and of death.

[12] "But try to think what is better for these men since they, and in particular their leaders, are each provided with at least ten wives: To separate them leaving them only one wife, or to leave matters stand as they are?

[13] "If a man leaves nine wives out of ten keeping just one, what shall the nine do with their children and how will they feel in their hearts?

[14] "Or, if he keeps them all out of concern for the feelings of the children of his ten wives, and the wives, getting to know us through their husbands and that contrary to the alone true order we left them in the station assigned to them by the iron bonds of their law, will praise and glorify us in their hearts -

[15] "And also all their children who would otherwise curse us in their hearts will realize our great mercy and love-

[16] "What do you reckon might be better at least for those who are already

in this lamentable and disorderly situation?

[17] "I tell you: For children of the world who are too much bothered by their flesh, polygamy is better than fornication and rape or the violation of boys.

[18] "Indeed, I tell you: Polygamy is even better than the inordinate cohabitation with a woman where no begetting of offspring is intended but only the mute gratification of the sexual urge, particularly when the woman is already visibly pregnant.

[19] "For he who has ten or several wives, begets almost all the time whenever he cohabits with one. But he, who inordinately and repeatedly cohabits with only one woman, firstly does not beget a fruit with each act, but he oftentimes spoils the already begotten one and, finally, even renders his wife completely barren.

[20] "Since this, as you surely know, has been happening already with the children of the heights, who went forth from My grace and blessing, how much more will this be the case with those who went forth from My judgment!

[21] "Therefore, judge yourself what is at the moment better, particularly for the children of the lowlands.

[22] "Although by this I do not wish to introduce polygamy, least of all with you, do go and acquaint these children of the lowlands with it. But you can add that they must still not educate their children for polygamy but in accordance with My true order as proclaimed in your speech. Amen."

## **Chapter 107**

### **HORADAL REVEALS A SECRET FROM HIS PAST AT LAMECH'S COURT IN THE CITY OF ENOCH**

[1] When Horadal with his ten companions had appeased his hunger with the tasty food and quenched his thirst with the juice of sweet berries and given due thanks to the Lord as the sole Giver of all good gifts, Adam stepped up to Horadal and informed him of the Lord's will regarding polygamy.

[2] Having heard this from the mouth of Adam, Horadal became full of joy, thanked the Lord for this privilege from the bottom of his heart and, finally, standing up asked Abedam's permission to make a confession before Adam.

[3] And the high Abedam permitted this with the following words: "Horadal, I tell you, this is the place where everyone can and may talk freely.

[4] "Therefore, if you want to speak, speak freely without restraint. Amen.

[5] Horadal thanked the high Abedam fervently for this permission and then began the following speech to Adam, saying:

[6] "Most venerable old father, most respected first man of the earth and

highly venerable procreator of the entire human generation presently living! Do lend a willing ear to a descendant of your son Cain, and listen to what I have to say to you.

[7] "For as truly as God, the infinite, eternal, holy, almighty Creator is now among us, just as truly what I shall now reveal to you, was a most profound secret of my heart. If this were not so, - father Adam, you can believe me that I would not have so soon recognized God and you; and He, the personified eternal, endless Love and Mercy would never have allowed my feet to ever tread this holy ground of the mountains, - were it not as I am just going to reveal it to you briefly.

[8] "Therefore, hear from my mouth what lay deeply hidden within me so that even the well-known cunning serpent had been incapable of ever fathoming, let alone perceiving, this most profound secret.

[9] "But now the time has come, and so I will openly reveal it. And this is what it is:

[10] "Behold, it was still at the time of Enoch when it pleased the endless love of the almighty God to awaken in spirit a man, a brother of Enoch, to proclaim to all the people the sole true God.

[11] "His noble teaching was always kept intact until Lamech.

[12] "I, with some others, was well instructed in this teaching by his exalted brothers.

[13] "But when Lamech had allied himself with the serpent, slaying his two divinely inspired brothers through the strong hand of Tatahar, also the noble teaching of the divinely inspired Farak was slain.

[14] "Since I had always been Lamech's friend from his early youth, it so happened that as soon as he entered his most cruel reign he appointed me his counselor, without anyone knowing about it. Thus, I was merely his secret counselor.

[15] "At first I tried to awaken Farak's teaching in him. However, it was an utterly futile attempt.

[16] "For he had been ensnared by the serpent, so much so that even the great words of God which he heard soon after slaying his brothers did not make an impression on him.

[17] "However, when he revealed this to me secretly I took the opportunity of admonishing him earnestly to quickly turn back to God since God still showed him so much grace.

[18] "But instead of listening to me he declared, full of bitterness and earnest: 'Horadal! So far you are still my friend; but as king and god I earnestly admonish you for the last time to keep silent about your God for all time.

[19] "If you will break this commandment you will fare like my brothers who also preached a God not heeding the fact that I myself am the almighty god!

[20] "Go out there and in justice to me and yourself repudiate before all the



people the ancient, ridiculous God of Farak and teach them to get to know me, the alone true, just, most severe, inexorable, almighty and strong god!

[21] "I swear to you by my divinity: Unless you do this you shall be torn to shreds before all the people!

[22] "Grasp this; now go and fulfill my will!"

[23] "I went and, keeping Farak's teaching hidden away in my heart and pretending to be even more cruel than Lamech, taught the people Lamech's will.

[24] "When Lamech saw that I was his faithful servant he soon delegated to me full regal power; but he remained a God to me and to all the people.

[25] "However, the serpent, seeing what a faithful servant to Lamech I was, and unable to fathom the secret hidden in my heart, also made a covenant with me in the form of a most beautiful woman and I made a superficial vow to her by the god Lamech to do everything to please her and him.

[26] "The serpent was quite satisfied with this and made me great promises in return.

[27] "However, when it left me, I made a secret vow and said: 'O serpent, you super-sly Satan, cunning as you may be in your actions, you shall nevertheless soon learn the might of Him Whom I must now keep hidden!

[28] "This I swear to you by my sole true God!"

[29] "After this I asked my hidden God in His grace to withhold this my most secret plan even from the most exalted angel. And God granted my request and from then on inspired me in every situation arising in my regal office.

[30] "So I became a cruelly judicial tool in God's hand carrying out for form's sake every imaginable atrocity through the pretended might of Lamech, - but not so in truth!

[31] "Thus when Meduhed, my true brother, led away a numerous people, it was I who, full of exasperation, advised Lamech to declare a veritable war on the old God and under the leadership of the evil Tatahar burn all the forests through fire, in case the old God should have abducted the people of Meduhed. - But why did I do this?

[32] "I well knew from my hidden depth what fate awaited the evil Tatahar!

[33] "Again it was I who then by Lamech's order commanded the few survivors to take the second revenge on the true old God. For I well knew the Lord's plans with them.

[34] "I advised Lamech to forbid on pain of death speech to all common people; and no one was to be allowed ever to utter the super-holy name of the god Lamech, or even to think of the same.

[35] "Why did I do this? - So that the still purer hearts of the innocent might not be desecrated by the greatest sacrileges of Lamech; for the speechless cannot be preached to." I had many executed. Why? Because my secret Counselor told me, always saying: 'Lo, over these the serpent has opened its jaws. I have rendered them insensible. So tear their bodies to pieces lest the

serpent become suspicious of you:

[36] "I blasphemed God ten times worse than even Lamech and advised him to bury Jehovah's name under the dirt of the most common people.

[37] "Why did I do this? - In order to preserve this Name; for it was better to completely bury the most holy Name under the filth of poverty, which is the purest thing left in the lowlands, than to still see it exposed to the most abominable blasphemies.

[38] "And so I did one thing after another for this reason.

[39] "And when the time was ripe I took the force which you see here with me, thus leading almost the entire poverty here as Lamech's unrelenting commander, and up to this moment no one, except God, knew what prompted me in going everywhere and thus also in coming here.

[40] "Now it has pleased the Lord that I take off my harsh mask and so I am standing before you, revealed in my innermost loyalty, just as I always was in my innermost depth.

[41] "Thus I also blasphemed you and God before my still blind people.

[42] However, knowing how and why I did this, you will surely be able to forgive me, for I did nothing but the most secret will of Him Who is here.

[43] "So be also without concern on account of polygamy; for as far as we are concerned God's will shall at all times be fully observed! Amen."

## **Chapter 108**

### **THE LORD'S SPEECH ON THE ADVERSE EFFECT OF CURSE AND WRATH**

[1] When Adam had heard this from Horadal, he was moved and wept for great joy, so much so that he was trembling all over, unable to utter a single brief word, although he would have loved to do so.

[2] But Abedam saw what was going on in Adam's heart; and He promptly stepped up to him and said: "Adam, do you still feel inclined to curse these blasphemers?"

[3] "Behold, therefore man shall be extremely sparing with the curse of a judge, but particularly so with that of a father!"

[4] "For who can see My ways and who fathom My counsels?"

[5] "If someone curses events the cause of which he does not understand, does it not easily happen that he curses My great love, mercy, patience, for bearance, goodness, grace, meekness and thus My whole divine order arising from them?"

[6] "What blessing will accrue therefrom for the spirit of the one who has cursed this order?"

[7] "Has not he who through a curse has thus judged My love, mercy, patience, forbearance, goodness, grace and meekness, invited the judgment upon himself, since he has first judged that whereby alone he can take eternal life from Me?

[8] "What does man possess that he had not first received from My love and mercy, and from where will he take anything unless from My love, mercy and grace?

[9] "Having first judged My love and separated himself from it forever through a curse, how - tell Me, Adam! -, how shall he continue to draw water from the well which he had first mightily covered with earth, stones, sand and all sorts of rubble?

[10] "Therefore, no brother should ever judge another, - unless I Myself gave him the explicit order!

[11] "Whoever judges arbitrarily, has passed his own death sentence, having divorced himself from the Life of all life.

[12] "Suppose someone had become so fiercely enraged against his brother that he wanted to burn down his house during the night and, while setting to his evil task a spark from his torch were to fall on his own house before he could reach with his torch his poor brother's dwelling, - whom will the would-be evil-doer be able to blame, having been robbed by the wicked fire of all his possessions and provisions as well as his dwelling?

[13] "Look, what I have just shown you by way of example, happens to every wrathful man in his own house spiritually. For, long before he inflicts on his brother the devastating fire of the curse of judgment he has already laid in his own house the devastating fire, which consumes and destroys in him everything he had been endowed with by Me for eternal life.

[14] "Therefore, let no one curse another because of a sin committed by one brother against another.

[15] "Instead, let him at all times bless where he wants to curse, and he will always truly judge his brother and himself, not for perdition, but for life eternal.

[16] "If I had created all things for perdition and final destruction, would I, the eternally holy and endlessly wise God, have acted wisely in ever creating anything?

[17] "I reckon even the densest and most wicked folly is hardly capable of such a deed, let alone I, Who am a holy, eternal, infinitely wise and most loving God and Father of all My children.

[18] "Since I have created everything only for eternity, so that not even the slightest thought in the mind of the most humble man may perish, why should you judge one another and be bent on destruction?

[19] "Therefore, do heed this, Adam, namely, that I alone am the true Judge. You, however, be a true son to Me, who at all times judges as I judge all things, namely,

[20] "Not through cursing, but through My love, mercy, patience,

forbearance, goodness, grace and meekness.

[21] "Do the same, you and everyone, and you will at all times have eternal life out of Me! Amen"

## Chapter 109

### **HORADAL'S APPOINTMENT AS TRUE LEADER OF HIS PEOPLE. THE THREE SIGNS OF GRACE AS GIVEN TO HORADAL.**

[1] After this speech the high Abedam said, turning to Horadal: "You, Horadal, having so faithfully preserved in your heart through all the mighty temptations of the serpent and all the world going forth from it the holy spark of Farak, behold, here before you is more than the tiny spark of Farak, an endless sun, - I Myself, to Whom Farak testified, I, the eternal, infinite, almighty God, the great Creator of all things filling the heavens and all the endless spaces of creation from the smallest to the greatest, I, the most holy, greatest, purest, eternal love, I, your alone true Father and that of all Adam's children, Who alone have life and give life out of Me, I, - I - am now standing before you!

[2] "Since you have faithfully preserved the tiny spark of Farak in your heart and have believed in Him Whom you had not seen and in the secret call within you, not doubting that I made known to you in this secret quiet call My will and, having recognized it within you, promptly and precisely acted accordingly, - in short, say I, since you remained truly faithful to Me in small matters, you will surely from now on remain all the more faithful to Me, for you are now seeing and hearing in person Him, of Whom Farak preached and prophesied to the people in the city of Enoch, - and will therefore have a higher standing with your people than Farak had in the city of Enoch.

[3] "Horadal, with these words I set you over great things, because you remained faithful to Me in small things, and I appoint you a true teacher and leader of your people.

[4] "Behold, there are still many blind among them; but with this My living Word you will restore the sight and life to all of them.

[5] "From now on you shall no longer perceive My actual will in you as softly as you perceived it in the lowlands, but you shall hear it, that is, My will, at all times just as you are perceiving it now, namely, within, without and above you. Even if you will not see Me as you do now, you will at all times hear Me as you do now.

[6] "Horadal, I tell you, your faith is great; for without a sign - save that concerning My two messengers to you - you believed that it is truly I Who tell you this.

[7] "Truly, for you the second little sign, namely, the blessing of the food and drink for your people, was unnecessary, for you have long since adhered to Me firmly in your heart, before your eyes beheld My person and your ears heard My fatherly voice.

[8] "Since you have now seen and heard Me, your God and Father, firmly believing that it is I Who speaks to you, and have asked My permission to love Me because I gave you the three great words, I will now also give you three great signs for a reward; for you have firmly believed that it is truly I, the sole true, eternal, infinite, almighty God, Creator, Sustainer and Ruler of all things and the sole true, most loving Father of all men and angels.

[9] "And these shall be the three great signs: Firstly, that you will find miraculously in the land I have prepared for you and your people everything I have promised you beforehand in the very best order.

[10] "Secondly, you will, with the future power of your will according to My Word, at all times experience what He can do Who is now revealing, promising and truly giving this to you.

[11] "And as a third sign My always living Word and the eternal life issuing from it will remain with you.

[12] "From these three great signs you will then fully recognize My endless love both for you and for your people and how exceedingly good I, your holy Father, am at all times.

[13] "And now receive My full blessing, - and then depart.

[14] "The two messengers will accompany you to the land not far from here between morning and midnight.

[15] "However, leave your weapons here with Adam for a sign that My fatherly love is greater than all the might of the serpent.

[16] "And so go in My name, with My blessing! Amen."

## **Chapter 110**

### **HORADAL AND HIS PEOPLE PREPARE TO LEAVE. THE LORD'S FAREWELL SPEECH AND ADMONITION TO LOVE.**

[1] After Abedam's speech all the people finally stood up following Horadal's order. And Horadal vowed to be steadfast and faithful to the Lord in everything and with his ten leaders thanked Him from the bottom of his heart.

[2] Having thanked the Lord for so much grace, love and mercy, he also asked the holy Giver of all good gifts whether he should erect for the people a visible sign in remembrance of this great day of grace and mercy so that they might thereby remember in gratitude the great things He, as the Lord and Father, had done for him and for all the people under his leadership.

[3] And Abedam replied with the following instructive speech, saying: "Horadal, listen! I commend you for having a true desire to see My name forever glorified with your people. But I tell you: When the people are properly instructed they have in My great creation the greatest number of the most glorious and permanent signs of remembrance.

[4] "However, if the people are foolish and unaware of the signs wondrously worked by Me day by day before their eyes - truly you can believe it for I am telling you -, they will not take notice of any man-made sign either.

[5] "If they pay heed to the living signs, say, of what benefit to them should the dead signs be?

[6] "I am giving you anyway a great sign of remembrance for you and your whole people in that you have My living Word within you in all the might and power of My name. And you can impart it to anyone who seriously strives for the awakening of his spirit and the eternal, imperishable life out of the spirit.

[7] "What greater things could I give you than what I gave you in the three words, and what more sublime, more glorious and better monument could you erect for Me than the holy, living sign of true love in every man's heart?

[8] "Therefore, do remain with this sign at all times; and as long as you will remain with this sign, in this sign and this sign in you, I shall always be mighty and active among you as the most perfect sign of remembrance to Myself and thus to any of My acts of love for you and your people.

[9] "However, if you should let the great sign of true and active love for Me in your heart perish, which sign is the only sign valid before Me, then the great sign of remembrance will disappear from your midst.

[10] "Should this happen, all other meaningless signs would be of as little benefit to you as those winds which blow with a beneficial effect on other world globes, unnoticed by the earth.

[11] "Therefore, remain with the sale sign of love! For the latter is the best and always surest reminder of the object one truly loves. Once this has cooled down, the once loved, but in the oblivion of the cold heart no longer loved, object can give suns to the now cold one, but it will be of no avail, for sooner than letting itself be warmed the ice perishes!

[12] "Just as fire spells death to all matter, the fire of love spells death to those who have forsworn it, when it comes again over them; for they have become cold and frozen to ice.

[13] "But whoever has well preserved the holy great sign of love in his heart for all Times of times, will forever remain in the fire of life as imperishable as the fire itself in the fire, for fire is life to the fire.

[14] "Heed this well within you and awaken it in all your people, and you will live and all your people in and with you - and thereby fully in Me and I in them,

[15] "Do not think that one day is more suitable for this business than another, or that on a certain day someone wanting to approach Me in his

heart has first to make Me some offering.

[16] "O Horadal, do not ever think this! For just as with you people the man in love does not determine for his bride or loving wife the day and the hour when they shall love each other, it is also the case with Me. Whenever someone lifts up his heart to Me it is perfectly agreeable to Me.

[17] "So also the Sabbath shall be only a day for general instruction, not exclusively a day of My love, to which every day is the same.

[18] "Therefore, do love Me at all times. But keep the Sabbath as a day of instruction in My love, and you will live forever!

[19] "And so you can depart in My name. Amen."

## Chapter 111

### **THE MESSENGER LAMEL ACCOMPLISHES A RESCUE. THE RESCUED MAIDEN TELLS OF THE ABOMINATIONS IN THE CITY OF ENOCH.**

[1] After these words Horadal again thanked the high Abedam and then turned to the ten leaders, saying:

[2] "In the Lord's name go and tell the people to thank the Lord and be ready for departure so that we may still get moving before sundown in the name of our Lord and great God, Who is a true, holy, most loving Father! Amen."

[3] And the ten leaders promptly went to the people doing what Horadal had ordered them to do according to the Lord's will.

[4] Within a minute everything was ready for departure. However, when Abedam summoned Kisehel and Sethlahem to lead the people to the land in question, lo and behold, there came hurrying along like a swift bird Lamel, carrying a maiden on his strong arms!

[5] When he reached Abedam he promptly fell on his knees before Him and, setting the maiden down on the ground, began to speak full of love and humility, after thanking Abedam with a most contrite heart for the happy conclusion of the immensely difficult task.

[6] And these were his words: "Most holy and loving Father! With Your almighty, holy help I have successfully completed the task, which You set me in my heart.

[7] "Not a single one of all those whom You had told me through my heart to rescue in Your most holy name stayed behind.

[8] "But look, O holy, most loving Father, this maiden I did not find in my heart but only met her alone and weeping by a wide brook.

[9] "When I asked her in her sad situation, saying: 'Poor child, what ails you that you weep so bitterly and tear your hair in despair?',

[10] "This poor creature heaved a deep sigh and, composing herself, after a short while began to tell me this story:

[11] "Great man, I, the poorest child of the earth, entreat you for the sake of the great God Whom the noble slain brothers of the exceedingly cruel Lamech still preached to my parents to listen to me!

[12] "When you have heard all about my most dire predicament briefly, do have mercy on my still young life and kill me!

[13] "Now listen; this is the story of my very sad life: Despite the most horrible ruling by the greatest of all tyrants my parents were secretly always faithful followers of the great Farak and believed in the great, almighty God he preached.

[14] "But an evil spirit must have disclosed this to Lamech. He promptly had my dear parents picked up by cruel bailiffs; only I as the only child was left behind in the house.

[15] "It was not long and these bailiffs returned my poor parents to the house. Here they had to disrobe. When both were standing there, naked, pale and trembling all over, the bailiffs seized first the poor mother and laid her on the ground. Then, seizing her tender hands, they stretched them out on the ground and drove strong pointed nails through the palms.

[16] "The same thing they did with her feet. Her great suffering and wailing made no impression on the monsters.

[17] "What they did to the poor, poor mother, the same they promptly did to the father as soon as they had done with the mother.

[18] "After this most abominable act, each of the bailiffs, having first put a coarse rock under her (that is, the mother's) back so that she was stretched out like a string on a board, satisfied his truly satanic lust!

[19] "After this abomination they cut open their bellies, put me between them and tried to force me to put out the eyes of the parents while all the time praising the God Lamech.

[20] "At this point I collapsed and lost consciousness and was brought here and, as you can see, tied to this stake to perish by hunger.

[21] "I do not know what further happened to my poor, most unfortunate parents. But it is certain that they were exposed to more tortures and in the end burnt to death in their house.

[22] "Now you know everything and can do with me what you like; only do not leave me alive in this place!". -

[23] "Holy Father, behold, this report was the reason why I brought here one child more than those that were counted in my heart.

[24] "For I have never felt such great pity for anyone as for this poor child.

[25] "Therefore, You will surely forgive me for going beyond your command. For what I thereby saved from certain death I faithfully brought here as an offering for You.

[26] "O Father, do receive it graciously!" - But Abedam promptly bent down



to Lamel, lifted him up from the ground and said to him:

[27] "Lamel, I tell you: Behold, having done this you have done more than you ever did throughout your whole life.

[28] "But let us first allow all the people to depart to their destined land and then I will turn to this poor child so it shall compose itself a little at first; then I shall certainly do the best for it and for you. Amen."

## Chapter 112

### **THE LORD COMMISSIONS KISEHEL AND SETHLAHEM TO LEAD HORADAL'S PEOPLE TO THEIR DESTINATION. THE EFFECT OF BOTH CURSE AND BLESSING.**

[1] Having given this short promise to Lamel, the high Abedam promptly turned to Kisehel and Sethlahem and said:

[2] "Listen! Just as you led Horadal's people to this place, go now and lead them to the land, which I have held in readiness for these people since the beginning of the time of the earth. For I have known for a long time, indeed I knew from eternity and know always what I will and shall do, and no one except Me knows what is My intention from eternity.

[3] "Therefore, go and lead these people to the place I have destined for them.

[4] "My spirit within you will tell you the spot to which you have to lead the people.

[5] "When, soon, you will have reached the spot, bless for them also the land and their new dwellings which are of the same kind as the ones here on the height.

[6] "After you have done all this, return promptly to this place lest you miss the evening meal; and so go now. Amen."

[7] Having been told this, the two thanked Abedam for this gracious commission and then set upon their task immediately.

[8] But Horadal, almost expiring with gratitude, was already prepared for departure with his people.

[9] So, when the two after a few paces had reached him, they immediately set out and all moved along happily following the leaders.

[10] When these people departed Adam, weeping, sent one blessing after another after almost every one of their steps.

[11] Abedam, noticing this, commended him and then added: "Adam, if instead of uttering many a curse over the lowlands you had always acted as you are doing now in the spirit of My love and mercy, truly, the plains and deep valleys of the earth would not have turned into hell!

[12] "However, you have always felt more justification in cursing than in love, with the result that the people in the lowlands behave as you have just heard from the mouth of Lamel, in a manner the living proof of which is lying here at My feet.

[13] "O Adam, for all you could have spared Me and the whole of creation!

[14] "But, since you have always preferred cursing to blessing, lo, these are the results before you and Me, which will stick to the earth to the end of its existence.

[15] "Verily, I tell you, great and harsh as your first main error was when you forgot My commandment and let yourself be enchanted and thoroughly deceived by your own serpent so that thereby heaven and earth were turned upside down, yet all this could have been more easily rectified than the fact that you so often because of Cain's crime cursed the miserable lowlands.

[16] "I tell you: Cain's deed was very evil, yet it was hardly a dewdrop in relation to the whole ocean, compared with what you attempted against Me right in the beginning when you tried to rise above My head as a master!

[17] "Can you ever charge Me with having cursed you for it?

[18] "Of course, My untouchable holiness, so harshly violated by you, cursed the ground of the earth to bear you thorns and thistles;

[19] "But My great love for you soon lifted the curse off the ground of the earth, so that - as you have long since noticed everywhere - it blossomed into a new garden for you.

[20] "While I am taking the curse from the earth, lo and behold, you have been busy cursing all the plains and valleys and all their inhabitants, with the result that even now during your lifetime fruits the new living proof of which you see here at My feet are sprouting from the ground cursed by you!

[21] "In Farak I sent an angel blessed by Me to the lowlands as a leader. Instead of cursing, could you not have done the same in My name?

[22] "And the lowlands then blossomed more gloriously than these heights!

[23] "O Adam, Adam! Have a good look at this maiden lying at My feet, who is purer in her heart than the midday sun.

[24] "What has now happened to her parents as a result of your curse, behold, it will also happen one day to the son of a virgin whom I shall enliven with the spirit of this one lying at My feet.

[25] "Do realize what you have done here with your curse! But this is how it is; so let us care for the future - and if possible forget the abomination of the past.

[26] "Adam, retract all your curses and instead give blessing. Give My blessing instead; for every evil deed was your work from the beginning. So do no longer curse henceforth, but bless everything! Amen."

## Chapter 113

### THE LORD'S ADMONITION TO ADAM, WHO DESPAIRS BECAUSE OF HIS FOOLISHNESS

[1] When Adam had heard this speech by Abedam he became sad, no longer knowing what he should say or do.

[2] Turning this over in his mind, he tried to find the great decisive, in the end compensating Why. But all his effort was in vain; he did not find it, and was just on the verge of throwing everything from him and beginning to curse himself as he now saw himself as the sole cause of all evil, wickedness and error.

[3] But Abedam grasped his hand, looked him firmly in the eye and said to him after a while:

[4] "Adam! What a man you are! Do you want to turn into a rock? Is life to you really something so despicable that you want to curse it in yourself and try to kill yourself thoroughly both in the spirit and in the flesh as well as in all the children I have let come forth from you?"

[5] "Adam, almost up till now you have spent your long life cursing according to your harsh sense of justice. You were contented with it always thinking that I took pleasure in your inexorable harshness as a judge and in your curse against those of your children who were weak enough to carelessly offend against your will.

[6] "But now that I want to cleanse you by merely showing you all your faults, doing this visibly before you and all your children so as to fully prepare you for the total acceptance of the life out of Me, - in short, now that you learn that I take no pleasure at all in cursing or in judgment, but solely in the alone living love, you are exceedingly angry in your heart and weary of life!

[7] "Only now, after you have judged in your righteousness almost every mote on the earth, do you want to turn on yourself with your curses taking revenge on Me so to speak because through My great love, mercy and patience I am in opposition to your old judicial order.

[8] "O Adam, Adam, I tell you: You try My love and patience very much!

[9] "Remember how long I have been patient with you, Remember: When in the whole of infinity no sun was as yet shining and the earth had hardly been thought of by Me, your spirit, whom I had created for the purest love and free to become an independent being before Me, through its obstinacy caused Me great concern and began to try My patience.

[10] "What eternal periods of time have passed since I called you into existence!

[11] "And how much, through this succession of eternities, My patience has been sorely tried on your account.

[12] "Look at all the innumerable stars; count them, these endlessly many, great and solid worlds filling almost the entire visible, material infinity! What are they?

[13] "Adam, do you know what they are? O Adam, Adam, behold and listen:

[14] "Every little grain of sand on some world globe as such is on your part already a harsh trial for My patience and lasts more than a thousand years as measured against the passage of time.

[15] "Now count the innumerable worlds in all the endless spaces. Then count all the little grains of sand which, like closely arranged atoms, build them in endless variety. Then imagine for every single atom a thousand years of My love's divine patience with you.

[16] "When you have thoroughly pondered this, tell Me how much longer I must have patience with you for you to fully become a being as intended by My eternal love for you, and I shall agree to any term on your part.

[17] "But woe betide you if you should decide on suicide. I tell you: In a fraction of the shortest imaginable moment I would deliver you up, as well as all creation save the few faithful, to the fire of My wrath!

[18] "Verily, I will rather be forever patient with a sinner than for just a moment with a suicide!

[19] "So for once have a complete change of heart and recognize what I have done for you, and am still doing, and what I shall still be doing to all your children, and I shall turn to you and lift you out of the mire of your long-lasting blindness and give you life.

[20] "But from now on do no longer curse; for the earth has already been amply provided for a hundred thousand years with your judgment.

[21] "Do comprehend this and turn in your heart completely to Me. Amen."

## Chapter 114

### ADAM'S VISION: THE WOMAN ON THE SUN, CRUSHING THE HEAD OF THE SERPENT

[1] When Adam had heard these words of Abedam he again repented deeply in his heart only now realizing how matters stood with him and his order and how differently matters stood with the order of Jehovah, Who now in the person of Abedam proclaimed His eternal order to him visibly.

[2] Realizing this, he threw himself down on his face before Abedam and began uttering the following words imploringly from his innermost heart:

[3] "O Jehovah, You exceedingly holy Father, in Abedam visible before me, behold, here two Adams are lying before You in the dust of their utter nothingness; one is a common, but the other merely a special, segregated

Adam.

[4] "O Jehovah, You most holy Father! Do graciously relieve me of the common one and allow me to live out my remaining time to myself in a manner pleasing to You!

[5] "For only now do I realize clearly that I would not ever be capable of leading back the common Adam onto the road of Your eternal, holy order although I alone turned him onto the road of perdition and destruction.

[6] "Therefore, look upon me most graciously as the simple person lying before You in the dust of nothingness and lift him up to the light and thus to oneness with You!

[7] "As far as my erstwhile commonness is concerned, graciously take this heavy load from me and do with this my commonness as it may please You.

[8] "O Jehovah, if only You took it upon Your shoulder!

[9] "Your holy Will be done at all times and forever. Amen."

[10] While Adam was saying this the natural sun went down, but Abedam let Adam see another sun rise in his innermost and showed him a radiant woman standing on the sun, crushing under her feet the head of a serpent coiled around the entire sun.

[11] But Abedam promptly bent down to Adam, touched him and told him to rise. And when Adam had finally stood up, Abedam again grasped his hand and said to him:

[12] "Adam, what did you see just now?" And Adam replied:

[13] "O Jehovah, I saw a new sun rise within me, - but in spite of its heavenly beauty it was almost completely encircled by a powerful serpent.

[14] "Thereupon I saw a tall, luminous woman appear on this sun. This woman was not afraid of the serpent and therefore trod mightily on the head of the same.

[15] "However, since the serpent tried to overpower the strong woman and bite her in the heel, behold, the woman flung an apple onto the head of the serpent; but the serpent grabbed the apple and dug its fangs into it."

[16] Here Adam fell silent, beat his own breast three times vigorously and then added:

[17] "O Jehovah, this was my great sin before You."

[18] But Abedam said to him: "Adam, that for which you asked before, I have already done in the manner you saw it within you.

[19] "Behold, now the common Adam has been taken from you completely and you are like any child out of you.

[20] "Therefore, do care from now on for this latter part of your life, living a modest life in My order and fatherly love.

[21] "As concerns the common Adam, behold, I, the Sun of all the heavens and cosmic suns and worlds, have taken him upon Myself, as you have seen when the serpent encircled My sun.

[22] "This maiden here from the lowlands is the woman whom you saw

stand on the serpent crushing the serpent's head.

[23] "Yet you must not look at her body, but at her soul and its spirit.

[24] "This maiden suffered more in the lowlands than any human being has ever suffered. Therefore, one-day compensation shall be made through her, the magnitude of which will make the whole of infinity tremble with awe.

[25] "Do grasp this well, you, now a simple Adam; for this will come to pass verily, verily, verily! - Do understand it. Amen."

## Chapter 115

### ADAM'S EULOGY ON GOD'S MERCY AND HIS APPEARING AS A MAN IN ABEDAM

[1] After this speech by Abedam, Adam and all those present were so moved that they began to weep, full of the most ardent love and profound true gratitude until, finally, Adam loudly exclaimed:

[2] "O man, O man! What could you have been to the love of the eternally holy Father, had not your own free will made you unholy before Him!

[3] "How endlessly good You are, O holy Father, - and how deeply must we have fallen before You that Your eternal love was compelled, and able, to save us only by means of an endlessly great mercy!

[4] "Yes, - only now, now do I realize what You, O most holy Father, have done, are doing and will forever be doing for us!

[5] "Let me shout that all the poles may hear my voice; let me proclaim, let me proclaim like cosmic thunder to all creatures, all worlds and all heavens, the endlessly great things the Lord, the infinitely holy God, has done for us sinners who have fallen so endlessly deep before Him!

[6] "Do listen, all you heavens, you sun, you moon and you earth, hear it from my mouth:

[7] "God, the eternal, the infinite, the holy, almighty God - O heart, you my heart, do not make my voice fail me now; let me now shout with all my strength! - He, He, before Whom a thousand times a thousand years are like the most fleeting moment, -. He, before Whose breath all the endless spaces tremble and infinities sink back into nothingness in sheer awe, - He, Who with one glance can make and unmake a thousand times a thousand suns, - He, He Himself, forgetting His endless holiness, has looked upon us, the most unworthy creatures, from His most holy profundity. Because through our own immense wickedness we have fallen so deeply from and before Him He wants to show us His great mercy and has filled the whole of infinity with countless steps by which we may climb again up to Him!

[8] "However, to His endless love and mercy this road appeared far too

difficult for the fallen. Therefore, forgetting His endless holiness even more, on the wide wings of His almightiness He personally descended through all the endless stages down to us, as He is here before us, a man just like us in color and form, first, to spare us the forever not quite climbable road and then to become for us, the lowest of all His creatures, who have in our wickedness deliberately turned from Him, for us alone who have fallen so deeply, the highest, the unimaginable -

[9] "Hear it, hear it, all you eons of the life gone forth from Him! -, to become for us - O God, O God, O God! You great, holy God, my weak mortal tongue hardly dares utter it! - for us Sinners of sinners a sale true, most loving, all merciful, holy Father!

[10] "Not enough with being, as He is now before us, a Father, but - as my spirit comprehends it, one day out of His immense love for us, the very lowest, to assume the then everlasting, sinful form of our flesh in which we have fallen before Him, the eternal Holy One, so as to draw us even closer to Him, - to become for us a Savior, a Guide, a most wise Brother!

[11] "No, no, no, this is too much! -- Abedam! Abedam! Abedam! You endlessly holy, most loving Father! Who, and what, are we for You to be so incomprehensibly gracious towards us, who are surely the most worthless throughout Your whole infinity! -"

[12] Here the high Abedam interrupted Adam and said to him: "Listen, Adam, at long last you realize Who I am and what I do.

[13] "I tell you: From now on stay as you are, and you already have eternal life within you.

[14] "In your glory you were once called to become to My heart a lovable brother, a playmate and intimate companion to My eternal, infinite perfections.

[15] "Since, however, in the great simplicity of your being which had issued from Me, as the spiritual Adam you did not want to become this for Me, you shall yet become for Me in all your children that for which My heart once longingly called you forth in all your glory.

[16] "Do you understand this? -- Behold, this is why I am doing all this and, as once to the greatest, I have now forever turned My heart to the least, so as to raise it above all. - But no more of this!

[17] "Since night has fallen, let us go home to those who are already waiting for us, full of longing.

[18] "And you, Lamel, take the maiden and carry her before Me as a great sign of victory. Amen."

## Chapter 116

### PURA, THE MAIDEN FROM THE LOWLANDS, INQUIRES ABOUT THE PERSON OF ABEDAM.

[1] When Adam and all those present had heard the high Abedam mention the maiden they began to praise and glorify Him above all.

[2] And Lamel promptly took her on his arm and stepped up with her to Abedam in answer to His bidding.

[3] The maiden, having concluded in her heart from the well audible words of Abedam as well as from Adam's speeches and the loud praise given Him by all those present that something quite extraordinary must be hiding behind Abedam, began to be plagued by her innate curiosity.

[4] So in her endeavor to learn everything about this peculiar man, she said to Lamel in a low, trembling voice, somewhat fearfully holding her mouth close to his ear:

[5] "Dear, great and very strong friend! Would you not tell me who actually this man is who, as far as I have understood, is called 'Abedam'?"

[6] "Look, I am asking you for I find it very strange because he looks exactly like any of you. Yet his words seem - indeed they are - heavens apart from all ever so exalted- sounding words from any other mouth; indeed, they seem to me to penetrate all the heavens and all the earth.

[7] "What astonishes me most is the fact that as soon as I saw him all fear and sadness left me so completely that now I would find it utterly impossible to mourn and weep for my so wretchedly slain parents.

[8] "Therefore, dear, great and very strong friend, I am asking you to give me some detailed information on this exceedingly remarkable man whose mere glance already holds more power than the arms of any man however strong."

[9] Lamel, not knowing what to do now, took on an expression like one pondering deeply.

[10] However, since he took a little too long with this pretence the maiden soon ran out of patience and asked him again in some astonishment:

[11] "Listen, dear, great and very strong friend, who are carrying me on your strong arm according to the will of him about whom I asked you, why are you pretending to seek for an answer while remaining speechless as if the tongue in your mouth had turned into stone?"

[12] "Or did I maybe commit an error by asking you a question not appropriate for a person from the lowlands?"

[13] "Oh, I beg you, answer me one way or the other!"

[14] Here Abedam said to Lamel: "Lamel, did I command you to be silent?"

[15] "I do not know that I, or someone in My name, had given such a



commandment to you. So you can surely say what is right.

[16] "But I can already see that for this you lack the courage. So hand the child to Me so that on the way she may learn on My arm what she is thirsting for, - and you now walk behind Me. Amen."

[17] Here the high Abedam promptly took the maiden on His arm; and she became exceedingly joyful and soon asked Him the same question, adding gaily:

[18] "O you dear man who seem holy to me, surely you are not so obstinate as the man behind us who did not seem to deem me, a poor maiden, worthy of an answer and refused to reply, - and you will give me an answer to my question."

[19] Here Abedam pressed the maiden to His most holy heart and said to her: "My dear Pura, you shall learn everything you are ever thirsting for."

[20] Here the maiden was greatly astonished because the to her still unknown man had addressed her by her own name.

[21] But Abedam continued to talk to her about Himself: "You wonder why I know your name; however, once you come to know Me better you will no longer be wondering about this but be amazed at quite a lot of other things.

[22] "As you now have a ready ear, do listen: Behold, it was you who said that My words were far more sublime than those from any other mouth and seemed to penetrate heaven and earth and in My look was for you more strength than in all ever so strong human arms. Besides, all fear and sadness left you when you saw Me.

[23] "Now look here, My dear Pura, having all this discovered in Me, what more do you need to know Me fully?

[24] "I could certainly tell you instantly and show you by word and deed Who I actually am, - but you could not bear it; it would kill and utterly destroy you.

[25] "Therefore, instead of the full answer I give you this advice: Love Me in your heart above all, and you will soon fully learn in your heart Who I actually am.

[26] "But do not ask whether you are allowed to do so; for I am telling you this. So love Me without restraint above all. Amen."

## **Chapter 117**

### **PURA ON ABEDAM'S ARM IS LOOKING FOR THE MOST HIGH**

[1] When Pura had heard this from Abedam she became happy, gay and merry and in her almost childlike exuberance promptly threw her tender hands around the neck of her sublime carrier laying her head on His holy breast, lost

in love.

[2] In this loving attitude she remained until they all had reached the summit. Only when they arrived where all the children were waiting for them eagerly did our Pura wake up from her ecstasy of love, awakened by the general joyful clamor of the children.

[3] Seeing in the dusk the many people who at the sight of the high Abedam prostrated themselves before Him highly praising and glorifying His name, she asked Abedam in a very low voice, saying:

[4] "You indescribably dear man, on whom now my whole life depends, would you not enlighten me as to what this immense reverence on the part of these seemingly very good people means and at whom it is actually aimed? Does it concern alone you or is there maybe another one still higher than you? -- Oh do tell me."

[5] And Abedam said to her: "Just look around a little; he who is now standing, is not only the Most High among these people, but also in all the heavens.

[6] "So look around diligently and you will soon and easily find the only one standing upright."

[7] Here the poor but now abundantly rich Pura began to cast around her great black eyes scrutinizing the whole crowd in all directions. However, since even Adam, Seth, Lamel, Enoch and the ten carriers of Seth lay down on their faces full of reverence and gratitude as soon as they had reached the height, all her effort was in vain for she found no one standing upright

[8] A little anxious because of this, she uttered her amazement towards Him Who was carrying her, asking Him:

[9] "Listen, you my exceedingly dear and also very strong man, I am seeking in vain. Not one human soul is here standing upright! How, then, am I to take what you told me before?"

[10] And the high Abedam pressed her to His holy heart and, putting her gently down on the ground, said again to her: "My dearest Pura, do look around a little and you will surely soon discover some upright standing man somewhere."

[11] And again Pura began to scrutinize the great crowd; but also this time she could not find anyone standing upright.

[12] When the high Abedam saw her great embarrassment He again bent down, took her, Pura, on His holy arm, pressed her to His heart and then said to her:

[13] "Behold, you My most beloved Pura, whoever casts his eyes at faraway places not looking at that which is next to him, will hardly ever find anything, least of all that which he wants to, and should, find.

[14] "That so far you have not found what you so ardently long to find, is simply due to the fact that you did not watch those in your proximity, especially the one carrying you.

[15] "Pura, look at Me and tell Me whether I am lying down or standing upright.

[16] "Once you have found this, you will soon realize Who the Most High is and Whom this glorifying concerns."

[17] Here the now abundantly rich Pura threw up her snow-white, full, most tender arms in astonishment and exclaimed loudly: "For the sake of the sole true God, what have I blind one done?"

[18] "O you, who are surely the king of this people, exceedingly mighty in word and all deed, will you be able to forgive me, a poor, blind fool, this incredible, immense error?!"

[19] "No, no, - I could just about scratch out my own abominable eyes for not having noticed you, the only one standing upright!"

[20] But Abedam comforted her, saying: "Set your mind at rest, you My most beloved Pura, for now you have already found Me by half. The other half your heart within you is anyway surmising, and so you will soon come to know Me fully!

[21] "Since the people are already again standing up from the ground, let us not speak about this until such time when you will know everything. Had you been able in the plain to see what I did for the people from the lowlands, you would already know Who I truly am. But for your weakness the time had not come as yet, wherefore you lay at My feet almost deaf.

[22] "But now you have become rich; therefore, you will soon come to know, Me better.

[23] "Look, here is already Seth coming to Me; so let us be silent and hear what he wants. Amen."

## Chapter 118

### **SETH ASKS PERMISSION TO CARE FOR THE FEEDING OF ALL. THE EMPTY LARDERS. THE BLESSING OF THANKSGIVING.**

[1] When Seth had reached Abedam he fell on his knees before Him asking: "O Abba Emmanuel Jehovah, may the man Seth ask Your permission to again, as yesterday, provide the height with food and drink?"

[2] "I well know that this is an idle and foolish question on my part - for who should or might be hungry in Your presence?"

[3] "However, since about the same time yesterday You graciously demanded food and drink Yourself, I pondered whether this should remain a rule from now on or we should stick to the old - or maybe only the rule of the stomach?"

[4] "O Abedam Jehovah, do not be angry about this maybe idle and foolish

question! Your always most holy will be done now and forever. Amen."

[5] When Seth had finished his question Abedam quickly bent down, lifted Seth from the ground and, grasping his hand, said to him:

[6] "Listen, dear brother Seth, your question, motivated by your noble intention and always commendable to Me, would be quite all right and it is at all times better to take food and drink at the proper time instead of improperly according to the wish of the stomach, --

[7] "But now hear and see: When today in your love you ordered your servants to invite all the hungry to your larders they carried this out in all honesty.

[8] "However, since very many hungry and thirsty promptly followed this invitation, it so happened that all your provisions were used up within a few moments.

[9] "Thus the question arises: From where will you, My dear brother Seth, now take food and drink since all your larders were completely emptied not forgetting the fruits in your garden?"

[10] At first Seth was a little taken aback by this news, not because of jealousy towards those who had emptied his larders or some anger because the invited guests had on this particular occasion paid so little heed to Seth's true identity and how everyone admitted to his dwelling had to behave; but he was only taken aback a little because he did not know at the moment from where to take food and drink.

[11] But it was not long and Seth said happily: "O Jehovah, You above all holy and most loving Father, whose love is as great as Yours?"

[12] "Lo, my larders were full with what You gave me for me and for each brother! Your love, not mine, opened the full larders to the needy. They emptied them according to Your always most holy will.

[13] "As You constantly fill the sun with new imperishable light and the whole earth everywhere with the newly procreating power of Your merciful love, not letting the ocean lose a single drop, and all this is for You easier than it is for me to lift a gnat, I am firmly convinced that You, O dearest Father, have long since abundantly replenished my emptied larders with all that we need in all love and justice.

[14] "So, you ten carriers, hurry down to my larders, fill the baskets and bring them promptly back here. But whoever comes there asking for food and drink, shall promptly be given what he is hungering and thirsting for.

[15] "But in doing so everyone shall be reminded of Him Who is here and is the sole Giver of all good gifts. Let this be done."

[16] Here Abedam embraced Seth and said to him: "Seth, only now have you done everything to perfection. Behold, formerly you also opened the larders to the people, but then you forgot to remind them of their gratitude towards the sole Giver. Therefore, the larders could be emptied. But now you have also remembered the Giver on behalf of the people. So let it be done to

you according to your every word.

[17] "Henceforth you shall not ever find your larders empty! Amen."

## Chapter 119

### **THE FULL SHELVES - THE FRUIT OF SETH'S TRUST. THE DISCUSSION BETWEEN THE WATCHMEN AND THE FOOD CARRIERS ABOUT THE LORD. THE LORD REVEALS HIMSELF.**

[1] Thereupon the ten took their baskets and hurried down to the house of Seth there to fill the baskets with the most delicious fruits, which almost crushed the shelves in the larders.

[2] The carriers were amazed at this and praised Jehovah.

[3] When the watchmen came to them, the carriers asked them whether many had already made use of the invitation of the householder Seth.

[4] And the watchmen replied: "Truly, you can believe it, the number cannot be counted of those who have today already appeased their hunger from the fruit shelves of Seth. Nevertheless, these do not seem to become empty! On two previous occasions, all the provisions had been consumed by a great crowd and the hungry even fell upon the fruit orchards, - but the shelves did not remain empty for long. Miraculously all the shelves in the larders were replenished just as you see them now!

[5] "Can you not give us some enlightenment as to how this came about?"

[6] Thereupon one of the ten carriers, who had observed the high Abedam in all His actions and speech, said quite briefly to the watchmen:

[7] "Brothers, do believe it firmly; you have seen the unknown man who the day before yesterday came from midnight with Adam and the others with him, inviting the children of all four regions, and was among them the whole Sabbath yesterday working the greatest miracles and is still among them doing the same.

[8] "Look, in that case it is not difficult to guess where the storerooms take their replenishment from."

[9] "Do you know who this stranger really is?", the watchman asked the carrier who had spoken.

[10] And he replied shortly: "It is more than certain that he was not born on earth. This we also gather from the fact that the usually non-committal patriarchs bow so deeply before him.

[11] "We do not know at all whence, who, and what he really is; for you know only too well that whenever our exalted grandfathers have secrets we have to stay away with our inquisitive ears.

[12] "So in such a case it is now, as always, somewhat difficult to see

clearly.

[13] "I would infinitely love to come to know the stranger more closely, but you know how it is.

[14] "So let us continue to stay as we are, namely, conveniently ignorant in Jehovah's name; it surely will not last forever.

[15] "And now, as always, let us carry out our commission.

[16] "But the grandfather Seth has charged us with telling you to remind those who are being fed here to give thanks to God according to His will! Amen."

[17] Thereupon the carriers left the huts hurrying from the storerooms.

[18] When they had barely reached the door Abedam, with the maiden still on His arm, met them and asked the somewhat startled carriers:

[19] "Where have you been so long with the fruits this time?" But the carriers could not answer this question.

[20] And Abedam asked them again, saying: "Did you not find a sufficient quantity of fruit?"

[21] And again they found no answer.

[22] When Abedam asked them a third time: "Do tell Me why this time you were not on time."

[23] Only now did the one who had spoken with the watchmen stop to think and say:

[24] "Listen, you dear, good, unknown man! We did nothing wrong; but we did not keep to the appointed time because the watchmen asked us who kept replenishing Seth's larders.

[25] "And we guessed it was you, for we have been witnesses to many a great miracle worked by your will wherein you seem to be almost as mighty as God.

[26] "Look, this is the whole reason for our delay; surely you and the grandfather will forgive us for this?"

[27] But Abedam replied: "Listen, I will not only forgive but will now make you carriers of more exalted and alive fruits than these here, for the whole of eternity.

[28] "So that you may learn right now that I have the might and right to do this, know that I am Jehovah, God the Most High, in person, just as you are seeing Me. Therefore, set your minds at rest and follow Me. Amen."

## Chapter 120

### **THE FEAR OF THE CARRIERS. PURA IS EMBARRASSED BEFORE ABEDAM'S HOLINESS. ABEDAM'S CALMING WORDS. THE LORD AS GOD AND AS FATHER.**

[1] When the carriers - and quite clearly also Pura - had heard this testimony from Abedam's own mouth the carriers promptly fell down to the ground in awe as though eternal death and an all-devastating judgment had overtaken them.

[2] For they were aware of many a little transgression committed and, remembering from some strict lessons by Adam, Seth and Enos that the almighty, most holy Jehovah would certainly appear one day and sit in a most harsh judgment, destroying and annihilating all disobedience in the most terrible and all-destructive fire of His endless wrath, they were now completely devastated.

[3] For the brief revealing to them of Myself could only mean that I had now come to enact this terrible judgment.

[4] And, as mentioned before, conscious of some little transgressions and trembling all over, in their imagination they saw themselves soon seized by the horrific fire of the wrath of judgment, which would painfully consume them forever.

[5] And soon they began to virtually howl and utterly lament, and only the former spokesman was still capable of stuttering:

[6] "Oh how - good - and how much - better - we would be - off, had we never been born!"

[7] Then he too fell silent and, like the rest of them, awaited the thundering word of judgment.

[8] The behavior of these ten carriers greatly embarrassed the steadfast Pura who was quite lovesick for Me so that she turned timidly to Me saying, as though questioningly:

[9] "O You, if You are the One Whom Seth on the height saluted in the greatest reverence and Who just revealed Himself loudly and most clearly before the ten carriers so that I too no longer hesitate to fully acknowledge You as the One revealed by Yourself before me, a poor maiden, and these ten carriers, - I beg You for the sake of Your infinite holiness to allow me to leave You; for I am too unholy to rest on Your super-holy hands.

[10] "For now I believe it firmly within that You are the One Whose name to utter no human tongue is worthy, although, owing to Farak's teaching, I had a totally different notion of You, as of an invisible, endless fire.

[11] "So be now gracious and merciful to me and do no longer allow me to desecrate Your hands.

[12] "Yet Your most holy will be done now as forever."

[13] After these words Abedam said to Pura: "Well, you My chosen one, do you want to love Me less now that you have recognized Me, than previously when you had not?"

[14] "Did I change towards you because I revealed Myself to you?" "Have you never noticed during a thunderstorm that many a cloud looks terribly dangerous in the distance? Yet when it comes along it brings with its from afar so menacing-looking face nothing but a blissful rain, which fructifies and refreshes the soil dried out by the sun's wisdom rays, and the almost completely withered grass."

[15] "Behold, the same applies here: Up till now you have always seen Me only from a great distance, full of presentiment, and that in the fire of the most devastating judgment,

[16] but you have never suspected and even less imagined Me as the most loving Father. This is why you are now, like the ten carriers, full of fear and anxiety.

[17] "If I were the One as Whom you have hitherto known Me according to the presently already very reviled teaching of Farak in the lowlands, would I want to carry you on My hands out of My fatherly love?"

[18] "Therefore, realize in your heart that I am not only Jehovah, the almighty God and Creator of all things, but in relation to you rather the sole true, holy, most loving Father, Who does not seek to ever judge anyone towards perdition, but as the alone true Father only wishes to restore everyone towards life eternal.

[19] "Behold, if I wanted to judge My feet would not need to touch the earth visibly, for My slightest thought would suffice to destroy all works in the whole of infinity in a moment!"

[20] "Having come to you visibly, I did come only to seek what is lost and to revive what is dead.

[21] "So do love Me even more rather than less because you have now recognized Me knowing that I alone am the most loving Father.

[22] "Therefore, let there be no difference between us, but let us be united in love forever!"

[23] "Thus all of you, too, rise above your old folly and follow Me! *Amen.*"

[24] Thereupon the ten stood up, took their baskets and followed Him to the height And they were ashamed because of their gross foolishness for which they asked Abedam's forgiveness.

[25] And Pura nestled even more lovingly against the most holy breast of the now recognized exceedingly good Father.



## Chapter 121

### THE MEAL AND ITS ARRANGEMENT. THE LORD'S SPEECH ON OBSTACLES AND LIMITATIONS AS PREREQUISITES TO ALL LIFE.

[1] When they thus reached the height the high Abedam blessed the full baskets. Then He promptly made them deal out seven baskets to the people generally. Three baskets He kept for the height, the first for Himself and His nearest already known friends, including Pura, and invited also Seth to the basket. The second He gave to Adam and his children and told also the twelve known messengers to partake of the same, and the third He gave to all the already well-known children of the morning region. When everything was properly distributed they all thanked the high Abedam for these glorious gifts and settled down by the baskets eating and drinking. And when everyone's hunger was appeased and they had all thanked the Lord in their hearts the high Abedam said to all those present:

[2] "Children, whoever is tired among you, let him have his rest.

[3] However, he who can and will sit up with Me shall do so. Whoever, male or female, has some question, let him ask and he shall be answered."

[4] After these words they all crowded around Abedam and spoke with one voice as follows:

[5] "O Father, who might be able to sleep with You awake while words of eternal life are streaming from Your most holy mouth? So do permit us all to stay awake and do not tempt us with sleep. Your holy Will. *Amen.*"

[6] And Abedam replied: "So stay awake in My name. *Amen.*"

[7] But Pura, still resting in Abedam's embrace, asked Him, full of love and fear: "O Jehovah, may I too ask something and entreat You to graciously give me and all the others answer to a question on my part?"

[8] And Abedam said to her: "Behold, you My chosen Pura, there is an ancient rule, nowadays still valid even in the lowlands, saying: The king and the stranger have precedence."

[9] "You, too, are still a stranger here. Thus it is fitting for you to be the first to ask for a clear answer, and so just ask and I will reveal to you briefly everything you wish to have revealed. *Amen.*"

[10] And Pura promptly asked the following question: "Jehovah, You almighty Creator of all visible and invisible things, You know how wicked and surely against Your most holy will things are down there.

[11] "You are still just as almighty now as You were when You created heaven and earth, Could You not possibly instantly better the lowlands and completely reform them according to Your wishes? For in the lowlands people know as much as nothing of You and, as You surely well know, no longer wish to know. - O Jehovah, could this not be achieved?"

[12] Thereupon Abedam said to Pura: "Listen, you My chosen Pura, this question was not invented by you but it belongs to the entire self-aware infinity.

[13] "But I also tell you this: I will only give closer details on the subject to you and the children, friends and brothers present but not to the whole of infinity - even if I were asked by it one eternity after another.

[14] "And so do listen all of you: Obstacles are the foundation for all being and permanency. An existing thing exists only through its innate limitation, which is for the same an obvious obstacle.

[15] "Look at the sun! Were it not limited by My will which is for it a permanent, eternal hindrance, truly, there would not be a single sun in heaven or an earth in the great universe either!

[16] "Look at a stone, how limited it is from all sides and how many obstacles it comprises; indeed, the more limited and full of obstacles the more permanent, solid, pure and genuine it is.

[17] "Thus, all grass, all herbs and trees grow according to the law of limitation and owing to the manifold inner obstacles, which are a continual conflict of all their parts one with another.

[18] "Therefore, the obstacles and limitations constitute the real essence of the things and without them they would immediately cease to exist and, thus, the whole infinite creation is comprised of nothing else but obstacles and limitations.

[19] "Only I alone am - and must be - completely free and unlimited, so that through Me everything is provided with its fair obstacle and full limitation for its existence.

[20] "The same as matters stand with things, they must also stand with all that is of the spirit.

[21] "If the living spirit found no obstacle it would have no awareness and therefore no life.

[22] "Since I allow for the spirit itself everywhere and at all times a great number of opposites, good and bad, - the bad for the good and the good for the bad -, the spirits clash awakening each other to life.

[23] "Thereby the good keep getting more enlivened and, finally, the bad are also awakened by the good, take a different direction and, passing into true life, become progressively freer of one obstacle because they pass into the other one of true life.

[24] "Behold, you My chosen Pura, thus begins My order which has no end ever. So do no longer worry about the lowlands but believe that I have foreseen all this from eternities and that all there is and happens, happens in accordance with My eternal counsel.

[25] "The lowlands will be changed depending on how the height will change. But in the end it will yet come to pass that there will be *one* shepherd and *one* flock.

[26] "But all this order is directed by love. Therefore, set your mind at rest, for I know best what there is and why it happens thus.

[27] "However, the pure will behold all this in purity. *Amen.*"

## Chapter 122

### **PURA'S GREAT, EXEMPLARY LOVE FOR THE LORD. THE LORD'S PROMISE TO PURA.**

[1] When Pura had heard these words she lifted her tender hands over her head and, folding them by entwining her fingers, finally said in a rapture:

[2] "O You eternal, infinite Love and Wisdom, what endlessly profound meaning lies behind every one of these words!

[3] "O You holy Life of all life, You endlessly holy primordial source of all being, who can grasp the depth of Your wisdom and fathom the counsel of Your love?

[4] "O my God, my God, - how great and majestic You are!

[5] "Jehovah! You, Who even lets Himself be called 'Father' by man in his weakness, yes, not only that, but Who wants to be known faithfully and truly in full childlike love and earnest in the heart of every man as such, - how shall I, a mere nothingness before You, praise and glorify You, how thank You for this Your immense mercy and grace?

[6] "For You have just poured such solace into my heart like an immense stream of light that I cannot help myself for sheer heavenly delight.

[7] "O you greater friends of this super-holy good Father, help, help me weak one to carry the excessive burden of delight and praise with one voice Him Who is here among us so holy, so good and so lovingly gracious and merciful!

[8] "O You my Jehovah, what bliss it is to be with You; what living food for the weak heart hungering for love when it is appeased by Your infinite fatherly goodness!

[9] "Oh let Yourself be loved by me, let me die out of love for You!

[10] "Oh how sweet should it be to die, to die for You out of love!

[11] "Jehovah, God, Father! Until now I have restrained my heart out of excessive, holy awe before You; but now I can no longer do it!

[12] "So let Yourself be embraced and loved by me so that the fire of my love for You will dissolve and consume me like a dry straw! For behold, all shyness has now left me, neither have I any more fear and anxiety because of You; for I want to die out of love for You. O You, my inexpressibly sweet and beloved Jehovah!"

[13] Here she threw her hands abruptly around Abedam, pressed Him to

her with all her strength, repeatedly moving her hand to her heart as though intending to tear it out and then press it to the heart of the Most High.

[14] In this love soon also her whole being became beautifully radiant just like the sun's light as it illuminates a glorious rose petal.

[15] When the patriarchs and all the others noticed this they began to beat their breast and Enoch said with a sigh: "O You holy Father! We are children of the height, but this one is an infant of the mud of the lowlands; yet what a difference there is between her and us.

[16] "She alone loves You more than the whole height put together and in her heart understands You more clearly than we all, who have from childhood on searched and acted in Your love and grace.

[17] "Oh look, look you fathers all, what an excess of divine beauty, what glory is radiating from this child of the lowlands!

[18] "O Adam, O Seth, O all of you, fathers, brothers and children, where is the eye that would ever have beheld something more beautiful, more exalted, indescribably more delightful than this barely twenty-summers-old maiden from the lowlands in the strength of her to us all totally incomprehensible, mighty love!

[19] "What exceedingly divine sweetness and exalted beauty shine from her whole form, what mildness, what gentleness in all her limbs. How infinitely tender in all her parts - and yet: What mighty love in her more than ethereally tender breast.

[20] "Yes, truly, this one has been set as a great teacher for us all. For only now were we all given a measure of love by which we can easily gauge the excessive weakness of our heart.

[21] "O Jehovah Abedam, You alone shall be eternally, eternally praised, glorified and loved for setting up for us all a child from the lowlands for a holy measure of Your love!

[22] "O Father, You holy Father, how endlessly good and full of love and mercy You are!"

[23] Here also Enoch fell silent. Thereupon Abedam said to him: "Enoch, believe that it is so and will thus be forever: A child of the world and of sin shall surpass ninety-nine who are righteous from birth, if it will seize Me like this maiden here.

[24] "You, My little child, shall henceforth not leave My breast ever. You alone will at all times throughout your whole earthly life see and have Me as now.

[25] "You shall not become a man's wife until in the Time of times when you will be filled with all the fullness of the might of My infinite Spirit's love. *Amen.*"

## Chapter 123

### THE MIRACLE OF THE INCARNATION OF THE INFINITE GOD. MARY AS PURA IN HER SPIRIT.

[1] After these words the high Abedam turned to Seth and said to him: "Brother of love, you know how dear you are to Me. Therefore, you shall have no qualms whatsoever to ask Me the question which is in your heart.

[2] "For if I accept the world's children as My children and do to them what they ask Me to do, how much more shall I do this to you, who are a true brother of My love. So give voice to that which bothers your heart."

[3] At this gracious bidding Seth moved closer and said: "O You exceedingly good, holy Father, I thank you with all my strength that You have now relieved my heart; for truly, I was lost not knowing how to find my way out of this thicket.

[4] "But now everything has been cleared, with You shining before me as a glorious way out.

[5] "And so I joyfully open my heart and reveal through my mouth in this hour what has begun to weigh me down almost since Your first discussion with the most glorious Pura.

[6] "And this is the dark burden of my heart: You have made a promise to this child which, no matter how I look at it, I have to interpret as follows:

[7] "Namely, that one day You will, foregoing Your infinite holiness so to speak, through the almightiness of Your love beget Yourself into the body of this very maiden as a child as a man of flesh and blood.

[8] "And this troubles me since on the one hand I can only attach this meaning to Your most holy words, - but on the other hand I am appalled at the thought which seems to me to be a sheer and utter impossibility.

[9] "For -- thinking in a natural way - it is surely sheer folly to consider it feasible putting a cedar into a straw, or moving a mountain into the egg of a gnat, or maybe comprise the whole ocean in the hollow shell of a hazelnut, and other things of the kind.

[10] "Yet according to Your words one day this maiden shall conceive You, the infinite God, for You to clothe Yourself in her with flesh and blood!

[11] "You, Who carry and rule the whole of infinity through Your most infinite Spirit, should have room with this Spirit in the body of such a child?

[12] "No, no, - truly it is a mere drivel. I will rather comprehend if someone told me: 'An atom can comprise the whole earth within it!', than that the body of such a maiden should comprise You in all the fullness of Your infinite Spirit.

[13] "Therefore, I ask You from the bottom of my heart to tell me as well as all the others how this is to be understood. Your holy will be done always and forever. *Amen.*"

[14] Thereupon the high Abedam grasped Seth's hand and gave him this answer:

[15] "Seth, what a very poor opinion you have of Me! Behold, if things were as you think they are, how could My infinite Spirit ever have created something finite - yet hiding in the finite the whole of infinity?"

[16] "Remember the visions of the twelve messengers and realize all the things they found and beheld within themselves.

[17] "Consider that in the smallest seed of a cedar is hidden not only the tree which you see spreading out before you, but an infinite number of such trees, - in a hazelnut so many hazelnuts that, unless they were dissolved again, in two thousand years already they would occupy more space than the whole earth itself.

[18] "Behold, if this is possible to Me, and a great deal more, which would be still infinitely more incomprehensible to you if you knew it, I should certainly be capable of doing that which you now consider so utterly impossible.

[19] "But you and all the others shall know that the promise must not be understood in the sense that one day this very same maiden will return to the earth from the heavens to conceive Me in the flesh and blood, but for this purpose there will be available another virgin. However, that one will have the same spirit of love and faith as this maiden has.

[20] "Thus this maiden will not have to go into the world again, but another virgin will be enlivened with the very same spirit.

[21] "This is how you all have to understand this.

[22] "For behold, with Me many things are possible which with you people are even unthinkable.

[23] "So believe firmly in My words; for as I am telling you it will happen inevitably. *Amen.*"

## Chapter 124

### THE PRAISE OF THE HEART AND THE PRAISE OF THE TONGUE. THE RIDDLE OF THE CONTINUOUS DESTRUCTION IN THE REALM OF NATURE. ETERNAL LOVE'S COMFORTING SOLUTION.

[1] When Seth had heard this he became exceedingly glad and thanked, praised and glorified the high Abedam with all his strength.

[2] And Abedam said to him: "Seth, you dear brother of My heart's love, I only look at your heart, -. this is completely sufficient for Me; of this you can be assured and can rejoice.

[3] "But as far as your loud words of praise are concerned you may forget them. For you can believe Me when I tell you: The praise of the heart is to Me

more sensible than that of the tongue.

[4] "Whenever the heart prays, the mouth shall not interfere lest it cloud that which, like a pure spring, comes from the heart.

[5] "The praise of the tongue sounds before the world; but the praise of the heart reaches the ears of My heart.

[6] "Therefore, you can for now well spare the futile work to your mouth; for I hear every sound of your heart.

[7] "Whoever needs the mouth, let him anyway use it before the world and before his brothers. But before Me, nobody shall use anything else but the heart. *Amen.*"

[8] Then He turned to Enoch and said to him, as it were asking: "Enoch! Do you already know everything, no longer finding anything within you on which you need some enlightenment from Me?"

[9] "I can see your heart chew over something to you indigestible; what is it - why do you not dare say it for the sake of the brothers?"

[10] "I tell you: Do not hold back anything but deliver up, return what is not yet ripe as a food for your spirit, and I will cook it tender on the great hearth of My fatherly love for a very strengthening food for your hungry spirit as well as that of everybody else. *Amen.*"

[11] Here Enoch, too, moved closer and said, deeply moved: "O You exceedingly good, holy, most loving Father! It is true, my spirit seeks light within on the obstacles mentioned by You, reflecting on the constantly ruminating monster Nature; but there I can nowhere find an answer.

[12] "For although I now see quite clearly that everything exists only through obstacles and therefrom resulting limitations, I can still not see why, for the sake of existing, almost everything should meet in deadly combat.

[13] "Why the constant friction, destruction and annihilation?"

[14] "If thereby something new emerges, it must nevertheless be again destroyed to be followed by something else of its kind.

[15] "Behold, there is the empty spot in my heart which is still completely without light.

[16] "O Father, light it up with Your grace, love and mercy; Your holy will be done. *Amen.*"

[17] And the high Abedam opened His mouth and said to Enoch: "Yes, you say it and so it is, for everything passes and blows by with the velocity of a gale; and rarely does anything last its full lifespan in full vigor but is only too often swept away by the destructive current, submerged, smashed against the rocks and, finally, swallowed up by the great vortex into the bottomless abyss of destruction.

[18] "You also think: 'There is not a moment which would not constantly consume you and everything around you belonging to you, - not a moment where you are, indeed obviously have to be, a destroyer.

[19] "The most harmless, innocent step of a happy wanderer maybe blots

out the life of more than a thousand poor little worms.

[20] "How often has my heel shattered a laboriously built dwelling of ants thus stamping a small world into a humiliating grave.

[21] "How often have the finest fruits, displayed like a band of light in the sky, hanging from the majestic tree in the light of the sun, been crushed by my teeth. How many of the most glorious little flowers have been crushed by my feet, - and yet they come again. Other ants build another house laboriously, but never ever those for whom my step has prepared an eternal grave! Where, where did they go?

[22] "A gentle breeze moves through the leaves of the tree. They move as though lively and gay; yet in the midst of this joy hundreds fall from the branches.

[23] "Where to, where to?, I ask. No answer is given me by the fallen; for already a vortex of destruction has swallowed them!"

[24] "You also say: 'It is not the great suffering of things, not the floods hollowing out the rocks, not the great earthquakes by which mountains are reduced to dust that move me, but my own heart undermines me with the all-devastating force hidden everywhere in the nature of things and which calls nothing into existence save that which would again destroy itself or what is around it.'

[25] "And harboring such thoughts you reel about, full of fear, and heaven and earth around you, and you call out in this your fear:

[26] "No matter how I look around, I can see nothing anywhere in the nature of things but a self-destructive monster swallowing everything and then chewing the cud!"

[27] "It is true, I cannot refute it and say: 'Enoch, you wrong Me with your thoughts,' for it looks so to the eye and the intellect; but behold, it is different with the heart!

[28] "What are the things? - 'They are intervals of My great thoughts. It is My own living will that opposes them. Only through this obstacle do they make their visible appearance.

[29] "Yet when My love is coupled with My will, it is said: 'Oh do not put limits to the great flight of Your freest thoughts, but allow them to again float freely in the great orbits of Your eternal life in the perfect awareness of their living strength out of You.'

[30] "Behold, having mitigated the obstacle of My will, I then give again free rein to My thoughts and you see the things perish; however, they do not cease to exist but only return to the fundamental existence, to the true, free, indestructible existence.

[31] "Then, out of many small thoughts I again create a great, living, free one, which must then resemble Me, when it again becomes what it was originally in and out of Me.

[32] "Therefore, do no longer worry about the outward transitoriness, but



remember: Everything which ceases to exist always enters into another, more perfect, existence, right up to man, and from there again back to Me.

[33] "Thus, nothing is lost forever, not even your slightest thoughts.

[34] "So comprehend this well all of you, and be always of good cheer in Me. *Amen.*"

## Chapter 125

### **ENOCH'S SPEECH OF THANKS AND PRAISE. JOY OF LIFE: THE BEST EXPRESSION OF THANKS TO THE CREATOR.**

[1] After these words by Abedam, Enoch stood up and exclaimed in a loud voice: "Listen, listen, all you dead, all who are still stuck in the clefts, chasms and depths of the earth, - indeed, the whole of creation's dead, do come here!

[2] "And you all, in whose veins there only flows a weak, feeble life, - and you, too, heavily laden and exhausted under many a pressure of the heavy burden of your feeble life, - do come here all of you! Here you will find the most sublime life in abundance!

[3] "O words, words! What kind of words are, were these?

[4] "O Abedam, You most holy God and Father! Now You have given an everlasting life also to the center point of the earth, to the mountains, the sea and to everything that was somehow without life!

[5] "What can, what should still remain in death where the primordial eternal, most holy Life of all life proclaims such words of this very life?

[6] "Father, You exceedingly holy Father, to You alone forever all gratitude, all honor, all worship, all praise, all love, all glory, all fame, and from the whole of infinity the most implicit obedience in all the loyalty of love. For You alone are in eternity worthy of receiving all this from us, as well as from the whole of infinity!

[7] "Oh how lively and bright it has now become in all parts of my heart and how ethereally light and well in all my entrails!

[8] "O you Life of life, how sweet you are. What bliss it is to feel you in the fullness of all your might and strength!

[9] "O brothers, O fathers, O children! Life's bliss is great when the Holy One lives in us a free life. But to him who wants to live his own life, which is dark in all threads and fibers, it is a great, unbearable burden.

[10] "Therefore, let everyone live a perfect life which does justice to love so that he may taste the true life out of God in its endless abundance.

[11] "For there is nothing greater than life - and nothing more wonderful and divinely sublime than alone life.

[12] "So let us all enjoy life in gratitude, we who did not exist, yet are now

here in the sight of Him Who has been there eternally, is now, and will forever be, and has created us and now given us true life, indeed, the life which He Himself has lived from eternity to eternity in and out of Himself in His divine holiness and endless abundance and perfection.

[13] "So rejoice in this life which He has now given to us all!

[14] "Of what benefit would the sun be if there were no life outside of Him, able to behold and feel it and enjoy the glorious emanations of its rays?

[15] "Of what benefit would be the earth with all that there is on and in it; of what the whole sky with its lightful stellar worlds; indeed, of what infinity itself, if outside of Him there were no other life recognizing Him, Who has put it freely outside of Himself to enjoy everything He created for it?

[16] "Therefore, rejoice in life, you entire infinity, as I am rejoicing in the same. For we all have received it from Him, yes from Him, not as a burden but as a most wondrous Bliss of all bliss. For what would all beatitudes mean without this one; who would want to appease himself without it?

[17] "This supreme bliss He has given us. Therefore, let our great joy in life, as always and forever, be sacrificed to Him, the Giver, as a most fitting thanksgiving! *Amen.*"

## Chapter 126

### ABEDAM'S ROUSING CALL TO THE INDIFFERENT ENOS. ABOUT THE PURPOSE OF HUMAN EXISTENCE.

[1] After this speech of thanksgiving and praise the high Abedam summoned Enos and said to him: "Enos, having heard My dear Enoch's words of praise which from the first syllable to the last are perfectly good and true, do tell Me: Have these awakened in you no higher yearning other than that you are silent throughout, like a rocky mountain peak in the still light of the moon?

[2] "Lo, there is hardly anyone who, like you, would continue unperturbed in his life's sphere, finding nothing in this My visible presence that needed elucidation.

[3] "I am telling you now: Behold, I am going to establish a dwelling for Myself on earth. It shall be erected from stone and mortar on the height for all Times of times.

[4] "Whoever will now obtain an office, shall keep it henceforth - here and there; but he who will carelessly walk along where life is blowing by, before him life will blow past and his life's spirits will grow weak!

[5] (Rhyme) "Thus, rise and ask  
From this your tepid disposition,

To receive an answer,  
Which you need on this earth!  
But do not accept this word  
As if forcing you in this course of life,  
You have to find it in your heart,  
And proclaim it freely then to Me!  
If silent you prefer to be,  
Whiling the time away with sleep,  
Then do as you please,  
And do not need to ask Me anything!"

[6] After this somewhat peculiar challenge Enos began to be mightily bewildered, not knowing what to reply.

[7] He moved closer to Abedam; but the more he tried, the more confused he became, unable to find a subject on which to ask a suitable question.

[8] As he was standing there, unable to utter a single word, the high Abedam rose again, went over to Enos and asked him:

[9] "Enos, do you really fail to see the forest for the trees? Shall I maybe put a question into your heart and in the end even into your mouth?"

[10] "Listen, I will do it - and tell you: Ask Me why you are now here, \_ and I will give you a fitting answer. *Amen.*"

[11] Only now did Enos compose himself and ask in all earnest: "O You Most High, what better question should and could I, a miserable man, ever come up with than precisely the one You just indicated to me? So I am asking You in accordance with Your will: Why am I here?"

[12] "O You Most High, You holy Father, if it is Your most holy will You could surely reveal this to me."

[13] Thereupon Abedam told him: "Yes, truly true, you could never have found a more important question; For just as you have now asked, millions of very blind men will once be asking; but then it will be indescribably more difficult to come up with a suitable answer.

[14] "For they will all be asking from all directions: 'Why are we here? What shall become of us? Where shall we go, what do, and why? Who and what are we?', and the like.

[15] "But then they will not receive an answer as you do now. And the answer, which you are now receiving from Me, will soon become lost for a long time.

[16] "Only towards the end of the wicked rule of the world will I again reveal it to the poverty and insufficiency, to the innocence and minority of harmless children.

[17] "And this is the answer quite briefly: Man is here for the sake of life, not life for his sake.

[18] "Thus man was created by Me so that he may absorb life and not vice versa.

[19] "He was not created in the fullness of life, but merely able to absorb it gradually.

[20] "Therefore, no one can know perfectly what life is until he has completely absorbed it.

[21] "No one can prove life to another with all rhetoric, but whoever has life, with him it proves itself in all its fullness. He will then need no other proof forever, having the fullness of life itself within, which is the alone comprehensible and valid proof of life.

[22] "If someone does not have life, wherewith is he supposed to comprehend life?!

[23] "Thus, only life can comprehend life, but the dead cannot. The latter can, of course, by virtue of his needfully enlivened soul, gradually pass into life if the soul wants it. But he will not be capable of comprehending life until he has absorbed it in its fullness.

[24] "Behold, this is why you are here. Absorb life, for the sake of which you are here, and you will comprehend life as Enoch is now comprehending it whose whole being is now filled with great joy because of it.

[25] "Go now and open your heart so that you may become aware of life; then come back in order to grasp the fullness of life out of Me. *Amen.*"

## Chapter 127

### THE INDOLENT ENOS REPUDIATES LIFE AND PRAISES NON-EXISTENCE

[1] These words went like glowing arrows through the heart of Enos and many another person, and he and everyone else began to seriously ponder this question.

[2] He went back to his former place, but his heart began to be mightily astir. Like fiery meteors, a thousand thoughts and ideas emerged from the depth of his soul and, flashing around in it like lightning, had the same effect on him as when lightning momentarily at nighttime lights up regions of the earth, making them clearly visible for a moment, - but as soon as the lightning has gone the darkness of night is ten times worse than before.

[3] Despite these light-meteors no permanent light took on form in him, so that our Enos came up with nothing but contradictions; and this because the brief flashes occurred here and there, thus always illumining a different region of the heart so that he continually beheld different ideas within him.

[4] Having been assailed, like many others, by all the thousands of thoughts and ideas for nearly a whole hour, he finally exclaimed:

[5] "O repose, you glorious repose, how blissful I always was in your arms!

How blissful I must have been when I did not exist, and how much more blissful I would become if I could again revert to complete non-existence!

[6] "Is man not already happier within the walls of his house when outside there rages a gale than when he is outside in the midst of the uproar of the elements, - and even happier fast asleep, while outside the elements threaten to destroy the earth?

[7] "What an endless difference there is between me and a stone!

[8] "I must think or at least dream. I am endowed with indelible perception and consequently with hunger, thirst, heat, cold, night, day, pain and grief. If I deviate only a little from the given order, I am promptly rebuked with more or less menacing words which promptly exact remorse in my heart.

[9] "If I err frequently, I am always chastised, and that because I must unfortunately have life and therefore perception. O you miserable advantages of life compared to death!

[10] "You fortunate stone, you are there, firm and strong, without life and perception and without the need for food and drink!

[11] "You are not assailed by thoughts and ideas. You know of no law save, mutely, that of the most blissful, undisturbed repose. You are forever oblivious to hunger, thirst, heat and cold. Your being devoid of perception feels no knocks and no pain.

[12] "You do not know grief and sorrow; you do not age; love does not tear your heart apart since you, lucky one, have none.

[13] "O you most enviable stone, could I be like you, truly, had I thousands of the most perfect lives -, I would give them all for a single atom of your most fortunate being, provided you are really as inert and unfeeling as you seem to be!

[14] "O great, sublime Creator of all things, now I have a completely different question, the answer to which might surely be more difficult for You than the preceding one.

[15] "You want to give me life in its fullness so as to give me blessedness? - Oh for the most unfortunate bliss!

[16] "Rather give me a complete non-existence and you will make me completely blissful!

[17] "How blind and foolish must be he who praises the always worrisome life happy, which, the more perfect it is, must be all the more worrisome and thus unhappy.

[18] "Therefore, I shall ask You, You Life of all life, not for life, but always only for the most complete death.

[19] "For, when I had no existence I was happy; and once I shall again have none, I shall again be happy.

[20] "O Lord, do keep to Yourself Your fullness of life, this greatest calamity for every being; but to me give the fullness of death, of non-existence, and you will make me truly blissful, indeed forever blissful!

[21] "Make me into a stone without life and feeling, and I shall through my mute existence praise and glorify You for it forever! *Amen.*"

## Chapter 128

### THE OTHER ABEDAM'S AMAZEMENT AT THE LIFE-NEGATING ENOS. THE LORD'S CALMING WORDS TO THE OTHER ABEDAM

[1] Several people had heard the senseless lamentation of Enos and did not know what to make of it.

[2] Even Adam began to be highly amazed at such thoughts on the part of his grandson.

[3] The other Abedam, who was still in the Lord's vicinity, now stepped up to Him and said, frightened:

[4] "O You exceedingly holy and loving Father! What on earth is this? No - truly, I would have expected any other thoughts rather than this one in a man:

[5] "That a man could, in Your presence, curse life in himself and in all brothers and instead ask You for complete, eternal death!

[6] "No, this would even be too much for a dream, - and he is capable of saying it openly?!

[7] "Instead of being eternally thankful to You for his life, for this infinite, miraculous gift of Your grace and mercy, he repudiates it in a manner which so far has not had its like!

[8] "He is not blind; for, if he were, how could he have described in this condition so vividly and clearly the tribulations of life?

[9] "Neither is he a fool; for a fool cannot possibly compare so lucidly the advantages of non-existence with the disadvantages of all life.

[10] "Also, he is by no means wicked; for he curses no one, not even his greatest enemy, namely, life, and merely wants to be rid of it, if that were possible.

[11] "Was his heart maybe made angry about something?

[12] "That, too, does not really seem to be the case; for he wishes for all only what he recognizes for himself to be the best and most advantageous, calling only him blind and foolish who wishes for the life he considers the greatest calamity for himself.

[13] "Let understand this who can; but I for one would rather understand it if someone told me: The whole earth consists of nothing but snails and the sun of glowworms and rotten wood, than that which Enos has uttered previously.

[14] "In truth, in very truth, Lord and most holy Father! If I were in Your place - forgive me my persistent foolishness! -, I would not know what to do with such a man. For if I acceded to his desire, all my love, grace and mercy

would be of no avail whatsoever, because for him who does not exist, also all love, grace and mercy are as good as nothing.

[15] "If, however, I preserve him, this can certainly only be achieved by way of judgment, but what is then a judged spirit, what his life!

[16] "A perforce enlivened substantial machine without any freedom, perpetually in conflict within, - a being without existence, a life without life.

[17] "Truly, this is a critical situation if ever there was one.

[18] "How can a man ever be capable of such a thought?

[19] "No, to consider life the greatest calamity, but complete death the greatest bliss, is too much for my poor soul to take in all at once!

[20] "Lord, Father, Abedam, give me only two little words to calm me down!

[21] "For never has anything agitated and worried me as this senseless shrewd confession by Enos. So help me out of this thicket in accordance with Your holy will!"

[22] Thereupon the high Abedam said to the other Abedam: "I tell you, leave the matter alone for the time being; everything will be all right, and you with all the others will be given the true light at the right time.

[23] "But one thing I must tell you at once, namely: If you were in My place - should this be possible - with your outstanding wisdom such people bent on death would fare very badly.

[24] "But then My wisdom is again far more indifferent, taking the matter not so badly and painstakingly as does yours.

[25] "This is why I shall find far more easily than you a suitable remedy which will put Enos right.

[26] "So be quite unconcerned and at rest; for it is not such a great matter if the sleepy rather sleeps than wakes.

[27] "But once he has slept his fill and is awake, ask him what he prefers, being asleep or serenely awake!

[28] "So set your mind at rest; should My wisdom here not be sufficient, I shall come to you for advice.

[29] "Until then, as I said, set your mind at rest. *Amen.*"

## Chapter 129

### KENAN THE POET'S SONG ABOUT LIFE

[1] This short promise was sufficient to set at rest again not only the other Abedam's mind, but also the minds of all the others.

[2] When everything was thus again in order, the high Abedam summoned Kenan and said to him:

[3] "Kenan, you well-prepared poet of My days, for quite some time I have

been beholding a good song in your soul and I see that you are hard -pressed to recite it in praise of Me. Behold, now is the time for it, and so recite it. *Amen.*"

[4] This request to Kenan was more than if I had suddenly promoted him to the first light- angel of all the heavens, and so he promptly began to recite the following long-harbored song of praise which ran thus:

[5] "Holy Father, You eternal love, You eternal God, You, a Lord of all strength and might and power, what endless fullness of life in purest love You are!

[6] "O You holy Life, You purest bliss of all beings, men and angels, You are too sublime, too majestic, too blissful to be praised by the human tongue and glorified fittingly with our bawling words!

[7] "So do accept also this my song of praise as it is, a nothing before You like he who is offering it to You for Your glorification.

[8] "Life, life, how sweet is life, how wondrously glorious for him who enjoys it in dignity and gratitude just as Your endless love, O holy Father, faithfully gave it to him.

[9] "What endless freedom, what fullness in every thought and every perception and turn of the spirit, free of any coercion and pressure!

[10] "Where is the place, indeed, where some point in endless space which would remain alien to my spirit, invisible and incomprehensible in all its parts?

[11] "Where shines the sun, where shimmers from endless distances a faintest ray of its radiant being, attainable to my spirit only after long eons?

[12] "O men, O brothers and fathers and children! Do try it once, - look back there, deep at the end of the firmament, a tiny star shimmering quietly!

[13] "Try to reach it with your spirit, then watch how long your spiritual effort took, - and I say: Suddenly you will have it and deep within behold the most glorious wonders of the sweetest light.

[14] "A dot only to the material eye, but how great it is to the spirit, to the life out of God. A mighty sun, full of the wonders of the life of the holy Father's love.

[15] "Oh look, how freely and easily the eternal spirit of our hearts, this wondrous life in us, has vanquished all the endless spaces. There he stood, a mighty hero in an awesome depth, and watched in holy awe the tiny shimmering dot grow into an unspeakably majestic sun, full of the living wonders of the holy Father's love!

[16] "Oh what is life? - You divine life, you behold and think and feel the wonders of divine goodness; and here in the endless abundance of wonders you are the greatest of wonders yourself, beholding and feeling and loving the Father, the eternal, infinite, almighty Creator before you and in you!

[17] "O glorious life, what a holy gift you are to the one who from nothingness came into existence and blissfully enjoys life, yes eternal life before Him Who with unspeakable love created it out of Himself for eternal



duration!

[18] "O fathers and brothers and children, here He is, the Father, the holy Giver of life; let us fall down before Him, the Creator, the holy Father, and in the purest love of our hearts thank and praise Him, Who so lovingly gave us the glorious, holy life of love out of Him!

[19] "Say *Amen* with me all you fathers and brothers and children!

[20] "And You, O my holy Father, accept graciously this poor little song as if it were something before You, and let me at all times praise and glorify the glorious life of love out of You.

[21] "O You holy Father, all honor and praise be to You forever! *Amen.*"

## Chapter 130

### KENAN'S REWARD FOR HIS SONG: IMMORTALITY. THE NATURE OF LIFE AND OF DEATH.

[1] When Kenan had thus finished his song, Abedam offered him His hand and said to him:

[2] "Kenan, behold the pledge of My loyalty - this hand here; it is an eternal-infinite twig, even a strong branch of the love within Me, or Love itself in action.

[3] "I am extending it to you and with it the Life of all life; take it and live forever.

[4] "Only now have you become a master of your body and can now go in and out in this your earthly house at your pleasure.

[5] "If you want to remain in it out of love for Me and your loved ones, I tell you, you are free to do so.

[6] "However, if you prefer to leave the body either forever or merely temporarily, - behold, also this is your completely free choice.

[7] "For truly, I tell you, from now on you will no longer see, feel or taste death; for life is a master of death, not vice versa.

[8] "How should death ever become a master of life since it is devoid of all freedom and thus only a life imprisoned by a free life, tightly shackled in all parts of its being?!

[9] "The life of the body is death, or life that is shackled or deprived of all freedom!

[10] "Consequently, whoever, like you, has vanquished the same in his flesh and subdued it in all its parts, has not he become a true master over all death?!

[11] "If, then, he has become a master over death, and that completely from the small toe to the crown of his head, how should he ever taste, feel, and see

death?

[12] "I tell all of you: He whose eyes have been strengthened so that they can see revealed all the things endlessly far removed from death, his weak eye, having no notion of what and how they are as such, already beholds all this completely out of his life and really in his very life.

[13] "Whoever can do this in and out of himself, surely cannot do it out of his death, but only out of his life.

[14] "How sure he is then also of life, having thereby become life himself!

[15] "So also you, My beloved Kenan, be completely sure of life, which you have become yourself through your love for Me and thus for the only true life.

[16] "For from now on no eternity will be able to deprive you of it because, as I mentioned before, you yourself have now become a life out of Me.

[17] "Just as I am a Lord over all life and thus even more over all death, also you and everyone like you is a complete lord over his life out of Me and, thus, even more so over death itself.

[18] "But which of you has ever observed that the dust lying on the road and on the fields had aroused a wind?

[19] "If it could do that, you would often have observed it in your well closed chambers where not seldom there is a great amount of dust.

[20] "However, when the free wind comes, it lifts the dust from the roads and fields, whirling the same where it goes and wishes, for it is a free force, and the dust cannot obstruct its way or bring it to a standstill.

[21] "But the wind can drop the dust where and when it wishes!

[22] "Look, exactly the same applies to life; freely, and wherever it goes, everywhere and in all its parts, it reigns supreme over death.

[23] "It can stimulate death into life, too; but it can drop it just as freely as stimulate the same to life.

[24] "Thus you are also in this manner a master over your flesh.

[25] "For as long as you will stimulate the same to live with you, it will do so.

[26] "If you want to relinquish it temporarily or forever, you are also free to do so, for you have now become a complete life and as such will remain perfect now and forevermore! *Amen.*"

## Chapter 131

### **ENOS'S REMORSE. THOSE WHO NEGATE LIFE, FEAR DEATH. ABOUT THE MATURE FRUIT OF THE SPIRIT AND THE IMMATURE FRUIT OF THE FLESH.**

[1] After this truly life-giving and -explaining lesson Kenan became exceedingly glad, and many others too, and all thanked from the bottom of

their hearts for this great revelation from which they now clearly saw and recognized what constitutes the true life and how it unfolds, and how it so clearly differs from the sham-life of the flesh, or rather of death.

[2] After they had all thus thanked and praised and glorified the high Abedam, also Enos was moved to tears, made a turn and went with a contrite heart to the Father.

[3] When he arrived there walking slowly and shyly, Abedam offered him His hand and said:

[4] "Well, Enos, tell Me, for what did you decide, - for life or for utter annihilation?"

[5] "Believe Me: Nothing is impossible to Me. For behold, for your sake I am going to tell that mountain which there, in the morning, is still smoking, burning and emitting fire: Be destroyed!"

[6] "Now look there! Do you still see a trace of the mountain, which has withstood so many millennia?"

[7] "Tomorrow you will already see the lushest grass and many fine little fruit trees sprout from the new soil in the spot previously occupied by the great, high mountain, which is now a plain, almost ten thousand fathoms in length and seven thousand in breadth.

[8] "From this you can already gather that nothing is impossible to Me; and so answer the question I just asked you."

[9] But Enos, like all the others almost beside himself with shock and breath-taking amazement at this sudden, unexpected phenomenon which owing to the considerable clearness of the night was observable by all, could hardly utter a single word; instead, he prostrated himself before the Lord of all might and implored Him in his heart to sustain him and forgive his great, blasphemous folly.

[10] But Abedam promptly strengthened him and, lifting him from the ground, said to him:

[11] "Enos, look, like you every dead man behaves! Though not talking as you previously have talked, he nevertheless acts as if he preferred death to life in its utmost perfection.

[12] "However, when the one thus acting sees the death of his body approach he takes fright and begins to despair.

[13] "I ask here: Why, then, is such a fool not consistent?"

[14] "Why is he afraid of the destruction towards which he has worked so decidedly throughout his whole life?"

[15] "I answer here in your stead and say:

[16] "As long as the dead still perceived the strength of life within him he was like a lord over death, not fearing it so much. For, living in the free perception of the things around him he cannot know that in death and annihilation he will no longer perceive them.

[17] "Only when he notices that the strength of his sham-life is ebbing away,

that his senses are becoming weaker, the things around him beginning to disappear, and he begins to feel the might of death, the horror of non-existence and the pressure of destruction, does he perceive the great difference between death and life.

[18] "Then he will try everything wherewith to restore his life.

[19] "Yet - here also I say: - At the end it will be too late for many!

[20] "For the true, imperishable, prevailing, free life is like a fully mature fruit, but the natural or physical life like an immature one.

[21] "With the mature fruit the core has become free and firm and the outer fleshy covering can be separated from the fully alive core without the least disadvantage to the same. For the core has absorbed all the life and is no longer aware of death, but only of a separate, full life within, which is nowhere in touch with the outer fleshy mass, - wherefore the latter, as I said, can fall away without the least disadvantage for the fruit of the core.

[22] "How different it is with an immature fruit where the outer mass still lives a joint weak life with the core, where the core dies when the outer mass is excessively damaged!

[23] "Therefore, let everyone strive for the full maturation of his spirit, which will take place once the spirit has rid itself of all the threads and fibers of the desires of his flesh.

[24] "Once a person has achieved this, he has become a master of life.

[25] "However, as all fruits ripen only through the warmth of the sun, you too mature for life at, in, and through the warmth of My love within you for Me.

[26] "And so also you, Enos, become fully mature for life one day at this breast which so endlessly abounds in the sole true, eternal and most free, mighty and blissful life.

[27] "Understand it well, and so live truly at all times and forevermore!  
*Amen.*"

## Chapter 132

### THE TRANSITORINESS OF THINGS – AN ERROR!

[1] These holy words of Abedam brought Enos to his senses; but when he looked towards morning and no longer saw the familiar mountain he had shivers through and through and was unable to find his bearings and understand himself in this totally changed region.

[2] Yet it was not only this unusual appearance of the region which made him feel uneasy, but the old thought of the transitoriness of all things which was brought home to him afresh.

[3] This was still a great cliff for our Enos in life's storm-tossed sea.

[4] Since this could naturally not be hidden from the high Abedam, He promptly said to him:

[5] "Enos, what is gnawing at your soul? Look, I am still here and have not closed My mouth. Do you still not know that I alone am able and willing to give a living, true answer to any question I am asked?"

[6] "Yet I know your heart; so I will remit you the question and give you a good answer to that which has from time to time bothered your heart and is now bothering you even more since the phenomenon before your eyes only confirms your conviction.

[7] "Behold, you are worried by the transitoriness of the created things so that you ask yourself continually and broodingly: 'What will become of the body when once I, spirit and soul, have to shed it?'

[8] "Why may and can the body not be enhanced, glorified, and through and through remain actively and permanently forever united with the spirit?"

[9] "The sudden destruction of the mountain, reminding you even more of the transitoriness of things, has confirmed you in this your old worrying question and you tremble even more when you look at the spot where only two mornings ago Adam had the prophetic thought that before the very mountain where he, as the first man of the earth, was sighing, mourning and weeping, one day also the last man of the earth would be mourning and perishing.

[10] "However, since I am surely a better prophet in the great fullness of all My infinite wisdom than the then in vain and quite foolishly mourning Adam, I tell you, firstly, that the erstwhile prophecy of Adam was completely empty, for which reason mainly I now put an end to this fateful mountain and, thus, also to the even more fateful prediction of Adam.

[11] "As concerns the questions of your heart, I tell you, secondly, that they are even much emptier than Adam's prediction.

[12] "How can you ever even dream of a transitoriness of things?"

[13] "Do you perchance believe that a thing perishes as soon as it steps out of the utterly deceptive sight of your physical eyes?"

[14] "O you feeble-minded thinker and seer! Are not all things nothing else but My thoughts fixed by love,

[15] "And the spirits released ideas of My love, wherefore they all have a free will and a free, in itself segregated life?"

[16] "If, then, I release again a fixed thought, say, has it really perished once I have liberated it from the clinging bonds of love so that it again ascends to the great circle of My spirits, who like formed flames of fire fill all of infinity?"

[17] "Oh, I tell you: Even the first tiny moss plant which sprouted from the first ocean cliff of the earth still exists and lives on in this My great sphere, \_ and the earth's last one will once meet in brotherly spirit this its living little primordial great-grandfather!"

[18] "Thus also this mountain was only liberated but not destroyed, --

[19] "And how much less will this body of your spirit once be!

[20] "However, as it is now it cannot continue to exist for long; but it will be gradually returned to the perfected spirit cleansed, if no longer in this form, yet as an eternally indestructible spiritual garment.

[21] "Therefore, no one should abuse and sinfully misuse his body; for whoever does this, will once have to walk about also with torn clothes in the spirit.

[22] "Thus there is no transitoriness of things, but certainly a liberation of the same.

[23] "All this do understand well and set your mind at rest. *Amen.*"

### Chapter 133

#### ON THE NATURE OF THE THREEFOLD BEGETTING. THE PROPER PHYSICAL BEGETTING.

[1] When after this revelation all the patriarchs - even including Adam were fully satisfied and, following the inner bidding of Abedam, went back to their former places, naturally with a heart full of gratitude, the high Abedam summoned Mahalaleel and said to him:

[2] "Mahalaleel, do you now know everything which would be of benefit to you and all your descendants?

[3] "If you know it all, you may surely stay away with a new question. However, if you still have something dark in the background, come out with it to the light, for no dark cleft in Your hearts shall remain.

[4] "So, if you know of something which you find oppresses you, rid yourself of it, as I said! *Amen.*"

[5] Mahalaleel pondered this for a while; for he had a good question but did not dare bring it out into the open.

[6] Abedam, seeing his sincerity owing to which he, Mahalaleel, did not wish to offend anyone, least of all the lovely, young Pura, who was still very close to Abedam, He said to him:

[7] "Mahalaleel, I know the honest bent of your heart; therefore, remitting your question, I will promptly give you a good answer to the silent question of your heart. And so listen you and all you others:

[8] "As far as the natural begetting is concerned, which man usually shares with the animals, this cannot be changed in general, except in quite extraordinary, spiritually indicated cases. For through the physical begetting, as it exists, neither the spirit nor the soul is begotten, but solely a material body, which at first must be completely formed in the womb before it is

enabled to receive the soul and this in turn the spirit. Thus there is a good reason for everything and everything has its good order.

[9] "The flesh begets the flesh, the soul begets the soul and the spirit begets the spirit.

[10] "But how and why so, you must understand, and so listen:

[11] "You know that everything in the sphere of the spiritual, which alone is strong and really substantial-essential, can only make its visible appearance by way of the corresponding opposite, This opposite is the endeavoring of the main force as such to restrain and coerce itself so as to become thereby manifest.

[12] "Now imagine your spirit. Whereby does it manifest itself?

[13] "Behold, by seizing itself, which constitutes love in the truest sense or the love for Me. Without this seizing the spirit will never become aware of its independence, but will always remain only a part of My infinite universal Spirit, without self-awareness.

[14] "This applies also to the soul which, generally speaking, constitutes the entire vegetative life of the entire world of nature. It seizes itself generally, or can seize itself, in countless points where as a consequence the things begin to manifest according to the order laid by Me into the universal soul.

[15] "However, this is merely a mute, unaware coercion or a begetting of the soul through its innate order out of Me.

[16] "A begetting in self-awareness takes place only when somehow all the parts of the universal soul seize and coerce one another, consequently come close to each other and, finally, press and ignite.

[17] "As it then becomes light in their midst, they recognize and seize each other to form a completely segregated whole.

[18] "This act of soul procreation takes place through what is understood by neighborly love; he to whom this is alien, remains also a stranger to his brother.

[19] "Now look, after these two inner preliminary procreations also the flesh can seize itself in its opposite, there coercing and urging.

[20] "Through this coercion one opposite then passes into the other, the two seizing each other, and thus between two external opposites an independent medium is formed. This, depending on which of the opposites it had been close to during the act, must, according to My order, correspond in its nature to either the one or the other also in the flesh, and this is called a proper self-love or fleshly love.

[21] "Behold, thus the fleshly love with its corresponding begetting is just as proper as the one of the spirit and that of the soul, provided it takes place within My set eternal order.

[22] "If, however, it is contrary to it, it is a procreation of death rather than life and thus a crass sin, because thereby the life of the soul and the spirit is even undermined and disturbed.

[23] "This, too, all of you must understand well and comply with, and all your begetting will be proper and pleasing to Me. *Amen.*"

## Chapter 134

### A GOSPEL FOR BABBLERS AND FLATTERERS

[1] Only now could Mahalaleel open his mouth and speak as follows:

[2] "O You holy, great Truth, You eternal Light of all light, what depth, what an abundance of holy order dwell in You, You exceedingly loving Father!

[3] "Oh, if only I could grasp all this properly!

[4] "But, O most loving holy Father, then it looks very disorderly in my soul.

[5] "The spirit begets the spirit, the soul, the soul - and the flesh in turn the flesh!

[6] "And all in a manner that one consists in and through the other, one issues from and is subject to the other; and each is there for the other.

[7] "Out of the totality of things man emerges in his perfection, and this is the ultimate goal of all that is created.

[8] "O Father, how infinitely great Your wisdom is! You never say a word in vain, and every word from Your mouth is essentially true in its sublime fullness.

[9] "All this I know vividly within and understand many a thing. Notwithstanding all this I feel compelled to confess that in some respects Your former grace seemed to me, I do not mean to say totally, but almost - for the most part - not exactly incomprehensible, but still so - as it were obscure! Meaning, as concerns the words as such, I have surely well understood every one of them; only behind the word, - what I mean to say here, that which You really wanted to say, or rather concerning the inner meaning, look, O most loving, holy Father, in this I cannot quite find my way!

[10] "I know only too well that only I myself am to be blamed for it; but this sad realization does not help me for I can still not behold the inner structure of the word.

[11] "Therefore, I have meant to ask You, O most loving Father, if you please to light a tiniest flame for me behind these Your super-holy words; otherwise I look at the matter in total darkness.

[12] "But only, as I said, if you please. *Amen.*"

[13] Thereupon Abedam promptly said to him: "Mahalaleel, why do you use so many words for that which you could easily express with *one*, namely:

[14] "I am blind, Father; make me see!"

[15] "Look, surely this would be enough; why so much empty babble which excuses rather than accuses your own blindness?"



[16] "I tell you: It is because of this very talkativeness that you cannot see any light behind My words.

[17] "Cast it from you and become an upright, open man - and no crawler, and you will soon behold entire solar hosts behind My words which will abundantly light up for you all the inner chambers of My Word.

[18] "For every noble speech is a fragrant sacrificial smoke for one's own heart. But when the heart is so clouded, whose fault is it if even the rays of the brightest light reach the heart only faintly shimmering, hardly lighting it up a little on the outside but leaving the inside in total darkness?

[19] "Thus, as I said, away with the fine speeches, and your heart will soon have light in abundance!

[20] "Go to one or the other and you will find none who might complain about some darkness in My Word. You can even ask this poor maiden from the lowlands and she will show you with few words whether she has found any light behind My words.

[21] "I reckon My testimony will be sufficient and no one will have to find out himself whether My Word was understood by those whom I credit with having understood it.

[22] "Once you give up your fine speeches, you will see all those in spirit who have found abundant light behind My Word.

[23] "If, however, you say you understand that *one* begetting is subject to the other, everything coming into existence and existing one through the other and that, finally, the perfected man in his perfection is the living, ultimate purpose of all things - all of which is quite correct -, do add a just portion of pure love and you will soon and easily become aware of all there is still hidden in the inner chambers of My Word.

[24] "For love is the key with which everyone can open the closed chambers of My Word.

[25] "Act accordingly, and you will henceforth no longer have to complain in fine speeches about the nocturnal darkness in the chambers of My Word.

[26] "Do understand this, - and act accordingly. *Amen.*

## Chapter 135

### PROCREATION WITHIN AND WITHOUT GOD'S ORDER

[1] When Mahalaleel had heard this lesson from the high Abedam he was quite contented, thanked with a moved heart and wanted to go; but Abedam said to him:

[2] "Mahalaleel, I tell you, stay here; for your heart is not fully illumined concerning your question. As you are at the present you may still fall into

many an error. So you shall have still more light.

[3] "Look, you are in agreement with all I told you in answer to your question. But within yourself you still fail to see why I called the blind procreation taking place against My order sinful, and I will now show you also the reason for this.

[4] "This is as follows: Everything that is called soul, filling in its free state the whole infinite space and in the realm of spirits forming a habitable basis for the countless hosts of angels and spirits of all kinds, are My free, not yet fixed thoughts. These My always living thoughts fill not only the aforementioned, but they are also the living vessels or carriers of the life of all beings out of Me.

[5] "Now pay attention: If I want to catch, and then hold on to, one of My thoughts, I seize it with love. Once this has occurred, the thought seized by My love can no longer, like the countless others not seized, rise to the infinite spheres of My actual divine being and action, but stays as it were before Me as a permanent, living form. If this form is to be endowed with self-awareness, it is not only seized but also fully permeated by My love.

[6] "Thereby occurs an urging and a friction between the form and love. Now what is the natural consequence of this urging?

[7] "Nothing else but that the form, under pressure from love in all its parts, begins to resist love's possessiveness.

[8] "Besides, since with each coercion and urging in every perfect form the most stress surely is exerted in the center point, the latter is certainly the point of greatest resistance in the whole form.

[9] "Yet where there is the greatest resistance, activity is also greatest.

[10] "You all know from dual experience that all excessive pressures engender inflammations as, for instance, when someone firmly rubs together two pieces of wood, or two stones, which would then be soon ignited.

[11] "Or when one of you is touched by something, be it the obstinacy of another or some very pleasant sight, some adverse report or some pleasant news, when on every such occasion he must of necessity become aware of a certain igniting of his heart.

[12] "Behold, now we are at the core of the matter. Since such an igniting is always combined with a radiant flame which is like the life of My eternal Love itself, the form, imprisoned and coerced by love, is of necessity illumined throughout and, finally, passes in all its parts into the movement of the flame blazing up from the central point, thereby becoming alive and freely aware of itself in its own light.

[13] "If I then will such a thought fixed in this manner to continue to exist, it becomes solid and remains always as it were before Me.

[14] "If, however, I do not will it, I withdraw My love again out of and from the form; this becomes then again free and floating and again ascends, of course visibly known only to Me alone, as your own thought is to you, up to

the infinite spheres of My Deity.

[15] "Behold, this is My order from which all things have gone forth! If you then procreate your kind out of this order according to which you were created and as it were begotten by Me, yours is a proper begetting, for it is within the order in which I Myself am.

[16] "If you beget only blindly or unfeelingly, you do not procreate, but merely destroy what I Myself had created and begotten for an eternally free existence, and this is then certainly contrary to My will which alone - as I previously have shown -- is the actual, firmly determined existence of every being begotten and created by Me.

[17] "Acting contrary to this My will means sin or the death of the being procreated by Me.

[18] "Therefore, procreation must take place within My order. -

[19] "Only now do you have light and can go back to your place. *Amen.*"

## Chapter 136

### **MAHALALEEL THANKS FOR THE RECEIVED LIGHT. LOVE FOR GOD RANKS MORE HIGHLY THAN FEAR OF GOD, AND TEARS OF JOY ARE MORE PLEASING TO THE LORD THAN TEARS OF REPENTANCE.**

[1] Only this opened Mahalaleel's eyes and he was full of gratitude in his spirit and in his joy literally began to leap into the air, having finally comprehended the meaning of grace in the divine Word.

[2] Some were amazed at this and asked each other: "What is it that arouses father Mahalaleel's mirth?"

[3] "Abedam's words are surely sublime and holy as always and forever; but to arouse such exuberance in someone is another matter." "We are quite contented with having barely understood the very mysterious meaning of these most sublime words from the mouth of the Most High.

[4] "How anyone can become so exceedingly merry and full of joy when he should sink into the dust of his nothingness out of sheer reverence, let comprehend this whoever may, can and will. As for us, we stick to our sublime reverence.

[5] "Mahalaleel has always been an obscure original; why should he not be that just now?"

[6] No, no! Just look how the old father can still leap like a stag!"

[7] But Abedam allowed it that the countenance of the exceedingly merry Mahalaleel soon turned radiant like clear, reddish morning cloudlets when first the rays of the rising sun touch them.

[8] When the amazed faultfinders noticed this they were frightened and

became greatly embarrassed; for they presumed to have sinned by their remarks.

[9] But the high Abedam promptly stood up and addressed them with the following words, saying:

[10] "Children of the midday! Why are you trembling here before the countenance of a merry one whose heart became full of mirth, having understood and absorbed My grace?

[11] "Did maybe your sly word not benefit your heart since it now trembles and quakes as if buried in the night and mud of all sin?

[12] "O you still great fools! What is better, fear or joy before Me?

[13] "Verily, verily, whoever still stands before Me in fearful reverence, is not pure as yet; for only a wavering, impure and therefore weak heart, not yet at one with My will, fears Me, the almighty, strong, eternal God.

[14] "But a heart which has faithfully recognized in the warmth of its love in the almighty, strong, eternal God the most loving Father and His great grace, loses the fear and panic before Him Whom it shall only love above all doing what Mahalaleel has done.

[15] "Now say for yourselves what means more to Me, a fearful heart or one that is exceedingly glad in My name?

[16] "I tell you: If already the tears of remorse are just and pleasing to Me, the tears of joy in My Father-name are higher by as much as the sun stands high above the earth on a bright midday.

[17] "For the tears of remorse mean that someone has become aware of how far he has distanced himself from Me in his love and loyalty, but is then again animated to return to Me, the Father.

[18] "On the other hand, the tears of joy are a sure sign of the full reunion, the son rejoicing at having found the Father, and the Father at having again found the son.

[19] "So you too open your hearts and rejoice because the Father has come to you and you have found Him and no longer wonder at someone who is glad in My name; for now you have heard it from My mouth that for good reason I much prefer a glad one to one who is full of fear and sorrow, though also for good reason.

[20] "Therefore, you shall always comfort one who is sorrowful; but with the glad one you shall be glad with all your heart. *Amen.*"

## Chapter 137

### **THE LORD'S ADMONITION TO LOVE AND BE GLAD. PROMISE OF THE DAY OF THE GREAT LIBERATION AND THE GREAT TIME OF TIMES. LOVE AS LIBERATOR FROM THE YOKE OF THE FLESH AND OF DEATH.**

[1] The faultfinders, very moved after this speech, promptly prostrated themselves before Abedam and asked Him to forgive them.

[2] But Abedam bade them rise at once and also fully rise in their spirit.

[3] And all promptly rose from the ground and praised and glorified Him for showing them again so much goodness and grace.

[4] But Abedam turned to them and said: "My love be with you and in you! Love each other in this My love and be glad and of good cheer together, and be obliging to one another and glad to serve, and you will thereby at all times reveal that you are truly My dear little children in whom the holy Father takes, and always can take, pleasure; for the day of the great liberation has come near.

[5] "If Adam continued to live on earth seven times as long as he has already lived and will still be living, it would happen before the eyes of his flesh.

[6] "So act according to My will lest the day find you unprepared when it comes.

[7] "But prior to that will come the great Time of times. Whoever will then be received, for him the great day of liberation will occur in his time. But for him who will not be received the day of liberation will be a day of judgment, namely, a judgment through fire and in the fire of My wrath.

[8] "Those will understand it in the depth of their life who will be perfect out of and in the spirit of My love and thus also in all the wisdom out of it.

[9] "Therefore, be of a glad heart also you; for now you know that one day all hard bonds shall be loosed.

[10] "But what would man give in order to become a lord of his life?

[11] "I have now shown all of you how you can achieve this and then be it in the fullest measure. So you shall also be glad; for this is why I have shown you the road of pure love, which leads everyone to this glory of life.

[12] "If someone might say: 'How can I be a lord of my life if I always have to live like an obedient servant?'

[13] "Then I tell you: While you are servants of the world and your flesh, you are harnessed to the yoke of servile obedience. But once you are servants of My love you will be liberated from any yoke whatsoever and will thus be perfect lords of your life; for love alone will and can make you completely free.

[14] "How should love not be able to achieve this, being a living and

exceedingly delicious spice of one's own will?

[15] "Of what benefit to such a man should then be some commandment to be obeyed when he has love which comprises all the commandments within it and is a master of all law?

[16] "Or is it necessary to coerce someone to an action which he would have carried out spontaneously with all his heart?

[17] "Thus love, superior to all commandments and laws, as itself life, is also a perfect lord of one's own life! - Say whether this is not so!

[18] "Since it is thus, be exceedingly glad; for I, your holy Father, have now given you the fullness of love, even My own love, and all glory of life with it.

[19] "Therefore, you shall not adhere to the world and to the flesh choosing the serviceable and servile means for the purpose.

[20] "For all this did not go forth from My love, but was begotten out of My wisdom, which is and subsists in the endless light-spheres of My Deity, now formed into a foundation testing your love for Me.

[21] "Therefore, do not say to each other: "This plot of earth belongs to me, and this tree is mine, and I can do with my body as I please!"; for this will more and more draw you away from My love, and you will thereby become servants of the world and thus of death finding it utterly difficult, slow and burdensome to detach yourselves again from the world. And one day much fire will have to come over you to melt you away from the iron shackles of death.

[22] "So be exceedingly glad for you have recognized that there is only one God, one Lord, one Proprietor of all things and one holy Father, and you all are His children and brothers and sisters to one another to whom I gave all this in equal parts. Thereby you know that you do not belong to the world, but to Me, the Father, in all the fullness of My love and great grace.

[23] "So do heed this above all and love each other as you love Me, and life's glory will be your share from now on and you will be and forever remain in it in great joy.

[24] "And now let My Jared come to Me; for I have to discuss something important with him. - Jared, I tell you, come to Me! *Amen.*"

## Chapter 138

### **MAN KEEPS FOREVER DRAWING NEARER TO GOD. THE CONTRADICTION BETWEEN THE INFINITENESS OF GOD AND THE FINITE, LIMITED PERSON OF THE LORD IN ABEDAM.**

[1] When Jared had heard in spirit the call of Abedam he came hurrying along, - that is, in spirit rather than in body. For, physically speaking he was anyway standing close to Abedam; but as concerns the spirit, it is possible to

draw forever closer to Me, in that even the most perfected spirit is far enough removed from Me to be able to keep drawing closer to Me throughout eternity without actually coming nearer to Me by a hair's breadth.

[2] In a physical sense this claim would be untenable. However, in spirit this can well be the case, as when someone would want to physically approach a non-existing border of infinity. Even if he traversed with the highest thought-velocity endless spaces in only a moment and continued to do this for many eternities, - by how much would he have come nearer to the non-existing borderland of endlessness?

[3] So it is with the spiritual approach to Me. Although every spirit can keep becoming more perfected and more like Me, yet never capable of fully reaching My perfection, which is in everything endless, who would ever come nearer to *that* in truth and fullest reality?

[4] But I can certainly approach everyone and place Myself so that everyone can approach Me.

[5] This is why Jared came hurrying along when he had heard My call in spirit; and this is why I explained this to you, namely, that you may get some inkling of how matters stand.

[6] Why was Jared called and wherein lay the importance of his being called?

[7] Now pay good heed; for without this calling you may not and cannot enter the temple of light.

[8] Thus when Jared had actually reached Abedam, the latter took his hand and said: "Listen, My beloved Jared, I know what you teach about Me and tell you that you have taught all your children properly; yes, you have taught them completely in accordance with My will.

[9] "But when you said: 'God is absolutely endless in His essence, His love, holiness, grace, mercy, in His might, power, strength, in the permanence of His being and, thus, also in His goodness, justice and wisdom,' I should really like to know how in your heart you reconcile My visible presence in human form with your notion of My infinite nature.

[10] "For I am of the opinion that just as the finite, spatially limited cannot ever fill the endless space - even if it should expand forever in all directions -, the opposite is surely also the case.

[11] "For where and how should the endless spatial begin to contract into a finite being? Having no limits, where, and how, should it begin?

[12] "Since according to your teaching this is the case, tell Me: How did I, the infinite God, become for you and all the others a visible, personally distinguishable God?

[13] "And tell Me also conscientiously and faithfully whether or not it is I.

[14] "According to your teaching this cannot possibly be, but in accordance with your love and faith it nevertheless is I.

[15] "So declare yourself to all of us; for clarity in this matter is of the

greatest importance, since an infinite essence of God is unimaginable for all finite beings, in other words non-existent, and consequently there is as good as no God.

[16] "However, regarding God as finite means denying His Deity.

[17] "So open your heart and explain to us this contradiction and also whether or not I am God.

[18] "When Jared and all the others had heard this question they all beat their breast and one doubt after another began to assail their hearts. And upon some reflection Jared said: "Lord and Father in all Your love and holiness! The greatest and most profound cherub will be as little capable of answering this question as I am, but this much I can just about say now that You have posed the question: Were You not God, the Truthful, You could not possibly have given this question which, like You, is in all its points, as well as collectively, infinite.

[19] "However, my gauge for Your Deity is my own heart, as well as the hearts of all the others, as they are incapable of loving anyone as much as You.

[20] "All else is of no importance to me. How You, an infinite God, can show Yourself also to us finite worms before You in the dust of all nothingness as a finite God in the form of a man, let him comprehend who can and may; but I and all the heavens and suns and worlds and men do not and surely would not comprehend it in eternity.

[21] "But here I confess quite openly that I am only capable of truly loving You under this form; for, from where should a finite heart take that love with which to love God in His infiniteness?

[22] "Therefore, I like You thus infinitely better than in Your, to me, unthinkable divine infiniteness.

[23] "When I fear and love God, I fear and love Him only under this Your form; for to an essentially infinite God I am as good as non-existent, and consequently He cannot possibly be a God for that which compared to Him is a mere nothingness.

[24] "Behold, this is all I can say on the subject; may it please You."

[25] Thereupon Abedam pressed Jared to His heart and said: "Jared, you have given Me a perfect answer, and it is exactly as you have said.

[26] "Love alone is the measure for My Deity, and I cannot be fathomed with any other measure for I am verily an infinite God. As far as My spatial infiniteness is concerned it is merely a manifestation subject to time, - but in spirit it is merely the absolute authority of My will and My love and wisdom; but the outer form is one and the same after which you were all made into My personal images.

[27] "So you, My dear Jared, stay as you were, and believe Me: No one will ever see Me in a different form from that in which you are now all beholding Me in spirit! *Amen.*"



## Chapter 139

### THE OVER-SUBTLE REASONERS DOUBT GOD'S DUAL NATURE; ABEDAM'S LIGHTFUL EXPLANATION

[1] After this explanation many, including Jared, became very glad. However, some were still baffled, particularly by the two aspects of God, namely, the one manifesting as the infinite and the other standing before them in person.

[2] One proved it to another, saying: "Yes, yes, the infinite can no more step within the bounds of finiteness than the finite can ever fill infinity!"

[3] "Thus," said another; "we must in this way maybe assume two Gods, a finite, so to speak personal God, and then an infinite One without a substantial form."

[4] A third one remarked: "This is what I think: Since we must necessarily imagine God in every respect to be infinitely perfect, He can only be One, namely, One in every respect infinite; for a finite personality must of necessity imply other limitations. Yet how can these be reconciled with the infinite perfections?"

[5] Again a fourth one remarked: "However I twist and expand my thoughts, I find it practically impossible to ignore the infiniteness of space as non-existent -, and thus also eternity.

[6] "For even if I limit space somewhere in an endless distance through an expansive round wall, my spirit nevertheless soon penetrates again through this separating wall and sees ahead nothing else but a continuation of the forever in all directions and in endless depths expanding space.

[7] "Then again I follow this endlessly far again erecting at an endless distance and depth another, still more endless round wall; has the space here maybe come to an end? - Oh, by no means!

[8] "My spirit penetrates also this wall - even though it had previously shaped it almost endlessly thick -, and what does it behold behind this wall?

[9] "Nothing but a further continuation of infinite space to even more infinite depths!

[10] "With these reflections the following question necessarily arises: Is this infinite, eternal space the essence of God, or is it filled by it?

[11] "Since this is necessarily the case, everyone may ask himself, following Jared's good hint, what He is in His personified form.

[12] "For between the finite and the infinite there can be forever only one correlation, namely, that of the complete dissolution of the finite in the infinite.

[13] "Thus in this case we really have no God, since we are truly an absolute nothing compared to Him!

[14] "If, on the other hand, God is a person like us, yet at the same time

eternal and working through His immense might and power in the endless space, again the question arises: Has He with this His will albeit going forth from Him from eternities, perhaps already filled the whole infinity of endless space?

[15] "To me this seems unthinkable because the infinite cannot possibly ever be filled.

[16] "Is God, notwithstanding all this, a person, a new question can be asked, namely, whether in some distant, endless Depth of depths another, similarly mighty Deity may be present in person, likewise a further, third and so on to infinity, which Deities would then certainly be no longer our concern?"

[17] After these musings some again began to beat their breast and then lament: "Tribihal, Tribihal, what did you say?"

[18] "If so, - what a conflict is in store for such Gods one day when they with their immense forces will be clashing, even though in the endless depths of infinite space!

[19] "Here Abedam again rose, summoned all the melancholy brooders to Him and said to them: "O you great fools, what sort of nonsense have you concocted? Truly, I do not wish to repeat it - and do not want it repeated by anyone.

[20] "So as to extricate you from your endlessly silly dreams I have taken pity on your folly and will give you a true light for your dark hearts, and so listen: What you call the infinity of space, is the Spirit of My Will, which from eternities had made this very endless space filling it throughout with beings of every kind. This Spirit has a personal central point in which all the power of this infinite Spirit is united into one activity, and this power center of the infinite Divine Spirit Being is Love, as the life of this very Spirit; and I am this Love from eternity.

[21] "Although God's Spirit can actively manifest everywhere, as a person It cannot manifest without love; but when God manifests in person He manifests if possible for finite beings such as you are through His love, which is the actual fundamental essence of God and the rallying-point of all might, power and holiness of the infinite Spirit.

[22] "Behold, this is the essence of God in all truth and can only be grasped with the heart, but not ever with the intellect.

[23] "Grasp this in your hearts, and the infinite space will not ever confound you and the imminent wars of the gods will vanish from your brains! *Amen.*"

## Chapter 140

### LOVE AS THE TRUE WORSHIP OF THE LORD. PURA'S LOVE-TEST AND HER GOLDEN WORDS ABOUT THE TRUE FATHER.

[1] Only now did the eyes of all begin to be really opened and they understood how God could be at the same time infinite and a visible Father to them.

[2] And Jared for sheer gratitude of heart made to fall down before Abedam and worship Him with the greatest possible strength of his spirit; but Abedam said to him:

[3] "Jared, I tell you, what you want to do is not at all necessary between the two of us. For you know that with Me the lip- and gesture-prayer has no value, but alone the prayer of love in the heart has; so desist from what is offensive to Me.

[4] "For whoever loves Me in his heart above all and out of this love also his brothers and sisters more than himself, he it is who at all times ceaselessly and truly worships Me in the spirit and in all truth. Behold, this has long been the case with you; how should you now also worship Me with the lips and with gestures?

[5] "Would this not be the same as if you gave someone a thousand baskets full of the finest fruits but, to make the gift even more perfect in your opinion, added-- following a ceremonial custom -- a withered tree-leaf?

[6] "Do tell Me, why here add this withered leaf? Truly, the recipient will thereby not be richer but will regard this additional gift merely as silly and surely not eat it along with the fruits but throw it away as useless; for, having no value in itself, what value should that have as a true gift?

[7] "Therefore, be perfectly assured that I by no means expect you to add here to your continual prayer in the spirit and all truth a withered leaf, but I tell you and all the others: Stick at all times to prayer, and I shall always keep My ears and My heart open for it! -

[8] "But now, My dear Jared, hear something quite different.

[9] "Look, as you have already heard, this maiden here is in an earthly sense an orphan without closer relatives on the whole earth except after Me and Adam brothers, sisters, fathers and mothers. Now I have adopted her as My daughter and thus intend to receive her into My house.

[10] "Behold, your house happens to be also Mine; therefore, we will take her into this very same house adorn her heart so that she will be a perfect image of the highest and purest of all heavens, where I am permanently residing with My most perfect and pure angels.

[11] "And so I am handing her over to you; you too receive her as a daughter of your heart and, as I have truly and faithfully promised you, I shall

abide in your house and thus also always in Mine. *Amen.*"

[12] After these words He took Pura's hand saying to her: "My dear little daughter! Behold this man, - behold, he is a man perfectly after My heart. His whole being is composed of My love within him. He is on this earth your true father, just as I am your dear and alone true Father; so obey him, and he will care for your whole life on earth, as I will for your eternal one. *Amen.*"

[13] With these words He blessed the maiden and handed her over to Jared who was weeping for joy.

[14] And Jared received this child with the greatest tenderness, gratitude and love and said to her: "Come, come, you purest little daughter of the most loving and above all holy Father; with me you shall again find all, all you have ever sadly lost on earth!

[15] "Look, as you have heard for yourself, my house is really merely a house of the most holy Father, Who is now visibly before us.

[16] "But wherever His house is, there He is also an always most loving Householder and with Him all He has miraculously created. So be of good cheer and grateful and come to me. Truly, you can believe it: No person on this earth has ever been looked after as you will be."

[17] When Pura had heard this she quickly turned to Abedam asking Him: "O holy, most loving Father! Have I, a poor maiden, maybe sinned before You that You want to rid Yourself of me?"

[18] "No, no, Jared may be a man after Your heart and is, as I have just heard from his mouth, truly a good father - for no one could say such words in Your presence unless they were true and faithful! -, but he is still not You and never will be. Thus I do not leave You; for my heart tells me that only You are the sole true Father and there is no other true father beside You, and he shall be a sinner who assumes this Your most holy name and also calls himself 'father'.

[19] "No, no, nothing will separate me forever from You, You my dear, holy Father!

[20] "Here Jared became embarrassed and did not know what to do and say.

[21] But Abedam told him: "My Jared, behold, this is what all true love shall be like. Only now shall this My true little daughter remain between Me and you and shall tomorrow move into My and your house.

[22] "For I did this to test her and you all. So you, My dear Jared, set your mind completely at rest; for nothing happens outside of My predestined order.

[23] "Let Pura's word about the true Father serve as a true lesson to everyone so that he be fully aware of Who alone is really worthy of this name. And so do stay with Me here until tomorrow - and then also forever. *Amen.*"

## Chapter 141

### **PURA AND JARED. PURA'S SUBMISSION AND HUMILITY. THE LORD TELLS THEM TO SETTLE DOWN FOR THE NIGHT'S REST.**

[1] Thereupon the high Abedam turned to Pura asking her: "Well, My dear little daughter, are you now happy with My arrangement?"

[2] And Pura answered joyfully: "O You exceedingly holy Father, why should I not now be happy?"

[3] "I am allowed to stay with You, with You, the sole true and best Father! Why should I be discontented?"

[4] "I am exceedingly glad that also the dear Jared is staying here; for he must really be a rather good man since You, dear, holy Father, love him so and call him a man perfectly after Your heart.

[5] "O Jared, O Jared, how exceedingly, indeed unspeakably happy you must be now that you have heard from the most holy mouth of the almighty great God, our most loving Father, that you are a man perfectly after His heart!

[6] "O witness, you living witness! From the mouth of God you come upon a man, as eternal, most blissful life in all its fullness in the bosom of the most holy Father!

[7] "Oh yes, you my Jared, I do love you very much now, too, because the holy Father loves you so; come to me, come here and sit down with me and rejoice with me.

[8] "Surely no created being has ever been happier and more blissful than we are now, having the most holy Father in our midst Whom we can and may love to our heart's content.

[9] "So come, come, you dear, good man after the most holy Father's heart, for I love you, too!"

[10] But Jared, overwhelmed by bliss, could not move, not even his lips. So Pura turned to Abedam and said to Him: "But look, O dear, holy Father, the pious Jared does not want to follow my invitation.

[11] "Is he sometimes maybe hard-hearted not wanting to listen to a request?"

[12] And Abedam replied: "Oh no, My beloved daughter, at this moment he can hardly move, overwhelmed by bliss; so go to him yourself and lead him where you want him!"

[13] But Pura, somewhat taken aback, replied: "O You most loving, most holy Father, it has again given You pleasure to test me a little.

[14] "Oh look, I know only too well that it is by no means seemly for me, a weak maiden only, to attempt to lead a man, and particularly Jared, a man after Your heart; for it would look as if I wanted to impose my will on him.

[15] "Oh, this be far from me! For a woman must at all times recognize *him* from the bottom of her heart as her lord whom You have obviously and explicitly set her as a lord; and thus he can lead me - if he will - but I cannot lead him.

[16] "Is this not right? But if You gave him a slight hint he would surely come to my side."

[17] Thereupon Abedam said to Pura: "You are only now a true maiden, having combined with your great love also the true womanly submission and meekness; but do call Jared just once more and he will promptly hear your request."

[18] And Pura did promptly according to the word of Abedam and said to Jared: "Jared, do you not want to listen to my request as yet?"

[19] "Look, I have prepared for you here the nicest place; do come here so that I am between you and the most holy Father, just as He has promised me previously. For I do love you also very much; that you can believe me."

[20] Only then did Jared follow Pura's call, full of bliss, sat down by her side and praised Me in his heart for this great grace.

[21] Now also Pura was fully contented and thanked Me in a loud voice for fulfilling her heart's wish.

[22] But Abedam said to all of them: "Little children, your limbs have become tired. Thus enjoy the rest and sleep; but in spirit stay awake always.

[23] "And you, My little daughter, you too lie down on the ground and sleep while your spirit is awake.

[24] "I, however, shall watch over all of you and shall wake you at the right time in the morning.

[25] "And so let it be done as always. *Amen*. My blessing be with you all! *Amen*."

## Chapter 142

### **MONDAY'S MORNING MEAL. THE LORD INSTRUCTS THE TWELVE MESSENGERS IN WRITING AND READING AND LAMECH'S BROTHERS IN THE WORKING OF METALS. ENOCH IS APPOINTED HIGH PRIEST. THE LORD'S ADMONITIONS; HIS BLESSING AND FAREWELL TO THE CHILDREN OF THE HEIGHT.**

[1] As on Sunday and on the Sabbath, also on Monday a morning meal blessed by Abedam was taken which Seth again arranged.

[2] After the morning meal Abedam summoned the well-known twelve messengers and taught them to engrave with pointed gravers onto stone tablets words by corresponding signs and immediately read them. And He

bade them teach also all the other brothers, if not the engraving, then at least the reading.

[3] Then He also told them when inspired by the spirit to record every Word gone forth from His mouth, as well as everything one or the other had said in His presence; all this should be preserved for the future by the leaders of the main tribes.

[4] The collection was to be entitled W111e Holy Book or the Wars of Jehovah"; but the wars should form the latter part.

[5] Thus He dealt within a short time with the twelve. Then He told Jared to rise with Him and together with Him accompany the maiden to his house; He also told the other patriarchs to follow Him to His house which partly belonged to Jared.

[6] And they all stood up and followed Him.

[7] In Jared's house He said to Pura: "Behold, My little daughter, it is good to be here; for this is My house, being a house of purest love which dwells in Jared, Enoch, Methuselah and My Lamech who has just received one of My dear daughters for his wife out of My hand, as well as his brothers who are the husbands of their sisters and are of a chaste heart.

[8] "Thus you, too, will remain here until your spirit is fully matured, when I shall call you from the earth and you will enter into the realm of true, eternal life."

[9] Then He turned to Jared and said to him: "Be as wise a father to this child whom you received directly from My hand as you are to Enoch, Methuselah and Lamech. Thus, whatever you will do to this My daughter in My name, will be perfect; however, she shall not be familiar with a man until I explicitly tell you so! *Amen.*"

[10] Then He summoned Lamech's brothers and led them into their workshops, which were miraculously erected through His almighty will. There He showed them the light ore of the mountains, taught them with a few words how to purify it in the fire of the coal and then forge it into all sorts of useful implements, whereupon He blessed the mountains and the work of their hands.

[11] Thereupon He went again into the house of Jared and there received the two returned messengers, named Sethlahem and Kisehel, who on Sunday had accompanied Horadal to the land between morning and midnight destined for him and his people. He also summoned their brothers, endowed them with the power of His love and then promptly sent them down into the lowlands to the city of Enoch.

[12] After that He summoned all the chief patriarchs of the four regions and enjoined on each of them out of His highest fatherly love, firstly, to treasure all the just heard lessons in their own hearts and then also to instruct all their children how to practice this teaching.

[13] Then He also summoned Enoch and made him a true high priest of His

love, grace and mercy; and He told all to turn to Enoch whenever their spirit and their given strength should not be sufficient for the fulfillment of their tasks.

[14] Finally, He warned them all against the lowlands and any further unions with their daughters; however, with these warnings He gave them no commandment, but left it entirely to their free will.

[15] Towards evening He again led them all onto the known height and, impressing on their hearts the law of love, blessed all of them and finally dismissed all the people to return to their homeland; then He admonished Purista to be faithful in her service, after which He dismissed her, too.

[16] Finally, He also summoned the chief patriarchs and the other Abedam and said to them: "Children and brothers of My love! My love shall remain with you; this is the lasting blessing of the Father - and it is He among you.

[17] "You Abedam, come now with Me to where I met you late on the Pre-Sabbath; but all you others go to your dwellings. *Amen.*"

[18] And all began to weep; but the high Abedam suddenly left them and became invisible also to the known Abedam in the aforementioned spot.

[19] And the latter quickly returned and told the patriarchs how the Most High had disappeared from his sight.

[20] Adam invited this Abedam to his dwelling, and Abedam stayed another three days in the house of Adam, Seth and Jared and then went to his homeland, deep in thought.

## Chapter 143

### ON THE TUESDAY OR THE DAY OF DISPUTE. THE OTHER ABEDAM'S SPEECH ON THE BURDEN OF A TEACHER'S OFFICE.

[1] Rather early in the morning the patriarchs went up to the height and praised and glorified God, the most holy Father, Who for this short time had so endlessly enriched them. Even Adam was not missing; on the contrary, in the company of the known Abedam and of Eve he was one of the first on the height and dealing out his blessing to all his descendants surrounding him.

[2] When the praising and glorifying had ended, Adam asked all the children, saying: "What do you think? Today is the day of dispute, - will any wisdom-arguers from midday, any melancholy brooders from the evening and any doubters from midnight turn up here today?"

[3] "So far at least I see no one approach our dwellings from anywhere.

[4] "Truly, if no one turns up today, it will be regarded by me as one of the greatest miracles bestowed on us through the most holy visible presence of Jehovah."



[5] But the known Abedam promptly answered Adam's question as follows: "Listen, most venerable father, the day has hardly begun as yet; hence do not rejoice too soon.

[6] "Look, our thoughts, our words and our actions are not unnoticed; for my great Namesake can just as well be invisibly in our midst as He only yesterday walked among us visibly.

[7] "However, if you should perhaps rejoice on account of some temporal advantage, behold, He is in readiness and will promptly destroy for you all that would please you in a worldly sense.

[8] "Therefore, I am of the opinion that we should not rejoice too soon.

[9] For in that case He may trouble us today with so many arguers that you may not be able to finish with them today, and at that arguers of the most hairsplitting kind who do not comprehend and see anything and always want to have the last say.

[10] "And how pleasant it is to talk to people who have a head of stone and an iron breast, fathers, I have felt only too often!

[11] "So I think you should not rejoice too soon, but instead ask Him, the Lord over all conflict, to keep forever all futile argument far from us and rather give all of us a proper light so that all argument may be ended once and for all.

[12] "Look, dear fathers, this is my opinion which I do not want to impose on anyone -- least of all on you fathers of the high midst.

[13] "But I say, since I am talking anyway: Let no one boast of a teacher's post and rejoice because the Lord made him a teacher and a prophet; for the teacher and the prophet are not loved, but at the utmost esteemed and feared.

[14] "I say here: Abedam declines with thanks such distinction if thereby He is deprived of love. Therefore, I will gladly be a teacher of active love; but leave me alone with any wisdom-argument wherever possible! And if the spirit told me that the Lord would do tomorrow to the whole earth what He did to that mountain of the morning region the day before yesterday, truly, I would entreat Him to be spared from announcing this to the people for I would only arouse their fear, but surely not their love. -. I reckon this is also a wisdom.

[15] "Brother Enoch, I tell you, you have certainly been given the most difficult office.

[16] "Truly, had I been in your place I would have laid it down three, even seven times, at the Lord's feet rather than accept it.

[17] "Believe me, dear brother Enoch, this office will give you much trouble! You are nothing but love yourself and will be preaching nothing but love, - but will thereby least of all enjoy love for as long as you live.

[18] "For there is no difference between being a teacher of wisdom and a teacher of love, for in love is contained the highest wisdom.

[19] "So you will surely enjoy the greatest respect, - but few brothers and

sisters will embrace you.

[20] "To me, however, a brother's or a sister's hug means more than the world's highest respect."

[21] Here Abedam fell silent. But all of them were amazed at his wisdom, and Enoch rushed up to him and said:

[22] "Brother, you have perfectly spoken. All that you have said I am feeling vividly within me; but how can it be helped at this stage?"

[23] And Abedam said to him: "Brother, believe me, He is among us and in this case it can all be easily helped. Look, we have an active, open eye for Him; it is our heart." "So let us present whatever bothers us actively to Him in our heart, and He will be there and soothe what troubles us."

[24] "This is what I think and believe to be the truth."

[25] "Do you think otherwise?"

## Chapter 144

### ENOCH JUSTIFIES THE TROUBLESOME OFFICE OF A TEACHER AND PROPHET

[1] After pondering a short while Enoch said to Abedam: "Brother, you are by no means in the wrong; but I for my part reckon that what matters here in this world is not the ease that should be, or is, connected with one or the other office, but alone the Lord's will and the true humility of our hearts."

[2] "For, although it is true that a teacher and a prophet are more respected rather than loved, it is on the other hand again true that by this very fact they are kept more than anyone else within the bounds of humility."

[3] "For this is certainly true that, basically, love is a highest degree of respect for that which one loves, and the so-called respect for the office is merely a spark of the same."

[4] "For what man truly loves, for that he goes even into the fire; but what he only respects as an office, behind that he seeks refuge should some danger threaten."

[5] "So I for one reckon: If the holy, most loving Father had wanted us to live only at ease, He in His almightiness need only have transformed us all into animals, and with one stroke our most perfect ease would have been ensured. However, He, the highest and most perfect Love and Wisdom, has a higher plan for us - as He Himself has shown us all - than merely that of silent ease."

[6] "This is why He proclaimed to us His will and has to each given the office of love, but to the lesser ones as well a little office of wisdom."

[7] "If as such we could not expect so much love from our brothers and

sisters as there is among them, this is not exactly to our detriment; for in that case we have the best opportunity to love and thus respect them more than they do us, - and this is surely also the Lord's will.

[8] "What is better, to make happy or to be made happy - that is, to give or to take?

[9] "So I think again that it depends only on us how we approach the matter in our hearts either out of pure love for our brothers before God or out of judgmental coercion which had once been the share of all of us '-', and we all can then be fully assured that He, the immensely good Father, did not lay a metal yoke on the necks of us, His little children!

[10] "So let us remain with a most grateful and humble heart that to which He has called us. For we can all be sure that He, the purest Love and supreme Wisdom, did not thus appoint us for perdition, but only for the eternal welfare of all our fathers, mothers, brothers and sisters; therefore, to Him alone all love, all praise and all glory from us all!

[11] "Look, brothers, this is my opinion. However, since this is the day of dispute and so far no arguer has appeared, you may well argue with me; for I do not mean to be an infallible high priest, but I want to compare a brother's every word with mine, - except the Lord's Spirit were to speak out of me against which our words would of course be nothing but an empty bowl. So you may object if you can, for these were only my own words."

[12] At this speech by Enoch, Abedam was quite baffled; then he embraced Enoch and finally said: "Yes, yes, dear brother, you alone are perfectly right. The Lord is completely with you; whereas I am always ignorant to the core. Oh, how I could tear myself apart out of sheer anger at my obdurate foolishness!

[13] "Will it never completely dawn in my heart? - Only this tell me now, dear brother!

[14] "No, no, it is incomprehensible how calmly I have formerly revealed my ignorance - trying as it were to drag you down to my foolishness and instruct you!

[15] "Oh - oh -- great simpleton that I am! I - to give a lesson to Enoch! - Brother, forgive me, a poor, silly simpleton!

[16] "Remember that I talked exactly as I understood it."

[17] And Enoch answered him: "O brother, set your mind at rest. Also your word has a good foundation, - and mine has grown out of it; therefore, it will also remain, like mine, preserved to the end of time. So set your mind at rest; for also teachers and prophets find love, provided they are after the will of God, the Father. - Do you understand this?"

## Chapter 145

### THE ARRIVAL OF TWO MESSENGERS. ADAM'S AND THE OTHER ABEDAM'S EMBARRASSMENT.

[1] And Abedam replied: "Oh yes, dear brother Enoch, I certainly do understand it now!

[2] "Only as concerns the preservation of my erstwhile speech to the end of time, you may be right insofar as even all our thoughts are stored up in God and thus surely also my former speech, had it been even twice as empty as it anyway was; but that it should even be recorded on stone tablets, - that is asking a little too much!

[3] "There I am not quite sure what you thereby meant to say; so it should not do me the least harm to hear a few little words on it from you."

[4] And Enoch replied, saying: "I tell you in the Lord's name: Not only your erstwhile speech, but also every word just said by you will be recorded on stone tablets. - Do you comprehend it now?"

[5] And Abedam replied: "Yes, now it is quite clear to me; but from this moment on I will no longer talk, lest even more of the most empty babble of my mouth will appear on the stone tablets.

[6] "But look, there from the evening region I see two men hurry towards us; surely my tongue will thus now be given a rest, but my ears all the more work.

[7] "It gives me a secret little pleasure that my prediction was right in something, namely, that one should not rejoice too soon at the non-appearance of the arguers in the early morning. For these must be a pair of real hotheads since they move their feet so fast.

[8] "But no more of this now, for they are as good as here."

[9] And the two men approached the patriarchs on the height at a fast pace and greeted the latter with great reverence.

[10] At once Adam stepped forward with his usual stern, patriarchal-official mien and asked them in the usual manner: "What sort of dispute brought you here?"

[11] And one of the two men replied: "Father Adam, this time you will hardly receive an answer to this question from our hearts. So for once you will have to come up with a different question, for today we were certainly not driven here by some dispute."

[12] On this occasion also Abedam had his thoughts, namely: "It seems I have applauded my prediction a little too soon; a Lord, forgive me my always great foolishness."

[13] But Adam became confused by the stranger's remark, no longer knowing what to ask the two or what to talk or do with them; therefore, he summoned Enoch and asked him what to do here.

[14] But Enoch replied: "Nothing- but wait! For, if the two have some reason for coming to us, they will anyway reveal it early enough; but, if their only purpose is to see us, they will surely go away once they have looked at us long enough.

[15] "Therefore, we must always be unconcerned about this or that, but all our thoughts should be directed at Him, the Most Holy One, Who yesterday was still walking among us.

[16] "Behold, only this does it behoove us to do; for everything else the most loving, holy Father will take care of.

[17] "So also you, father Adam, can set your mind at rest and forget all the old, empty, official behavior. For He has given all of us a new form, namely, the most glorious form of love; with that and in that we shall and will remain now and forever. *Amen.*"

## Chapter 146

### THE PROFOUND WISDOM-SPEECH OF THE STRANGER ON THE PURPOSE OF HIS VISIT. ENOCH'S FOREKNOWLEDGE.

[1] These words of Enoch set Adam's mind again at rest; but the stranger who had previously been talking stepped up to Enoch and said to him:

[2] "Enoch, your words appeal to me. You are a true teacher and prophet; for you preach love.

[3] "And love is the reason that has led me and, as you can see, another brother to this place.

[4] "For we do not want to argue before you who have been filled with the spirit of love, but we want to probe this very spirit of love within you as though it were unknown to us; and once we have probed it we do not want to take it from you but leave it with you in all its fullness.

[5] "Behold, this is the reason we came here. - Even the sun rises and sets bringing about day and night on the earth; but in the sun itself, which is a far greater world than the earth, there is no night, since the sun is light throughout.

[6] "Thus it seems to be the case also with man; when he is not probed through and through in his love he is like a planet on which day and night alternate.

[7] "But once he is probed in his heart, the heart turns into a sun and henceforth it will no longer be night in his soul.

[8] "Thus also a bridegroom probes his bride and she in turn the bridegroom; thereby their love becomes progressively more radiant, so that they recognize and love one another more and more.

[9] "And when their love is fully ablaze they seize each other, forever through and through illumined, since they recognize each other and only in this recognition do they take the greatest pleasure in each other.

[10] "Therefore, let us probe also each other so that our love may become perfect."

[11] Here Abedam nudged Enoch and said: "Brother, how shall I look in my homeland as a teacher if there are such immensely wise men there?"

[12] "For, excuse me, against that one we two are once again in the dust. No, it is incomprehensible to me where these two have taken this wisdom from!"

[13] But Enoch said: "Abedam, set your mind at rest; for here something incomprehensible will surely come to light. For I like the men exceedingly well! - Do you understand this?"

## **Chapter 147**

### **THE CONTROVERSY CONCERNING THE EXISTENCE OF THE MAN UNDER JUDGMENT AND THAT OF THE FREE MAN. ENOCH'S EMBARRASSMENT.**

[1] After these mutual remarks by Abedam and Enoch the unknown speaker turned again to Enoch asking him:

[2] "Listen, dear Enoch, you who were ordained as the Lord's chief servant: I and this brother beside me disagree in a certain point - that is, we do not disagree in the heart, but only a little in the light -; however, since you as a chief servant by virtue of your love for Him and out of this for all the brothers have been endowed with the most light, enlighten us on that on which we cannot agree.

[3] "This is the point dividing us in the light: I say it within myself that also the man under judgment is alive; however, he lives a life under compulsion whereas the free, unjudged man lives an absolute, uncoerced life.

[4] "Thus a life under judgment is a life of sin, but an unjudged life a life of love; hence there is no death, but merely a difference in the quality of life.

[5] "Look, this is what I think; but the brother here says:

[6] "A life under judgment is by no means a life, but merely a crassest death! For a life under judgment is like a thrown stone which, though flying through the air like a bird, does this only as long as the projectile force carries it along. Once this ceases, it promptly falls down to earth completely inert, whereas the bird can move freely in all directions.'

[7] "Indeed, he even adds: 'Presuming the stone had been thrown with such force as to compel it to move on forever in the endlessness of space, the

question arises as to whether the stone owing to this everlasting flight is alive - or nevertheless completely dead.'

[8] "Look, dear Enoch, this is therefore our crack of light which we ask you to rectify, but in a manner that it will be sufficiently clear to each of us what you want to tell us about it."

[9] Here Enoch pondered in his heart without, however, finding an answer to his question. For, probing one sentence he found it completely correct, - and doing it with the second, this one again was infallibly correct. And so despite his ruminations and comparisons he could find no answer.

[10] And when - as always on such occasions - he turned to Jehovah in the love of his heart, the answer sounded something like one statement being as correct as the other.

[11] Therefore, Enoch became greatly embarrassed, being unable to come to a conclusion.

[12] The stranger was calmly waiting for the answer which was not forthcoming. But Abedam drew Enoch to him and said to him in an aside: "Brother Enoch, if the high Abedam during the time of His presence among us has not let us run into trouble with the allotted offices, my name is not Abedam the Foolish.

[13] "Just take these two - of all things from the evening region! .. - and me as a supposedly most awakened leader among them.

[14] "For me, with all my supposed cleverness, half of such a question should be more than sufficient to silence my wisdom for all eternity.

[15] "Supposing they had turned to me with these two crucial questions, - O Lord, what would suddenly have become of me? Truly, I would have perished like a dirty drop of water falling into the fire of the sun.

[16] "And, as you have heard yourself, He has set me up as the main leader of the brothers from the evening.

[17] "Brother, - if this does not mean running into trouble, by my poor soul I do not know what to do to get someone into even more trouble!

[18] "Of course, He has told us all many times that everything depended on love; that with love we could do everything.

[19] "Brother, I love - and have loved - God always with all my strength, and I could eat all people out of sheer love, - yet with all that I am as ignorant as one could ever be!

[20] "What do you think? - I believe secretly that in Abedam, Jehovah gave us a new touchstone by which to maybe probe our steadfastness; otherwise my persistent foolishness in connection with my calling would be to me more incomprehensible than a star that has never risen. - What do you, dear brother, reckon in this respect?"

[21] Here Enoch became even more embarrassed and in the end could only utter these few words:

[22] "Brother, believe me, you in your simplicity are more fortunate than I

with all my supposed wisdom;

[23] "Therefore, I will only proclaim love and at all times forget about such wisdom- tricks.

[24] "For in these two statements each is basically right, - yet there is a tremendous difference between them; however, it is a different question of how to make it apparent.

[25] "What is a life under compulsion - and what again is death?"

[26] "This decision let us postpone for better times. And in this sense let us also deal with these two; for I cannot talk about what I do not understand. - Surely you understand me?"

## Chapter 148

### THE PERSISTENT STRANGER. ENOCH'S GOOD EVASIVE ANSWER. THE STRANGER'S COUNTER - QUESTION AND ENOCH'S NEW EMBARRASSMENT

[1] When the stranger had waited a considerable time without receiving an answer he again turned to Enoch asking him: "Enoch, do you deem me unworthy of an answer since you are silent saying neither Yes nor No? Or should you still not have found an answer within you?"

[2] "I request you to either give me an answer or refer me somewhere else; for I insist on the clearing up of this problem between me and this brother."

[3] Here Enoch no longer hesitated, but promptly said to the stranger: "Listen, dear brother, your and your brother's problem is such that not much can be said about it really. For your statement is basically as true and right as that of the brother, one saying basically the same as the other; only the words differ. Look, this is how I comprehend it; however, since you find a considerable difference between them I find it impossible to come up with a dear mean, being at a loss to see any difference at all. For a life under compulsion is only a pretended life; and what is a pretended life? Hardly anything else but a pretended motion, which is as good as no motion at all!

[4] "If for instance at nighttime scattered clouds pass under the moon, the impression on the eye is that the moon moves above them; but is that seeming motion real?"

[5] "Oh by no means. In this respect the moon is dead; for the moon does not move, only the clouds do.

[6] "Just as such a motion is no motion, but merely a standing still, thus also a life under compulsion or judgment is not a life, but in relation to the actual life a veritable death.

[7] "For if something lifeless is only carried along by some other life as if



itself alive, just as I for instance carry a garment around on my living body, it does not follow that it lives, but it is absolutely dead with respect to my life although it must possess a peculiar innate power owing to which it does not completely perish thus becoming unable to serve me as a garment.

[8] "Behold, this is all I can tell you in answer to your question.

[9] "However, if you want to learn about some striking difference under all circumstances, you will have to turn to somebody else or wait for a more opportune time when I may have more light in this matter than just now.

[10] "Besides, I must remark that it is much better to love God with all one's strength and the brothers more than one's own person than to engage in such wisdom tricks.

[11] "Do this and you will be little bothered by the difference between what is a life under compulsion and sin and what is death; for only thereby will you become truly alive.

[12] "But whoever has life, is unwise if he cares for that which belongs to death.

[13] "Now do what you like; but do not leave this unheeded."

[14] Thereupon the stranger replied to Enoch: "My dear Enoch, in a certain respect you are not exactly wrong. But when you say that the living shall not care about death, I should really like to learn from you what you mean by it.

[15] "Behold, God is certainly completely alive; but compared to Him all people are dead! Now if He, as the alone Living One, in His great love, mercy and wisdom did not care about the innately dead people, thus about death in general, what about the coming- to-life of people?

[16] "If we are images of God, owing to your quite good lesson I really do not know in this case how I can consider myself such a divine image; for not life, but death needs a Redeemer.

[17] "Behold, here it is again between us!

[18] "Prove this to me and I will be quite satisfied."

[19] Here Enoch began to be quite taken aback; but Abedam said:

[20] "It becomes progressively clearer: We are at a dead end - nothing else. I was just going to rejoice at your wise lesson; but how do we look now?

[21] "No, what an objection this is. Like a mountain on an anthill, executing all.

[22] "No, even an archangel would become sick over this objection.

[23] "Brother, do you know what? Let us nicely lay down our offices before God and the world, and we shall soon feel better; for another such objection will cost us all our little bit of life! Yes, yes, that we will do."

## Chapter 149

### **THE OFFICE AS MORTIFICATION BEFORE GOD AND THE WORLD. ENOCH'S SPEECH ON THE DIFFERENCE BETWEEN THE LIFE IN GOD AND THE LIFE IN MAN. THE STRANGER'S QUESTION ABOUT THE DIFFERENCE BETWEEN A CREATED BEING AND A CHILD OF GOD.**

[1] Thereupon Enoch said to Abedam: "Dear brother, I notice more and more that you were not exactly wrong in your first speech today to the father Adam and me.

[2] "But the laying down of our offices is surely not so easy as you think. For, had our fathers appointed us we could have done this without further ado.

[3] "But behold, since the almighty, holy Will Itself has called us personally through Him Whom it has pleased to carry your name, the laying down of our offices is not so easy as you think. For as long as we must recognize that the high Abedam was the Lord God Zebaoth Himself, we must also carry willingly and lovingly under all circumstances the burden, which He laid upon us.

[4] "For He has certainly not given us the office for our worldly glorification, but for our constant humbling before Him and also before the world.

[5] "However, if we recognized, or rather could recognize, that the high Abedam was *not* the One as Whom through word and deed He revealed Himself, I shall be the first to follow your advice.

[6] "But I think this will no longer be so easily achievable. For who can speak as He spoke and who perform such deeds as He performed before our eyes? Who has ever discovered such love in a man and who ever felt such bliss in a man's proximity as we all have felt in His?!

[7] "Behold, for these only too weighty reasons we cannot possibly help believing that He was the One as Whom He revealed Himself to us faithfully.

[8] "And since we are thus bound to believe this, we must bear in all love, gratitude, patience, gentleness and great humility the burden He Himself imposed on us.

[9] "But we can both be sure of this: He surely did not do this for our perdition.

[10] "So do not believe that this is the cause of our trouble, but this is His will, and so it will be all right, this being His will. It will not be to our disadvantage, but surely only to our advantage; and so let us remain in His most holy name what He has called us to be! *Amen.*"

[11] Abedam received this speech by Enoch with great approval and said: "Yes, yes, dear brother, no matter how I look, think and talk, in the end there is nothing left for me but to act in the way you have just indicated; for in my whole life I could not have uttered anything more clever.

[12] "Now I also believe firmly that He will surely not withhold wisdom from him to whom He gave an office.

[13] "But look, the strangers are waiting for your answer; finalize your business with them and say whatever comes into your mind. Talk them down so that they will leave us again as soon as possible; for these two are quite aggressive.

[14] "So see to it that we get rid of them quickly!"

[15] Thereupon Enoch turned to the stranger and said to him: "Listen, dear brother, your objection is so right and good and true that it cannot be refuted, -, only it does not quite seem to fit here; for there surely is an endlessly great difference between our life and the life in God.

[16] "Our life, even under the most perfect conditions, will remain a restricted one, whereas the most holy, most perfect life in God is an eternally freest and absolutely unrestricted life. For God there exists no death, but before Him, everything is subject to His will, not only life, but also judgment or death, as seen from our standpoint.

[17] "Before God everything is alive; before God no judgment can endure, but only His eternal order, which is He Himself in His freedom.

[18] "However, all created beings by virtue of this His free order exist in Him, depending on the conditions of this very same free order.

[19] "Consequently we, as His created beings, cannot translate our restricted conditions to Him, thereby elevating ourselves to the same level with Him.

[20] "Thus the Creator can well look after all the needs of His created beings; whereas we do enough by merely fulfilling His most holy will.

[21] "The sun rises and sets and brings us the day; can we change it? Whether the sun does this by virtue of judgment or owing to a free, living volition, is of little concern to us; for we know in any case that it can pass only along the path mapped out by His order.

[22] "And this is how more or less matters stand with us humans. Although we can freely walk about the ground of the earth, no one can leave the ground and freely rise to the clouds of heaven.

[23] "So I reckon you should let matters rest with my erstwhile statement and not come up again with a new objection. You should take heed of this."

[24] And the stranger replied: "Dear Enoch, you have well spoken, this I will grant you; but besides I would also like to learn the difference between created beings and the children of God.

[25] "If there is none, you are absolutely right; however, if there is one, you will have to be prepared to either take back your words or change your Opinion.

[26] "So tell me, or I will not leave you in peace."

[27] Here Enoch began to be even more taken aback. But Abedam said: "O patience, do not forsake me now!"

[28] "If he comes with yet another such objection, he shall have me to deal with. Truly, I will talk him down and drive him beyond all mountains. He shall remember such a speech from my mouth.

[29] "Brother Enoch; just now compose yourself. Then leave the arguer to me in case he comes up with another such objection.

[30] "My proof is sure to drive him beyond all mountains. - Brother, surely you do understand me?"

## Chapter 150

### THE FORWARD ABEDAM IS HUMBLD BY THE STRANGER

[1] Here the stranger turned to Abedam and said to him: "Brother and friend Abedam, if my surely important objections upset you so much that at the next one you even mean to talk me down and beyond all mountains, behold, you can do this presently; and once you have secured your seeming victory you have protected Enoch and yourself from all future arguments about life and love.

[2] "However, I reckon that, life being no child's play but a matter of great earnest, such objections should certainly be of greater importance than your own comfort.

[3] "Besides, so far I have not bothered you with a question; why, then, do you want to blow where you are not burning in the least?"

[4] "However, as I said before, if you feel inclined to thoroughly talk me down, begin straight away and it will show in the end who will remain the victor on this battlefield.

[5] "I trust that in this battle you will be by far the loser.

[6] "So compose yourself well if you should still be inclined to engage with me in a battle of words.

[7] "My wisdom annoys you because it is superior to yours, particularly now that you fancy having eaten wisdom by the spoonful through the presence of Jehovah, by Whose side you were constantly, and all your brothers in the evening are supposed to be more ignorant than you so that you might let them thoroughly feel your superior wisdom.

[8] "Do you not know and have you never heard that alone love, patience, humility and meekness are the main supports of all wisdom?"

[9] "Can you maintain that this is within you since you are taking offense at me, and that for the sole reason that you consider me of deeper insight and wiser than you?"

[10] "Yes, for this very reason you dare accuse even God, the eternal Loyalty and Truth, of being in a quandary!"

[11] "Abedam, look, look for once into your heart! What must it be like if already today it can repudiate the One from Whom only yesterday it received the greatest, most wondrous benefits?"

[12] "Has the high Abedam not deserved better than that now you want to repudiate Him and in a loveless manner, jealous of my wisdom, talk me down and beyond all mountains?"

[13] "Oh how poorly you must have grasped Abedam's words!"

[14] "When would He have ordered anyone to begrudge another's wisdom?"

[15] "How can you ever claim true wisdom if your heart is full of anger?"

[16] "So purify at first your heart, and it will become evident how much wisdom can be accommodated in the same."

[17] "Do you understand this? - I tell you: Either understand it or argue with me. For I fully measure up to your strength; because I know you and the high Abedam better than you do."

[18] These words penetrated Abedam's heart so that in his great remorse he began to weep, and he asked the unknown brother's forgiveness concluding his entreaty with these words:

[19] "Brother, since in all wisdom you surpass me a thousand fold - which I have just in all clarity gathered from your truly heavenly pure and true admonitory speech - and also come from the evening region, do become my helper and substitute. For what can I do in my great foolishness?"

[20] "Surely the high Abedam endowed me with that office merely that I may test my humility, which I now see all the more clearly; so it will surely be right and proper for you to become my substitute."

[21] But the stranger replied: "Do you think the high Abedam wanted to play a so-called joke on you? -- Oh, then you have not recognized and comprehended Him!"

[22] "Behold, when He has called someone, He has also certainly foreordained why He has called him. Yet with all that He does not heap wisdom onto the back of the thus called, who must acquire it himself on the roads He has shown him and faithfully mapped out through many thousands of words."

[23] "So remain what you were called for, and walk on the roads pointed out to you and you will fully master the conferred office; - This you shall well understand and then act accordingly."

[24] These words rolled like loud thunder through Abedam's soul, and Enoch and all the patriarchs were amazed at the great wisdom of the stranger.

[25] Thereupon Adam said to Seth and to the others: "Truly, I must confess it, the wisdom of this stranger is great."

[26] "Had he come from the region of the morning I would think that behind him there was already Purista's flame; but from the evening this is surely unthinkable."

[27] Thereupon the stranger replied to Adam: "What are you talking about? Did not even Asmahael come to you from the lowlands on the Pre-Sabbath? Why should not also a wise brother be found in the evening?"

[28] "Behold, there your judgment is wrong." And to this Adam knew no reply.

[29] Then the stranger turned to Enoch and asked him for the solution to his argument; but Enoch asked the stranger to first voice his own opinion on it, whereupon his answer would be a Yes and surely not a No.

## Chapter 151

### **THE GREAT WISDOM OF THE STRANGER. MAN IS DESTINED FOR SPIRITUAL INDEPENDENCE. BLIND FAITH AND AUTHORITATIVE FAITH - A JUDGMENT!**

[1] The stranger, having heard such a wish on the part of Enoch, looked astonished and thereupon said to him:

[2] "Dear Enoch, this is wise of you; for, once you have my verdict you will all the more easily pass your own, particularly when in the end it requires nothing beyond a Yes or No.

[3] "But the question then arises whether anyone will thereby benefit!

[4] "For in no matter can a man be more easily talked around than precisely in the one he does not understand himself.

[5] "For in this case he either accepts the verdict out of ignorance or because he believes in the authority of the speaker, and will then never arrive at an opinion of his own.

[6] "And this means nothing else but to shackle the independence of his own spirit and to become a mechanical spirit of another or set aside his own life in favor of an alien, spurious life.

[7] "I am telling you this from my own experience so that you may not let yourself be talked around by me, but accept only that which makes sense to you; thus you shall not accept a single syllable which you merely had to *believe* without having grasped it beforehand firmly in your mind.

[8] "There is no worse state for a free man than that of a blind faith; for such a faith engenders the true death of the spirit.

[9] "Whoever believes blindly, is at the same time a spirit under judgment by some ambitious brother.

[10] "If already a judgment of the living God is deadly, how much more must this be the case with the judgment of a dead man or one who himself possesses only a spurious life!

[11] "Behold, for this reason a personal opinion - be it ever so poor - is

much better than one adopted only through faith, for the veracity of which the spirit which must be free has no guarantee other than the authority of the preacher and the lukewarm complacency of its own foolishness.

[12] "All of which is surely an abomination before God; for God created man for a free life and not that he might be an indolent mouthpiece of some ambitious preacher who is a selfish judge of the hearts of men who are meant to be free.

[13] "So, if I do to you what you asked me to do because I want to do you a favor, accept no more of it than what you can after close scrutiny regard as your own opinion.

[14] "For if someone tells you: 'Do this or that!', and you do it without in the least bothering as to why and to what final purpose, you have already become a tool for another's will, having let yourself come under judgment. If, however, you first probe your brother's intention and, having freely found within you the final purpose and that it is a worthy one because love is its foundation, and you then do what your brother asks you to do, you have acted as a free man and a true child of God, and not as a created being under judgment.

[15] "For this in my opinion is the mighty difference between the true children of God and the created beings, that the children shall be as spontaneously active as God, their Father, and as perfect in it as He Himself is, because they are His perfect images.

[16] "Are the animals perchance capable of this? - Oh no, they must always fulfill the will of the Creator; for their nature as such is already a carrier of the Creator's will. But it is not so with humans, who are set to be true children of God.

[17] To them God's will is revealed so that they might judge the same at first with their own free spirit as the alone just and true, recognize it, then make it their own and act **in** accordance with it.

[18] "Whoever accepts the revelation and acts accordingly thinking he *had* to, is already judged. For he does not act **in** accordance with the consensus of his own will with the divine will, but like a machine; and he is and remains nevertheless dead because he does not care about the full recognition of what is the divine will and its order, but, recognizing something as the divine will by way of hearing - usually through the mouth of a boaster -, he does so without judging the Why and Wherefore.

[19] "Look, this is as such sheer idolatry; for man thereby judges himself or rather, lets himself be judged. - and thus killed!

[20] "And look, this is then also the difference between the free life and the life under coercion. But such a life is not yet a death of sin; for sin means to recognize the roads of divine order, in so far as they are revealed - and then spontaneously act contrary to the good judgment within one.

[21] "Behold, this then is real death. Why? Because sin is a crass disturbance of the divine order, which is not disturbed by any judgment, but

the latter only hinders the freedom of the spirit.

[22] "Behold, dear Enoch, this is my opinion; but now do declare also yours so that thereby we may arrive at a general verdict through which alone we can be animated to the right action. But only if you wish. *Amen.*"

## Chapter 152

### **ENOCH'S AMAZED RECOGNITION OF THE STRANGER'S WISE SPEECH. PARABLE OF THE TWO SATISFIED AND THE MANY HUNGRY ONES.**

[1] When Enoch had heard this from the stranger he was amazed and asked him:

[2] "Listen, dear friend, if your great wisdom is human I am an unsolvable riddle to myself; for truly, your words silence my spirit!

[3] "You want me to make some objection so that thereby we may arrive at a general verdict; yet how can and shall I do this?"

[4] "For your words have penetrated my whole being so convincingly that rather than making the least objection to your exceedingly wise and to the core true speech I should find it possible to prove to someone that I am not Enoch.

[5] "And so I tell you nothing else - and cannot tell you anything else -but only that your verdict is already utterly and completely my own.

[6] "However, should there still be some objection thinkable to my opinion, or maybe some question, you, dearest brother and friend, would have to do this yourself.

[7] "For, as I said, I find **in in** no point whatsoever of this your speech anything to which I could object **in in** the least or which I could question at all.

[8] "If it were only up to me, I would say: Brother, do rather talk of something else; for this speech is too sublimely whole and true so that it would be an eternal pity to obliterate and dissipate it as it were through all sorts of additional remarks - Do you not agree?"

[9] "And the stranger replied: "Enoch, you do realize that it is so since your verdict agrees with mine in the spirit and all truth, but the matter will only be raised to a complete beneficial certainty once it becomes a general opinion.

[10] "Therefore, in my opinion it is not enough for a truth to become a unanimous opinion between two people, but what it is really meant to become it must become through a multiple, unanimous verdict.

[11] "For let us assume there were a crowd of hungry people somewhere in great distress, but two among them had enough bread for their own requirement, having eaten their fill.



[12] "If then the hungry ones stepped up to them asking: 'Brothers, how do you manage to look so merry and satisfied while we are ready to perish with hunger?'

[13] "And the two replied: 'Listen, we are eating bread and so are satisfied!'

[14] "Tell me, dear Enoch, will such an answer, though as such the most beautiful truth, satisfy the hungry ones?

[15] "Oh no, everyone must certainly admit that by the sole feeding of the two nobody else's hunger is appeased.

[16] "But soon the hungry will say to the well-fed ones: 'Of what benefit is this to us unless you make it accessible to all?'

[17] "Let us also bite into your bread and then we shall learn whether and how it will satisfy us!'

[18] "Behold, dear Enoch, is not this a very valid objection? But how can it be solved?

[19] "Behold, here are several hungry ones; these shall also bite into our bread and deliver their verdict as to whether it satisfies them or not. If it suffices for all, no addition is necessary; if, however, it is not sufficient we must either procure more bread or show and reveal to them the great universal bread larder. What do you reckon: Is this not correct?"

[20] And Enoch, quite amazed at the great wisdom of the dweller in the evening, answered in the affirmative from the bottom of his heart and thereupon asked the wise stranger:

[21] "But dear brother, I beg of you for the sake of the spirit, do tell me before we let the others bite into our bread, from where did you receive such wisdom, seeing that you are a total stranger to me and as far as I know have never been present while the Most High was walking among us; and when did you receive it?"

[22] And the stranger replied: "Dearest Enoch, behold, here only one thing is necessary; so let us forget the How and When and instead at once allow the brothers to bite into the bread.

[23] "But many will be coming from the east and the west accusing many children of the light of the utmost darkness so that these will wail and lament.

[24] "But let us now leave this alone; for your wisdom will only be justified through your children. So let us look to the fathers lest the children perish.

[25] "Enoch, do you grasp also this? - So offer the bread to the fathers and brothers!"

## Chapter 153

### ENOCH'S SOLILOQUY ON THE STRANGER'S WISDOM. ABEDAM'S DREAM AND GREAT FOREKNOWLEDGE.

[1] When Enoch had heard this from the stranger he felt very peculiar and no longer knew what to think.

[2] He pondered and soliloquized: "The more I ponder his words the more I see their irrefutable truth; yet again I cannot remember that the high Abedam had ever told us anything about it.

[3] "It is truly strange: One could not imagine anything purer than these very words, - and, as I said, Abedam had not proclaimed this. His teaching was mainly aimed at love and humility and His bidding to me was to preach only love and all humility resulting from it.

[4] "However, if I now thoroughly ponder the words of this stranger, it seems nevertheless despite their correctness somewhat peculiar that a precept proclaimed by an ordained teacher should be subject to the judgment of every single man before it can be accepted as fully valid, and be in complete agreement with each judgment.

[5] "On the other hand again it is true that a precept is good for nothing unless it is completely accepted by the hearts to which it was directed. - So what is to be done here?

[6] "In short, a rule there must be, and it shall be as follows: What you recognize as perfectly correct, good and true - no matter from whose mouth it comes, you shall not withhold from your brothers; for they, too, just like you, have an immortal spirit.

[7] "To this rule even Jehovah Himself can surely have no objection.

[8] "Therefore, I will do according to the words of the unknown man.

[9] "Here for instance is already my dear brother Abedam; let us see and hear what he has to say to it."

[10] At this Enoch turned to Abedam and said to him: "Brother Abedam, like I and all the others you have heard the most precious words of the unknown brother. Behold, you are being offered a large piece of bread; take a bite and then tell us your verdict as to whether and how it satisfies your heart's understanding."

[11] Now Abedam took quite a fright and no longer knew what to reply; for during the main speech of the stranger he had been constantly preoccupied with himself and therefore did not know really what the topic was. So, when he had collected himself somewhat he asked Enoch in a low, confidential tone what it actually was about which he was to pass a verdict.

[12] Thereupon Enoch said to him: "Yes, my dear brother, if you lack in the proper spiritual alertness, you are of course by far not awake as yet, but are

still asleep; and one asleep cannot possibly pass a judgment.

[13] "Did you completely fail to listen when the stranger most wisely pointed out to me the difference between created beings and children of God, showing me the difference between life under judgment and the death of sin?"

[14] "O you deaf and dumb spirit! How could the most important revelation of life elude you?"

[15] Only through this rap on the knuckles did Abedam awake; and he found within himself the whole speech of the stranger, shining like a rising sun, and thereupon said:

[16] "Do not take offense at my involuntary sleepiness, dear brother Enoch; for now I have found it entirely within me and tell you that all the stranger said is in my judgment as pure and right as the sun in the serenest morning.

[17] "Of this you can be fully assured; more I need not tell you.

[18] "Here I only wish to pass a remark concerning this stranger, namely:

[19] "Brother Enoch, always remember the great love of Jehovah, our most holy Father; for He walks at all times on such roads as the keenest and profoundest angel cannot ever behold and fathom.

[20] "Behold, I am a sleeper, but it seems to me that this time I see more in my sleep- than you do while awake.

[21] "However, I do not tell you what I see, not until you will see it as well as I am seeing it."

[22] Here the stranger stepped up to Abedam and said to him: "Truly, you can believe it, the eyes of your spirit do not deceive you. But at certain times it is better for many a spirit not to see too early to the core of that which is before it; I, too, have known this from long experience. Therefore, you are right in not telling what you see until also another sees it."

[23] Here Enoch asked the stranger: "Brother, what does that mean? Truly, this is the first time that I cannot comprehend Abedam.

[24] "Do tell me what it is that I do not see; for, being a real sage you must surely also know that uncertainty is the greatest torment for the spirit and worse even than death itself. So do tell me, I beg of you."

[25] But the stranger said to him: "Enoch, I tell you, ask your heart. If that tells you nothing, then whatever I told you would be of little benefit to you; what counts also here is one's own judgment. To be sure you judge the trees by the fruits; therefore, if a tree bears living fruits, what is the tree itself like?"

[26] "Or have you ever seen living fruits grow from a withered trunk?"

[27] "Destructive moss for sure, but no living fruit!"

[28] "However, if you discover in a brother living fruits of words, it is certainly incomprehensible that you fail to recognize the brother better."

[29] Here Enoch was even more amazed and began to look intently at Abedam.

[30] But Abedam said: "Brother, you scrutinize me in vain; rather scrutinize someone else, and you will be sure to discover more in Him than in me.

Behold, He is not far from us; this you will surely understand, dear brother?"

## Chapter 154

### ENOCH'S DIALOGUE WITH THE OTHER STRANGER. ENOCH AND ADAM IN A QUANDARY.

[1] These words went to Enoch's heart and he pondered in his heart all Abedam's words and particularly those of the stranger.

[2] But this time all-pondering was in vain; for he, whom I had ordained high priest, had to undergo a harder test than anyone else.

[3] While the stranger was talking in secret to Abedam, Enoch used the opportunity and went over to the other stranger - to ask him who might be the unknown speaker, from where he had derived this purely divine wisdom and what his name was.

[4] But the other stranger replied to Enoch saying: "How can you ask me about that?"

[5] "I am only an opponent of His, and you know that according to ancient custom the opponent must be silent while the other speaks; and once the other has convinced him that his, namely, the opponent's tenets are wrong he has thereby bound his tongue and deprived him of any further right to speak.

[6] "Look, this my opponent has done to me. Therefore, owing to an ancient custom I also no longer have the right to reveal anything concerning Him without His permission

[7] least of all before you, the present High Priest of the Lord!

[8] "It has never been a custom to force the disputants to reveal their names as this would have created bias.

[9] "Indeed, at all times the disputants have for this reason had to veil their face and even state their case in a broken, monotonous voice.

[10] "Truly, lately it was no longer even permitted to both to speak, but one of them had also to state the case of his opponent. In this way their identity was kept safe and a more unbiased judgment could be passed on them.

[11] "However, what has become of this order since you request me, an opponent bound to be silent, to speak up, whereas you as a chief justice should only punish me if I had asked your permission to speak a single word to you?

[12] "Look, for this time-honored reason I can and may not answer you.

[13] "For although my opponent is by far wiser than I, I am nevertheless clever enough not to let myself be trapped.

[14] "What I have just said, I had to say; for also this is an ancient custom owing to which everyone has the right to defend himself.

[15] "So do not receive it unkindly. However, if you should have a new order to introduce, make this known beforehand to all the people so that they can prepare themselves for a coming dispute-day."

[16] After this defensive speech Enoch was at a complete loss what to do; therefore, he stepped up to Adam asking him for advice.

[17] But Adam replied: "Why are you so forward? Look, this is unseemly for a true judge.

[18] "Just settle the dispute, - and once that is ended, why do you bother about other things as well?"

[19] "Surely the wisdom of the one and no less the strictly judicial steadfastness of the other, making him at least before me a man of the good old type, are amazing, -

[20] "But why does this confound you? Did not the Lord Himself make you a basic teacher and priest of all the people? So remain with that and leave the other things, alone which today do not concern you.

[21] "The dispute is settled; what more do you want?"

[22] "Why should it bother you that Abedam from the evening region recognized his fellow countryman sooner than you did? Rest now and give honor to God; this is all I can advise you to do."

[23] "These words of Adam partly calmed down Enoch; nevertheless he could not banish the words of the stranger from his heart, nor those of Abedam. And so he again addressed himself to Adam saying:

[24] "Father, in one respect you are certainly right; but the stranger expressly asked me to serve his food to all the hungry. What shall I do here? For, how could the stranger demand this of me if he were merely an ordinary disputant?"

[25] "This is truly a very difficult case. For he is too wise to be presumptuous; out of what might does he then do this?"

[26] Here Adam again began to be baffled and finally said to Enoch: "Yes, there you are of course again right.

[27] "But I reckon the rest will put everything right again. If he wishes to be recognized by you and us all, he will surely reveal himself - if it is important to him -; if not, we give the honor to God, - but everything else shall proceed according to God's order.

[28] "Behold, thus we, too, remain with it; the Lord's will be done! *Amen.*"

## Chapter 155

### **ADAM'S CUTTING WORDS AND SENTENCE OF BANISHMENT TO THE STRANGER. THE STRANGER REVEALS HIMSELF AS THE LORD.**

[1] After this discussion the stranger, leaving Abedam, stepped between Enoch and Adam, asking both as it were:

[2] "You are discussing something in secret. Is this maybe also a rule pertaining to the dispute day?"

[3] "Formerly the judge had to remain quite silent for so long and was even forbidden to approach or look at someone so that his judgment might be faultless;

[4] "But now Enoch, the judge of love chosen by God Himself, has turned into a chatterer on the first dispute day! What shall we think of this?"

[5] "Enoch, you have been present here continually and must therefore surely have taken notice of the judge's order on the dispute day.

[6] "Not being able to deny this, what reason can you give for disregarding the same?"

[7] "Or has the high Abedam maybe granted you exemption introducing another order? This also I should certainly know.

[8] "However, as far as I am concerned I know nothing of it - except that He turned the former dry judicial office into an office of teaching and love.

[9] "But I cannot remember at all whether He made any arrangements about the other rules of this day, namely, as to whether they should or should not remain.

[10] "Therefore, I should like to know for what reason you do not stick to the old rule of Adam?"

[11] Here Enoch suddenly became very embarrassed and was at a great loss to reply to such a cutting remark on the part of the stranger.

[12] But on this occasion Adam acted all the more promptly. At once standing up, he assumed his old official attitude and, turning to the stranger, said to Him:

[13] "Listen, my child! Your wisdom seems to have forgotten on which point you are at present.

[14] "Since you remember the old rules of the dispute day well enough to be able to criticize the new judge's every move thoroughly, do tell me whether you have not heard of the old law of Adam according to which he who on the dispute day in whatever manner might attack the judge whether with the tongue or the finger or a nasty look -, shall be promptly exiled for thirty years!

[15] "What do you say to this law? Such a law has always had validity, and as far as I know the high Abedam has no more rescinded it than some other law, which you mentioned! - Do you understand this?"

[16] "But the old lawgiver of the earth am I myself and I can rescind a law how and when I will! - Do you understand this?"

[17] "Thus I am rescinding all the laws by which up till now the judge was bound in whatsoever sphere; but the laws applying to disputants remain! Do you, sage from the evening region, understand this?"

[18] "Therefore, come up with a valid excuse now, and if you cannot do this an irrevocable banishment lasting thirty years is in store for you! - Do you understand this?"

[19] "So speak up and make your apology, - or else you will soon hear my judgment. Do understand this, you cheeky disputant!"

[20] The stranger looked at the wrathful Adam in utter amazement; after a short silence he finally opened His mouth and said:

[21] "Adam! What would you say if I proved to you that I have sufficient power and right to completely rescind also the second part of your laws?"

[22] But Adam retorted vehemently: "One more such question and you have even forfeited the right to apologize! - Understand it, think it over and speak!"

[23] But the stranger again replied to Adam:

[24] "Adam! For three days the high Abedam, Jehovah, God, the Eternal Himself, has preached nothing but love. Are these the fruits of His condescension?"

[25] "Did I in some way offend against Enoch by merely asking him for what reason he was not observing your old law in all points?"

[26] "Adam, you have poorly understood Abedam's teaching!"

[27] "Did not Abedam do away with all judgment and proclaim instead only love? Did He not rid you of the common Adam thereby exempting you from being accountable to your descendants?"

[28] "Why do you now want to load yourself again with the old burden?"

[29] "Oh you ungrateful man! What else should Abedam have done which He did not do? - You are full of wrath and, if you could, you would destroy Me. Oh how poorly you understand the thousands upon thousands of Abedam's words!"

[30] "I shall be hit by your present judgment - I shall somehow endure the thirty-year banishment -, but the time has not yet come for it."

[31] "This is why I am now rescinding also this law so that no one shall be banished any more; no one on this height!"

[32] "For brothers shall not judge one another- save with love, patience, meekness and mercy."

[33] "When brothers will begin to pass judgment on one another, then also I shall stand up as a Judge and shall judge them towards eternal death!"

[34] "Adam, do you now understand this?" - Here their eyes were opened and they recognized the stranger.

## Chapter 156

### ABBA'S SPEECH ON THE RELATIONSHIP BETWEEN FATHER AND CHILDREN. ONE GOD AND ONE FATHER ONLY!

[1] And they all fell down before the now recognized stranger and glorified and praised in Him the most holy Father Who showed them so much grace and mercy that this time He stayed with them also on the dispute day - just as He had promised them.

[2] But the stranger promptly bade them rise again and then told them: "Little children, My name is Abba; thus you shall at all times call Me in your hearts.

[3] "If you call Me thus in the spirit and all truth, I shall listen to your call at all times; however, if you call Me by some other name, I shall not listen to your call but shall turn My ear away from your mouth and shall not look with My eyes at your works!

[4] "The slave has a master; nature has an inexorable God as its Creator and Judge; before Jehovah all things must pass away, for the Eternal and Everlasting suffers nothing within and without Him .. for His holiness is untouchable -, only the Father knows His little children, and these shall recognize alone Him and shall call: 'Abba, dear Father!', and He will listen to them at all times and will give them all that He Himself has, namely, the perfect, eternal life and all the endless treasures of the same.

[5] "You are asking yourselves in your hearts: 'How are we supposed to do this? For the Father is also the sole eternal God and is infinite and exceedingly holy. If we call to the Father, we call also secretly that which we are not supposed to call.

[6] "'How can we call out 'Father!' without at the same time remembering Who the Father is?

[7] "Yet I tell you all and even demand it that you shall at all times remember Who your Father is; for He created also you, just as He created the whole of infinity. All created beings He left as they were created; but you He transformed in His eternal love to His children.

[8] "'Therefore, you shall always call Him 'Father', however, at all times remembering Who the Father is, and He will always hear you;

[9] "As God, I am an eternal Judge in accordance with My infinite wisdom and holiness - for nothing can approach God and live -; but in My equally infinite love I am a Father and want to gather all My children around Me.

[10] "Do not ask who is the more mighty, God or the Father; for there is only one God and one Father, and all this I am at present visibly before you.

[11] "Remain with the Father all of you and you will not ever be judged and perish; for the Father judges no one - least of all His children who always truly



and faithfully acknowledge Him in their hearts as the sole true, good Father and as such also actively worship Him.

[12] "Just as you do not judge your children, but merely instruct, teach and guide them, also I do.

[13] "That I do this, of this you can convince yourselves just now, for I have come to you and teach you personally to walk on the roads of life.

[14] "Would I do this unless you were My children and I were your good Father?

[15] "Oh surely not! For surely it would be much easier for Me to keep you under judgment, like all other created beings; however, since I do not do this, it is obvious that you are My children and I am the good Father of you all.

[16] "Today I came again to you as a stranger and you did not recognize Me, - because you called out 'Jehovah', but not truly 'Father'.

[17] "So remain with the Father completely, and I shall henceforth no longer be a stranger to you.

[18] "Since I am now with you, rejoice, and come to Me all of you! *Amen.*"

## Chapter 157

### **THE HOLY FATHER, SURROUNDED BY HIS CHILDREN. ADAM RECOGNIZES ABEL IN THE SECOND STRANGER. SATAN THE OLD LIAR'S ABORTIVE ATTEMPT TO ARGUE WITH THE LORD.**

[1] Following this call they all rushed up to Abba, clustering around Him as best they could, and Abba commended the zeal of their hearts.

[2] Since Adam was not so nimble on his feet as the others, it so happened that the others had Abba completely encircled by the time Adam caught up with them.

[3] It irked the old one a little that this time he was so little considered, and so he began in all seriousness to be sulky.

[4] But Abba said to him: "Adam, why are you sulking? Did not two of us arrive? If you have no room here, look, there stands somebody else! Nestle against him. But first recognize him and then ask your heart which of us two is closer to it. I tell you that your own heart will loudly tell you why this time you arrived too late at My side.

[5] "I tell you also that at present the stranger, whom you will soon recognize, is better off than you are now. For he is already immortal; you, however, will at first have to completely die before you will attain to immortality.

[6] "Thus, have a closer look at this My companion; and once you have recognized him, do tell us all as whom you have recognized him."

[7] Here Adam was taken aback and, slowly turning around to the stranger, began to scrutinize him from head to foot; and, since he was unable to recognize him he again turned to Abba asking Him:

[8] "Abba, I cannot recognize Your companion. Who is he, and what is his name? Abba, do tell me lest the suspense kill me!

[9] "That I and my descendants must first die in our flesh to the earth before our spirit will once more return to its homeland, I have known since the days of Abel; for he certainly became a sad example to us all.

[10] "But despite all this I do not tremble; for I also know that I shall die in Your arms, just as I came to the earth from the same.

[11] "But notwithstanding all this the stranger remains unknown to me as I cannot recognize him; thus, O Abba, do tell me through Your holy mouth who the stranger is."

[12] "Thereupon Abba said to Adam: "So step closer to him, and it should become obvious whether you will recognize him or not."

[13] And Adam stepped closer to the stranger. When he was only several steps away from him he suddenly gave a loud scream; for he recognized in the stranger his son Abel and promptly made to dash at him.

[14] But Abel said to Adam: "Stop and listen! Your children have embraced the right Father; why do you want to keep far from Him and in His stead embrace me, who am nothing compared to Him?"

[15] "So turn around quickly so as to reach Him Who alone is the eternal First Cause of all beings; otherwise you will die this very day still!

[16] "Behold, on the very day today the great serpent was given free play; today it is even allowed to crawl around on this height. So hurry up lest it catch up with you before you enter into the sphere of life!

[17] "Look across towards your cave; there he stands, the great enemy of life!

[18] "So hurry, hurry, father Adam; for he is quick like lightning and wrathful like a provoked lion!"

[19] Here Adam ran quickly to Abba, Who received him.

[20] But suddenly the prince of the world stood in human form between Abel and the group clinging to Abba, and screamed, full of wrath:

[21] "Almighty One, why are You persecuting me here in my sphere?! What have You to do with my creatures?! Why do You want to snatch from me those who have not gone forth from You, but from me, thereby making me a childless father?! Have You not countless legions of pure spirits sprung from You?!

[22] "Therefore, withdraw from the earth and from my entire great worldly realm; for this is my own, since it has gone forth from me, and not from You! With Your feet You trample on my property and are a thief in my realm; so withdraw from here!"

[23] And Abba said to him: "Blasphemer, how full of lies your mouth is! If

this is your property, whose property, then, are you yourself? Who told you to come into being, like other countless legions?

[24] "What are you talking about a property? Show me a single plant on the ground of the earth, which you created, and I will give you the entire earth and the entire visible heaven for your property!

[25] "Miserable liar, now you are trembling before Me because I have revealed your infamy. Why do you not tremble before yourself, since with each second you damn yourself deeper by an eternity through your great wickedness!

[26] "Know that I am the Lord of heaven and earth! So withdraw; for this place is too holy for your feet!"

[27] And the enemy disappeared from the height, howling and cursing.

## **Chapter 158**

### **ARBA'S WARNING AGAINST SATAN'S WICKEDNESS AND CUNNING. SATAN'S WEAKNESS. BEWARE OF YOURSELVES!**

[1] When the great enemy of life had disappeared Abba said to the children clinging to Him:

[2] "Little children, did you hear what the arch-liar dared talk in My presence?

[3] "Therefore, beware of him lest he talk you over and bring about your fall; for great is his wickedness.

[4] "And his great slyness and cunning match his wickedness; so be three times as careful in front of him!

[5] "He is a reprobate spirit who is not prepared to ever mend his ways or recognize Me as the sole God of all holiness, might and power, but is only intent on absolute power; always striving to weaken and finally completely destroy Me so that he may then assume all power over the heavens and all the worlds.

[6] "Should he succeed in this, he would then in his immense hate towards Me want to destroy everything that now exists.

[7] "And once he had succeeded in this, to bring about a new creation at his pleasure.

[8] "However, in this new creation there would exist nothing of eternal duration, but the existence of everything would only depend on his utterly free arbitrary action and exist only for as long as it afforded him some sensual pleasure.

[9] "Once this had given him full satisfaction, an entire creation would promptly sink back into nothingness and another one again come into being

for his sole pleasure!

[10] "He would never create beings fully in his image - as for instance a man -, but rather a woman for his sensual gratification; however, she must be extremely sensitive so as to render her very receptive for all sorts of excesses to amuse him!

[11] "In short, his ideas are so abominable that even a highest angel could not grasp them in their fullness; therefore, do beware of him!

[12] "You are now guessing in your hearts saying: 'Why not destroy such a being which is so full of deadly wickedness?'

[13] "But then I ask each of you: 'Which of you would go to the lowlands and kill Lamech, who is not a jot better than this enemy of life?'

[14] "Or if I brought to you once more the enemy of life, preparing him so that you could kill him in all earnest, - would you do this even if he stood before you however full of wrath?

[15] "Truly, you would all mightily hesitate!

[16] "Behold, if even you hesitated and if possible withdrew, although your love is infinitesimal compared to Mine, how much less will I be able to do this, I Who am infinite, eternal Love Myself and am as well his Creator as yours, and am his God as well as yours, and his Lord as well as yours, and his still fatherly judge, just as I am your good Father in person!

[17] "However, as far as this was possible the power of the will was taken from him. Therefore, you need no longer fear him in the least, but only beware of his slyness, which as such is powerless, so much so that you can fight it off more easily than you can a fly with a whiff of your breath, if you want to.

[18] "So he can continue to live and forever make futile attempts to destroy us; for in this he will succeed as little as a gnat in combat with a mammoth.

[19] "But again you are asking in your hearts: 'Wherein does the slyness of the enemy of life consist, which we should recognize and of which we should beware?'

[20] "For who can beware of something he does not know?'

[21] "Little children, you are right in asking this in your hearts; but all the same your question is really futile. For the enemy of life can and may not approach anyone; thus he cannot seduce anyone with his cunning.

[22] "However, if a man lets himself be seduced by his own heart, becoming proud, arrogant, voluptuous, worldly and egotistical, then man himself spontaneously comes closer to the enemy of life, becomes one himself and is not seldom worse than the actual one in question of whose cunning you must beware.

[23] "When the real enemy of life notices such a kindred neighbor beside him he no longer spares any effort to bind the one to him who in his great semblance to him had willingly approached him.

[24] "Look, only then does the enemy's cunning to win over such a friend

forever become effective!

[25] "Therefore, whoever wants to escape the enemy's cunning shall be a faithful and watchful shepherd of his own heart turning the same carefully to Me! If you heeded this always, truly you can believe it, it would be easier for you to pull down the sun from the firmament than for the enemy of life to approach such a man with his cunning!

[26] "So you shall not be fearful, - for nothing can happen without My permission. However, if I do allow something, I have always the very best of reasons for it.

[27] "In particular, beware of yourselves; for truly, apart from Me, nothing is freer than your own hearts.

[28] "So care for them in accordance with My will and you will be forever safe from the enemy's cunning.

[29] "Understand this well; for you are protected against his cunning by turning your hearts to Me, but not in a self-willed manner to him! - Do you understand this?"

## **Chapter 159**

### **ABEL'S MISSION TO THE LUSTFUL PREACHERS OF REPENTANCE FROM THE HEIGHT IN THE CITY OF ENOCH. THE DANGER OF WOMEN'S FLESH.**

[1] After this speech by Abba they all retreated at His bidding to a distance of about seven paces thus forming a circle around the Father and thanking, praising and glorifying Him for His endless love, grace and mercy. And He summoned Abel and said to him:

[2] "My faithful messenger, I am now sending you to the city of Enoch. There you will meet seven preachers of repentance sent out from here. Three of them are steadfast, four are fickle; for they have seen the flesh of the women of the lowlands and been beguiled by it. Behold, these you shall again straighten out for Me.

[3] "They shall lose none of their power; however, since they have never felt any physical pain, you may first take a smooth rod and discipline them with seven strokes across the shoulders, - but only if you see an impure flame flare up in their hearts which will finally assume the shape of a woman.

[4] "As soon as you notice this, lift your arm and deliver a sharp blow. If after this blow all the fire is instantly extinguished, deliver the following blows more gently, but by all means the full number according to My bidding.

[5] "If with the first blow the flame as well as the form of the flesh do not disappear, deliver the next blow more forcibly than the first; and should there

be no change even then, deliver the next blow with even more force.

[6] "If the change should then take place, use less force. However, if it still does not take place, use twice the force, doubling it each time to the end of the indicated number.

[7] "If with one or the other blow there should be a change, deliver the remaining blows with the same force so as to properly chastise and soften the obduracy of the heart.

[8] "After the disciplining send a loud call into the heart informing the beguiled of My will and My full earnest.

[9] "After that watch his heart secretly. If the wicked flames do not recur within seven days, you can release him for another seven days. Then visit him again; if you find him free, release him for seven months.

[10] "However, if you discover that his heart has suffered in the meantime, strengthen it with the oil of My grace. If you should notice that the old, wicked flame had again burnt in his heart pleasing him, chastise him again.

[11] "Should the first seven blows with all their force not have fully extinguished the flame, take a stronger, no longer smooth but thorny and rough rod and administer with the same the blows with full force across the whole back.

[12] "You must not diminish the force of the blows even if the flame should go out after one or the other; for here you are already dealing with the obduracy of a rather demoralized heart.

[13] "Should even these blows fail to effect a betterment, take a fiery rod and give him with a wrathful hand seventy-seven hard blows over the whole body resulting in running sores and pus.

[14] "If he then mends his ways and his heart, heal his wounds and strengthen him with My mercy; if, however, there is no betterment, spread worms over his body so that they consume him while fully alive, - for it is better to be eaten by worms rather than by the wrath of God!

[15] "The first three strengthen with My love and show yourself to them when you will do so.

[16] "And I shall always be with you as with all My children. *Amen.*"

[17] Here the angel Abel bowed deeply before Abba and then disappeared like lightning flashing from a cloud to the earth.

[18] And all the patriarchs were amazed that four of the messengers could have forgotten within such a short time the One Who only on the preceding day had so abundantly showered them with His love, grace and mercy.

[19] Thereupon Abba said to them: "O little children, do not wonder about this! I have only just now told you all that apart from Me there is nothing freer than the human heart. Thus the same can be ensnared as soon as it forgets Me for even a moment.

[20] "Oh, great is the might of the flesh, and so far none of you all has vanquished it. So do not be baffled that four men could so soon be enticed by

the voluptuous flesh of the women from the lowlands.

[21] "When Cain fled he prophesied before the serpent which appeared to him in the flesh what a great danger this would become for all his brothers.

[22] "So do not wonder because the four were so soon ensnared; for you and your children will not fare better by a hair's breadth should you turn from Me even for moments.

[23] "So remain in Me, as I am in you, and you will not become servants of the flesh.

[24] *Amen.* - Do comprehend this! *Amen, amen, amen.*"

## Chapter 160

### THE FOUR DOUBTERS FROM THE REGION OF THE MIDDAY. ENOCH PRETENDS TO BE REPUDIATING GOD. THE EFFECT OF HIS SPEECH.

[1] After this speech Abba summoned Enoch, telling also all the others to pay attention to all He would now briefly tell Enoch.

[2] And Enoch hurriedly went to Abba and all the others pricked up their ears and mightily expanded their hearts.

[3] And Abba began the following speech to Enoch, saying: "Enoch, listen, you and all you others; but let none of you take any offense at it!

[4] "There will be presently four men arriving here from midday; these are in disagreement concerning Abedam. Two are inclined to take Him for Jehovah; but two maintain the opposite and consider Him to be the spirit of Abel.

[5] "Therefore, they come to you for advice.

[6] "As for you, side with those denying Him and talk them out of Abedam and Jehovah, so that they will become completely godless. Then we can erect a new edifice within them; for on such sandy ground one cannot erect a hut for the dead, let alone a dwelling for Me.

[7] "Behold, they are already coming; so collect yourself and speak according to My instructions.

[8] "Be earnest, but not dry, and remember that they are poor brothers whom we want to help for that very reason.

[9] "For verily, I say to you all, I like the one who denies Me in his blindness a thousand times better than the one who in the lukewarmness of his heart halfway professes his faith in Me yet hardly considers it worth the trouble to discuss Me with his brother!

[10] "But they are coming closer already; so prepare yourself and let none of you make Me known beforehand! *Amen.*"

[11] And Enoch in the ardent love of his heart thanked the holy Abba and promptly went to meet the four with friendly earnest.

[12] When they had reached the summit, the disputants bowed to the patriarchs and Enoch presently asked them, saying:

[13] "Brothers, what prompted you to come here? Briefly state your obscure reason." - And one of them promptly began to speak as follows:

[14] "Our reason is Abedam; we cannot agree on whether He is Jehovah or merely the spirit of Abel.

[15] "For Abel during his lifetime is also said to have possessed great miraculous power destroying - as we know by hearsay - in the sight of Cain a mountain, so as to prevent him from carrying out his evil intent.

[16] "Look, this is our dispute. Give us a proper light in this matter; for we all consider it of the utmost importance."

[17] Thereupon Enoch opened his mouth in My name and said: "Brothers, why do you quarrel about a woolen lock of a lamb?"

[18] "What is Abedam and what Jehovah unless we expressed Him in our heart and our feeling? How can you quarrel about that which has no existence, neither here nor there?"

[19] "If you see a little heap on the road in the distance and you think it is a stone, but your brother maintains it is merely a molehill, look, it is something that can be quarreled over until the little heap itself is made arbitrator. Whom do you want to make arbitrator where it is only your empty feelings and thoughts whose basis is their own emptiness, one way or another?"

[20] "You quarrel as to whether Abedam, Who delighted us with His knowledge for three days, is or is not Jehovah.

[21] "I tell you: Ask first whether there is some Jehovah at all!"

[22] "What do you want to do if I tell you: There is nowhere a Jehovah, but only an endless space and an everlasting time?"

[23] "The whole of nature teaches us that in this space in the course of time the various as such mute forces had to seize each other thereby bringing forth shapeless clumps which then became for the blindly acting forces the necessary substratum and then gradually various other products by virtue of their mutual coercion; however, when has it ever expressed itself in Jehovah?"

[24] "Is it therefore not obviously cleverer to examine and probe more deeply the ground which lies open before us all as one that has gradually developed through natural forces working within us, like for instance an idle, empty dream?"

[25] "If there can exist at all some force which seizes itself in full self-awareness under the concept of God, it can only issue from us, since we are the first beings in the vast sphere of activity of the natural forces in whom these very forces begin for the first time to develop independence and more and more self-awareness.

[26] "Or have you ever seen a stone transform itself into a drop of water?"

[27] This is surely the case vice versa, and already a small stone consists of an immense number of drops of water which, dissolved, might add up to half



a sea.

[28] "Thus also a God can only issue from us as a central force of the awareness of self, just as a stone goes forth from the many drops of water, and not vice versa!

[29] "So realize the horrible futility of your quarrel and think better of it But first become students of profound wisdom, and only then seek that about which you are now quarreling. Do understand my words. *Amen.*"

[30] Here the four began to tremble and became visibly pale and only one said to Enoch: "Brother, why did you kill us? What are we now and what can we expect? Nothing else but the final, eternal destruction.

[31] "Oh, if only you had left us **in** our error! How happy we were in it!

[32] "For then our hearts had some ground. But now you have put us on the abyss of eternal perdition. What shall we do now?

[33] "O Jehovah, O Abedam, if only You were still here! How much more we would prefer to be deceived by You - to being thus horribly enlightened by Enoch!

[34] "Enoch, - do deceive us again so that we may set our minds at rest while we are living. *Amen.*"

## Chapter 161

### ENOCH'S ADMONITION TO SEARCH DILIGENTLY FOR THE TRUTH AND THE RECOGNITION OF GOD

[1] Enoch, seeing the great embarrassment of the four, asked them: "So you do not care much about the truth, but only about living calmly and comfortably without seriously attempting to find out how matters stand.

[2] "O you sleepy fools! What have you so far won through all your lukewarmness?

[3] "The time of revelation comes one day certainly for everyone with all its deadly terrors; but he who has prepared himself for a long time will not be surprised and driven into the darkest corner of despair.

[4] "But he who tries to deceive himself in whatever manner so that he can sleep comfortably in the night of such deceit, how terrible will once sound the call in his ears which his own waning strength will audibly whisper: 'Indolent sleeper, - awake towards death.'

[5] "Behold, had you ever been seriously concerned about Jehovah you would have worried about it and long ago asked: 'Who, what and where is Jehovah?'

[6] "However, to save yourselves the trouble you prefer to believe blindly what you have heard by word of mouth; but to think about it in the least

yourselves, - this would have been too troublesome for you. Therefore, Abedam had to rouse you from the deepest sleep, or else you would have kept sleeping sweetly until now, and it would surely never have occurred to you to ask detailed questions concerning Jehovah.

[7] "O you lukewarm ones, now concern yourselves with life! What did you do for a hundred and again a hundred years when you knew as little about Jehovah as now, indeed - much less? For now you know at least what Jehovah is all about. But at that time you knew nothing at all, being always hesitant to learn more about Him, for you have always preferred deception to truth. Why did you come here today, something you have never done?"

[8] "Because Abedam roused you a little from your sleep by obscuring your dream-God quite a bit!

[9] "Now you want to have this old dream-God restored so that you may calmly continue with your old sleep; however, this has come to an end now.

[10] "For you only wanted to have light on the matter. Therefore, I gave you the light in the very sense of truth; why do you now want again the old deception of your senses instead of light?"

[11] "Because you did not come here for the sake of truth, but for the sake of deception which has been shaken by the wisest dweller of the morning and for the sake of your sweet comfort you want to have the old Jehovah restored under Whose protection you could sleep so very sweetly while we had to keep watch waging constant war with death!

[12] "Oh, do keep watch with us and help us all to carry the exceedingly heavy burden of death; your shoulders are broad and strong enough for it.

[13] "Truly, the old Jehovah will no longer benefit you anything in all eternity unless a new Jehovah will begin to take shape within you.

[14] "This is why I said in my first speech to you: Jehovah must go forth from us if He is to exist for us. If this is not the case, a thousand Jehovahs existing as such are of no benefit to us all.

[15] "Of what benefit to a stone is my existence in self-awareness?"

[16] "However, if the stone itself could pass into self-awareness and become a freely moving being, I also want to be something for it, just as I am for you. For, what am I to the dead stone? - Nothing, a mere nothing!

[17] "The same relationship existing between me and the stone applies also to you and your old Jehovah.

[18] "This Jehovah must first attain to the highest, complete self-awareness through your active will before He becomes for you an active Jehovah. And this would have to be effected through your works; failing this, there will be for your life nowhere for all Times of times a Jehovah, as little as men exist for stones.

[19] "Therefore, do not ask for even more deception and falsehood, but side with truth. Learn it from the great book and the signs of nature, and it will become obvious whether your hearts are ready for the seed of Jehovah.

[20] "Now go away for the time of a shadow's turn; ponder over what I told you and then come back again and we will probe your hearts as to the love prevailing within them. And so go. *Amen.*"

## Chapter 162

### THE FOUR DOUBTERS TAKE COUNSEL TOGETHER

[1] And the four bowed to the patriarchs and then descended from our morning height to a small ledge where they settled down and began to take counsel together, as follows:

[2] "Brothers," began the first, "what do you think: Shall we or shall we not trust Enoch's words?"

[3] "I for my part am of the opinion that this time Enoch is mightily mistaken.

[4] "Of course, he is a man like we are - and this is sufficient for the arising of errors; that is all we need.

[5] "For although the Almighty has endowed him with greater perfections and ordained him high priest, He has all the same left him with all human frailty, so that he is still the same Enoch as before, and thus he can also commit errors.

[6] "That this time he has committed a gross error I could have at my fingertips.

[7] "I only cannot understand how in his presence I could have been so benighted!

[8] "For instance: What could he have replied had I told him when he repudiated God: 'Brother, if what you so wisely claimed were true, we need no longer build dwellings for ourselves.

[9] "For, since we have come into existence without a most wise Creator - being surely in everything more perfect than our dwellings for we can think, talk and act wisely -, why should our inexpressibly more stupid dwellings not also come into existence out of nothing and spontaneously without our help?"

[10] "But I will keep the good Enoch waiting for a whole eternity and on top pledge my life that he will never have the good fortune to see a well arranged dwelling grow from the dumb ground of the earth.

[11] "We are supposed to be the works of blind forces which before us are even without self-awareness?"

[12] "No, brothers, before Enoch makes me believe this, I believe and prove to him that as a high priest he is a complete fool despite all his wisdom! - What do you have to say? Am I right or not?"

[13] And another spoke and said: "You are only too right. I must tell you, brother, it has been rankling me in my innermost. Had I not spared the high

patriarchs, truly, one word from me and Enoch's tongue would have been paralyzed like a dewdrop in the middle of winter.

[14] "I should have liked to just hear his answer to my casual question: 'Enoch, if what you so wisely have told us is true, I should really like to learn from you how the love for God is to be explained.'

[15] "Brothers, if upon this question Enoch without contradicting himself could have answered me with a single syllable, I will swallow before you and him any mountain pointed out by you!

[16] "For if Jehovah is a falsehood and so to speak a salve for the indolence of our spirit, also all our love is a crass falsehood; and if that is a falsehood, we are ourselves a falsehood - including Enoch!

[17] "However, if we are a delusion to ourselves, then I ask: 'Brother, what privilege has your wisdom over our folly?

[18] "Therefore, you can keep quiet just as well as we.' - Tell me straight out: What could Enoch have replied to that?

[19] "Nothing; for then he would be in a trap and unable to utter a single word."

[20] "Maybe he believed," said a third one, "that we are some good-natured fools who believe just about anything.

[21] "But our next get-together shall throw light on the four fools before him in a way that despite being a high priest he will feel like sticking in an unripe wild apple; for I am loaded like a cloud ready to burst.

[22] "Just a little wind, and the good Enoch shall be treated for his denial of God ten times worse than we all were treated on the Pre-Sabbath. He shall firmly feel it and be paid back for the joke he obviously played on us.

[23] "That Enoch should not believe in a God I believe as little as if someone argued with me denying my existence.

[24] "However, he played a joke on us and confounded all of us; this is all there is to it.

[25] "For this I will grapple with him so that he will be stuck like a rock fallen to the bottom of the sea.

[26] "What sort of an answer will he give me if I tell him straight out: 'Enoch, you iniquitous high priest, now you have lied twofold out of your great blindness! For if there is from eternity no Jehovah, you have anyway talked to the wind.

[27] "For blind chance certainly did not endow you with more wisdom than it did us; and why should you of all people be more than we who are a complete folly to ourselves, as you are to yourself, and thus to all of us.

[28] "If, however, there is an old Jehovah, you are anyway before us all obviously and irrefutably a liar.'

[29] Brothers, what can he say to that?"

[30] And a fourth said with the first two: "Nothing but at the utmost: 'So I stand before you as an ass and my high priesthood is an empty wind.'

[31] "As far as Abedam is concerned, I think we should unite in that point and prove to the face of the wise high priest that He was incontestably Jehovah Himself, which, if only we heeded them somewhat, becomes clear from His words and deeds.

[32] "And if he denies this, I shall simply ask him: 'Brother, who, after all, made you high priest?

[33] "If He is nothing, then neither are you, - and so do the best thing and abdicate as a high priest; for such an office is not fitting for a repudiator of God.'

[34] "What can he or anyone else then reply?"

[35] Here they all became unanimous and the first one rose and said- "Brothers, now that we agree also in this, let us go and settle our business.

[36] "Truly, I am burning with curiosity what will be the outcome of this. With Enoch we are as good as completely finished. Thus let us go. *Amen.*"

## Chapter 163

### THE ARGUMENT BETWEEN THE FOUR DOUBTERS AND ENOCH

[1] And all four rose and thus well prepared returned to the height. When they arrived there they began immediately to deliberate as to who should be the first to approach Enoch.

[2] After turning it over in their minds for a while the first one said to the other three: "Do you know what, I have a good idea: Let us forget this but wait until Enoch or someone else will approach us and speak to one or the other.

[3] "This, the one addressed should give a proper answer so that everyone will know immediately where he and we all stand. And in case no one comes near us, we know anyway where we stand. And once we know this, all we have to do is turn around and show our backs to the angry high priest for good.

[4] "Why that, you surely realize better than I myself. Tell me whether you agree to this." And they all answered in the affirmative.

[5] When Enoch saw them he promptly went near them - namely, at the holy Abba's bidding -- and asked the first of them: "Well, brothers, at what solution did you arrive? Reveal it to me from the bottom of your hearts."

[6] And the first one collected himself as far as his still great embarrassment allowed and answered Enoch in a rather trembling voice, saying: "Dear brother Enoch! I and also my brothers can at the moment give you no answer to this your question other than this: If you should seriously stick to your former contention, maybe owing to an unmerited blindness, we pity you wholeheartedly, though we are unable to help you.

[7] "However, if you are of a different opinion from the one you said you held, you are either full of wickedness and pride or you wanted to play a silly joke upon our wretchedness without considering how deeply this might hurt your poor brothers.

[8] "In this case as far as we are concerned you are not worthy of the poorest answer, high priest or not.

[9] "That one or the other is the case with you, we soon recognized from the futility of your proofs for your empty contentions, - wherefore you called us fools although we are not fools like you because we cannot repudiate Jehovah as cleverly as you do.

[10] "This is the whole solution which at present we have found for you within us.

[11] "So, depending on the reason for your foolishness, you may accept either our regret or our total displeasure as such a solution.

[12] "However, we hope that this time you have understood us better than before."

[13] And Enoch replied to the four, saying: "O brothers, you have just found that solution which I had hoped you would find.

[14] "Only as concerns the ground from which as you say my speech to you would have flowed, you labor under a great misapprehension. For if it were as you thought, I would certainly never have addressed a word to you. However, since matters stand quite differently, I have spoken to you in such a manner as to awaken your spirit that has been for a long time asleep. Now your spirit has been awakened and you have thereby given me the desired solution, for which my soul is glad.

[15] "That I by no means wanted to be a liar to you, but a true brother in keeping with the divine order, you may gather from the following:

[16] "Surely God is not a liar because, though completely omnipresent, He cannot be seen by anyone anywhere unless, in accordance with His eternal order, He wants to show himself as a Father to His children and then teach and educate them for life eternal.

[17] "That I hid Jehovah before you happened because you had as good as nothing of Jehovah in your hearts, but only His name in your mouth.

[18] "Of what benefit is the sole dead name unless it corresponds with the living one in the heart? Yes, I tell you, it is a crass repudiation of God!

[19] "When I became aware of this in you, I took it upon myself to present it to you as though it had been my idea, and thereby I awakened you.

[20] "Look, this is how matters stand. Now you have even found Jehovah in Abedam and agree on it; thus your hearts have achieved a victory.

[21] "So follow me to the higher initiation so that you may clearly realize whether I am a worthy high priest or not.

[22] "For there is another One among us, Who will give all of you the true initiation in God and in me. *Amen.*"

## Chapter 164

### THE FOUR DOUBTERS' PERFECT CONCEPT OF GOD. WISDOM, THE FRUIT OF A LIVING HEART

[1] Thereupon Enoch personally led the four to the most holy Abba and then said to them: "Brothers, look, it is this unknown stranger Who, as I told you before, will give you higher instruction on Jehovah and then also on me. - So listen to Him and follow Him. *Amen.*"

[2] And Abba promptly stepped among them and asked them: "Since you were offended by Enoch's speech, so much so that your hearts were thereby puffed up in enmity against the high priest, do tell Me what concept you have of Jehovah."

[3] And the first of the four promptly began to speak and said rather boldly:

[4] "Good man, friend and brother, it is rather difficult to find a valid answer to your question - but not so difficult to reveal to you our general ideas concerning Jehovah, namely, as they are generally customary with and among us; so listen to them.

[5] "By God we understand the eternal, exceedingly perfect, Primordial Power filling the whole of infinity in the most clear self-awareness.

[6] "This power can manifest everywhere, being actually the most perfect, freest will which works according to its own innate ideas developing in endless abundance and greatest clarity in this very same will and its own light engendered by its own incessant activity.

[7] "Behold, this is our general concept of God. Besides, as to the substantial essence of this endless, infinite primordial willpower, it is too far beyond the sphere of our power of understanding for a valid definition on it to be given.

[8] "However, speculations cannot and must not ever be set up as tenets.

[9] "On the other hand, it seems at least to me and some others that this infinite willpower must express itself almost like our love, since whatever we look at bears incontestable witness to this truth.

[10] "In this point even the inert stone is not silent but speaks as it were through its being: 'Since I love my components, I hold them fixed to my mighty center.'

[11] "If this is undeniably declared already by a stone, surely all other things are even more living witnesses .. - most of all we men in our self-awareness, who were all begotten in mutual love.

[12] "Having made this great surmise, we also dare to maintain that God in Himself is the purest and most holy love, out of which love He can manifest as Jehovah or as the good, wise and almighty Creator of all things in man, as well as outside of him as likewise a man - albeit always only in the most

perfect sense. In man He manifests as the purest love for His own divinity, and outside of man either as a mightily active power or visibly in a perfect human form to which, however, we must not regard Him as bound.

[13] "Look, dear, good man, friend and brother, this is in general all we know about the nature of God. Now it is up to you to either affirm or attack this our opinion."

[14] Thereupon Abba said to the four: "Your answer was perfect; for it is in earnest just as you have declared it.

[15] "But such wisdom is of no benefit whatsoever to you if it is a product of your own reflection or the result of verbal instruction.

[16] "If such wisdom is to serve for your benefit, it must become either a living, clear feeling in your heart or - which is more preferable - it must go forth from the activity of the heart.

[17] "Only if one or the other is the case will the thereby awakened innate life force, acting as a constant witness, proclaim loudly to everyone that God is Himself the purest and holiest love, in which no being - least of all the true children of this love - will ever perish.

[18] "Hence, whoever has not found God in this way, for him God is as good as no God, for He is not a God of life, but merely a God of a human rational speculation which has value only until it is replaced by another.

[19] "But he who has found God in and out of his life's ground, has found Him in person, and no power will ever be able to displace Him.

[20] "Look, this is truly how matters stand. Now declare your opinion on Abedam and the high priest Enoch so that I may set you right also in this. *Amen.*"

## Chapter 165

### THE THREEFOLD NATURE OF ABEDAM THE HIGH AND THE NATURE OF ENOCH AS AN INSTRUMENT OF THE LORD

[1] And the first of the four said to the other three: "If you agree, I will speak; however, if one of you wants to talk it is just as well."

[2] And the other three said: "Brother, you do the talking since you are at it; for we are anyway of one mind and of one opinion."

[3] So the first one began promptly to speak with even more courage than before, saying:

[4] "Good man, friend and brother, having gathered from your erstwhile speech that you too possess a high degree of wisdom, I too will open my mouth before you in the manner of high wisdom thereby expressing my fullest respect and acknowledgment of your high wisdom; so lend a favorable ear to



what I shall say:"As concerns Abedam, Who for three whole days was among us performing many miracles, our opinion about Him is precisely as follows:

[5] "Abedam is a twofold being, indeed I would say, He is a threefold being.

[6] "He is a twofold being since in Him obviously both a human and a divine nature find expression: A human nature as to His appearance which had our form to which it corresponded in everything completely, and a divine one in His words and deeds, for with Him a word could be regarded as an accomplished deed.

[7] "To be sure, the ordinary man can also think and want many a thing, but his thoughts and intention are only very subtle creations as such and can never manifest originally, but only as a laborious addition with the aid of mechanical and organic forces through which our inner creation is then imitated, albeit most imperfectly.

[8] "Thus we can for instance think and then pronounce a perfect grass. Thereby it is in us as it were created; but we cannot possibly set it outside of us so perfectly as we think it since our being is only conditional and therefore necessarily limited. Thus we cannot create in the pattern of God's endless being, but only on the smallest scale within the limits of our own being, just as the Deity does within the space of Its infinite being.

[9] "But things are totally different with Abedam, Who was none other than Jehovah, capable of manifesting in any form whatsoever! For through the human form of Abedam the Deity worked out of Its infiniteness and so what came out of Abedam's mouth had to be a completed work; for all things viewed by us can be nothing else but thoughts and words which also in the infinite Deity must be present in infinite number and, when spoken by the Deity Itself, must be visibly present like those thoughts and words in us which we have spoken with greater determination for and within us.

[10] "Behold, dear, good man, friend and brother, this is how matters stand. Of course, somebody could object and say:

[11] "If that is the case, what about the sometimes occurring power to work miracles in the ordinary man when he has command over God's thoughts?"

[12] "I then say: In that case man himself has become a manifestation of the Deity which although on a smaller scale - works through him just as It had worked through Abedam on the, to us, greatest possible scale.

[13] "Thus the divine effect lies not in the essence of man, but solely in the essence of God, Who wanted to express Himself in this or that way in a human.

[14] "This applies also to Enoch, who actually is no more and no less than we all are, namely, a quite ordinary man. However, since God through Abedam has called and destined him to be high priest or an organ through which to manifest constantly in human form to men when God expresses Himself through him either through word or deed, Enoch is nearly that which Abedam Himself was, namely, a hallowed or capable means for

the infinite essence of God to manifest locally and temporally.

[15] "As a man, Enoch can do as little as I can. Yet whenever he does achieve something, it is only God Who achieves it through Enoch, - which Enoch surely realizes better than I do, being a thoroughly wise man!

[16] "Previously I have said that Abedam is like a threefold being. This is due to the fact that this very Abedam - as I at least believe to have found out - comprises the divine power in its fullness, since he appeared with absolute authority as the purest love in God and out of this authority spoke and acted as though the Deity in all its fullness were subject to him, not he subject to the Deity.

[17] "Since this is undeniably so, Abedam is threefold, namely: The Deity Itself, because It is love; furthermore, the active omnipotence of God Himself, because the Word is pure love; and, finally, love itself, because the Deity Itself with all the endless fullness of its might.

[18] "Behold, here you have our opinion on Abedam and Enoch. I gave it to you as we found it. Now it is again up to you to either accept or criticize it; for only wisdom can test and throw light on wisdom. Yet all honor be to God forever. *Amen.*"

## Chapter 166

### DIFFERENCE BETWEEN THE PRUDENCE OF THE INTELLECT AND THE WISDOM OF THE HEART

[1] Thereupon Abba said to the speaker and his brothers: "I tell you, you gave Me quite the right answer, and it is as you have pointed out.

[2] "But all this has issued from your thinking with the intellect and your worldly prudence, wherefore you are a completely righteous man.

[3] "However, since you found all this on the road of mature thinking and quibbling, you have for a while quickened the senses of your soul; but with all that your spirit remained completely unawakened, indeed almost like dead. That this is so, you all shall clearly see from a few little parables.

[4] "The soul and its senses are the blossom of the spirit. If you break a lily which is not quite open as yet from its stem and then put it into water, it will surely also unfold and its outer form and smell will be exactly like those of the lily that has opened on the stem. However, where the ripening of the living seed is concerned, behold, that will perish along with the dead and partly rotten blossom. For the life of the seed does not stem from the blossom whose only task it is to develop the forms or what is called the body of the seed, but only from the root which is stuck in the life-saturated soil.

[5] "Now behold, this applies also to the man who strives only for pure

wisdom. For wisdom as such is then nothing else but an empty unfolding of the blossom of some plant, taken or separated from its root stock, and is unable to engender any life, for it has neither root nor soil, but purely water which as such has no life but only the capacity of freeing the life of the earth keeping the root receptive for the life from the earth.

[6] "Love is the root of the tree of life and the heart, or the understanding of the heart, which expresses itself in feelings, is the soil. Hence, whoever wants to harvest the fruits of life, must fertilize the soil and feed the root. Then the blossom and with it the living seed will anyway thrive excellently on the stem growing out of the healthy root.

[7] "Your understanding of Abedam and Enoch is as close to the truth as is the lily separated from the stem and then opening in the water, to that unfolding on the stem. However, if you begin to look for the seed, truly you will find none because there is neither root nor soil. - Do you understand this?

[8] "But listen to yet another parable! Behold, in the warm summer there appear many plants above the ground of the earth; but as soon as winter, the great trial of life, comes along, it destroys all that light has created, - but is incapable of killing the root and the completely matured seed.

[9] "Look, it is the same with the understanding of Abedam and Enoch.

[10] The intellect will hold on to Abedam and Enoch for as long as they are tangibly there for it and will ponder over them for as long as it has not come to a final conclusion on them; however, once it has come to such a conclusion the sun has gone down for it and winter has begun.

[11] "Cognition will begin to die down and pass over into death, which is false and evil and like the fungi and mushrooms which have neither root nor seeds.

[12] "Yet once Abedam and Enoch are received by the love in the heart, they grow into a tree under whose branches even the spirits of heaven will seek shelter.

[13] "For then, Abedam will be the root and His Word will be the soil out of which everywhere an Enoch will emerge, full of living, mature seed. And the blossom of this stem will be excellent and will give the seed itself the proper form and a proper, firm garment in which life will be able to continue forever. - Do you understand this?

[14] "Yes, now you understand that the water flower resembles a perfect blossom. However, if you only remain in the water of your intellect, no living seed will grow for you from this knowledge, just as none will grow from the water flower.

[15] "I tell you: Surround the stem of the blossom separated from the root with good, living soil from your heart, then keep watering it with the living water which has been flowing from My mouth, and you can at least bring the seed to maturation and then sow it anew into your soil so that it will yield you a new root of life which no winter will be able to damage any more; for without

a root no life is possible.

[16] "Now you are probably amazed at My wisdom; but I tell you: Strive to be forthwith baffled by My love, then you will no longer be so amazed at My wisdom, but at eternal life, which is the love and the primordial source of all wisdom.

[17] "If someone gives you a beautiful flower which you have never seen, you have great pleasure; yet I give you the whole plant. Plant it into the soil and you will harvest the root, the blossom and, finally, even the seed of life!

[18] "Do understand this. But, if you fail to grasp something, - behold, here am I and there is Enoch; ask and we will answer you and everyone else from the root. *Amen.*"

## Chapter 167

### **GOD'S WORD AS THE LIVING WATER. THE PARABLE OF THE RAINWATER, WHICH IS BETTER FOR THE WATERING OF PLANTS THAN SPRING-WATER.**

[1] Said the first of the four, highly amazed at the great wisdom of the stranger: "Listen, good man, friend and brother, nothing of what you said is incomprehensible to me; for you expressed yourself dearly, and the simile of the plucked-off lily whose seedless blossom would unfold in a basin was very appropriate and we have understood exactly what you meant to tell us thereby.

[2] "I realize perfectly that all this is certainly so in all nature, particularly in that of man; but towards the end of your speech when you became somewhat agitated you dropped a hint, -- and I must say, dear, good man, friend and brother, this I cannot comprehend at all.

[3] "For there you likened your words to a living water with which I should diligently water the plucked-off flower stem. This would yield me at least a seed - if not at once the root - which I could then sow into my soil so as to obtain a new root, stem and blossom and therefrom also a new seed for eternal life.

[4] "All this is correct, exceedingly wise and clear; only how you turn your word into a living water, or rather how I am to do it, -look, dear man, friend and brother, this is a somewhat daring statement, that is, at the moment insofar as I do not grasp it as yet.

[5] "However, if you would do me the brotherly favor and make a more definite statement on it, you can rest assured that I and all of us shall honor your every word, seeking to sublimate it to the living root and the most active seed in our hearts.

[6] "If you are willing to do this, we ask you for it."

[7] And the most holy Abba opened His mouth and said: "Truly, you have posed the best question; for I tell you: Everything depends on whether you grasp this correctly.

[8] "Whoever does not understand that My Word is a living water, does not grasp in the least what God is, what Abedam and what Enoch; for only the living water can reveal this to him completely.

[9] "Since, therefore, this depends on the true, intimate acquaintance with the living water, the question arises: How, then, is the Word from My mouth a living water?

[10] This too you shall see in an accurate metaphor; and so hear it:

[11] "At home you have a garden. In the same you have planted a great variety of good plants. When during the summer now and again it becomes very dry you water the plants with good water so that they do not dry out and die in the barren soil of your garden. But despite your diligent watering the plants thrive only very poorly and your harvest is as poor as is the soil in living food, which consists solely in a well-blessed rain from the clouds of heaven.

[12] "You say out of your wisdom: 'A dry year is a scourge both for the plants and for our stomach and skin!'

[13] "Why, then, do you consider the rainwater better and more nourishing than the one you pour from your jug onto the plants? - Answer Me this out of your wisdom."

[14] And the speaker replied: "This is quite natural: Because the earth's spring-water has already imparted its energy to the earth prior to reaching the surface of the earth feebly. However, the rainwater falls in undiminished strength to the ground of the earth where a single raindrop is more precious for the flora than a whole jug full of the purest spring-water. - I consider my answer to be correct."

[15] And the most holy Abba replied: "Quite right; so consider My Word a rain from the heavens of all life, and the life-giving property of the water of this My living Word will no longer be a riddle to you, and Abedam together with Enoch will appear before you in great clarity and in all the fullness of His Deity. Understand it. *Amen.*"

## Chapter 168

### THE FOUR WORLDLY-WISE RECOGNIZE THE LORD IN THE STRANGER. WISDOM AND LOVE AS A LONG AND A SHORT ROAD FOR GOD- SEEKERS.

[1] After this speech by Abba the four began to be taken aback mightily and everyone of them thought to himself: "It is truly peculiar with this man.

[2] "Who and what is he and where must he have come from? Truly, the man speaks as though he were - Jehovah Himself!"

[3] After the first of them had apologized to the still unknown Abba, the four stepped back a little and deliberated on the super-wise stranger.

[4] The first at once asked the other three, saying: "Brothers! Like I, also you have heard this man's speech - and surely understood it just as I did. What do you think of him? Who is he? Who can he be?"

[5] Thereupon the second one said: "Brother, you know that in certain things I have never made great blunders, and so I think I shall also now hit the nail on the head.

[6] "The metaphor of the garden, the watering of the same, the comparison of the spring- water with the rain and, finally, the likening of our words to the already feeble spring- water, but the likening of His Word to the living rain out of the clouds of heaven and in the end the clear hint concerning Abedam's presence remove any doubt where I am concerned that behind Him there is - . Abedam Jehovah Himself!

[7] "Look brothers, this is my opinion which intrudes upon me inescapably yet at the same time fills my whole being with such bliss as I have never before experienced.

[8] "However, I do not want to impose my opinion on anyone, - and I shall be extremely pleased to hear also your opinions on it."

[9] Said the third one promptly: "Brothers, it seems to me at least that the brother is not exactly wrong. I do not want to add a whole-hearted Yes; however, if you are unanimous on the point I shall certainly not say No.

[10] "That this man must be more than an ordinary man shines most clearly from his every word; yet, whether he is directly Abedam Jehovah Himself or only His spirit speaks through him, the stranger, this remains to be determined.

[11] "However, if it depended only on *me*, I would rather stand for directness than for indirectness, without thereby prejudicing anyone's opinion."

[12] And the fourth opened his mouth and said: "Brother, I think I too shall commit no great blunder by totally agreeing with you. Now only our reason should be allowed to speak and it will soon become apparent where the majority of votes will go."

[13] Thereupon the first principal speaker said: Brothers, we are fully agreed! For this was my secret opinion right after His first speech, and I am rejoicing greatly that we are now completely of one heart and one mind! But now the question arises: How shall we go about it, - how approach Him again? What offering shall we give Him? How shall we now look in His eyes? What shall we be able to tell Him, Him, Who knew our most secret thoughts many eternities before through His almighty Word we became thinking and feeling humans?

[14] "He, Who through one Word once created heaven and earth and all their countless beings, has now spoken to us in so many words! - Say, think, what can, what will become of this?"

[15] Here suddenly Abba stepped among them and said: "Children, friends and brothers! My heart takes great pleasure in you; for you have truly found Me as befits a free man.

[16] "But your road to Me, your eternal, holy Father, was laborious; for wisdom takes short and difficult steps, whereas love blurts out so to speak. However, having thus found Me, rejoice exceedingly; for I, God the Almighty, as your most loving Father, am now visibly among you.

[17] "So come to My heart all of you and feel that I am truly your eternal, holy, most loving Father! Do come, do come! *Amen.*"

## Chapter 169

### LOVE - THE TRUE WORSHIP AND THE TRUE OFFERING. THE LORD BECOMES AGAIN INVISIBLE.

[1] And they all rushed to Him, not only the four, but all who were then on the height, and embraced Abba, weeping tears of joy and love; all praised, glorified and honoured Him in their hearts.

[2] And He blessed them all and finally said to them: "Little children, you all have now seen the true Father and beheld God in Me; since I came to you with love, you embraced Me with love. From now on believe firmly in your hearts that I alone am the true, good, holy Father and the sole Lord of heaven and earth, the God of all might, strength and power, the Creator, Ruler and Sustainer of all things and the sole Eternal Life itself in its perfection, because eternal and infinite Love and Wisdom in person!

[3] "Believe this firmly in your hearts and actively feel that eternal life is fully within you by virtue of My love and you will be always blissful here and beyond in the eternal abode of My love and wisdom. Here you will be blissful because you will no longer see and suffer death, and beyond through the ever-increasing inner unfoldment of the endless abundance of the wonders

of My life within you spiritually.

[4] "I have now blessed you as your true Father; you, too, bless Me in your hearts through the most faithful, constant love, and you will prove by the spirit pervading your works that you believe Me to be the alone good Father, Who has loved you for eternities long before a sun was burning in the firmament.

[5] "Whoever honors Me with the hand, his hand shall be blessed for any work; who honors Me with the feet, shall find no stones on his way; who honors Me with the body, shall have a blessed body and no pain shall ever touch a fibre of his flesh; who honors Me with the mouth, his mouth shall be blessed so that all the nations shall praise him; who honors Me with the eyes shall never see death; who honors Me with the ears, his ear no evil voice shall ever penetrate, but harmonious sounds shall delight it; who honors Me with his whole head including its marrow, him I will bless with great wisdom; but he who honors Me in his heart as the alone good Father, he it is who honors Me with his whole life, since he honors Me with his love, which represents his whole life; and who honors Me with his whole life, shall also be fully blessed with the eternal life out of Me, the holy, most loving, good Father!

[6] "Therefore, honor Me at all times with the heart all of you, and eternal life will be within you because your hearts are filled with that which is of life eternal, namely, My holy, almighty love.

[7] "I can be blessed neither with the hand, nor with the feet, nor with the body, nor with the mouth, nor with the eyes nor the ears, but only with a pure heart filled by My holy love.

[8] "However, he who blesses Me with such a heart, also blesses Me with the hands, feet, the mouth, the eyes, the ears and with the whole head and the body, even with all his strength, wherefore I will fully bless the whole man for eternal life.

[9] "The one who wants to bless Me partly, also I, as I said, shall bless only partly.

[10] "So remain alone with love, and you will always receive My blessings in abundance; however, if you do not remain with love alone, My blessings will be like your love.

[11] "Verily, I tell you, My little children: I, your Father, need no offerings and no so-called service honoring Me especially; for I am almighty enough to perform any service eternally, just as I have performed it from eternity without your offerings and your divine service.

[12] "If you want to serve Me, serve each other in My fatherly love, and you will be true servants of God.

[13] "Whoever wants to sacrifice, let him sacrifice in his heart. My fatherly love in his heart he shall offer up to Me as a sacrifice; I shall always look at such a sacrifice with pleasure.

[14] "Now you know everything vividly within you; observe it at all



times and do accordingly, and eternal life in its fullness will gush forth like a river from your loins there to destroy death's abode forever, ever, ever! *Amen.*

[15] "Enoch is My mouth with you; listen to him, and his word will either bless or judge you according to the state of your hearts! *Amen, amen, amen.*"

[16] Here Abba again became invisible and disappeared before the weeping eyes of the children for the last time, that is, during Adam's life-time, and was generally no longer seen until the great Time of times in the flesh as the Son of Man.

## Chapter 170

### ADAM'S FOOLISH DEMAND FOR A SPEECH BY ENOCH ON THE JUST DISAPPEARED LORD. ENOCH'S FITTING ANSWER.

[1] Only after a considerable time did the patriarchs begin to recover and look around whether Jehovah might not be visible somewhere.

[2] But this endeavor was futile; for Jehovah was hiding again in His holy place and remained only visible to the eyes of pure love in the heart.

[3] After a while Adam stepped up to Enoch and said to him: "Enoch, speak something about Him, Whom our eyes were not worthy of beholding, so that we may no longer feel quite so abandoned.

[4] "For nothing is more painful to the heart than missing what one has once seized with love; but it is all the more painful to miss Him Who is the sole life of our hearts and thus the sole object of our most mighty love.

[5] "So speak, Enoch, speak! Speak about Him, yes speak of nothing else but Him; for He alone has now become the greatest need of our hearts.

[6] "Do not speak of that which has some bearing on Him, but speak only of Him alone; neither how He was among us, full of love, mercy and condescension, guiding and teaching us and with the greatest mildness showing us the holiest roads full of love to Him, Him, the best, holiest, most loving Father!

[7] "So do speak only about Him, dear Enoch! *Amen.*"

[8] And Enoch promptly opened his mouth and said: "Most venerable father, your desire is pure like the water which is bubbling there in the white sand under the white stone, coming from a purest spring; but think what it means to speak of Him, of Him alone!

[9] "Behold His great Words around us; we ourselves are nothing else, and whatever we look at is nothing else but God's Word.

[10] "And now you want me to speak about Him without touching on anything of some bearing to Him.

[11] "Tell me, most venerable father, how this might be possible? For

speaking of Him without touching on other pictures and matters and things having a bearing on Him is a sheer impossibility.

[12] "One would have to incessantly utter His name; but how would this strike you after only a short while?

[13] "Or could such a monotonous repetition of one and the same name, albeit denoting the supreme and most venerable object of our love, be worthy of being called a speech?

[14] "Therefore you, most venerable father, must change your heart's surely most pure, but nevertheless impossible wish a little, and I shall promptly fulfill it."

[15] And Adam realized the foolishness of his demand and finally said to Enoch: "Yes, yes, my son, you are right, my demand is in all earnest quite impossible; so do according to your heart, which is close to the most holy Father's love, and I shall welcome anything you will utter about Him! *Amen.*"

[16] And forthwith Enoch addressed the following short speech to all those present, saying: "Fathers and brothers! Have you never observed what the moon looks like beside the sun during the day and what difference there is between its light and that of the sun?"

[17] "You all look at me in amazement not knowing what I thereby mean to say!

[18] "Oh do listen; we will surely unravel this picture.

[19] "Behold, when the sun's mighty light gleams down on us from the immensely high firmament, the moon stands abashed beside the great luminary of the day and a cloudlet shimmers in the rays of the sun many times more than the moon with all its nocturnal splendor. Only when the great luminary of the day has completely set does the moon's cold light begin to become prominent, beside which even the little stars are able to shine.

[20] "Look, the same thing applies now to me. Any speech on the Father out of my mouth would now look exactly like the moon's light beside the sun; but when evening and night comes, then also my moon will shine as though it had a light of its own and will allow also other stars around it to shine.

[21] "However, as long as the great light of God's Word still shines within us, my moonlight is an idle folly; so remit me for now the demanded speech and refresh yourselves through the rays of the great light within us.

[22] "For now my speech would be like a darkening of the sun within us; so let us remain with the day for as long as it lasts.

[23] "However, should this day come to an end some time, then, fathers and brothers, only then look out for the moon! - And now let us go home; for the sun is already preparing to go down. Let us do this. *Amen.*"

## Chapter 171

### THE MIRACULOUS REPLENISHMENT OF SETH'S LARDERS

[1] Upon this speech by Enoch all the patriarchs, including the four from midday, rose from the ground and went to their dwellings. When they arrived there Adam invited Enoch, the known Abedam and the four from the midday region to stay with him for the night and share the meal in his hut with him.

[2] And the guests greeted Adam with childlike love and, gladly acceding to his wish, entered Adam's hut. Adam right away ordered the meal with Seth, and Seth promptly looked after it.

[3] So he hurried to his dwelling and told his children to bring three medium-sized baskets full of the best fruits, milk, juice from berries, water, bread and honey.

[4] Seth's children rushed to his great larders to fulfill their father's will; but how amazed and sadly did they return forthwith from the larders, finding the same completely empty!

[5] When they revealed this to Seth, the latter promptly went to the larders himself where to his sorrow he found his children's statements confirmed.

[6] "What am I to do now?" he asked his own heart; but it remained silent and no good advice emerged from it.

[7] Therefore, he soon left his dwelling and returned to the dwelling of Adam.

[8] Having arrived there, he promptly disclosed with the most pitiable mien the truly deplorable state of his larders.

[9] When the already rather hungry Adam heard this, he became sad himself and, finally turning to Enoch, asked him whether his larders might be better appointed than Seth's.

[10] And Enoch replied: "Listen, if father Seth's larders should really be in the condition described by him, I am in advance convinced that my larders are not so poorly appointed as his.

[11] "However, I reckon that this time the father Seth in his great eagerness did not look around enough in his house. So again let me say: Seth's larders are exceedingly full; and the father Seth should go to the same in order to find them crammed full.

[12] "For Abba Jehovah is not only full of love and mercy when walking among us visibly, but He is the very Same also when hidden from our eyes; therefore, to Him all our love, all praise and all honour forever. *Amen.*"

[13] And Seth said: "Enoch, you have spoken the truth: All our love and adoration to the good, most loving Father! For He has now proved Himself to me great and exceedingly merciful; for truly: My larders were emptied to the last drop, and now I am seeing them again packed full in my heart."

[14] And Seth immediately returned to his dwelling, and all his children and his wife hurried towards him shouting "Father, father! Our larders are crammed full with the most delicious and aromatic foods of every kind!"

[15] And Seth fell down on his face intending to give thanks and pray; but a voice called as if out of heaven: "My dear brother Seth, I know you and you know Me; so rise and look after Adam and his by Me beloved guests!

*[16] Amen."*

[17] Here Seth jumped up and looked around so as to somehow catch sight of the holy Abba.

[18] But the voice spoke again: "Seth, why are you casting your eyes around? Is not the heart My house within you? So go and serve the guests.

*[19] Amen."*

[20] And Seth went promptly and amply provided the guests relating to them what had happened. Thereupon Enoch replied: "So it is and will remain, namely, that the ear is closer to life than the eye; but the heart alone is the eternal abode of life. Therefore to Him, the Father of life, the fullest dedication of our hearts forever! Amen."

[21] Thereupon Adam blessed the guests, praised God with them and then they all went to their rest.

## Chapter 172

### THE FIRST CHURCH ON EARTH. THE SEVEN MESSENGERS OF THE HEIGHT IN LAMECH'S PALACE IN THE CITY OF ENOCH.

[1] We have now spent seven days on the height with the children of God and witnessed and heard at great length - deed after deed and word by word - about the first establishment of the Church on earth through Jehovah's visible presence. Thereby we received a full explanation of the six days of creation as stated in the Bible by Moses, through which nothing else but the very founding of the first Church on earth is to be understood, and we can again leave the height for a short time and go to the city of Enoch to see and hear what was going on there and what changes had occurred there within the space of a week.

[2] Thus we go down. - What is happening here? What is going on here?

[3] Look, at this moment Kisehel, Sethlahem and another brother who shall be named Joram are about to enter the palace of Lamech.

[4] What is their intention, what will they do, and what abominations will their eyes behold? - So listen and see!

[5] Since their speedy arrival in the city of Enoch the seven messengers have several times approached Lamech. They were shown everything, there

being also dainty lady's maids who hovered around them in all sorts of lewd postures talking and gesturing enticingly. They had almost completely ensnared four of them in all earnest, wherefore on the dispute day the angel Abel was sent down to them by Me and these four are not present this time; but they had not been received by Lamech himself as yet.

[6] This time the three are firmly determined to penetrate into Lamech's chamber, no matter the cost. This is why they are just entering the palace.

[7] What do they want from Lamech, who does not want to admit but only entice and catch them through his newly recruited lady's maids and courtesans?

[8] You know what he had done to the name of Jehovah; look, it leads up to this: He must with his own hands dig out the hole and in the prescribed manner dean the table!

[9] You will clearly see by their side what they will behold on this occasion.

[10] When they arrived at the first stairway they found it filled on both sides with the fairest and most voluptuous, seductive women, all stark naked, who were wailing pitifully and asking the three messengers to rescue them. Otherwise they had to die the most cruel death within the next hour, for they had failed the previous day to catch them, Lamech's worst enemies, and deliver them up to his most glowing revenge.

[11] But this is only one of Lamech's ruses. And the three instantly recognized it as such and Kisehel said to the naked women: "Listen, you evil nest of vipers! Not Lamech will cruelly exterminate you, but the sharp rod of Jehovah will do this to you!

[12] "Pus and boils will be consuming you alive outside the city in the puddles, swamps and morasses! Jehovah's almighty will be done forever! *Amen.*"

[13] The same instant about sixty naked women were inflicted with frightfully burning scabs and rushed madly, angry and howling through the lanes of the city to the aforementioned puddles, swamps and morasses and threw themselves into them.

[14] Thereupon their bodies were infested with pus and abscesses and the flesh began to fall off their bones, putrid and stinking, while they were still alive.

[15] Thus the first stairway was cleansed. When they reached the second, they were greeted by an even more terrible wailing, for also this stairway was filled with naked women who were being virtually torn to pieces with the sharpest rods by the personal myrmidons of Lamech.

[16] When the bleeding women saw the three mighty ones, they began to scream even more loudly that the three might rescue them from the hands of Lamech's personal myrmidons.

[17] And Kisehel commanded the myrmidons: "Stop wielding your rods and lead the heroines of Lamech out to the puddles, swamps and morasses; there

they will meet their fellow sluts and will share their reward with them!

[18] "But your hands shall henceforth never touch a rod, or you will die like these heroines of vice! - Jehovah's will be done now as forever! *Amen*.

[19] And at once the myrmidons threw away the rods, bound the mangled women's hands on their backs and dragged them out to the puddles, swamps and morasses. Only here did the women begin to howl most frightfully, realizing the fate of their companions.

[20] Then the myrmidons loosed their hands and left them; and the women, full of despair, threw themselves into the swamps and like the others perished.

[21] When the myrmidons had returned to the palace, the three told them to turn to Jehovah and never again enter the palace, but go with their wives to Farak where a different destiny awaited them.

[22] Soon the one hundred myrmidons left the palace and the three proceeded to the third stairway.

## Chapter 173

### THE THIRD STAIRWAY IN LAMECH'S PALACE; ITS OBSTACLES FOR THE THREE MESSENGERS

[1] When the three had fully reached the third stairway, they began to marvel inwardly at the great cunning of Lamech, for they were unprepared for anything like this.

[2] And I Myself told them nothing in their hearts either so that on this extraordinary occasion they might all the more utilize the power of wisdom given them by Me. How, then, did Lamech block this third stairway?

[3] Each step was occupied by little infants and between the infants naked mothers with lacerated breasts and badly disheveled hair were placed. The children were tied down with ropes to the steps and the mothers were hung to the steps by iron bonds round the loins with the aid of strong chains.

[4] When the mothers saw the three mighty ones, they began to curse themselves and the three as follows:

[5] "From which hell of the worst of all satans did you emerge so that we must here be tortured so abominably, through our horrible torture and distress barring your access to the nefarious Lamech?

[6] "You call yourselves messengers of Jehovah! O you horrible blasphemers! If Jehovah is like you, is not our monster Lamech in comparison a light evening breeze despite all his inhuman wickedness?

[7] "What did the poor maids whom Lamech's immense cruelty had seduced and enticed for his basest designs ever do to you for you to

mercilessly chase them out into the most horrible sewers and puddles, there to perish both in body and in soul?

[8] "O you miserable messengers of the lowest hell, as once the great Farak described it, - despite your deeds of which all devils taken together are incapable you dare to call yourselves messengers of Jehovah?"

[9] "Lamech slew his two brothers and should thus have deserved death twofold;

[10] "But Jehovah said to Lamech: 'Whoever wants to slay Lamech, shall be revenged seventy-seven times!'

[11] "Like us, these poor maids have never killed a fly and you, as would-be messengers of Jehovah's eternal love, have destroyed them in the most cruel, miserable and abominable manner and martyred to death; for you let the anyway threefold unfortunate ones be dragged by their hair into this house of depravity by Lamech's myrmidons whom, to top it all, for their cruelty you even made free and happy!

[12] "O you miserable, super-cruel messengers of Jehovah, if you intend to convert the monster Lamech and turn him again to Jehovah, why did you not at first try to convert the most unfortunate maids before you let them be killed so cruelly?"

[13] "Oh look, you are not concerned about Jehovah, Whose messengers you pretend to be, but only about ruling the poor peoples in the depth of all mire!

[14] "Look at us, how for your sake we have had to linger under the most abominable pressure of Lamech, miserable and horribly tortured! Would you not like to call us liars, too, and then ruin and kill us in the puddles and sewers?"

[15] "If you miserable ones want this, loose our fetters; because for loving mothers no death and no hell can be more painful than this our present condition before you!"

[16] "If you do not want this, then let us perish here and step across us and our poor innocent children up to the abominable dwelling of Lamech and turn him into an even worse devil than he anyway is!"

[17] "Accursed be the day that gave us this miserable life! Curse on our begetters and curse on the Creator Who called us into being for such misery, and eternal curse on you who have come to increase our misery!"

[18] "If you can, destroy us forever; but do not torture us more than we are anyway tortured!"

[19] Here the three were taken aback and no longer knew what to do; for the speech of the chained women and the crying and screaming of the children began to mightily touch them to the heart.

## Chapter 174

### **SETHLAHEM PREACHES REPENTANCE TO THE EVIL WOMEN OF THE THIRD STAIRWAY. THE MAIDS OF THE FIRST AND THE SECOND STAIRWAY TELL OF THEIR MIRACULOUS RESCUE.**

[1] At first the three were amazed at Lamech's ruse by which he had so effectively barred for them the way over the third stairway.

[2] This amazement was merely due to the sight of the horribly effective blocking up. However, when they had heard the lament of the women they began to have more and more scruples about so cruelly condemning the maids of the first two stairways.

[3] So they proceeded in spirit with the fullness of their indwelling power to the puddles, lifted all the maids cleansed and revived out of the morasses and sewers and, summoning them before the lamenting women, began to address the following speech to the latter after I had opened their hearts; this time Sethlahem was the speaker, and this is what he said:

[4] "O you evil women, look here all your companions in vice standing before you trembling and well-preserved! They were dead while in the puddles. Who actually lifted them from the inaccessible swamps, puddles and morasses cleansed, healed and revived and led them here thus safe and sound?"

[5] "You rescued maids! Talk to these most evil women and tell them who cleansed you, pulled you from death's abyss and revived you!"

[6] And the more than one hundred and sixty maids said with one voice: "Oh listen to us, you most unfortunate wantons of Lamech and his servants, of whom he has still a good many, although three days ago his main servant with the elite troops called Horadal after their leader, either was destroyed on the heights by the children of Jehovah or deserted him!"

[7] "We all were already completely dead in the sewers; only our poor souls were hovering most miserably above the swamps, puddles and morasses. But suddenly we saw three great luminous figures approach our miserable abode and in the three great lightful figures we soon recognized the three messengers of Jehovah.

[8] "And these messengers called in a mighty voice: 'Awaken for a witness of the divinity of our mission!' Forthwith our cleansed bodies ascended from the abyss and we united with them, whereupon we were led here by an invisible power and are now and will be always testifying that these three great men must be true messengers of Jehovah!"

[9] And Sethlahem continued: "Well then, you most evil women and true children of the dragon, - say what you think! What about your former complaint? Tell us, who advised Lamech to block up the stairway in this



manner? Was it not you who did this?

[10] "Did not you hire the children and forcefully separate some from their poor mothers for this abominable purpose? Did not you tie up the children and with your own hands tie yourselves to the open rungs with chains and, without having been in the least ordered by Lamech, voluptuously cut your breasts and for the most part smeared them with red juice?

[11] "Jehovah prevented us for a short time from seeing your true abominable form; but now He has shown it to us as it is and we see you through and through in your full wickedness! What complaint do you want to raise now?

[12] "Previously you asked us from which hell we had escaped; now I am asking you from which hell you escaped, having before us blasphemed both God and Lamech?

[13] "Whose children are you, cursing at the same time Jehovah and Satan?!

[14] "What shall be done with you, the house of the dragon being much too good for you? Say, pass your own verdict!"

[15] And the women began to scream: "Friends of Him, Whose name shall from now on no longer be desecrated by our heinous tongue! Destroy us, destroy us utterly; because for us any existence however miserable is far too much grace!"

[16] But Sethlahem replied: "Rise, take the children and return them to where they belong; then go to the sewers, wash yourselves with the filth and then repent until we shall come to you giving you the just reward for the words of your iniquity!

[17] "For thus you are too bad for any punishment and any hell. And so rise and go! - But you rescued maids go to your chambers and put on clothes; then come back and lead us to Lamech. *Amen.*"

## Chapter 175

### **SETHLAHEM'S SPEECH AND HIS COMMISSION FOR THE RESCUED MAIDS. THE THREE MESSENGERS ADVANCE ON LAMECH. THE POWERLESS LAMECH'S RAGE.**

[1] The women promptly vacated the stairway and rushed away with the children, howling. The maids went to their chambers to dress themselves, then they returned to the three, prostrated themselves before them and asked their forgiveness for their former wickedness in which they had acted more under coercion than freely. Then they thanked them for the grace of their rescue and asked them for a lasting strengthening blessing; and the three

comforted, blessed and strengthened them in My name. After this action Sethlahem said to the maids:

[2] "Now listen, you maids, who by five days have been serving Lamech, that is, not Lamech personally, but rather his servants, for since the threefold loss of his womenfolk Lamech had had nothing to do with any female being, since it became a curse in his mouth!

[3] "You have now been cleansed and freed and have received Jehovah's blessing by us, His servants and messengers; thereby you are no longer children of hell but have become children of heaven.

[4] "Since you have now become children of heaven, behave at all times accordingly so that you can always share in this blessing.

[5] "Obedience is the first step in the dwelling of eternal life. Therefore, if you want to attain to eternal life, be obedient to every word you will be hearing from our mouth and out of an ever-growing love for Jehovah do everything we shall demand of you! If you will do all this faithfully out of love for Jehovah, your strength will begin to increase and you will become true heroines - no longer of depravity, but of the divine eternal life and thereby also of the eternal goodwill of God!

[6] The first thing we demand of you is to take us to the chamber of Lamech.

[7] "Following that go out and gather dry wood and carry it to the puddles piling it up in dry spots; continue doing this until we come to you.

[8] "When the women out there who smear and wash themselves with the filth or somebody else will ask you why you are doing this, say nothing but this:

[9] "We, messengers of Jehovah, had bidden you do this; and woe betide him who should dare lay his hand on you or the gathered wood!

[10] "For the moment you know all you have to do, and so lead us to the chamber of Lamech. *Amen.*"

[11] And presently some of the maids went ahead, others following the three. When soon they reached the door to Lamech's chamber, they indicated this, saying: "This is the chamber; the door being closed, we cannot possibly know whether he is inside or not. - Jehovah be with you and with us!"

[12] And Sethlahem commended their faithfulness and bade them go outside to gather wood.

[13] Now Kisehel touched the door which was firmly bolted and barred and it burst open; and in the far background of the chamber Lamech sat on a great throne, glowing with wrath and fury and surrounded by a thousand bailiffs, myrmidons, and servants.

[14] His first greeting was: "Bailiffs, apprehend the three iniquitous animals from the mountains! Fetter them so that I may tear them to pieces with my own hands; their blood shall atone for the blood of my wives Ada and Zilla and the blood of my most beautiful daughter Naeme! Go and fulfill my

almighty will!"

[15] But Kisehel lifted his hand instantly and spoke with a voice like thunder: "Stop! - So far, and not by a hair's breadth further!"

[16] "Whichever of you bailiffs moves even a hand or a foot, will meet with instant death!"

[17] "When no one made a move, Lamech himself sprang from the throne and, wresting the lance from a bailiff, made to run it through the three. But the lance became instantly glowing hot and Lamech flung it from him cursing, at once grasped another - and burnt the palm of his hand.

[18] Seeing that he was as good as lost, he asked the three, trembling with wrath and glowing rage:

[19] "What do you mountain beasts want here? Talk, so that Lamech may pay you the demanded tribute! Do talk, - talk, - talk!"

## **Chapter 176**

### **KISEHEL'S FIRM SPEECH TO THE RUTHLESS TYRANT, LAMECH. THE OBSTINATE LAMECH IS TAUGHT BY KISEHEL TO OBEY.**

[1] And Kisehel again lifted up his hand and began with a mighty voice to address the following words to the raving Lamech, saying:

[2] "Lamech, you vile king of all depravity, abomination and the blindest and blackest iniquity! I tell you in the name of the great, exceedingly mighty God: Not even a tiny stone lying on the dirtiest street of your city do we demand from you as some sort of tribute! When leaving these lowlands again, we shall first brush all the dust off our feet!"

[3] "Thus during our presence here we have been taking nothing of what the lowlands produce in fruits and foodstuff except the free air and the pure water; for we are amply provided with everything. From this you can deduce that we are not here for the sake of some tribute.

[4] "Nevertheless we demand a great tribute from you; however, no material tribute but a tribute in deeds, namely, the tribute of your obedience.

[5] "Behold, you are a king, demanding of everyone the most exacting obedience as a matter of life and the most cruel death - yet you yourself have never obeyed!"

[6] "So, for the first time in your whole life you, too, will bade to bow your well-nourished neck under the heavy yoke of obedience and do what will be imposed on you by us in the name of Jehovah!"

[7] "Good for you if you will willingly comply with everything. Should you resist you shall feel the harsh rod of God in the most forcible manner until your stiff royal neck will willingly and gracefully bow under the yoke of our will

in the name of Jehovah. Do you now know the tribute?"

[8] Here Lamech sprang up, full of rage, and dashed at Kisehel as though intending to tear him to pieces. But Kisehel caught the pouncing Lamech by his long hair and, shaking him a little, lifted him from the floor and asked him in a serious tone: "Lamech, you miserable worm of the dust and all weakness and complete helplessness, tell me now how long you intend to resist us!

[9] "You, whom we can blow away by a slightest whiff through the power of God within us, you want to resist the almighty will of God?"

[10] "Tell me, what will you do if I release you again? For you shall not touch the floor with your feet until, hanging here in the air, you have clearly stated what you will be doing on your release!

[11] "You must surely realize of what benefit your bailiffs are to you before us; so speak up!"

[12] And Lamech, grinding his teeth, said finally: "So give me at least three days time for reflection so that I may collect and steady myself. For I realize that I have no weapons against enemies such as you; so I will reflect and determine how to obey you.

[13] "And then put me down again and tell me what to do!" - And Kisehel put Lamech down and released him.

[14] As soon as Lamech was released he rushed to his throne and, striking his royal attitude, said in great earnest: "What, then, shall the great king and ruler of heaven and earth do?"

[15] Upon this utterly silly question Kisehel said: "For one thing this great king and ruler of heaven and earth shall at once descend from his throne lest he be burnt to ashes on the brazen throne."

[16] Here the throne began to become hotter and hotter and Lamech leapt down from it, for the first time cursing the throne.

[17] And Kisehel continued: "And then the dethroned great king will forthwith proceed with us to the puddles, swamps and morasses, followed by his bodyguard. Having arrived there, he will receive a further order as to what to do!

[18] "So follow us in the name of Jehovah, the great, almighty God! *Amen.*"

## Chapter 177

### **KISEHEL'S FORCEFUL WORDS TO LAMECH. LAMECH AND HIS BODYGUARD, LED BY THE THREE MESSENGERS, PROCEED TO THE PLACE OF EXECUTION.**

[1] And Lamech said to Kisehel: "Why do you tell me to follow forthwith

including my bailiffs and servants? Did I not stipulate a three days' time for reflection? Where is it?

[2] "Why do you refuse to grant it? Answer me."

[3] Kisehel replied: "Because it is God's will. We do nothing of our own will, but what we do we do out of the will of God, Whose name you have desecrated and dishonored in the most abominable manner.

[4] "This is why you cannot possibly be given any time for reflection. For God had already given you a long time for reflection and conversion; you, however, used it for the greatest deeds of iniquity. So you shall have no more time for reflection in which to plot even more abominations than hitherto!

[5] "So make the effort to follow us at once and no longer try God's forbearance through your obduracy as you have always been doing, - or we might feel compelled to commit acts of violence against you!"

[6] What have you ever achieved against Jehovah with your obduracy?

[7] "How long ago since Meduhed with many thousands left you and the pursuing Tatahar with his whole army was destroyed?

[8] "How long ago is it that even the courageous Sihin forsook you for good with his small, but exceedingly valiant and clever band of followers?

[9] "How long ago is it since you lost your womenfolk?

[10] "What did you achieve against Hored, whom you falsely gave your daughter?

[11] "A few days ago you wanted to set the whole earth on fire; ask yourself how you succeeded in this!

[12] "What happened to Horadal, whom you dispatched with many weapons for the destruction of God's children? What have you thereby gained?

[13] "What have all your cruelties benefited you? Did you thereby become richer and mightier?

[14] "Think of all you have undertaken against God, and of the fruits thereby accruing for you!

[15] "I tell you: None other than those through which you kept falling deeper and deeper into the harshest slavery to Satan, from which you will find it infinitely difficult to rise!

[16] "You let yourself be beguiled into believing that you are God the Almighty. O you fool, why did you never try to create a man or at least revive those whom you had killed, thereby convincing yourself of how matters stand concerning your divinity?

[17] "So do not refuse now to follow us; for we are Jehovah's last ray of grace to you.

[18] "If you are willing to receive it you can escape God's judgment, otherwise this last ray of grace will turn into your most inexorable judge towards eternal death. - So follow us."

[19] And Lamech, almost smitten with rage, asked: "And what am I supposed to do out there at the puddles?"

[20] And Kisehel said: "You shall recognize God's might - and also recognize and see that God is not given to playing jokes on beings of your kind; for God is an earnest God, not a God Who regards mankind as a plaything of His might!"

[21] These words, very emphatically spoken, finally induced Lamech to leave, and he followed the three with the armed bailiffs.

[22] When the people in the lanes saw the three walk ahead of Lamech, they thought Lamech had conquered them and was now leading them out to be executed.

[23] Therefore, they cried: "Woe betide us, woe betide us; for Lamech has prevailed over the mighty of the mountains! Today *they* are falling, and tomorrow his ax will slay *us*!"

[24] But Kisehel said in a loud voice to those lamenting: "Follow us and watch what will happen; only then lament over us - and then over yourselves!"

[25] "Whoever brought us down, would have brought down also God; yet if God were apprehended, we would no longer have any ground under our feet! For the earth, like heaven, is God's; but the earth still exists, and thus also God - and we exist out of Him!"

[26] So follow us all of you, so that you may realize the great foolishness of your empty fear."

[27] And a great crowd followed them out to the puddles.

## Chapter 178

### THE FIERY JUDGMENT ON LAMECH'S COURTESANS

[1] When they arrived at the puddles, swamps and morasses and Lamech saw his courtesans and noticed that some besmeared, rubbed and washed themselves with mud while others were still busy hauling wood, he rushed up to Kisehel and asked him, incensed:

[2] "Tell me, the great king of Enoch's plain, you long-legged mountain beast, what outrage are you about to commit here on me and my whole house?"

[3] And Kisehel replied in a firm voice: "Listen, you living abode of Satan, you abhorrent epitome of the entire hell, you living anus of the devil, whose nature we recognize from deed to deed, - the action itself will be your answer! And so be quiet and no longer ask us about anything; and when I ask you, speak with the mouth of a human, not ever with the jaws of a dragon! So be it!"

[4] Upon this answer Lamech was quiet; for it seemed to him advisable to

be silent rather than talking, all the more since the three could by no means be intimidated by his voice and also his weapons were failing him.

[5] Thus when Kisehel noticed how matters stood with Lamech's courage, he promptly turned to the maids who had gathered the wood and told them:

[6] "Listen, you cleansed maids, you have done according to our word by providing a just amount of dry wood within so short a time; however, if you want to become completely free, do get also fire in the shortest possible time."

[7] And the maids ran and soon returned with burning torches prepared from pitch and asphalt.

[8] As the maids stood there equipped with incendiary matter, Kisehel turned to the women smearing themselves with filth and said:

[9] "Now *you* listen! Your body, like your soul, is now fit for hell, looking thanks to the stinking sewer like your soul. So rise from the sewers and climb onto these wood-piles so that the raging flames may put an end to your most miserable existence and you may find the long-deserved reward on the burning stakes! So be it!"

[10] Now the women began to howl, beg and implore, and screamed: "You mighty emissaries of the sole true, great God, impose on us whatever penitence you want, and we will carry it out faithfully all our lives just as we have done your bidding in these sewers! Only leave us the little bit of our anyway most miserable life lest we may be lost forever!"

[11] "If you want to or must kill us anyway, do not kill us in this most torturous manner!"

[12] "For this we entreat you for the sake of the mercy of your living, almighty, great God!"

[13] "And Kisehel said to them: "Listen, this does not depend on us; for we can neither judge nor redeem you, being nothing but merely the executors of the divine will.

[14] "Rather prostrate yourselves before God, state your distress and ask Him alone to redeem you and you can be sure that we shall do what our hearts will tell us."

[15] And the women began to cry to God to redeem them from impending horrible torture.

[16] But a thunderous voice full of rage sounded in all ears, saying: "Only after the fire shall you be freed!"

[17] And Kisehel said to the women who were half dead with fear: "Now you have heard with your own ears what has to be done with you here, - and so do no longer tarry and climb onto the wood in the name of the almighty God, who alone is now your judge!"

[18] And the women rose slowly from the ground and, howling, began to climb onto the wood-piles.

[19] When they had all climbed the wood-piles, Kisehel ordered the maids to light the same with the torches.

[20] The maids did this with trembling hands and their faces averted.

[21] And the fire swiftly seized the piles; the women, half burnt, reared up mad with pain in midst the bright flames until, finally, death put an end to all this.

[22] Here Lamech almost began to rave and asked Kisehel, full of rage: "What did you and your God gain by the women's horrible execution?"

[23] And Kisehel replied: "You were told not to speak until you have been asked!

[24] "But you do not do our bidding; thus you shall receive no answer other than that of the accomplished deed!"

[25] And forthwith Kisehel shouted with a strong voice: "You women cleansed by fire! Rise again from the ashes of your erstwhile sinful body and bear witness to our message to Lamech!"

[26] And instantly the women rose from the ashes transfigured, glorified and praised God and testified that the three were true messengers of the eternal God, and also how insignificant the torture was compared to what they were now feeling in this quite new life.

[27] Here Lamech began to reflect on this unheard-of miracle.

## Chapter 179

### LAMECH IS TESTED AND HUMBLLED IN HIS PRETENDED DIVINITY AND OMNIPOTENCE BY KISEHEL

[1] After this miraculous deed Kisehel turned to Lamech asking him: "Lamech, you who do not only fancy being a great king, but even a God, have had many thousands executed, and this always in the most cruel manner possible. Tell us whether by virtue of your divinity you have ever called a single one back to life?!

[2] "For we know only too well that you have repented many a deed.

[3] "You would have loved to call back to life your brothers whom you had slain, as well as many another, had you found it possible at the time before you fancied being a God.

[4] "So tell us why you did not do this now that you firmly believed to be an almighty God!

[5] "Did you not want to, or could you not do it, or did you perhaps consider it beneath your divine dignity?"

[6] And Lamech replied, quite majestically and proudly: "I have always held it beneath my dignity; this is why I never wanted to do it."

[7] Again Kisehel asked him: "So declare what deeds you consider worthy of the Deity!"



[8] And Lamech promptly asked Kisehel: "Am I then obliged to answer your every question?"

[9] Upon which Kisehel replied: "Yes, this you must now do lest a sharp blow of the rod hit you from above; so answer diligently what you are asked about!"

[10] And Lamech, recognizing from the seriousness of Kisehel's face that he could by no means be trifled with, promptly answered the above question as follows:

[11] "Seeing that I have to answer anyway, I tell you that the only thing I really deem worthy of God is creating worlds and again destroying the same.

[12] "All else is nothing but a mere catching of gnats and can be regarded as the work of minor serving spirits.

[13] "Thus also revenge and judgment are worthy of God; whereas mercy, love, patience, forbearance and the like can be regarded as traits of common creatures."

[14] And Kisehel asked him again, saying: "All right, I will let it pass for the time being; but you must prove to me that you are in fact an almighty God.

[15] "For it does not follow that you cannot do it because you do not want to; to almightiness surely nothing is impossible!

[16] "Thus you could re-awaken dead people if only you wanted it?"

[17] "Therefore I tell you that you must do this right now in order to prove to us your divinity; for we do not recognize your divinity as yet from your destroying and killing since this also the ferocious beasts of the forest can do.

[18] "Look, here are maids, women and your servants. Kill one of them and promptly revive this person again completely, and you can be assured that we, too, shall recognize and humbly worship you as the sole true God of heaven and earth!

[19] "Do not ponder too long but show us promptly what you are capable of doing as God!"

[20] Here Lamech became mightily confused and knew no longer what to do or at least say.

[21] And then Kisehel said to him in a very serious tone of voice: "Listen, Lamech, unless you give us immediate proof of your divinity as demanded by me, I shall force you with burning torches over your back with your own royal hands to dig out and clean the, to you, well-known stone tablet - on which you wrote the name of Jehovah, besmeared this tablet with filth and, cursing the name, threw it into a filthy hole burying the same again with filth - and only then as a strict penitent to highly revere the very same tablet and worship the Name all your life!"

[22] At this Lamech almost burst with rage; for he knew quite well what his almightiness was all about and what he could do.

[23] Therefore, he also foresaw what was expected of him and he finally

admitted, full of rage, that his divinity was merely an honorary royal title and not a reality.

[24] And Kisehel replied: "If so, why did you thus desecrate the name of the one true God? Speak up, or you proceed at once with the work indicated by me!"

[25] Here Lamech was almost consumed with wrath, and he remained quite silent.

## Chapter 180

### LAMECH'S OB DURACY AND DEFIANCE. KISEHEL'S CUTTING SPEECH AND LAMECH'S ARROGANT ANSWER.

[1] For a short while Kisehel waited to see what Lamech would do, that is, what he would say to this. But he waited in vain. All three knew this in advance though; but for his own sake he had to be given some time for reflection, so that if he should, and would, be freshly attacked, he might not be able to say: "Why did you not give me time to collect myself thoroughly?"

[2] When despite their waiting Lamech did not make any move to justify himself but on the contrary lost himself more and more in horrible thoughts of revenge and began virtually to reflect on how to destroy the three messengers, including the other four of whom he must have heard through the women, Kisehel turned again to him saying:

[3] "Lamech, you evil servant of Satan, you have become silent because my word has caught you in a threefold net and you are filling your heart with thoughts of revenge, so much so that your whole nature is full of the most horrible curse against us and thus against God!

[4] "Tell me: What sort of a being are you? - You were revealed in your powerlessness against us; we showed you the unconquerable power of God within us; you realize that in this your person you will never prevail against us, -. and yet you obdurately resist the spirit of God's eternal love within us.

[5] "Say, say what a being you are! - Look at the maids whom you placed on the first and second stairway so as to prevent us from reaching you! Look, they were dead for our willpower out of God drove them all out to these puddles where they perished miserably, and they are all alive again!

[6] "And you saw with your own eyes how your women burnt to ashes and saw them soon newly rise from the ashes transfigured.

[7] "Is this not sufficient proof of our divine mission?

[8] "Say, say what you will and can achieve against us with your defiance and your thoughts of revenge!"

[9] You miserable, impotent worm in the dust of the greatest nothingness! You want to resist God, whereas we could blow you away with the slightest breath of our mouth if only we wanted to?

[10] "O you monster of hell! You want to fight God, whereas your life is at any moment utterly dependant on His great mercy?

[11] "How do you want to attack God, - Him, Who at the same instant can destroy and condemn you to the hell of the eternal fire of His wrath?

[12] "Try to do battle against us, you miserable worm of the mud and the most evil- smelling dust, and you will soon convince yourself of what you will achieve against us!

[13] "Glow in the most horrible, deadly, fiery wrath and revenge against me, you miserable anus of the devil, destroy me if you may and can to cool your great revenge, and convince yourself even more of your greatest helplessness and blindness!

[14] "You see that all your might is a mere nothing compared with the breath of my mouth; say, why do you want to offer us the greatest defiance in place of the required obedience through which alone you could gain God's grace becoming an albeit penitent, but otherwise very dear brother?

[15] "Speak, speak, I command you in the name of Him, Who in His immense mercy sent us from the hallowed heights down to you in your curse-ridden depth of mud so that we might win you over to Him!"

[16] And Lamech, puffing himself up tremendously, finally said: "What you have just said, I do not and will not understand; for this is no way to speak to a king who has spoken to God, just like you, and has His word that he who attacked him once would be revenged seventy-seven times!

[17] "I shall take no revenge on you and still less on God; for I know only too well my powerlessness.

[18] "However, you have already violated me, Lamech the king; so try and see how you get on with your God!

[19] "God's order and wisdom reach further than your eyes; if I am as I am and do as I do, certainly not outside of God but, like you, within Him, why do you call me a monster which has nowhere its like?

[20] "Since I am a king of the lowlands and you were sent to me, speak to the king properly as an emissary and not as a judge!

[21] "Thus you can break my might, but not ever my will in this manner! Understand this, you arrogant offender against me, the king of this unfortunate, accursed land!"

## Chapter 181

### **DIALOGUE BETWEEN KISEHEL AND THE BOASTFUL LAMECH. LAMECH'S ENFORCED SOLITARY THREE DAYS AT THE PLACE OF EXECUTION OUTSIDE THE CITY.**

[1] And Kisehel replied to Lamech's royal speech, saying: "Listen, Lamech, you are right in that you as king demand this of me and of all of us. But tell me what we, as true messengers of the supreme, most holy God, are to demand of you, having given you sufficient proof through word and deed that we are truly what we claim to be!

[2] "How can the fact that you as king address us as mountain beasts be reconciled with our divine mission, how the first obstruction of the stairways before us, how anyway your whole treatment of us, since you had long ago realized how matters stand with us? On this give us a royal explanation!

[3] "If you can justify yourself, I will retract my every word and amply atone for all the wrong done to you; of this you may be fully assured.

[4] "But woe betide you if you cannot do this! For you have appealed to God, - I tell you, to God Whom you cursed with word and deed, placing yourself as the greatest blasphemer into the order of His eternal, untouchable holiness so that you might for some spurious reason condemn in your evil heart us, who are placed in the order of His holiness!

[5] "Therefore, formulate this your defense well, - or, as I said, woe betide you!

[6] "I tell you, for this you shall receive the first lash with the divine rod! So speak. *Amen.*"

[7] And Lamech confronted Kisehel rudely and began to address the following words to him, saying: "Are you of the opinion that Lamech will bow to your spoken 'woe betide'? Not ever!

[8] "Thus the king Lamech will by no means offer you a justification of his words; for Lamech fears neither death nor God - and least of all you, even if you were endowed with a thousand fold greater might than you are as Jehovah's emissary!

[9] "If you want to beat me with fiery rods, do it anyway until I am dead! You can take my life, but not ever my mind and my will while I am alive; this I swear to you by my royal honor!

[10] "If you want to torment me with the worst pains temporally or eternally, you will thereby never weaken but only nourish my wrath and my will shall remain as it is now, namely, firm and unbending even under the burdens of the world, and you shall realize that the will of a God can surely be bent, but not the will of Lamech!

[11] "Pull glowing serpents through my body and throw me into glowing hot

ore and I shall only curse you and your God all the more! However, if you want to subject me, destroy me; for if I no longer exist also the stubbornness of my will surely comes to an end.

[12] "Besides, I must tell you that also Lamech has other powers at his service which so far he has not bothered to use, like you do yours; however, when you attack him he is inclined to show you what his divinity is all about.

[13] "Thus I advise you to leave this my royal city within at the utmost three days, - or you may fare rather badly!

[14] "Although you have pronounced a 'woe betide you!' over my person, I, the king, out of pure consideration have not yet done so, for I thought: 'You are not introduced to my laws and thus subject to no punishment other than a warning,' - and I also thought: 'Besides, they are, like I and my people, Adam's children and for the first time in this my city, and rude and unmannerly; therefore, I will spare them as long as possible.'

[15] "However, seeing that in your obduracy you insist on making me, the king, a slave of your whim, I, too, call a loud 'woe betide' over you unless, as I said, within three days you leave this my royal city for good!

[16] "So depart from here; for from now on Lamech will answer none of your questions but will in case you disobey find the right means of chastising blasphemers like you in the most painful manner.

[17] "Understand this well and go away!"

[18] And Kisehel replied: "Good, as you said, so be it! - Listen, you women and maids and you bailiffs and all the people! Leave this place with us; Lamech alone shall remain here to feel for three days the effect of the divine rod!

[19] "Perhaps after this time we shall be more welcome to him than today! So be it!"

[20] And forthwith everyone left the place and merrily returned with the three to the city; only Lamech remained painfully fixed to the spot, unable to leave it, and all the people in the entire city were forbidden to approach this spot within the next three days.

## Chapter 182

### **KISEHEL, SETHLAHEM AND JORAM VISIT THE FOUR SICK BROTHERS. THE SPIRIT OF ABEL TEACHES KISEHEL THE IMPORTANCE OF PATIENCE. THE HEALING OF THE FOUR SICK MEN.**

[1] During the three days the three visited the other four brothers, who were still sick and laid up in an inn; for the spirit of Abel had chastised them a little because they had let themselves be beguiled by Lamech's maids.

[2] The three had known that I would let the four be chastised a little; but they did not know through whom.

[3] Since Kisehel soon turned to Me in this matter, I promptly opened his inner vision and he saw the spirit of Abel and, bowing down before him, asked him: "Brother from the heavens, how much longer do you have to hold the four poor brothers thus?"

[4] And Abel answered Kisehel: "Until the specter of flesh will disappear from their hearts.

[5] "Look, here you see their opened hearts. Do you see the crowd of fat, naked harlots dwelling in the chambers which ought to be consecrated only to the love of God, and how the brothers' spirit feasts its eyes on them fondling their flesh?"

[6] "Look, this must be cast out; only then will my rod stop.

[7] "So you may quite seriously admonish them and show them how matters stand with them but you must not mention my name."

[8] Thereupon Kisehel asked the spirit of Abel: "Listen, you beloved brother from the heavens! What hope do you hold out for Lamech? For I believe he will never have a thorough change of heart; however, if he should, would this not be a mock conversion rather than the proper and completely true, innermost one?"

[9] But Abel said to Kisehel: "Dear brother! Do not worry about the end of the matter but act patiently in keeping with the, to you, well-known will of God, and everything will go well and unfaillingly reach the proper conclusion.

[10] "You, however, need above all patience; if you have this in the proper measure, everything will come easily to you.

[11] "So do not watch how Lamech turns and twists, but look at all times closely at the pull of the divine will within you and act, as hitherto, strictly in accordance with it, and you are going anyway the straightest, shortest road of love and justice.

[12] "Whether the obdurate Lamech has a change of heart today, tomorrow or only in one or several years, should be immaterial to you, -- for this is solely the Lord's domain; for His ways are unfathomable and His counsels inscrutable.

[13] "As for us, we do everything right if only we fulfill His will and love Him, the most loving, holiest Father, above all.

[14] "So be quite unconcerned as to the end effect of your mission to Lamech; do according to God's will, but all else lay into the almighty hands of Him Who for this office always reveals to you His most holy will, and everything will come to a good end.

[15] "Look at me! Do you think it bothers me when these your brothers are going to recover? Oh by no means! For my love for them is quite convinced that the supremely and infinitely wise, holy Father did not choose an ineffective remedy.

[16] "Therefore, my task consists in faithfully delivering it and then scrupulously giving it to the needy; all else lies in the hand of the Father.

[17] "Thus, patience is what we need above all; whoever has this in his heart will see the fruits of his works, whereas the impatient one not seldom destroys more in a moment than he previously built up in ten years.

[18] "When a mother sees her children's love for one or the other expedient, sublime and beautiful thing but her heart is impatient and annoyed because the children cannot at once grasp what they cherish with a noble longing in their hearts, - tell me, what will become of the inner development of the children as time goes by? What of their spirit?

[19] "The children will become angry and begin secretly to despise their impatient mother, regarding her always as a stumbling-block which in their hearts they will dodge wherever possible.

[20] "Behold, since with the inner development of her children a mother needs above all patience, without which she will only bring up slaves and servants instead of loving and noble people, how much more of the holy patience out of the Father we must possess if we, as His road-signs, are not to obstruct the road to those we are meant to lead, but instead lead them to the eternally living goal.

[21] "Thus also you, my dear brother, have much patience in this your important office and do not be like a foolish mother who would rather see her children crush stones than occupy themselves with what is of benefit to their hearts, - and your work will surely be crowned.

[22] "Receive the blessing of my heart in the name of our holy Father. *Amen.*"

[23] Here Abel became again invisible to Kisehel, who engraved these words deeply into his heart conveying them also to the other brothers without telling them where they really came from.

[24] And they all rejoiced and honored Me from the bottom of their hearts, and the four soon became better; for, having heard from Kisehel's mouth among other things also these words, they soon cleansed their hearts from the flesh and recovered in My grace and mercy, got up and with the others left the poor inn.

## Chapter 183

### **ABOUT THE POWER OF HEARTFELT PRAYER. THE GOOD EFFECT OF LAMECH'S ENFORCED FAST. LAMECH'S REMORSE AND THE LORD'S MERCY.**

[1] When the appointed third day had come Kisehel summoned the

aforementioned maids and women and said to them: "Listen, you newly risen maids and women! The appointed third day has come; so let us go out to the place where Lamech is.

[2] "Therefore, go to Lamech's castle and inform all his bailiffs about it, but tell them also to take shovels and staples instead of weapons; as for you, dress festively and take as much food as you can easily carry all of you! And so go and carry out faithfully this task imposed on you."

[3] And the women set to work rejoicing and glorifying and praising God; and they also entreated Him to be gracious to the obdurate Lamech and bend his heart to His holy will.

[4] After a little hour all the maids and wives returned and indicated to the seven that everything was in the desired order.

[5] And Kisehel thereupon said: "Yes, thus it is good, O maids and women! If you knew what joy you afforded us by praying to God for poor Lamech, truly, the joyful fire of our hearts would seize and for the second time dissolve you, and this even with more intensity than the fire of all the wood of the earth put together.

[6] "Therefore, all our love, honor and adoration to our holy Father in Heaven! Remain in this supplication, and we shall this very day see wondrous things with Lamech. Now let us go out to him. *Amen.*"

[7] And they forthwith rose in their lofty shelter, which was a broad, shady fig-tree, and proceeded to the puddles, where Lamech like a worm was turning and twisting with hunger and thirst.

[8] When all those summoned, including the maids, women and bailiffs, had reached Lamech, he lifted up his hands and said in a trembling voice to Kisehel:

[9] "Mighty emissary of Him, Whose name to pronounce my tongue will never be worthy! Do no longer be afraid of my will; for you have already broken it forever. But hand me something to strengthen me; for behold, I am immensely hungry and thirsty!" And Kisehel said to the maids and women: "Bring food and drink and give Lamech as much as he demands!"

[10] And the women did this; but Lamech beat his breast and said:

[11] "O divine Mercy! Is the great sinner Lamech still worthy of taking food and drink from the hands of those whom You saved and cleansed?"

[12] And Kisehel said: "Yes, brother Lamech! For the Father's goodness is greater and reaches further than all the heavens; so eat and drink according to your needs."

[13] Here Lamech began to weep - for he realized the immensity of his crime - and then said: "O you great, mighty emissaries of eternal Mercy! I cannot ever be forgiven; for too horribly great is the number of my abominations!

[14] "I now see into my heart, which is filled with serpents and all sorts of the most noxious vermin, and am surrounded by incalculable crowds wringing



their hands in despair, cursing me and crying with bleeding mouths to God for eternal revenge on me.

[15] "Yes, I am immensely hungry and thirsty, - but now I can no longer take anything; for this my sight is too hideous before you and infinitely more before Him, "Whose mighty messengers you are.

[16] "So let me die of hunger, for I have destroyed so many through the very hunger.

[17] "Let me die of hunger, let me perish of thirst and despair of pain; for I do not deserve anything better.

[18] "I have blasphemed both God and you and have tried to destroy you, if only it had been possible to do so.

[19] "Oh let me perish in the despair of the pain of my endless remorse; for I do not deserve anything better!"

[20] After a short pause he called loudly to the invisible crowds: "O you who were made miserable through me! Do call, do call mightily to the eternal Judge for revenge on me until it comes - the most terrible, most horrible revenge!

[21] "None will be too great for me; for I am worthy of the greatest, yes the endlessly greatest!"

[22] Here he collapsed crying mightily. Also all those standing around were moved by the great remorse of Lamech and cried with him.

[23] But Kisehel stepped up to Lamech, touched him and said: "Brother Lamech, now stand up and look here into our midst so that you may realize how God's eternal love takes its revenge on those sinners who in their hearts, as full of remorse as you are, have recognized the magnitude of their sin before God and men, wherefore they humbled themselves below all creatures!"

[24] And the weeping Lamech rose from the ground, trembling, and like all the others beheld in the midst of the seven messengers a luminous cloud.

[25] Almost petrified by this sight, he collected himself only after a short while and asked Kisehel, who regarded him with a most friendly mien in brotherly love: "O you mighty messenger of the Almighty! What is this? What shall become of it?"

[26] And a voice spoke out of the luminous cloud: "Lamech, for a long time you have trampled upon My order; however, since you have humbled yourself remorsefully before Me and your brothers, I have taken all your misdeeds from you and remitted all your sins!

[27] "Therefore, rise in perfection; and from now on atone through your love for Me and your brothers for the wrong committed during your apostasy!

[28] "Now eat and drink; for I, your God, Creator and Lord, have blessed the food and drink for you!

[29] "My messengers will tell you all you have to do in the future, and how!

[30] "I, Who tell you this, am the One Who spoke to you when you had slain

your brothers!"

[31] Here the cloud disappeared and Lamech's fetters were loosed.

[32] When his feet were free, he immediately went over to Kisehel and said to him: "Mighty messenger of God, Who has now spoken so mildly from the cloud remitting my greatest sin, forgive also you my offense against you and your brothers and be assured that from now on I will no longer be a king, but merely your least servant; but you be king in the name of the Most Holy!"

[33] And Kisehel answered him: "Brother Lamech, behold, you are weak!

[34] Strengthen yourself with food and drink; only then will we discuss further things and do according to the divine will!"

[35] And Lamech promptly took food and drink.

## Chapter 184

### GRATITUDE BY MOUTH AND GRATITUDE OF THE HEART. THE CONVERTED LAMECH'S WISH TO CLEAN THE STONE TABLET.

[1] When Lamech had fully appeased his hunger, he stood up and said to Kisehel: "Mighty messenger of the almighty, great God! Behold, I have appeased my hunger with the blessed food. My whole being is now imbued with great gratitude towards Him, Who blessed my food and remitted my immense sin before Him and you and before all the people and the entire earth.

[2] "But I lack words by which to express this for me so great, but for God and His mercy certainly only empty gratitude.

[3] "So teach me dignified words enabling me to express what I am now feeling and in the future shall certainly be feeling even more mightily within me.

[4] "O you dear friend of the Most High, behold me in the filth of my misdeeds, and grant me this my wish!"

[5] Thereupon Kisehel said to Lamech: "O brother Lamech, you worry about something of very little value before God. Believe me, the Lord, the holy, most loving Father, does not look upon the words, but solely into the heart.

[6] "The gratitude you are feeling within you like a great flame trying to consume your heart, listen, this gratitude is most pleasing to the Father; with this remain always and forever, and He will always and forever graciously accept your offering.

[7] "Behold, when a man receives a great grace from the Father, he soon thanks Him like a great debtor through the ever increasing love-fire in his heart and remains in this purest and truest gratitude until he has rid himself of it by way of mouth, which ridding, however, is nothing surely but a seeming

satisfaction for the kindness received.

[8] "After such a dutiful acquittal of gratitude the heart becomes lighter and calmer, but the question arises: Does not the heart after such an acquittal lose some of its love-fire, become cooler and thus also in the future less grateful for that received grace for which it acquitted itself by word of mouth as it were of the gratitude which should last?

[9] "Oh surely, dear new brother Lamech! Look, both I and you have begotten children and have thus become their fathers as they have become our children.

[10] "But I have always found with my children that those who thanked me for almost every word with the mouth, remain the least grateful in their hearts; but the children who remained silent with almost every gift, would have gone through the fire for me at any time, had I demanded it of them.

[11] "Although I never or only very seldom heard words of gratitude from their mouth, I saw all the more tears of thanks, joy and praise in their eyes, and, brother Lamech, truly, I liked such a quiet tear in the eye of one of my children more than all the most beautiful words of another tractable child; yes, more than the whole world I treasured such a tear!

[12] "For the tractable child has rid itself of its gratitude towards me; but the other, silently thanking, retained the eternal thanks in the heart.

[13] "This applies also to God Who only looks at the heart and for Whom the lasting gratitude in the heart means endlessly more than a spoken and thus transient one, of which the grateful heart has rid itself through words.

[14] "So you too thank the Lord always as you are doing now, and your thanksgiving will be proper in God's sight, Who will take pleasure in your always mightily grateful heart.

[15] "Therefore, heed this always for your great consolation and you will always be pleasing to the holy Father, Who will rather bestow a thousand graces for such gratitude than a single one for the gratitude of the mouth.

[16] "Knowing this and having completely turned to the Lord, you may also determine what has to be done; for behold, this is why we are here, to help you in all good things in whatever way we can! And so reveal to us one of your desires. *Amen.*"

[17] And Lamech virtually jumped up with joy and said to Kisehel, very moved: "O friends of God, the almighty Creator of heaven and earth! O you hallowed brother from the heights, which are like a permanent abode of the Almighty, first accept my tears as a token of my heartfelt, everlasting gratitude for your sublime, most wise teaching which you have just given me; for not only is it true in every syllable, but also holy. Yes, there is only *one* gratitude and *one* praise in the fullness of truth, and this is eternal! With this I will henceforth remain forever!

[18] "As far as my wish is concerned, I have only one. Yes, only one thing bothers me still, and this is the stone tablet which was so abominably

desecrated by me. Let me dig it out with my own hands and clean and then highly venerate it if I am at all still worthy of this deed.

[19] "Thereupon Kisehel said to Lamech: "Look, here are your servants already equipped with digging tools.

[20] "Suffice it that you have done this actively in your heart, everything else will be done by these here, and so let us begin this important work. *Amen.*"

## Chapter 185

### **LAMECH RECOGNIZES AND PRAISES GOD'S FATHERLY LOVE AND GOODNESS. HOW THE REMORSE AND LOVE OF THE CONVERTED TRANSFORMS THE FILTH OF SIN INTO PURE GOLD.**

[1] When Lamech had heard this from Kisehel, he threw himself onto his knees and spoke with uplifted hands: "O God, O God, how great must Your love be for You to be so gracious and merciful towards a sinner!

[2] "This impending work, which I feel I am unworthy of performing with my own hands, You took from me bidding other hands do it in my stead, thereby giving me too much honor!

[3] "O God, O God, how good You must be, regarding the most reprobate sinner in his immense depravity as though he had almost never sinned before You!

[4] "O you most fortunate friends of my whole being and of my truly poor people, whose poverty I am unfortunately only now beginning to realize in its whole depth and the cause of which only I am, what a feeling you must harbor in your hearts when you think and dearly realize that God - the almighty God! - supreme Love, is your Father!

[5] "O you great and mighty children of the almighty God, tell me if you can, tell me, what do you feel whenever your heart says: 'God is my Father!'

[6] "Oh for the endless chasm between me and you! You, born out of the eternal light of God and forever enlivened through His infinite fatherly love and I, a child of the filthy brood of the earth, a son of the serpent as was the father Cain!

[7] "O friends, only now do I realize fully why the snakes like to sun themselves. Surely the warmth and light of the sun gives them as much pleasure as it is now giving me to be in the presence of you children of the eternal light in God, your most holy Father.

[8] "Yes, yes, also the children of the earth revel in the beautiful rays of the sun; thus also the great sinner Lamech is now happy in your hallowed, eternal light, shining upon you actively from the heart of Him, Whose name which is

holy, holy, holy! - here, where I am kneeling and weeping, was desecrated abominably by me!

[9] "O you children of the eternal God, here, here where I am kneeling, here I crowned all my abominations with the greatest; here the most holy Name on the stone tablet was buried!"

[10] Here Lamech began to weep mightily, but Kisehel promptly stepped up to him, took him under the arms, lifted him up and then said to him: "Beloved brother, brother Lamech! Behold, I and we all are now calling you a brother; how then can you talk of the great chasm between us and you?"

[11] "Do tell me, beloved brother Lamech: Do you feel a great and super mighty love for God in your heart?"

[12] And Lamech replied, deeply moved: "O friend from the lightful height! Unless my heart and my whole being were permeated by such love of which my heart is surely in the highest degree unworthy, how could I possibly have an inkling of what you as true children must feel when remembering that God is your Father?"

[13] And Kisehel, glowing with happiness, grasped Lamech's hand and said in a loud voice: "O brother, all thanks, all praise, all honor, all my love and all glory be forever to our holy Father, for He has allotted me the great good fortune of finding again a dear brother who was lost!"

[14] "Brother Lamech, rejoice with me; for believe me, we are now children of one and the same Father in Heaven, and now there is no longer such a chasm between us and you as you thought, but, as I said, we are children of one and the same Father.

[15] "For were it not so, we would not have come to you and God would never have spoken to you!"

[16] "However, since we came to you so as to save you and all your people from perdition, it is as clear as daylight that both you and your people are our brothers from all eternity.

[17] "So rejoice; for you were lost and have been found again.

[18] "At all times there has been a greater joy over that which was lost and then found again than over that which was always in one's possession.

[19] "Thus we are rejoicing over you a hundred times more than over all those on the height who have always walked before our eyes.

[20] "The tablet you have already dug out and cleansed with your tears of love and remorse, and have thereby transformed the filth in which you hid it into pure gold and precious stones.

[21] "And so let the workmen open this spot here and you will convince yourself into what your loving, remorseful heart has transmuted the filth."

[22] And Lamech said to the bailiffs: "Since it is the great God's holy will, come here and open the spot!" - And at once the bailiffs came along and began to dig in the ground.

[23] How amazed were all those present, including Lamech, when upon

opening the ground they came upon nothing but gold and precious stones of inestimable value!

[24] And when after an hour's digging they reached the tablet itself and found it to be a shining carbuncle with the luminous signs of Jehovah, they all fell to the ground worshipping the most holy Name.

[25] And Lamech beat his breast and cried: "O God, have grace and mercy upon me!"

## Chapter 186

### KISEHEL'S COMMISSION TO LAMECH TO BUILD A TEMPLE AS DEPOSITORY FOR THE PRECIOUS HOLY TABLET.

[1] Thus when the tablet had been dug out and the most holy Name engraved on it had been offered the greatest adoration and glorification by all those present, Kisehel seized the tablet, pressed it to his heart and said, speaking to the tablet as it were:

[2] "O you Name, you holy Name, you first word from the mouth of God, which existed before apart from God there existed a self-aware, thinking being, - yes, you more than eternal Word, you First Cause of all beings and things filling the whole of infinity, how mildly and gently you beam at me!

[3] "Simple are the symbols of your drawing, but they have neither beginning nor end.

[4] "Yes, thus also the drawing is light; for also God has neither beginning nor end.

[5] "He is, and will forever be, an infinite God; therefore, this drawing is for us a genuine picture of the most holy Name, wherefore it shall always be highly venerated and glorified with regard to Him Whom it represents."

[6] Here Kisehel turned to Lamech and said, deeply moved: "Lamech, look at this holy gem; it should be your deep concern from now on to regard it as a holy emblem of your heart, of your country and of all your people!

[7] "You shall build a house in this spot, appointed with five, then seven and then ten windows and with three entrance portals; one shall face the evening, one the midday and one midnight.

[8] "The part facing the morning shall comprise in three rows the indicated number of windows; of these, five shall make up the top row, seven the middle, with ten at the bottom. The house shall be completely round and be about eleven fathoms high, and its diameter shall be the same as its height.

[9] "You shall cover the inner walls with gold and all sorts of precious stones. The roof shall be like a half sphere and be covered on the inside and outside with polished gold; above the roof there shall be three spheres,

each almost three fathoms high, one on top of the other and also made of gold.

[10] "In the center of this house, which must have no stories, you shall erect an altar made only of rubies and diamonds, and only on this altar shall this tablet be affixed in an upright position.

[11] "When you have built all this according to this my direction, you shall clean the space far and wide around this house and no other house shall be built in the vicinity of this holy house; for the house shall be preserved holy.

[12] "On the Sabbaths the golden portals of this house shall be kept open all day long; but on all the working days they shall be closed.

[13] "Nobody shall enter this house with his head covered and no woman with her face unveiled.

[14] "Thus, whoever enters this house with a pure heart and gives honor to God will be greatly strengthened in this house.

[15] "He who offends against this house will always find his inevitable sudden judgment in it and on its site; wherefore the place shall be surrounded by a three-fathom high wall with only a single brazen gate.

[16] "The outer wall of the house shall be painted all around to a height of four fathoms for each color, at the bottom red, in the middle green and on top white.

[17] "Through the sight of these three colors everyone approaching the house shall be reminded that he can at first draw near to God only through the love of his heart. When he has thus drawn near to Him, the heart's trust and loyalty, that is, the living reward of pure love, will be his share. But he whose share this becomes, will also take share in the third, uppermost colour which stands for the innate vitality of the faith, being a light of the spirit issuing from the living flame of the love for God in the heart.

[18] "Now, dear brother Lamech, you know all there is to be done; only one more thing must you observe regarding the building, namely, that no one shall ever be forced to the work, - but only he who wants to do it with love shall be admitted! For only loving builders will find the blessing of their work, but those coerced - death! Thus you must heed this well,

[19] "Therefore, this very day messengers shall be sent out in all directions so that the work may begin tomorrow.

[20] "But during the night all these swamps, puddles and molasses shall become altogether dry land; for this is God's will.

[21] "And so, dear brother Lamech, let us commission the messengers and then send them out in all directions. *Amen.*"

## Chapter 187

### LAMECH'S GOOD MESSAGE TO HIS PEOPLE. THE DISOBEDIENT BAILIFFS OF LAMECH. THE MIRACULOUS MEAL STRENGTHENING THE BAILIFFS.

[1] When Lamech had received these instructions from Kisehel, he became exceedingly glad and glorified and praised My name thanking Me for this great grace through which he was found worthy of building such a house for My name.

[2] Having thus worshiped Me in the abundant love and contrition of his heart, he turned to the bailiffs and the royal servants and said to them:

[3] "Like me, you have all seen the great miracle and have heard with regard to the proposed holy building the words from the mouth of the almighty God's great messenger as to what must be done at once.

[4] "And so go in the name of the great messengers and in the name of the supreme God in all directions and invite for the morrow all who volunteer out of love for God for the sublime beginning of this work.

[5] "But tell also all of them what happened to Lamech so that no one need any longer fear him; and everybody's tongue shall be loosened so that he may speak his mind and reveal his will.

[6] "Moreover, tell them that Lamech the Cruel, the hyena in human disguise, has turned into a lamb deeply regretting every drop of blood and every tear he has ever caused his subjects through whatever suppressions.

[7] "And proclaim to all loudly that Lamech, having been forgiven his great sin by the merciful great God, Whom the father Farak had preached, will strive diligently and make it his main concern all his life to atone wherever possible for any crime committed towards them and will in all future regard them all as his brothers and sisters.

[8] "Therefore, no one need any longer fear Lamech! Knowing all this, go now to proclaim, not my, but the almighty, great God's will! So be it."

[9] But the bailiffs hesitated and looked as if they did not want to carry out Lamech's order at once.

[10] When Lamech saw this he became sad; and his sadness changed into a great zeal so that he said to the tarrying bailiffs:

[11] "Listen, you indolent bailiffs and servants of my court: While Lamech forced you with iron rods you used to obey his slightest hint;

[12] "But now that he asks you as a brother you do not lend an ear to his voice!

[13] "However, you are not disobedient towards *me*, but towards God the Almighty; so watch out how He will regard you for your disobedience!



[14] "I did not command you but merely proclaimed God's will to you; so do what you like, -- but watch out lest judgment overtake you!"

[15] Thereupon Lamech turned to Kisehel and said: "O you dear emissary of the Lord, tell me, your most miserable servant, did I do wrong in proclaiming your will out of God to these brothers for them to fulfill it?"

[16] And Kisehel replied to Lamech, saying: "O brother Lamech, your every word was right and perfect; but the bailiffs and servants are weak and hungry. So let us first allow them to have a meal, and then they will surely do what is right." - And Lamech bowed to Kisehel and asked him, saying:

[17] "O you great friend, advise me what to do; for here is nothing whereby to satisfy these hungry ones!

[18] "Shall I maybe summon them to court, there to appease their hunger with the best fruits from my larders, or have food and drink brought here by the maids?

[19] "O friend, say it, and I will do everything to your liking."

[20] Thereupon Kisehel said to Lamech: "Listen, brother, neither the one nor the other is necessary. For behold, the maids and women have many a leftover in their baskets; let us bless it and be assured that it will suffice for all." And Lamech fell down before Kisehel and asked for his blessing.

[21] And Kisehel said at once to the women and maids: "Place your leftovers in the baskets here." - And after the women and maids had done this, Kisehel and his brothers looked up to heaven and Kisehel blessed the leftovers in the baskets.

[22] And suddenly the baskets were full, and Kisehel summoned the bailiffs and said to them: "Well then, you indolent and lazy bailiffs, come here and eat your fill so that you may then do Lamech's bidding! *Amen*."

[23] "Thereupon the bailiffs reached for the baskets and their contents; only after they had appeased their hunger did they begin to fully recognize Me and then also glorify and praise Me.

[24] After their glorifying and praising they quickly stood up and fulfilled Lamech's will by hiring a large number of workers for the morrow.

## Chapter 188

### KISEHEL INSTRUCTS LAMECH IN THE PROCESSING OF GOLD ORE. THUBALKAIN IS SUMMONED.

[1] After all the messengers had left in all directions in order to hire workmen and according to present chronology it was now the fifth hour of the afternoon, Kisehel turned to Lamech, saying:

[2] "Lamech, look, here in this spot are lying many thousands of tons of the

purest gold! This is the finest of all ores of the earth; however, as it is here, mixed with some gravel, it is not usable for anything.

[3] "Therefore, it shall first be purified by an ore-master, through a powerful fire. When it then flows together into heavy floats, it can be easily beaten with hammers on the broad anvils into great plates of this metal in such a way that a fist-sized lump will yield a plate of ore on which a hundred people should easily find room to stand.

[4] "Therefore, it will be necessary to procure at once a skillful ore-master.

[5] "If you have one, let him come here and we will instruct him in the processing of this ore."

[6] And Lamech, immensely pleased at this information, replied at once: "Listen, you great friend, this can be easily helped!

[7] "My son Thubalkain, who had been linked in marriage to his sister Naeme for some time, is a leading ore-master and knowledgeable in the art of drawing this ore from the earth by means of fire and also the force of his heavy hammers, as you can see from all these digging implements manufactured by him. Would not he, together with his assistants, be the right man for this work? When I send word to him, he will be here promptly.

[8] "If this my son suits you, reveal your will to me about it and I will do anything to always fulfill your will painstakingly."

[9] And Kisehel said to Lamech: "Yes, Thubalkain is a suitable man. So let him come; but before he purifies this ore with the aid of his assistants, he himself must be purified.

[10] "For within his structure there is considerably more impure sand than within the structure of this fine, but presently still crude ore.

[11] "Just as this ore is purified by fire and salt, also Thubalkain must first go through fire and salt so as to be capable of purifying this finest ore.

[12] "However, when you send a messenger to him, tell him to be quiet before Thubalkain about all that has happened here. - And so you may do it. *Amen.*

[13] "But Lamech, no longer noticing any male person around, asked Kisehel in some embarrassment: "Great friend, all is well if you permit me to enter the city. There I shall soon find a messenger who will attend to this; apart from the women and us, no male person is present here anymore who could be entrusted with matters of such importance.

[14] "So give me also herein advice which I am willing to follow at once."

[15] Then Kisehel promptly said to Lamech: "Look, brother Lamech, also the women have legs! Choose three of them; for it would not be fitting to send *one* as a messenger to the son of a king."

[16] And Lamech promptly summoned three of the most eloquent ones, introduced them to Kisehel and asked him whether they might be of service.

[17] Kisehel answered in the affirmative, and at once the three women were sent away to Thubalkain. When the women had gone, Kisehel said to

Lamech:

[18] "Brother Lamech, if you are hungry and thirsty, send the women and maids with the empty baskets to your larders to bring back food and drink."

[19] And Lamech replied: "Yes, great, dear friends, if I were worthy of the grace and it pleased you to eat with me, a poor sinner, I should do at once what you suggested.

[20] "If, however, I am surely still wholly unworthy of this, I shall prefer to fast until I shall be deemed by you worthier of this grace than just now."

[21] And Kisehel answered Lamech: "Brother, look, it is hardly three days since Jehovah was walking visibly in person as a perfect man on the heights eating and drinking with us, - yet we are indescribably less compared to Him than you are now compared to us!

[22] "Since Jehovah has eaten with us, why should we, your brothers, all descended from the still living father Adam, not hold a meal with you? So let food and drink be fetched and you will not eat alone from the baskets, but we, including the women and maids, shall have our good share of it."

[23] Here Lamech jumped up, almost demented with joy and, glorifying and praising God for this to him inexpressibly great grace, at once sent the women and maids to bring the very best from his larders.

[24] And the women promptly went to the city, rejoicing, to fetch food and drink.

## **Chapter 189**

### **THE MEAL IN THE TEMPLE SQUARE. KISEHEL'S SPEECH ON THE DESTINY OF WOMAN. SETHLAHEM'S COMFORTING SPEECH TO THE WOMEN AND MAIDS.**

[1] After a short while the women and maids returned with well-filled baskets which they put down before the seven messengers.

[2] Having done this, they bowed to them and stepped back reverently; then the seven blessed the food in the baskets and Kisehel said to Lamech:

[3] "Brother Lamech, behold, the food is now here and blessed; so come here to my right side, and we eight people shall be able to eat our fill from one basket. All the others we leave to the women and maids; for they have not eaten for several days and were so far only miraculously sustained by the divine grace and mercy, which alone enabled us to enter the lowlands in safety.

[4] "Now they too shall again eat and drink and appease their hunger in the natural human way so as to be again fit for human society.

[5] "For this is woman's destiny, to be to the man what man is to God, the

almighty Creator. If a wife is that to the husband, she is at one with him, just as man - that is, the righteous man - is at one with God, thus in spirit completely *one* being.

[6] "These women and maids had become too depraved and could never have served a man. Therefore, they were cleansed so that they might again be suitable for a man.

[7] "To achieve this completely, their bodies must again be nourished with the fruits of the earth so that thereby their womb may once more become suitable for the reception of the human seed; and thus they shall again begin to eat. *Amen.*"

[8] Since Kisehel had spoken this in a very loud voice, also the women and maids heard it and rejoiced in their hearts in Kisehel's words referring to them; and they visibly bowed to the ground and spoke:

[9] "O you divinely hallowed men from the holy heights, we are not ever worthy of such grace; for we degraded ourselves willingly!

[10] "The fact that we were cleansed by you is not our merit, but alone yours; how, then, should we be worthy of such grace before you and before the almighty God?"

[11] And Kisehel summoned Sethlahem, saying: "Brother, set to work and bestow the proper comfort on the poor beings, whose hearts are now filled with joyful meekness." - And Sethlahem stood up and went to the women and maids, lifted his hands over them and said to them:

[12] "Listen, you women and maids! The cleansing effected on you was not of your bodies, but solely of your spirit; hence your bodies are still exactly the same they were before the cleansing of your spirit.

[13] "For all that happened to you was merely a good manifestation for the spirit, but not for the body.

[14] "For, when you obstructed to us the stairways to Lamech, the divine power in us allowed us to place you in your very impure spirit; hence, part of you went in spirit to the puddles, as the very element of your innermost life, plunged into the same and, to all appearances, perished there; but after a short while, owing to its remorse and obedience it was returned once more to the unharmed bodies.

[15] "Finally another part was, also apparently, as it were burnt. The maids collected the wood only in a spiritual trance and all the onlookers including Lamech were transposed into their own spirit and could thus observe only what happened spiritually.

[16] "You were actually also physically present; but your bodies, having been injured through your foolishness, were anointed with oil which soon healed your wounds, and rested peacefully, lost in deep sleep, here on the soft lawn.

[17] "And only, as I said, after the most necessary cleansing of the spirit were you with your spirit re-animated and put again before the physical eyes

of the people.

[18] "That you still possess your first bodies you can see from the fact that they still bear the same scars with which your foolishness inflicted them.

[19] "Therefore, you can still fully unite with a man and be able to receive his seed as prior to the miraculous cleansing of your spirit.

[20] "So ask no more whether you are worthy of the grace, but eat and drink with us so as to regain your strength. What has happened to you, will henceforth no longer happen to any woman; for this was necessary only now for the sake of Lamech. In future the judgment will come over those who will live as you did!

[21] "At the moment be silent in front of the three who were sent to Thubalkain. And so eat and drink in the name of the great God. *Amen.*"

[22] And the women began to glorify and praise God for this and then sat down at the food baskets; and Sethlahem, having thus comforted the women, also went back to his company there to eat and drink.

## Chapter 190

### SETHLAHEM'S COMMISSION TO THE WOMEN AND MAIDS. THUBALKAIN'S ARRIVAL. KISEHEL AND THE RUDE THUBALKAIN HAVE A DIALOGUE.

[1] When all had eaten their fill, they stood up and thanked Me for the gift, and Sethlahem said to the women and maids:

[2] "You women and maids, gather the leftovers and place them in a basket so that the soon returning women will also find their just share for the appeasement of their hunger.

[3] "Grab the baskets and take them to the city. In the house of Lamech put everything in order and sweep all the rooms to make them clean for the reception of the new king, who has become a dear brother to us. So go and do what you were told to do. *Amen.*"

[4] And the women and maids promptly tackled the work as told, all the while glorifying and praising Me because they were deemed worthy of being employed by My messengers.

[5] When these women and maids had reached the city, behold, they were met by the other three who were followed by the rough Thubalkain with an able troop of miners equipped with all sorts of implements for mining.

[6] When they finally had reached Lamech, Sethlahem turned to the women, led them to the basket and told them to fortify themselves with food and drink. When the women heard this, an almost heavenly joy began to beam from their faces.

[7] And they began to glorify and praise Me loudly, after which they said to Sethlahem:

[8] "O you great messenger of Him Whose name to pronounce our tongues will never be worthy, are we still worthy of this grace, of partaking of this food which is surely blessed by you, and are we still capable of eating the same?"

[9] And Sethlahem replied to the three women: "If I tell you, why do you still ask? So ask no longer, but be of good cheer and eat and drink with a joyful heart.

[10] "When you have fortified yourselves, praise the Lord God, then take the basket and go to the city to do in the house of Lamech what your companions are already doing. *Amen.*"

[11] With this instruction the three women were quite satisfied and promptly went to the basket there to eat and drink; and, having praised God in their hearts through their joyfulness, they stood up and hurried to the city and the house of Lamech.

[12] At the same time, while Sethlahem was speaking with the three women also the somewhat harsh negotiations between Thubalkain on the one hand and Kisehel and Lamech on the other began, as follows:

[13] When Thubalkain with his crowd halted in front of Lamech and the messengers he lifted a heavy hammer from his shoulder and struck the ground with it mightily, so much so that the same reverberated at a distance of a hundred fathoms, and asked in an extremely gruff voice:

[14] "Father Lamech, what do you want me to do? Shall I maybe flatten these seven mountain ruffians with my hammer? Or do you need new weapons?"

[15] "Or shall I maybe drive down the heads of the mountains a little more towards the depth? - Tell me what you want me to do!"

[16] But Lamech gave Thubalkain a very meaningful look and said to him pointing at Kisehel: "Not I, but this one will tell you what to do.

[17] "But do not harp too much on your heavy hammer lest it become too heavy for you!"

[18] Here Thubalkain at once turned to Kisehel asking him: "Well then, if you summoned me, why are you not speaking up? Do you stand in such fear of me, or do you not know my tongue? - So speak up, provided you can talk!"

[19] "The women have mentioned something about a precious ore found; say, what is it all about?"

[20] And Kisehel raised himself up and said to Thubalkain, as it were asking him: "First tell me why you just struck the ground so mightily with your hammer and called us 'mountain ruffians', - only then will I tell you what I want! - So speak. *Amen.*"

[21] Here Thubalkain creased his face in a thousand angry wrinkles and said, as if spitting the fire of wrath from a furnace: "What are you

saying, miserable creature? You bird of prey of the beautiful women from the city of my father!

[22] "Shall I flatten your skull at once - or only after a while?"

[23] "Just look here, the parasitic vermin coming from the rocky walls maybe expects to be honored by us!

[24] "It would really be a pity for my hammer if it had to crush such a silly head!"

[25] Here he turned to his crowd and said: "Turn back with me; for our mining skill was not invented for such ruffians.

[26] "However, so that you great blackhead may know why I called you a ruffian, I tell you: Because you are! And this is your good luck; for, if you were a little less stupid than you are by nature or at least seem to be, you would have surely tasted this hammer instead of this answer and could then have said how you enjoyed it! - Do you understand this?"

[27] Hereupon Thubalkain again heaved his hammer onto his shoulder and made to go.

[28] But Kisehel lifted up his hand and thundered: Thubalkain! I tell you to stay! *Amen.*"

## Chapter 191

### THE RUDE THUBALKAIN IS PARALYSED THROUGH KISEHEL'S WILLPOWER AND TAUGHT POLITENESS AND TRUTHFULNESS

[1] When Thubalkain heard such firm words by Kisehel, he was a little frightened at first for following his first impression he had by far not credited the stranger with so much courage. Therefore, he stopped for a moment; but then he rallied again and said, smiling somewhat derisively:

[2] "Shouting like a bear you want to change my will and make me your most obedient servant?"

[3] "Look, I can only laugh at that, you miserable mountain simpleton! If only I found it worth the trouble I would let you at once feel the firmness of our hammers, but since the mighty lion does not bother catching gnats which I have observed many a time every day with my two captive live animals -, I, too, will not bother with such vermin! - Understand this, ruffian, and now do what you like; I am leaving!"

[4] Here Thubalkain made to leave; but his effort was in vain, for Kisehel's word and will out of Me had paralyzed the ore-master's feet to such an extent that he was totally unable to move even a single limb.

[5] When Thubalkain noticed this, he called on his father and said to him secretly and in great embarrassment: "Listen, what happened to me that I

cannot move a foot? Advise and help me, or else I cut the most miserable, ridiculous figure before these uncouth mountain blockheads."

[6] Hereupon Lamech said to Thubalkain: "Have I not told you before: 'Beware lest the hammer become too heavy for you!?' Look, your father's prediction has come true; so take care how you will get along with these emissaries of the great God.

[7] "I am not allowed to tell you more now; but this you may well know, namely, that it is not good to argue with those whose nod the elements obey!

[8] "Now you know enough - and you personally almost too much; so see how you can make peace with him whom you showed the weight of your hammer."

[9] Here Thubalkain was mightily taken aback and racked his brains about what he should do.

[10] Finally, he thought: "If these so-called divine messengers could be tackled by force, my father Lamech, compared to whom I was, and still am, a gentle lamb, would surely have thoroughly applied it.

[11] "But by the way he is talking now it is dear that he, too, cannot beat them.

[12] "O father Lamech! Only now do I understand you; - you yourself are defeated!

[13] "Yes, - viewed from that standpoint, my hammer might well become somewhat too heavy for me and it may here be advisable and better to resort to diplomacy, in the meantime yielding until the wind will blow from a different direction.

[14] "This is what I will do, no matter what it may cost!"

[15] Here he turned to Kisehel and said the following words to him: "Man from the mountains! Can no reasonable word be exchanged with you, none that would be understandable and acceptable for the conciliation of my will with yours?"

[16] And Kisehel replied: "Oh, not only one, but a great many; but not for the reason you want to talk to me for. With me, everything is all earnest and all truth; my words and my actions issue from God's eternal order.

[17] "Hence, if you want to talk to me successfully, you must talk out of full, inner earnest and not for shrewd considerations, - or your every word is in vain!

[18] "Men of your own kind you may deceive; but men such as we are, are above this. For with the grace of God they look into the hearts and know to an atom what is going on in the same, - wherefore it is impossible to ensnare them by way of worldly shrewdness!

[19] "Do you comprehend this? I tell you: Understand it and ponder it thoroughly, for you will not leave this spot until you have rid your heart of all-cunning! This heed and comprehend well. *Amen.*"



## Chapter 192

### THUBALKAIN'S CUNNING IS EXPOSED BY KISEHEL

*(15th November 1842)*

[1] After these words of Kisehel, Thubalkain realized that he could achieve nothing by way of a politic attitude and he began to ponder the matter quite earnestly, saying to himself:

[2] "This matter really seems to take on a serious character. What is to be done there? My feet are paralyzed; I cannot possibly run away!

[3] "Pretending and diplomacy are here not at all advisable; for, where one is like a drop of water seen through clearly, I want to see him who would here succeed with miserable diplomacy!

[4] "All this is quite right; but what remains to be done by me, who am in a bad spot at the moment?

[5] "This is a totally different question. Shall I maybe ask this odd mountain crowd's forgiveness for my somewhat rough behavior towards them?

[6] "I, a prince of royal blood, an ore-master, on whom alone now depends the well-being of the whole nation and state?

[7] "No, no, this would be a little too much and would mean going too far in this matter!

[8] "A mightiest prince of royal blood - and apologize? - That would be a little too much!

[9] "But what can I do? - He said at first I should take it all in full earnest, and could then talk to him as much as I wanted; but he also said finally I would not leave this spot until the last vestige of political scheming had gone out of me. -. Now I have got it! I am in full earnest to leave this spot and return to my mining and metal business!

[10] "This is surely no political scheming? Thus I can easily take him at his word; if he should still not release me, I can on the spot accuse him of a lie and name him a blasphemer of his God, for he openly declared that his every word and action were in the fullest earnest and truth out of the eternal order of God.

[11] "Oh, now I have caught the merry bird! Once I am again free, he may send six thousand women after me and Thubalkain will not take another step out of his great workshops!"

[12] Here Kisehel interrupted his train of thought and said to him: "Thubalkain, tell me what you consider worse: The scheming of men or the cunning of serpents?"

[13] Now Thubalkain was mightily taken aback not knowing how to answer this question and fell silent in great embarrassment.

[14] But Kisehel continued: "Having seen that scheming will succeed

neither with me nor with all these my brothers, you then embraced the most artful cunning of the serpents.

[15] "There is not the slightest doubt that you are earnestly concerned about the mobility of your feet; however, you are badly mistaken in thinking you could catch me through this your only self-seeking truth. For since you cannot prevail against me with the first degree of spite, of what benefit to you will be the second, lower degree?

[16] "Do you think I become a blasphemer of God for not freeing your feet because of your cunning?

[17] "Go by no means; for I know God and do only what His Holy Spirit urges me to do in accordance with my will which is wholly surrendered to Him.

[18] "So I become no blasphemer of God as a sly result of your cunning; but you certainly are one, for you are trying to beguile not me, but only the Spirit of God if it were somehow possible to you.

[19] "I tell you: Were you not a heathen and a servant of the dragon, such a plan might be of evil consequences for you!

[20] "But you do not know the one true God; therefore, such a thought, provided you seriously regret it, can be forgiven you.

[21] "If you want to be freed, turn to the one true, eternal God, Whom your mother Zilla still preached to you through the mouth of Farak, and not to me; for not I, but God's grace paralyzed your feet.

[22] "I am only a man like you, but a man after the will of God, recognizing my complete nothingness before Him.

[23] "Do become likewise and do what I am doing; realize your great foolishness and your sin and recognize God, and you will become free!

[24] "Understand this and act accordingly. *Amen.*"

## Chapter 193

### **THUBALKAIN SEES REASON, REPENTS AND IS FREED TO MOVE. THUBALKAIN'S WISH AND KISEHEL'S PROMISE.**

*(17th November 1842)*

[1] After these words of Kisehel, Thubalkain was mightily taken aback For it was no longer a secret to him that Kisehel could look into his heart; but the fact that Kisehel knew exactly of every single thought emerging in his soul was a little too much for our Thubalkain and he was now at a complete loss.

[2] Thus he silently brooded over the matter for a while. After some time he turned again to Kisehel and addressed him with these words:

[3] "Listen, you great and mighty messenger of the God of Farak to us dwellers in the lowlands, I find this my situation very disagreeable. Effect my

release and I will speak freely with you; for look, being fixed to a spot is mightily bothersome to me and I cannot say an open word to you in this condition.

[4] "If I am to be of benefit to you with my art, I must be free; otherwise you have anyway summoned me in vain.

[5] "Why I behaved somewhat rudely towards you, you will surely know for the same reason for which you know what I am thinking within me.

[6] "Look, it is surely not a small matter to lose one's most beautiful and beloved wife! And through whom? - You know this of course better than I do!

[7] "However, I will forget everything if you release me and I can talk to you openly."

[8] Here Kisehel stepped up to Thubalkain and, grasping his hand, said to him:

[9] "Thubalkain, in the name of Jehovah, the one true almighty great God, I tell you: Be free, and walk and act righteously! So be it!"

[10] At once Thubalkain was free and could walk as before, and Kisehel said to him: "Behold, now you are free; what will you now do?"

[11] And Thubalkain replied: "So listen: First of all, that you glorify and praise your almighty God in my stead, for He was gracious to you and me and has freed me through your word. And then let me know what you want of me so that I can do your bidding; and when I have served you to your satisfaction, you will not withhold a small reward from the workman.

[12] "Behold, this is all I want to do and demand.

[13] "However, I do not mean to impose on you in any way; for you are mighty and wise.

[14] "So consider these my words and command according to your wisdom, and I shall serve you in this."

[15] And Kisehel continued to ask Thubalkain and said: "And in what shall the small reward consist? Tell all of us; for behold, we are well aware that every worker is worthy of his wages. So declare yourself."

[16] And Thubalkain said to him: "Why should I make a long speech; you are reading anyway in my heart what the same is missing! I am alone since the day I lost my sweet wife Naeme!

[17] "I do not demand Naeme - for she is lost to me -, but present me with another wife and I am rewarded abundantly."

[18] Then Kisehel said to Thubalkain: "Good, you shall receive according to your desire, and that still today in the house of your father.

[19] "However, once you have this reward, will you really be quite satisfied?

[20] "Here Thubalkain hesitated for a while but finally collected himself and said: "Go! There might be something else; but this is not for us dwellers in the lowlands."

[21] And Kisehel replied: "Yes, carry out your commission well; truly, if you will do your work out of love for God, you shall enter the heights and see and

talk to the arch father Adam, the arch mother Eve and all the patriarchs and the sole high priest Enoch, and shall then be appeased in Purista's kitchen.

[22] "However, here at our feet lies the crude ore, inspect it; you shall smelt it down for me and then hammer it into sheet metal wherewith to cover the temple of Jehovah.

[23] "Behold, this is all I demand of you; so set to work! *Amen.*"

## Chapter 194

### **THUBALKAIN'S RIGHTEOUS AND MOVING PRAYER. KISEHEL'S THANKSGIVING PRAYER. THE FATHERLY VOICE OUT OF THE CLOUD.**

*(18th November 1842)*

[1] Here Thubalkain fell on his face before Kisehel and began to praise God, saying: "Great, to me still unknown, almighty God! My heart is stirring mightily, filled with glowing gratitude and praise! I should surely glorify and praise You beyond my life's measure, - but I am as one blind and deaf; for I do not know where You are, and apart from the whispered words of my troubled and fearful mother I have never heard anything about You.

[2] "So have mercy upon me, a poor and weak man before You and Your people, and let Yourself be recognized, beheld and heard by me and within me as You are and where You are for man on earth!

[3] "Let Yourself be heard, beheld and recognized so that I may fittingly praise, thank, adore and glorify you! Behold, I do see Your works and regard them with great joy and not seldom with great fear; Your mighty children are standing before me; thus I surely see the works, but the great Master is unknown to me, - and I see the countless creatures; but where are You, O Creator, so that I may offer You my praise?

[4] "You sent Your mighty children as harbingers of blessings down to us in the lowlands; yes, they are here in person, speak of You, bear witness of You and act in Your most holy name; but where are You, O most holy Father of such children?

[5] "You, You I now want to get to know more closely! Come down, come down to us poor sinners, too! Although we have sprung from Cain, the father of sin and judgment, also he descended from Your son Adam.

[6] "He may have been unworthy of Your mercy, since You are too holy; yet it is not our fault that all of us have become his descendants.

[7] "So show us Your grace and mercy and send us a single ray of grace; but out of You, solely out of You send us a ray so that we may fully experience within us how and where You are, and then glorify and praise You alone.

[8] "Though we shall then glorify and praise You, O Lord, as sinners, You will not cast us out because we were born out of sin into sin."Behold, night is night and its innumerable lights are frightfully weak compared to even the weakest ray of the sun.

[9] "So, Father of these Your children, who now as stars light up our dense night, send us even a weakest ray out of You, and our sinful night will surely turn into a brightest day.

[10] "Yes, despite these glorious stars our night is and remains night; but just *one* ray out of You and our night will at last cease to be night and we shall glorify and praise You on the day of Your great glory, and our knees and hearts rendered stiff by the night will bow deeply before Your most holy name.

[11] "Behold, I, Thubalkain, a son of the night, am lying here before you in the dust of my nothingness. A sinner is entreating You for grace and mercy. He wants to glorify and praise You, - but he does not know You; so reveal Yourself to him!"

[12] After these words he fell silent, weeping into the dust of the earth

[13] But Kisehel bent down, lifted Thubalkain up and said to him: "Thubalkain! Thus you, too, have become our brother?"

[14] And Kisehel lifted up his eyes and spoke as follows:

[15] "O Father, I glorify and praise You in this new brother; for You alone have achieved this work and have given us a new glorious brother also in Thubalkain! Not in vain have You been preparing him long since as an ore master; not in vain chosen him from eternity that he may purify the gold of the earth and make it malleable and supple!

[16] "For You had ordained that through him there should arise a new, glorious brother for us who not only would render the noble ore of the earth in the fire malleable and good to look at, but would rather awaken the ore in the heart of man and make it in the ardor of his love for You supple, malleable and lovely to look at.

[17] "Therefore, to You all glory, all praise and all our love!

[18] "O Father, look, this new brother is still blind and unable to behold You; so would You graciously grant his request!

[19] "If it be Your holy will, do grant this my request and send a ray of Your grace into his heart which is turned towards You full of ardent love and longing for You, O holy Father.

[20] "Oh grant, grant our prayer! Your holy name be hallowed, and Your will be done at all times and forever! *Amen.*"

[21] These words by Kisehel broke both Thubalkain's and Lamech's heart, so much so that both began to weep loudly; but after a short while a light cloud descended before this company and Lamech and Thubalkain did not know what this was going to lead to so that they began to be mightily afraid.

[22] And a fatherly voice presently spoke out of the cloud: "Thubalkain, behold, He, Whom you do not know, is now before you, the Father of men

and almighty Creator of all things!

[23] "Listen, I have looked at your heart and found it to be cleansed!

[24] Therefore, you shall be awakened forever from your night; and I will lay a spirit out of Me into your heart, which will lead you into all wisdom.

[25] "Since My messengers are still here, listen to them; for they shall awaken this spirit within you! Glorify My name, and I will be gracious towards you and all the people; for I am holy, holy, holy, eternal and infinite! *Amen.*"

[26] Then the cloud disappeared, and all fell on their faces and gave praise to God in all the humility and contrition of their hearts.

## Chapter 195

### THUBALKAIN'S ARRANGEMENTS FOR THE MINING OF GOLD. ENTRY INTO LAMECH'S RESIDENCE.

*(21st November 1842)*

[1] After they had thus glorified and praised God for almost an hour, Kisehel at an inner prompting finally rose and said to the others:

[2] "In the name of the one almighty God I tell you: Stand up with me; for this is the holy will of Him Who was before us speaking words of life, grace and mercy!"

[3] And all stood up at Kisehel's bidding. When all had risen from the ground, strengthened and of good cheer, Kisehel turned to Thubalkain and said to him:

[4] "Brother Thubalkain, listen! Since it is the Lord's will, you may well call your workers and show them their work; they shall begin at once and work through the whole night.

[5] "Just as they smelted the ore of the mountains by means of rock-salt and strong fire they shall smelt also this ore; and only when they have obtained a great number of lumps of pure ore shall they stop the smelting.

[6] "A sufficient quantity shall consist of seventeen hundred lumps. So make your arrangements. *Amen.*"

[7] And Thubalkain promptly summoned a large crowd of his workers, showed them the crude ore and then instructed them how to go about smelting the same and forming it into round lumps.

[8] When the workers had fully comprehended this, his first foreman asked him:

[9] "O lord and strict ruler, it is all good and well presented; but allow me to ask you and do not be angry if I ask and say respectfully: We have a sufficient number of workers and ore in great abundance; however, from where are we to take the wood and the salt? For without these no smelting can be done.

[10] "Shall we bring our wood here and use our own salt or shall we take it all from the city?"

[11] And Thubalkain said to the foreman: "Listen, since I have taken on the work I have done so wholly, including the wood and the salt.

[12] "I tell you: Not only the wood and the salt, but the whole food-supply including the wages is up to me.

[13] "So fetch everything necessary for the work, and try to begin the same within the hour; that is, as soon as the sun sets behind the mountains the fire must already be going here!

[14] "Make at least one hundred pits three spans deep using all the two thousand workers, and with the new blessing of the one true, almighty God the work will progress well.

[15] "So let at once a hundred workers make the pits; two hundred shall fetch the wood; two hundred the salt; a hundred shall fetch food; two hundred shall dig the crude ore, and two hundred shall fry and smelt the same. And when a pit is full, let it cool down for thirty swings of the hand; then take the lumps out of the pit and begin at once with a new firing.

[16] "If you work thus diligently throughout the night we should have an abundant supply of this ore by tomorrow.

[17] "Tomorrow we shall then have brought the heavy hammers worked by foot leverage, and before the sun sets the lumps will have been beaten into nice sheets.

[18] "Now you know everything; go and do accordingly. So be it!"

[19] And the foreman set to work at once and Kisehel said to Thubalkain: "Brother, you have arranged the matter well; therefore, let the work be blessed. Truly, I say to you, tomorrow you shall behold wonders; for your workers will produce so much of this ore that you will tremble at the sight of it!

[20] "But leave the matter be for now; for everything has been put in order.

[21] "You, brother Lamech, take the tablet and go ahead; we others shall follow you into your house. There we will preserve this sacred object until the completion of the temple; after that we all want to be your guests with you as our brother and host.

[22] "We shall eat at your table and in your house praise the holiest name of the most loving Father of all men.

[23] "And you, brother Thubalkain, shall walk by my side and this very day in your father's house receive the agreed-upon reward; for you know that in your father's house there are numerous women and maids. Behold, all of them are now quite cleansed, and you shall have the right one out of the great number. - So let us proceed there. *Amen.*"

[24] And forthwith Lamech with the greatest reverence and love seized the sacred object and went ahead, followed by Thubalkain with Kisehel and the other messengers.

[25] As they approached the city, a great crowd came towards them,

shouting: "Glory be to God on high for making Lamech a good king!" Thus the people were shouting late into the night.

[26] But Lamech was moved so that he wept loudly.

## Chapter 196

### THE PREPARATIONS FOR THE FEAST. THE TRANSFER OF THE HOLY TABLET TO LAMECH'S THRONE-ROOM. KISEHEL'S SPEECH ON THE REDEEMING POWER OF TRUTH.

*(22nd November 1842)*

[1] When they had arrived at Lamech's residence, all the women and maids came to meet them, fell down on their knees before them and with veiled faces praised the Name engraved on the stone tablet Lamech was carrying.

[2] And Kisehel said to Sethlahem: "Brother, behold the women! Treat them in keeping with the word within you."

[3] Hereupon Sethlahem bade the women and maids rise, adding:

[4] "Go and provide a good meal, have a lamb slaughtered and well prepared for the new king, and a fattened calf shall be prepared for the new bridegroom and his bride.

[5] "Provide also bread and fine fruits, not to forget good, pure drinks!

[6] Thus go to the food steward and arrange everything nicely. *Amen.*"

[7] And the women and maids hurried away and did exactly according to his bidding.

[8] When following this the whole company entered the great royal hall, Lamech stopped and said to Kisehel: "Great, mightiest friend and truest and most just emissary of the almighty great God, behold, the sight of my erstwhile throne of horrors makes me tremble and in my soul all my committed atrocities emerge like heavy clouds ascending from the great waters in a sultry night!

[9] "Would you be agreeable if, instead of this one, we were to enter another great chamber which would seem friendlier to me than this one where I had let myself be worshiped as a God.

[10] "From which throne, erected by the blood and tears of poor humankind, to top it all I gave the most cruel secret and open commandments.

[11] "O friend, if it suited you I should like to entreat you, as I said, to use another chamber."

[12] But Kisehel said to Lamech: "Brother, this very room is the most suitable chamber in your entire palace!

[13] "For, if you want to fully recover in heart and spirit, you must purify your heart completely of all the old filth. However, this can only be achieved in that



your spirit becomes more and more aglow and with its fire consumes all the filth in your heart.

[14] "How can the spirit be more easily ignited than by this very pressure from all sides, effected by the awakened conscience on account of your committed horrors?

[15] "Now you are feeling this burdensome pressure in this very chamber, and this is the very thing you should desire most whole--heartedly. The evil recollections oppress you, and this is good; for this very pressure will set you free.

[16] "Behold, what do you want to do? Can you undo what has happened? Can you ever free yourself of your deeds? - I tell you, dear brother, you cannot ever do this as long as you avoid remembering your feelings about them.

[17] "Only one thing can free your heart and after that also your spirit, and this is the truth.

[18] "That you must seek in everything, and its fire will consume the filth within you, and only in this free spirit will you fully recognize what sin really is and how easy it is for the Lord to rid you at last of all your sins even if they were to number more than the grass on the earth and the sand in the ocean!

[19] "Thus we shall stay in this chamber and for the time being erect this tablet on the festively adorned throne for a sign *Whose* in the future the actual throne of a ruler should be.

[20] "And so carry the tablet to the throne and set it up there; there it shall remain until the completion of the temple. *Amen.*"

[21] And Lamech was contented and promptly did Kisehel's bidding and then glorified and praised the holy Name on the tablet.

## Chapter 197

### **LAMECH'S GREAT, LOVING ADORATION OF GOD. THUBALKAIN'S AMAZEMENT. KISEHEL'S WORDS ABOUT THE CLEANSING FIRE OF LOVE.**

*(23rd November 1842)*

[1] And Lamech had a great pleasure in the revering of the most holy Name, so much so that he did not want to rise; for the more deeply he kept grasping the Name, the more he was moved in his heart and spirit and could therefore not leave the spot where the love for God began so mightily to seize him.

[2] Kisehel left him to the sublime bliss of his spirit so that he might strengthen himself more and more in the mighty, active love for God.

[3] When Thubalkain observed this, he was amazed at his father Lamech and said to Kisehel:

[4] "Listen, great, mighty friend and brother according to your word, truly, if someone had told me: Tomorrow a tree will grow from the earth which with its branches will reach the firmament by the evening!, I would have thought it rather more likely than such a sudden change of heart in my father.

[5] "It is scarcely eight days since Lamech swore to destroy heaven and the whole earth, - and now he is lying contrite in the dust before that which he had been cursing so horribly and bitterly!

[6] "Truly, this is the greatest miracle the whole earth, including its coming into being with all that is in, on and above it, has to show!

[7] "Yes, I tell you, mighty friend and brother, had you moved mountains with your strength, you would thereby not have convinced me so mightily of your pure divine mission - as through this unheard-of miracle.

[8] "Yes, only now do I fully believe that you were surely sent here by God. For the miracles out there captivated me without so much convincing me; for they happened in too rapid succession so that I could not help myself but was coerced like one vanquished and had to obey, driven by my weakness and the conviction of others.

[9] "But now my free will is awakening and I am no longer a coerced follower of all that you have taught us and surely are still going to teach, but now I freely and spontaneously will what you will out of the almighty God's most holy will.

[10] "So let me, too, go to the throne there to do what my father Lamech is now blissfully doing. Your will in God be done."

[11] And Kisehel said to Thubalkain: "Brother, this is right and proper of you. Go and fortify yourself for the impending temptation; for him whom the holy Father helps through a miracle He tests more severely than the one who was converted to Him through the word alone.

[12] "I tell you: Everything must first go through the fire before it can draw near to God in the heart and in spirit! You are converted, and so is Lamech, and this in a most miraculous manner; but in this converted condition you are still like the ore, which is found crude in the earth and has to be considered so to speak as an excrement of the same. For the ore to become firm and usable, it must go through the fire.

[13] "Look, thus also you and Lamech must first go through the fire and be completely smelted by the same before you will attain the true firmness in the faith, love and loyalty to God.

[14] "So you may just as well go and, like your father, fortify yourself for any impending test from above, which will certainly be coming."

[15] These words frightened Thubalkain so that he began to tremble, hardly able to stutter this question:

[16] "O friend! - - Shall- I - and the - father Lamech - have to - be burnt - in

the fire?"

[17] And Kisehel replied: "Oh, what foolish thoughts you harbor!

[18] "Not a single spark will touch your body; but the fire of your love for God will first have to consume you in all your still hidden worldliness. Only then, as I said, will you be able to draw near to God, whereby all your sin will be taken from you, just as it was taken from me when I was a sinner before God.

[19] "I, too, was converted through a miracle and had then to go, and am still going, through a strong fire. Thus also you will fare; so go with a cheerful heart to your father and do what he is now doing, and you will find much strengthening grace and will thereby pass the coming tests easily and with joy and courage. *Amen.*"

## Chapter 198

### LAMECH'S VICTORY SPEECH AND HUMBLE CONFESSION. KISEHEL'S REPLY.

*(24th November 1842)*

[1] And Thubalkain went with a more cheerful heart to his father Lamech and, falling on his face, there pondered over all his former conduct and afterwards in the full contrition of his heart asked the now recognized one true God's forgiveness for all those actions he had carried out contrary to the well-perceivable admonitions of his heart.

[2] The glorifying of the most holy Name lasted close to an hour when, finally, the extremely edified Lamech rose and exclaimed in front of the throne: "It is accomplished; the great victory is mine!

[3] "Oh listen, all you people! The Lord, the infinite, almighty Creator of heaven and earth, the eternally great God, against Whom we all have direly blasphemed, has looked upon us and because of our great blindness repealed the just judgment which would have swallowed us all up forever into death!

[4] "Therefore, I will rejoice my whole life long because the Lord is so gracious and full of the greatest patience, forbearance, love and mercy.

[5] "Mightily great was my wickedness, with which I strove to invade the heavens of life; but from my wickedness the Lord recognized my poverty and had mercy on me.

[6] "Therefore, now and forever to Him alone all my praise!

[7] "O Lord, I will henceforth praise you with a thousand tongues because You are so gracious, mild and merciful!

[8] "O you my miserable throne! You erstwhile power center of the laws

begetting abominations, you my most faithful image, - what were you? And what are you now? - Sitting on you I cursed what you are now bearing!

[9] "O Lord, how great must Your goodness be, how great Your love, that You suffer and bear to see Your most holy name borne by the same chair which was a carrier of so many, even countless, abominations!

[10] "O you my spirit, praise the Lord for being of such inexpressible goodness forever!

[11] "Lord, You Loving and Just One! What shall I do lest I appear one day before You so abominably?

[12] "Oh, tell me graciously through Your faithful servants; but only if it be Your will. From now on nothing shall be done according to *my* will; for I have realized the impotence of my will and all its wickedness. Therefore, I now loathe it.

[13] "Wherefore I no longer have a will of my own; thus at all times only Your almighty and most holy will be done!"

[14] Following these words Kisehel quickly went to Lamech, embraced him and said to him:

[15] "Brother, dear brother! If you knew how much we all rejoice over you, truly, you would find life difficult!

[16] "However, of this be fully assured: If you continue as you are now, the long-lasting barriers between the height and the lowlands will disappear and it may well please the most holy Father to send also to you the high priest Enoch, personally appointed by Him so that he may teach you to walk the road of love.

[17] "Brother, I tell you in the name of Him, Who has assigned us all to you: Once the temple is completed, you and your son Thubalkain will enter in our midst the holy heights, where for the first time you shall recognize the true life for yourself and all your people in its fullness and make it completely your own! So let the Lord's will remain your own sole will, and thus you have also the Lord's answer to your question through me, and it is as follows:

[18] "Act accordingly, and I will hallow you on the heights of My children!"

[19] At this information Lamech, with the just rising Thubalkain, was beside himself with joy. For a long time he could not talk; for the more than sublime promise had almost paralyzed his tongue.

[20] It was some time before he collected himself again and said: "O friend, O brother! What did you say? The feet of the grossest of sinners will one day be allowed to enter upon the most hallowed heights? My eyes, nearly blinded by abominable deeds, shall once more behold the great glory of the children, of the almighty God?"

[21] "And with my hands, dripping with the blood of my brothers and my poor people, I shall be allowed to touch the hem of the garment of those begotten out of God? No, no, - not ever, brother!

[22] "Not in eternity can Lamech ever become in the least worthy of such

grace! Therefore, O friends and brothers, give me a different kind of answer; for in truth, in very truth, this one is not fitting for a sinner like me."

[23] And Kisehel answered Lamech: "O brother, -look, I, too, was a great and gross sinner before God, in my innate light-sphere surely no less than you in your innate great blindness.

[24] "Yet when I had confessed my great sin before Him, the most loving Father, after He had forestalled me with His endless grace and mercy, the most holy Father seized me with His almighty hands, raised the worm before Him in the dust, fully forgave him his great sin and instead filled him with the power of eternal life.

[25] "Behold, brother, this is how the most loving Father deals with the sinner who contritely turns his heart to Him.

[26] "So stick to the answer and be greatly comforted; for not a jot of it will be changed. What God has spoken will remain in eternity as He has said it.

[27] "To Him therefore all honor, all praise and all our love forever; for He alone is worthy of receiving from us all glory, all praise, all adoration and all love and His holy will be done forever! *Amen.*"

## Chapter 199

### THE SPURIOUS APPARITION OF THE FALSE NAEME. LAMECH AND THUBALKAIN IN TEMPTATION AND DOUBT.

*(25th November 1842)*

[1] Here it need hardly be mentioned in detail what great bliss Kisehel's last words brought to the two; for this can be easily recognized from the foregoing. So we will at once turn to another manifestation. This manifestation will here not look much different from Pontius Pilate in the so-called Apostles' Creed; however, this is immaterial, - for it, too, has its place in the order of things. What kind of manifestation then was it? - Be patient, it will come soon enough!

[2] You remember that earlier on Kisehel had predicted to Thubalkain many a temptation and test and a purifying and consolidating fire. Look, this is what here becomes manifest at first.

[3] You know only too well what kind of person Lamech was previously and whose faithful servant and bailiff. While the enemy of life is aware that his supposedly sure victim is not threatened by any real danger, he does not care much about the conversions. However, as soon as he sees and begins to realize that his victim is greatly endangered, he begins to mightily stir and fight for his presumed property.

[4] And this was exactly the case here, just as it is the case nowadays with

people who have once let themselves be ensnared in something by him, the great enemy of life.

[5] Such people are often very virtuous; they usually have only *one* weak spot - not realizing that this weakness is actually so strong as to subdue at the slightest touch all the good qualities and easily vanquish and sweep them along with it.

[6] Whoever thinks this exaggerated, let him just touch such a paragon of virtue at such a weak spot and he will only too soon find and irrefutably realize how strong such a weak spot is.

[7] I will even give an example so as to elucidate this important matter. Let us consider a man who has conquered himself in every imaginable point; but he has still one weak spot, and because of its insignificance he does not heed it at all, - for it consists only in that he likes to go visiting and is very pleased if somebody visits him. This matter seems to be as innocent as can be.

[8] However, if we scrutinize this weak spot more closely, it is nothing else but a still mighty rope of Satan.

[9] The latter, once he is in touch with someone, is on the watch to see when something leading towards salvation approaches the spirit of man.

[10] If this is the case, he pulls the rope, the weak point becomes strong and our paragon of virtue, despite his many other virtues, goes to where the weak point pulls him, in this way always missing the good opportunity where he might have received My closer attendance towards his salvation. And such a weak spot often remains with man to the grave, - which certainly is very sad!

[11] Thus also our Lamech had a great many such weak spots left which on his conversion he did not find worth heeding.

[12] Since his love for Me suddenly became mighty, in the fire of this love also the evil ropes suffered in that they were burnt asunder and the enemy of life no longer had a hold by which to hold and pull his supposedly safe victim. What could now be done?

[13] Nothing but apply cunning and - failing that - force!

[14] And this is what happened. When Kisehel with the two approached the other six, suddenly Naeme rushed through the door like one in despair, wrung her hands for quite some time and, after she had collected herself somewhat, called out with the voice of despair:

[15] "Father Lamech, - you are betrayed and lost! - I have heard on the height everything about the trap laid for you!

[16] "Thereupon, disregarding my safety, persecuted by lions, tigers and the dwellers on the mountains, I rushed away to inform you early of the heinous plan.

[17] "However, - I came too late! For, as I can see, you are already a victim of the terrible sorcerers of the mountains!

[18] "Did you in your wisdom not realize that all calamity befalling us has

always come to us and over us from the mountains, - and have still let yourself be so horribly ensnared and pulled into the most terrible trap of perdition?"

[19] Here she turned around and, seeing Thubalkain, screamed loudly: "Thubalkain, my brother, my spouse! - You, too, a victim of the most heinous betrayal? - Yes, - you, too! Now everything is lost!

[20] "Kill me, kill me, - so that I need not be witness along with you to your most horrible destruction!"

[21] Here Lamech's expression changed and Thubalkain in awakened wrath clenched his fists and thundered: "Such messengers of Jehovah are you? O you outcasts of hell! - Yes, yes, - up the mountains you wanted to take us, since you have doubts of fully subduing us with your devilish knowledge! - No, not ever!

[22] "Thank you, my dear wife, for this information! Thubalkain will know how to oppose such villainy!"

[23] But Lamech said to Thubalkain: "My son, before we act we shall also listen to the other party. So set your mind at rest; for who knows whether this may not be a temptation.

[24] "And so I ask you, messengers, to tell me: How does this matter stand?

[25] Reveal to me this riddle or I resign and become what I was, namely, also in the fire a most relentless king, which would prevent your most heinous victory over me and all my strong people;

[26] "So speak up, or my curse upon every fiber of your being! *Amen.*"

## Chapter 200

### THE UNMASKING OF THE FALSE NAEME

(28th November 1842)

[1] But Kisehel, well knowing what this first temptation was to consist in, looked Lamech and Thubalkain firmly into the eyes and finally said to both:

[2] "Do you believe that matters stand as this Naeme has announced?"

[3] And Lamech, interrupting him at once, said vehemently: "Do you doubt that I recognize my own daughter? What advantage could she see in lying to me? She is my glorious daughter and as such has at all times spoken the truth! What, then, do you intend with your question?"

[4] Thereupon Kisehel said to both Lamech and Thubalkain: "Good, if you take her for the right Naeme, stick to your belief.

[5] "But then the mountains will again be forbidden to you and none of you will ever set sight on the true Naeme; the temple will not be built and that

immensely holy tablet there will at once be taken out of this your house by me personally and carried along to the height.

[6] "Now believe either us - or this Naeme! But it will happen to you according to your belief. Now the gates to both life and death are equally open to you. If we remain with you, so will life; however, if this Naeme stays with you, eternal death is your inescapable lot!

[7] "Thus you may now choose between the just mentioned two extremes; your will be done now. *Amen.*"

[8] Here Lamech grasped Thubalkain's hand and, leading him aside, said to him: "Listen, dear son! Truly, this Naeme strikes me as somewhat peculiar! For up till now she has neither looked at me nor you; but just as rushing through the door she fell down on her face before us she is still crouching on the floor whimpering.

[9] "I am of the opinion that prior to breaking off completely our good business with the seven mighty friends it will be absolutely essential to sound out this peculiar Naeme.

[10] "And the best thing will be for me to command her to rise at once and remove that significant tablet from the throne, thereby vacating the ruler's chair again to both me and her. If she does this, we will believe her words; however, if she cannot achieve it, we shall know that this Naeme is nothing but a phantom to tempt us, and we will then give her the proper farewell."

[11] And Thubalkain agreed to this proposal and said: "Father, this I call planning wisely; so let us go according to your will and wise counsel."

[12] And they both moved again towards Naeme. When they reached her, Lamech bent down to Naeme and, touching her with his fingers, said to her:

[13] "Naeme, if you are truly my daughter, rise from the ground and show me your face! Then go to the throne and fetch the luminous tablet; hand it to me, - and all the power of the mountain sorcerers is broken.

[14] "I am then again the old, mighty, unconquerable king - and you are my right hand.

[15] "For in and on this mysterious tablet the whole might of the mountain sorcerers is hidden.

[16] "If you are truly my daughter Naeme, you will surely do this knowing that this is my only rescue!"

[17] Here Naeme began to writhe and, acting in a pitiful manner, pretended to be too weak to stand up.

[18] At this behavior Lamech became angry and said: "Naeme! You know Lamech! - Why do you hesitate to do my bidding?"

[19] "If you are weak and powerless, speak up; for I am your father and have still enough to procure for you the necessary sustenance. For whoever can still writhe and wail like you surely has the necessary strength to say what ails him and why he cannot or will not promptly execute such an easy task.

[20] "So stand up, or my most terrible curse shall hit you!"



[21] Here Naeme stood up, and when the two beheld her face they were mightily frightened; for it did not bear the slightest resemblance to Naeme.

[22] But Lamech said to her: "I do not recognize you by your face; however, proceed to the throne, do what you were told, and I will recognize you from your intention!"

[23] Here Naeme began to tremble, soon collapsed and became invisible! And Kisehel asked Lamech: "Now, brother Lamech, how do you like this Naeme?"

[24] "And both Lamech and Thubalkain prostrated themselves before Kisehel and wept over their blindness; for only now did they fully recognize what this Naeme was all about and of what spirit she really was.

## **Chapter 201**

### **KISEHEL'S SPEECH ON BROTHERHOOD AND EQUALITY AMONG MEN. ABOUT TRUE KINGSHIP.**

*(29th November 1842)*

[1] And Kisehel bent down, lifted Lamech and Thubalkain from the ground and said to them: "Brothers, why do you prostrate yourselves before us? Are we better than you? Or are we not mutual brothers?"

[2] "Oh look, in future we should no longer do this; for only to God alone are due all gratitude, honor, humility and all our love.

[3] "If we want to be true children of one and the same Father, we must hold each other in like esteem not expecting our brothers to bow to us; let our mutual esteem consist in that we love each other as true brothers out of our love for God.

[4] "What is above or below this, likewise is not within God's order and thus a sin.

[5] "You can see it from the example of a man to whom all other men show a profound respect though he is not a jot better than they.

[6] "What will soon be the effect on him of such general reverence?"

[7] "Look, soon he will begin to think of himself as more and better than those according him such respect, and he will become proud, arrogant and, finally, even tyrannical! No longer content with the respect of his considerable following, he will invade other regions with this crowd foolishly devoted to him and with his devoted fools force the people there to submit to him, maltreating and even killing those who refuse to do so.

[8] "Indeed, such a man will go as far as forcing the devoted, respectful brothers to pay him a considerable part of the fruits of their labor as a tribute to their foolish respect!"

[9] "In this way, kings and worldly rulers will rise in all cruelty and will crush to death their brothers, who were foolish enough, maybe because of some special talent, initially to accord them more respect than was due to them in the divine order.

[10] "Thus we shall give to God what is His, and to the fellowman what is due to him!

[11] "Honor, respect, humility, glory, praise, gratitude, love and adoration on our part are due to God alone; but we are all brothers and shall therefore love each other no more and no less than each loves himself For therein lies the all-regulating and -equalizing beam of balance, namely, that we deal with one another as we deal with ourselves.

[12] "Wherever one deviates from this straight line, also the divine eternal order is bent and easily broken when man offers to man what is due to God alone.

[13] "And wherever this happens, also the seed is sown from which all disaster will come over the whole earth.

[14] "For truly, I tell you, no other sin but this one will be punished already on earth as direly as has often been the case under your rule!

[15] "So, dear brothers, let us introduce quite a different royal rule. In this kingdom the king will be a guide and teacher to his brothers, by no means a lord and ruler.

[16] "Such a king will be according to God's order and will have no need of worldly might, but the might and power of divine love, wisdom and order will dwell in his spirit, and out of the spirit he will be able to easily and mightily lead his brothers into all that is good and true.

[17] "So heed this well and do not prostrate yourselves before us or anyone else of your or our like, and you will be a blessing to the people; likewise, let no one prostrate himself before you, and you will be blessing the peoples.

[18] "Now let us proceed to the dining-hall; for the meal is quite ready.

[19] "Do not think of the temptation, but be full of cheer, for the victor shall rejoice in his victory but not be sad about it

[20] "Then let us go. *Amen.*"

## Chapter 202

### THE MEAL IN THE DINING-HALL. THUBALKAIN CHOOSES A BRIDE AND IS MARRIED.

*1st December 1842)*

[1] And they all proceeded to the dining-hall. There they found everything festively adorned. Nine round tables, nicely decorated with wickerwork, were

laden with graceful, well-filled food baskets.

[2] In the center of the nine round tables were set up two tables of a somewhat oblong shape; on these were laid out the well-prepared meat dishes in the usual, graceful manner.

[3] And the guests sat down at the tables, thanked and praised God and ate and drank cheerfully. When they had partaken of sufficient fruits, Kisehel stood up and, turning to Thubalkain, said:

[4] "Now, brother Thubalkain, it is your turn to choose from these fine, nicely adorned maids and women a bride and spouse to your satisfaction, provided you have not changed your mind.

[5] "For behold, the wedding feast is ready: a lamb for your father Lamech, and a calf for yourself and your bride."

[6] This speech pleased Thubalkain and he said: "Only now do I fully realize that the temptation was a completely empty deception; for Naeme, the true Naeme, surely lives a better life than one which would be in complete opposition to God, of Whom she had even here thought so much secretly.

[7] "Yes, - if she were in such opposition to God, her foot would certainly never have reached the height, the abode of God's children, and Hored would never have touched her! But all this did happen; how could our erstwhile phantom then possibly be the pious Naeme?"

[8] "Thus I am now completely serene and joyful and will follow your advice without further qualms.

[9] "For now I realize that you are no traitors towards us, but true friends and mighty emissaries of God. I will for your sake glorify and praise God always because He is so gracious and merciful; thus your will out of God be done for my benefit."

[10] Here Thubalkain stood up and went over to the maids; looking at them, he found one, whom he well liked, chose her and led her before Kisehel. However, as they were approaching Kisehel, the chosen one suddenly stopped, unwilling to proceed.

[11] And Thubalkain asked her: "Having let yourself be chosen by me, why do you now refuse to go with me to the emissary of the almighty God so that he may bless us?"

[12] And the chosen one replied in a gruff voice: "Of what benefit should his blessing be to us? Have not many thousands of women at all times conceived and given birth without such a blessing? Why should we of all people be an exception?"

[13] "If you want to be blessed to be a perpetual slave of Jehovah, do it alone; as for me, I shall remain free and show you that I can also bear children without such a silly blessing."

[14] Here Thubalkain was amazed at such impudence, left the chosen one and preceded alone to Kisehel. The latter, well knowing what Thubalkain would say to him, at once addressed him as follows:

[15] "Brother Thubalkain, behold, you made a bad choice - this I know perfectly well -; but I tell you: Choose with God, and you will not again come upon such a one who has long since been beyond the number of the righteous.

[16] "Look, with this your chosen one it is the same matter as with the erstwhile phantom-Naeme! So go, spit into her face and immediately choose!" And Thubalkain promptly did this.

[17] Thereupon the evil one disappeared, and a newly chosen one promptly followed Thubalkain to Kisehel, glorifying and praising God.

[18] Kisehel blessed them in the name of Jehovah, and Thubalkain was of a glad heart, glorified and praised God with his beautiful wife and, finally, invited them all to his wedding feast.

[19] And they all proceeded to the two bridal tables, blessed the same and ate and drank with the newly wed.

[20] Thus, Thubalkain received the stipulated reward with a good blessing.

## Chapter 203

### THE UPROAR IN THE CITY. KISEHEL'S ENERGETIC SPEECH TO THE FEARFUL LAMECH AND THE FRIGHTENED WEDDING GUESTS.

*(3rd December 1842)*

[1] While they were still happily discussing God's ways with people and the messengers related some of the miraculous deeds of love that had taken place on the heights and how the Lord had walked among them teaching them about the immortality of the spirit and that only the love for God in the heart of man actually constituted eternal life, suddenly in the lanes of the great city of Enoch there happened a mighty uproar. Soon one could make out voices crying: "Curse upon Lamech, curse upon all his followers!

[2] "Death and destruction to his whole house; for he let himself be abominably beguiled and betrayed us all to the mountain beasts!

[3] "Therefore he shall die before we do! Already masses of gigantic warriors are pouring from the mountains from all directions; they come to destroy us! - Yes, yes, they are frighteningly coming upon us to wipe us all out!

[4] "Therefore you, miserable Lamech, shall first be punished by our hands for shamelessly delivering us up into the hands of the murderers!

[5] "Your bodyguard from the mountains shall now be of little use to you; you must be destroyed along with your followers and your new bodyguard!"

[6] After this laudable proclamation the tumult became even worse and a great number of rebels began to enter Lamech's palace, armed with clubs

and other weapons. Soon the trampling of many feet, abusive language, curses and knocks were heard on the steps of the palace; this murderous tumult and noise came nearer and nearer.

[7] At this, Lamech and Thubalkain were so frightened that they almost became senseless; also the women and maids, including Thubalkain's new wife, were terribly frightened so that they screamed and trembled.

[8] Then Kisehel said in a loud voice to Lamech: "Brother Lamech, what ails you that you stand there trembling like one with the knife already at his throat?"

[9] "O you foolish man! Did you not experience how little all your power directed against me benefited you? Did not hundreds, turned immobile, have to throw their weapons away at our sight, having to comply with our commands?"

[10] "Having experienced the divine power within us personally, how come you are so horrified at this uproar?"

[11] "So pull yourself together and be of a cheerful heart! Let the rebels come and do not be horrified until they have in earnest subdued you, including us. But as long as this is by no means the case, be calm and trust actively in God; for His might is greater than the might of all the blind rebels of the earth put together! - So collect yourselves all of you! *Amen.*"

[12] After this speech Lamech, including the others, began again to breathe more freely and said finally:

[13] "O friends! Do not be angry with me because I was so frightened in your presence; however, such a sudden commotion is in itself frightening and even more frightening when accompanied by such threats! Therefore, we poor children of the lowlands may well be forgiven for being so terrified on such an occasion. But now nothing shall frighten Lamech any more, not even death itself!

[14] "For from now on to the end of my life I will oppose the latter and will at all times fight for the glorification of the divine Name.

[15] "And Kisehel replied: "Brother, only now do I like you wholeheartedly; for thus you are a perfect brother to me. But look, the rebels are coming; so set out and confront them alone, and you shall be a mighty victor against them!"

[16] "For they shall now be scattered before you like dust and chaff; and so rise. *Amen.*"

## Chapter 204

### THE BATTLE WITH THE REBELS

(5th December 1842)

[1] No sooner had Kisehel drawn Lamech's attention to the rebels who would now be breaking through the door than they were already there, glowing with rage.

[2] When Lamech saw their distorted faces and heard their horrible howling he was again terrified, so much so that he almost lost consciousness and falling to the ground was barely able to utter during his fall: "Woe betide me! I am lost!"

[3] This time only Thubalkain remained steadfast, made a stand against the advancing crowd and pushed them vigorously back several times.

[4] When it was impossible to subdue the crowd, Thubalkain thundered at them, full of earnest: "What do you want from us? Why are you attacking us like this?"

[5] But the crowd shouted: "Nothing - but you and your accursed, abominable life!"

[6] After this utterance Thubalkain lifted up his hands, as well as his heart, to God and said: "O You almighty, just, holy God, Father and Creator of all things! Endow me now with the right strength and power so that I may thereby be able to push back these rioters into the proper order!"

[7] After this mighty exclamation Kisehel stepped up to Thubalkain and said to him: "Thubalkain, my brother! Listen, the most loving, holy Father has well perceived your entreaty and granted your prayer. So be comforted and encouraged; for you will soon experience the power of God within us and within you.

[8] "Now set forth against the evil rioters, and hit them on the head with your word! *Amen.*"

[9] And Thubalkain, well aware of how the power out of God came upon him, raised himself and spoke with a strong voice to the rebels:

[10] "Listen, you mutineers against the holy rights of God! Against *whom* did you intend to fight? - Against *God* your evil hearts are directed; it was against *Him* you went out with clubs, spears and cudgels!

[11] "O you most miserable fighters! Have you ever experienced the power of the supreme, almighty God?

[12] "You shout: 'No, what have we to do with that? We only want you and your life!' But I tell you: Now you are dealing with the power and might of God; so consider well before you finally lift your murderous weapons against and over us!

[13] "For verily, verily, I tell all of you in the name of the almighty God,

unless you have an immediate change of heart, you will fare like someone who had fallen into the crater of a furiously burning mountain; he who would be the first to lift his club against us shall turn to dust and ashes!

[14] "Now you know against whom you intend to wage war, and what your fate will be! Now do as you like, - you have a free will; your reward will be according to the deed!"

[15] After these words the rebels began to riot and curse even more so that the noise woke Lamech.

[16] Only when he regained consciousness did he become enraged because of the rebels and shouted with a loud voice: "Mighty brothers and friends! Destroy them, these bloodthirsty villains opposing God!"

[17] Thereupon Kisehel said very calmly to Lamech: "Brother, do not lose your temper in vain; for God is not like a man, wanting to straight away destroy His works,- but the eternal law of His eternal order says: Eternal preservation of all created things!

[18] "These here have been given a law by Thubalkain and it was hallowed from above. Whoever among them will act contrary to it, will at once find his judgment; so you may set your mind at rest. *Amen.*"

[19] Thereupon a rioter wielded his club over Kisehel; but in a moment he was seized by fire and burnt to ashes in the sight of all. This stunned all the others and one after another began to withdraw quietly.

[20] Some were still cursing; but others admonished them to repent. Thus this riot soon came to an end and peace reigned again in its stead.

## Chapter 205

### LAMECH AND THUBALKAIN GIVE THANKS FOR GOD'S POWER IN MAN. KISEHEL'S SPEECH ON THE TEMPTATIONS OF MAN.

*(6th December 1842)*

[1] After the tumult had thus died down and quiet and order were reigning instead, Lamech and Thubalkain fell on the ground glorifying and praising God for graciously endowing man with such power, and entreated Him with His holy power never to forsake them but to remain with them all their lives, and with this grace also to bless their descendants and graciously keep sustaining them in the same forever.

[2] After this glorifying, thanksgiving and entreating Kisehel went across to the two still lying on the ground, raised them up and said to them:

[3] "Friends, brothers! The holy, most loving Father takes great pleasure in you, of this you can be quite sure; for you have now given threefold strong proof of your pledged loyalty.

[4] "However, believe us when we say that as long as we humans carry this mortal flesh, we also carry around our constantly renewing temptations and are thus never free to say: Now there is an end to the temptations.

[5] "Indeed, the more we approach perfection, the more we become aware that our flesh, the world and the ambition of our physical heart keep putting new stones under the feet of the awakening spirit trying to come to life, just so that it may again fall back into its sleep of death.

[6] "However, should this make us anxious and faint-hearted?

[7] "Go by no means, my dear friends and brothers! For in this very fact lies the great merciful love of the holy, immensely good Father in the heavens; for through such trials we are first awakened in our spirit and then kept awake until such time when a new, eternal day will dawn for our spirit, which will then no longer be encumbered by any sleep nor threatened by temptation.

[8] "This blissful condition will certainly follow one day after the shedding of the body, but it can become a just reward already during the physical life of *that* person who has in all things adopted the divine will as his sole guideline.

[9] "How can this be done? - In the most simple way of the world! One has to regard all the world as nothing, and God as All in all; one must not love whatever is of the world, but God alone above all, and out of this holy love regard all one's fellowmen as brothers and sisters, - and the entire, seemingly difficult life task is fully solved!

[10] "If someone would object to this and say: 'Yes, this is easier said than justly achieved!', to him I say only: 'Friend, what good is there in the world for you that you respect and love it so much and dread to tread it with your feet, destined to become immortal?'

[11] "'Look, nothing but a scanty stuffing of your stomach and belly, a miserable cover for your skin, a curse-ridden service on the part of your brothers and sisters - and finally, after a short time, the most painful death temporally and eternally.'

[12] "Behold, these are all the advantages offered us by the transitory world.

[13] "Tell me, do they deserve that a human being even remembers them?

[14] "How easy it is for him who keeps an eye on the world to turn his back on all the world and follow with a brisk and cheerful heart the holy call of the eternal, holy, most loving Father in and out of the heavens of the most blissful eternal life!

[15] "If you had a dream in which you were literally revered like a God from all sides, and had eaten the sweetest morsels and then had the most beautiful and voluptuous harlots, would you sigh after the dream upon awakening?

[16] "Only a fool would do this; but a wise man knows that it was only an idle dream, and will therefore not sigh.

[17] "This applies also to the world; it is nothing but an idle, empty dream which fades away as soon as the spirit has awakened on the new day. So do



no longer cling to the world, which is nothing, and you will conquer all its temptations as easily as the waking up in the day conquers easily all the futile dreams of the night.

[18] "Heed this and do accordingly, and eternal life will be your share; and now be again cheerful and bright. *Amen.*"

## Chapter 206

### LAMECH'S DOUBTS ON THE NATURE OF DESIRE AND TEMPTATION. KISEHEL EXPLAINS MAN'S FREEDOM OF WILL BY WAY OF AN EXAMPLE.

(9th December 1842)

[1] After that everyone was again bright and cheerful; only Lamech could not quite collect himself and seemed to be full of thought.

[2] Kisehel, well noticing this, approached Lamech and asked him: "Brother Lamech, what are you still pondering about? Tell me frankly what is still bothering you so much. Do not be shy; for now we are all brothers and must be of *one* mind. So tell me quite openly if you will what is stirring your soul so much. *Amen.*"

[3] And Lamech, pondering for a short time and collecting his thoughts, said finally: "Mighty friend and brother! Behold, you are not wrong in asking me as you did; for strong doubts are assailing my soul and I earnestly do not know what to make of them.

[4] "You will surely be best able to enlighten me on them.

[5] "Since you have asked me about it, I will at once inform you of my main worry, -- and so hear it; for these are my thoughts:

[6] "Look, I cannot make sense of all the constant temptations and I think: Throughout my life I have committed many crimes; why did I do them?

[7] "Because I could not act differently; my heart, my whole nature were such that I had to act as I did.

[8] "For every action was prompted by an ardent desire which I could resist as little as a most violent storm of the elements.

[9] "Who created in me such evil desire, who the unrestrained thought in my heart? Did I do this? Or could I do this? For I do not even know in the least what sort of thing this desire is and where it comes from.

[10] "I perform all my deeds in keeping with such desire; yet is it *my* fault that I committed them? Was I not urged on violently by this my desire? But in this desire lies surely all the temptation!

[11] "If man is tempted by such an invincible power in himself and unable in his weakness to resist a temptation, - tell me who is the real culprit if man

succumbs to the mighty temptation.

[12] "And seeing that man cannot possibly have the strength to resist the temptation, what is temptation for? What is its final purpose?"

[13] "Behold, mighty friend and brother, these are my thoughts. Just give me a little light on this and throughout my whole life I will not waste another thought on this doubt."

[14] And Kisehel gave the following answer to Lamech: "Brother Lamech, nothing could be easier for the spirit to comprehend - than exactly this.

[15] "Look, presuming you, too, were capable of creating a man endowed with a free will. If you willed it, he would already be there; having endowed him with all sorts of talents and capabilities, you would then say to him:

[16] "Well, you man created through my power, I tell you, you are free and can do what you want!" - Will this man created by you in all earnest be free? .. - Oh no; for he does not yet know what freedom is.

[17] "Neither will he begin to act in accordance with his talents and capabilities, but will stand there like a vessel filled with water, full -- albeit of the very purest water. What will you have to do to make him act freely? - You will have to instill him with a desire to act.

[18] "Once he possesses it, he will tackle everything according to the pull of the desire; however, will such an action be free and within God's order? You say: 'By no means!'

[19] "Well and good; but in order for his action to be free and within God's order, should he not be shown by means of laws what to do or not to do?"

[20] "However, if you will lay very strict laws into him, he will be acting like an animal.

[21] "If you will lay them down too lax, that is, without sanction, they will not challenge him.

[22] "Thus you will have to sanction them, and the man will only then begin to discern right from wrong, or what is within God's order from what is not.

[23] "In order for him to become active and a free spirit, you will have to provide him with opportunities testing his initiative; and behold, these opportunities are nothing else but the temptations so harshly criticized by you.

[24] "Thus God must also send us such temptations, otherwise we would be like stones, or trees, or animals.

[25] "But God wants us to be free men; hence he must always provide us with opportunities through which we can become truly free.

[26] "The temptations arising from the world and our desires are such opportunities! So set your mind at rest and be no longer sad; but only in your spirit will you find this riddle completely solved.

[27] "And so be cheerful with us all. *Amen.*"

## Chapter 207

### **LAMECH'S SADNESS BECAUSE MAN CAN DO NOTHING THAT HAS MERIT BEFORE GOD. KISEHEL POINTS TO HUMILITY AS THE BEGINNING OF PURE LOVE.**

*(10th December 1842)*

[1] After Kisehel's speech Lamech was far more cheerful, but still like somebody who, while trying very hard to be quite cheerful, cannot hide that he is wearing a very tight shoe exerting constant pressure.

[2] This was soon noticed by Kisehel who stepped up to Lamech and said to him: "Listen, brother Lamech, I must tell you that you are as yet by no means free in your soul.

[3] "Secretly you are still chewing over so many a thing without coming to a conclusion; tell me what is still oppressing you and I will gladly enlighten you and with the Lord's grace help you out of all distress.

[4] "And Lamech turned to Kisehel in great friendliness and said: "Mighty friend and brother, I glorify and praise now Him Who lives everlastingly, Whose power has no end and Whose kingdom and almighty rule are endless and last forever and ever.

[5] "Yes, I, Lamech, now honor, glorify and praise Him, compared to Whom all who dwell on earth and are mighty, have to be regarded as absolutely nothing.

[6] "For He does according to His will with both the forces in heaven and those on earth and no one can oppose Him and ask Him: 'What are You doing, Almighty One?'

[7] "For He alone is a Lord and can do as He will. Whomsoever He wants to chastise, He chastises; whomsoever He wants to humiliate, He humiliates; whomsoever He wants to tempt, He tempts.

[8] "If He wants to forgive someone's sin, He forgives it without reservation; if He wants to kill someone, He kills him in His own time, without having to say to him: 'Tomorrow I shall kill you!', and nobody can call Him to account and no one judge Him, - for He is above all the heavens and above all the men of the earth!

[9] "Behold, brother, all this I now know. But nevertheless all this does not help me much; for whatever I can and may think, the final result is always this: God alone is all in all; we all put together, however, are absolutely nothing compared to Him!

[10] "The only thing, namely, that we may love, honor, glorify and praise Him, is of value only among us; but viewed before His almighty, infinite and eternally divine essence it is also practically nothing. For since all men and animals of the earth and all forces of the heavens are nothing compared to

Him, of what value to Him should be our love, our glorifying, our honor pledged to Him and all our praise?

[11] "Thus we cannot love, glorify, honor and praise Him in the real sense of the word, - for when we do this, we do it only with a view to our own personal welfare. For who can exalt God, since He is from eternity the Most High?

[12] "Who can glorify God through his praise, Him, before Whom heaven and earth are like nothing? Who can love Him, the infinite Might, Strength and Power? Who make a fitting sacrifice to Him, Who from eternity owns everything?

[13] "Thus we do all this only for our own sake and cannot possibly do anything for God in the real sense of the word.

[14] "Yet I want to do all this only for the sake of God - and not in this way forced on account of my own welfare!

[15] "Viewed from this true standpoint, how is this possible?

[16] "I now realize that all the temptations arise from God's great grace for which we can only thank Him forever because He remembers us, He, the infinite, eternal God!

[17] "But the fact that we can do nothing for Him in return, behold, this is HOW oppressing my soul, saddening my heart.

[18] "O brother, this you cannot feel in the same depth and fullness as I, the great sinner! Though you were a sinner, too, you were such not to the same extent as I was, - and so, as I said, you cannot feel as I do, what it means to be a debtor and unable to pay back the debt.

[19] "Now you know what oppresses me; so advise me if you possibly can." This speech startled Kisehel and at first he could not collect himself in earnest, but when My Spirit again came over him, he comforted Lamech with the following words:

[20] "O brother Lamech, what you are feeling now, we have all long since felt and are feeling it all the more now that you are feeling it with us; but at the same time we know from the Lord's own holy mouth that our gratitude is most pleasing to Him when we realize our complete nothingness compared to Him.

[21] "When you no longer find words to thank Him and no sacrifice worthy of Him, you are a true thanksgiver, glorifier and worshiper of God, the holy Father.

[22] "Behold, this is the proper humility, and this again is the seed for the eternal life in God.

[23] "It is the beginning of pure love, - but the latter is Eternal Life itself.

[24] "Therefore, be exceedingly glad and cheerful; because exactly therein have you just received the eternal spirit of the true, eternal life.

[25] "O Lamech! Brother! My joy in you has become great!

[26] "Remain thus, and you will live forever, ever, ever! *Amen.*"

## Chapter 208

### **LAMECH'S VOW AND COVENANT OF LOVE WITH THE LORD. KISEHEL'S TESTIMONY TO THE INVISIBLE ARCHFIEND, SATAN.**

*(11th December 1842)*

[1] When Lamech had heard this from Kisehel, he became exceedingly glad and cheerful and said to Kisehel: "Mighty friend and brother! To the almighty, eternal God and Creator of all heavenly forces, this earth and all there is in, on and above it, lives, breathes and thinks, be forever all my love, honor and worship because He is so merciful and exceedingly gracious in that He has now through you talked to me and shown me the right way to life!

[2] "For only now am I fully restored and know how matters stand.

[3] "This is why from now on Lamech will exert all his strength in making amends to all the surviving people for the evil he had done with and to them.

[4] "All this I, Lamech, swear to you all by the most holy, living name of the Most High!"

[5] Thereupon Kisehel said to Lamech: "Listen, brother Lamech, the Lord did not demand of you to make a vow to Him; however, since you made a voluntary declaration of your loyalty to God, you have thereby made a firm covenant of love with Him, the most holy Father. He has accepted it; therefore, He will strengthen you without failing to test you in proper measure; in this way you will have plenty of opportunity to more and more consolidate the loyalty you swore to Him.

[6] "So remain faithful to your covenant; the Lord will indicate to you all the roads you have to walk in His most holy name!

[7] "Whatever difficulties may confront you, you shall not look at them but at all times act in accordance with the Lord's will, and be faithfully assured that the almighty, holy Father will bless for you any undertaking in His name and ensure its full success.

[8] "Look, it was no small task for us to rescue you, dear brother, from perdition; but the Lord was with us, and here you are, for us surely the most glorious reward for all our fear, trouble and work! For we did not only have to do battle with you, but also with a by far mightier enemy than you yourself were; and this was the great, for you invisible, old prince of deceit, self-seeking, all cunning and trickery, the declared enemy of God, who from the beginning wanted to be more than God.

[9] "Since God's might deposed him, he is full of wrath and thinks and schemes only as to what damage he might do to God.

[10] "This great enemy is at present still very mighty and his kingdom is still immensely great; for realizing quite well the extent of God's fatherly love and patience, he keeps sinning recklessly at any time because God's mercy left

him with both his free will and his kingdom.

[11] "Therefore, behold, dear brother, with this enemy we had to deal first and fully subdue him before we could even approach you so as to rescue you; thus we had to fight a great and immensely mighty battle on your behalf.

[12] "In like manner also you, dear brother, will always have to encounter a hard battle; but remember always your holy covenant with God and remain always completely faithful to it, and you will overcome all dangers and will finally, a mighty herald with the crown of victory, enter into the eternal, imperishable, most blissful and freest life.

[13] "Now receive our blessing; the Lord's love, grace and mercy be always with you and all your people!

[14] "And so let us thank, glorify and praise God and then retire to the strengthening repose of our body!"

[15] Then they all proceeded to the throne-room where they glorified and praised the most holy Name; after that they went to their night's rest, and the seven messengers stayed in Lamech's antechamber.

## Chapter 209

### **THE VISIT TO THE TEMPLE PLACE. THE DIVINELY BLESSED DILIGENCE OF THUBALKAIN'S WORKERS. ACTIVITY AS A MEANS FOR THE PRESERVATION AND CONSOLIDATION OF LIFE.**

*(13th December 1842)*

[1] At dawn prior to sunrise everybody proceeded to the throne-room where they all gave honor to God.

[2] When the adoration and worship of the most holy Name, lasting till full sunrise, was finished, everybody went again to the dining-hall where an abundant morning meal was waiting for the guests.

[3] This was taken after a moving hymn of praise. After thanks had been given for this good morning meal Kisehel said: "Now, dear brothers, let us go out to our workers and see what they have already achieved.

[4] "But after a while the women and maids shall bring out several baskets full of food as a good sustenance for the returning workers."

[5] Thereupon they all went outside. When they arrived there, Lamech and Thubalkain were stunned, firstly, not only at discovering an almost mountain-sized heap of glittering lumps of gold, but already seeing a number of stretch-hammers in full activity and in addition a great number of the most beautiful, extremely glittering gold-sheets, - and secondly, that they could no longer discover far and wide any trace of the puddles and molasses!

[6] Seeing this, Lamech turned to Kisehel and asked him: "O mighty friend

and brother, -

[7] do tell me how this was possible! For with human power this is unthinkable.

[8] "I can just about accept the ore; but the draining of the puddles, swamps and molasses, extending for several hours in all directions, is completely incomprehensible to me!

[9] "Do tell me how this was achieved."

[10] And Kisehel answered Lamech and said: "Lamech, do you perchance know how it happened to dawn again today?

[11] "You say you are completely unaware of it; yet this means infinitely more than the drainage of these puddles, - and no one wants to ask about the greater matter.

[12] "Do you not know that with God all things are possible?

[13] "Behold, on the height the great nocturnal storm split almost to dust a whole crystal mountain of great beauty in the night prior to the Sabbath!

[14] "In the morning all the sorely tested dwellers saw with great regret this great splendor of the height as good as completely destroyed in a smoldering rubble heap; several great rocks were lying around on the far-flung mountain terrain, smashed to smithereens, -

[15] "And behold, it cost the Lord one single thought, hardly a breath, a little word, and the whole destroyed and scattered grotto, certainly one of the greatest, most wondrous, majestic and splendid palaces, was instantly restored as though it had never been touched by the slightest breeze!

[16] "Now look, dear brother Lamech, if the Lord can easily do *one* thing, He will certainly be able to do another.

[17] "To Him Who could create the earth it will not be exactly too difficult to drain these swamps, provided it be His will. But this was His will, - and behold, this is why it happened in accordance with His will! Are you now happy with this elucidation?!"

[18] And Lamech replied: "Friend and brother, - I am, perfectly; only I want to ask you one more thing, namely:

[19] "Why does the almighty God let His created beings be active in the various things - while, strictly speaking, He does not need their service in the least?"

[20] Thereupon Kisehel said to Lamech: "All this happens for an endlessly wise reason, namely, that thereby all life issuing from Him may be enabled to sufficiently and necessarily exercise its strength without which it would cease to be a life!

[21] "Activity is the preservation and constant consolidation of life; therefore, all things are active, and man is meant to be exceedingly active because he is most of all endowed with life by God.

[22] "Since man's life is mainly spiritual, he shall exercise the same mainly in the love for God lest he lose it

[23] "Look, this is why the almighty God lets us work.

[24] "But look, there are workers already coming from all directions for the building of the temple; so collect yourself and allot at once his work to each.

[25] "But before they commence work they shall eat and drink.

[26] "And so we shall let the work commence. *Amen.*"

## Chapter 210

### **THE ARRIVAL OF THE WORKERS CALLED FOR THE CONSTRUCTION OF THE TEMPLE. MURA THE MASTER BUILDER'S VISION, REWARD AND APPOINTMENT AS TEMPLE MASTER BUILDER THROUGH LAMECH.**

*(14th December 1842)*

[1] When the workers, by three thousand in number, together with the recruiting officials had reached the spot where Lamech was with the seven messengers from the height, Lamech told them all to sit down on the ground and take food and drink, just now brought in abundance by the women and maids of Lamech.

[2] Then he asked Kisehel to bless the food and drink for these guests; and Kisehel did this.

[3] When the workers had eaten their fill and the baskets, instead of becoming emptier, only kept growing fuller, some noticed this and did not know what to make of it; for they did not know where it came from.

[4] But Lamech said to them: "Do you wonder about the blessing from the hallowed height? Yes, you are right to be wondering; but you will be seeing even more wondrous things which will amaze you inexpressibly more than what you are seeing now."

[5] Here a noble man from the city of Farak, who was a master builder, rose and, bowing deeply to the king, said to him:

[6] "Mighty, distinguished king and lord! May the almighty God of Farak and of all our fathers grant you a long life!

[7] "I, one of your servants, wish to request you to lend me a gracious ear; behold, I have an important matter on my mind."

[8] And Lamech, extending his hand to this man in a most friendly manner, said: "Oh speak, speak, brother and friend, and do no longer fear Lamech; for the hyena has turned into a gentle lamb. So say what bothers your heart."

[9] And the man from Farak once more bowed deeply to Lamech and then said:

[10] "Great king and lord, behold, last night I had a dream that seven tall men, clad in extremely luminous garments, had come to me.



[11] "One of them stepped up to me and said: 'Mura! You are my man; travel to the city of Enoch. Since you are a master builder you shall there erect a glorious edifice.

[12] "Lamech will build a temple to the God of Farak, and you are to supervise the construction.

[13] "When tomorrow morning you will awake you will find a completed plan on your table; after this plan you shall build the temple.

[14] "But first show the plan to the king, who will soon recognize it as the right one and will then appoint you principal master builder.'

[15] "Then he also said to me: 'I, who am now telling you this *in* your dream, am along with these six brothers from the height, and my name is Kisehel, a messenger of the Lord to the children of the lowlands!'

[16] "Behold, this I was told, and here is the wondrous plan which I, Mura, truly miraculously found on my table this morning long before sunrise.

[17] "O king and lord, have the grace to look at it."

[18] Lamech, utterly amazed and pleased at this account, promptly acknowledged the full accuracy of the plan and thereupon said to Mura:

[19] "Friend and brother! Through this my handshake I appoint you that to which the Lord's mighty messenger called you *in* spirit.

[20] "This my royal chain which I am now handing to you shall always mark you as the master builder, authorized by me."

[21] Thereupon Lamech asked Mura: "Do you remember the features of Kisehel?"

[22] And Mura replied: "O king and lord! So much so that the same will never be lost to my soul."

[23] And Lamech said to Mura: "Friend and brother, behold there the tall man talking to Thubalkain! Does he not look like him?"

[24] And Mura, beside himself with joy, said: "O king and lord, not only that, but - this is he in person! Yes, yes, it is he, it is he!"

[25] Then Lamech summoned Kisehel who promptly stepped up to Lamech saying to him: "Well, how do you like the master builder Mura from Farak?"

[26] Lamech could not speak for excessive joy, and Mura fell on his knees before Kisehel.

[27] But Kisehel said to both of them: "Rise and give honor to God. You, Lamech, are now a proper king and you, Mura, a proper master builder.

[28] "So set to work; the Lord's blessing be with you and with the work of your hands. *Amen.*"

## Chapter 211

### **MURA'S DESIRE FOR ENLIGHTENMENT. LAMECH'S ADVICE TO BE PATIENT. THE STAKING OUT OF THE TEMPLE SITE.**

*(15th December 1842)*

[1] Mura hardly trusted his eyes and ears; but, having risen according to Kisehel's bidding, he said to Lamech:

[2] "My wise king and lord, permit me, your servant, to say just a few words; for I must have light in this matter or I will rather die or miserably perish than remain in this darkness where I cannot see how the miraculous things that happened to me could possibly have occurred.

[3] "If you, O king and lord, should know something about it, do tell me.

[4] "For I shall not hold my own in the supervision of the building if my spirit will look in vain for its light in this darkness."

[5] And Lamech answered Mura: "Listen, friend and brother, your zeal is laudable. This I may well tell you; but to reveal to you God's ways, - look, there you turned to an incompetent man, for this is as good a riddle to me as it is to you.

[6] "As for me, I will comply with the Lord's will. If it is right and good for my salvation I shall learn it at the proper time; however, if that is not the case it shall not bother me again.

[7] "But this much I do know now, namely, that whatever happens, happens according to the Lord's will, and behold, this is enough for the moment.

[8] "The Lord has wondrously proclaimed His will to me and to you; so let us first fulfill the same, and the Lord will then further decide what His most holy will for us will be.

[9] "Behold, whatever we see is nothing but sheer wonders! 1ne sun in the firmament, the moon and all the stars and our earth are full of the most incomprehensible wonders! Who comprehends them in their true nature?

[10] "Do you maybe want to die because you fail to comprehend it?

[11] "Look, this is silly of you. So let go of it and comply with God's will; everything else will be added to it, if it pleases the Lord.

[12] "However, if it does not please Him, it is by far better for us not to learn it rather than learn it against the Lord's will.

[13] "Rather let us go to the building site there to stake out everything properly according to the plan and then assign the work to the workers, Do you not agree to this?"

[14] And Mura said, overcome with remorse at Lamech's words:

[15] "O king and lord! May God the Almighty give you a long life; for only now do I fully realize that you are endowed with true wisdom by God, - for you have completely stilled my desires.

[16] "Therefore, I will be your most diligent servant throughout my whole life. All honor and all praise for this be to God forever! *Amen.*"

[17] Thereupon he summoned his subordinate builders and told them to follow him and the lightful king to the building site, which the king would indicate to them.

[18] Presently by thirty in number stepped out of the crowd. And now Lamech was in a little quandary.

[19] For the site destined for the temple was now filled with nothing but are, pits, workers, hammers and smelting-furnaces, and Lamech did not know what to do.

[20] For this reason he again turned to Kisehel and asked him what could now be done.

[21] Thereupon Kisehel said to Lamech: "Listen, you my dear brother Lamech, the spot on the ground where the temple is to be built hardly matters, but your heart does. Having built in this your living earth a proper temple in the right spot to the most holy Name, which you formerly buried in the filth of the same, you have already taken the right measure.

[22] "As to this external building, measure it out in the most convenient spot, and it will be agreeable to the Lord.

[23] "When I told you to build the temple in the very same spot where the tablet was unearthed, behold, all that was meant was your heart; but you have already constructed the building in the same, and so it is good.

[24] "Thus you may now measure out the earth wherever you like and it will be all right, provided the measure of your heart is right."

[25] Here Lamech thanked Kisehel for this light and proceeded with the utterly amazed Mura to a most beautiful, unobstructed site; there, together with Mura, he staked out the plan in a masterly fashion.

## Chapter 212

### **MURA'S INSTRUCTIONS TO HIS OVERSEERS AS TO THE CONSTRUCTION OF THE TEMPLE. KISEHEL'S DIRECTIVES FOR THE ORDERLY RUNNING OF THE STATE AND THE SENDING OUT OF FIVE MESSENGERS TO THE OTHER CITIES.**

*(16th December 1842)*

[1] When the surveying was completely finished, the master builder Mura called together his thirty subordinate builders and said to them:

[2] "Look here in the plan! This is the layout of the fundament and of the substructure; this the layout of the floor and of the superstructure.

[3] "Discuss it with one another and then allot the work accordingly.

[4] "You are asking me about the building stones? Look across towards the mountain! It should be hardly seven thousand paces as the crow flies where you will find stones in great quantity, which are good for the foundation.

[5] "Very close to that is an excellent quarry; use that for the substructure. It is a mottled gray marble, which has to be roughly hewn into even quartered blocks.

[6] "As for the ground- and superstructure, look across to the spot opposite the said quarries! See the white rock. It is the finest white marble. This is to be used for the ground- and superstructure.

[7] "This rock must first be carefully cut inside and out on the surface facing the wall, then prior to use polished and well smoothed with oil.

[8] "The binding material for the foundation and substructure shall be the ordinary stone pulp; for the binding of the ground- and superstructure the to you well-known stone slime shall serve you.

[9] "The inner metal wall-clamps will be procured by Thubalkain according to specifications and requirement.

[10] "As for the roofing, this will be the work of the carpenters and then the metal workers.

[11] "Now you know everything; begin the work with the one true God of Farak, the wise teacher of mankind, and you will conclude the same also with God.

[12] "Let no one worry about food, drink and fair wages; for all this win be given to everyone in just measure.

[13] "Every worker shall remember that on our part this building win be constructed in the honor of the one true God, and he will find a great blessing in his work.

[14] "And so go in the name of the one true God and begin the work!"

[15] Here one of the subordinate builders asked Mura: "Master, the plan contains also an outer wall What about that?"

[16] And Mura replied: "Listen, you my Cural. Have you ever worried about a shirt for an infant who was hardly begotten?"

[17] "You say: 'By no means, - only when it was fully born into the world.'

[18] "So also here let the child be born first and then see to the shirt.

[19] "So go now and actively begin the hallowed work! *Amen.*"

[20] At this command of Mura, everybody at once set to work, just like ants and bees.

[21] But Lamech and Mura went across to the seven messengers, especially to Kisehel, who was just discussing the necessary metal work with Thubalkain, and told him how they had arranged everything.

[22] And Kisehel said to the two: "Dear brothers, thus it is right and pleasing to God. Therefore, He will bless the work and in seven days everything win be standing there completed; of this be fully assured.

[23] "Now let us return to the city and there make arrangements for the

good provisioning of all the workers.

[24] "You, Sethlahem, order the women and maids to their work and you, brother Lamech, tell your servants and bailiffs present here in your own manner that they shall assume their offices - again each in his proper sphere - and care for good order both in the city and in the whole land.

[25] "I shall stay with you and Sethlahem will deal with the women and maids.

[26] "You, Coram, go with the four brothers to the other cities and be a mighty witness of what God did to the brother Lamech, and win them all over to God.

[27] "On the seventh day come back here all of you and invite all Lamech's officials here to the city of Enoch so that they may take part in the consecration of the new temple in the lowlands.

[28] "And so let everything be done according to the Lord's will! *Amen.*"

## Chapter 213

### **KISEHEL AND LAMECH IN THE STREETS OF THE CITY OF ENOCH. VISIT TO THE MOUNTAIN OF THE SERPENTS AND ITS CLEANSING BY KISEHEL.**

*(19th December 1842)*

[1] After this speech everybody went to his assigned place and did as bidden. During the seven days Lamech would have liked to go out several times to the building site and inspect the progress of the building. However, Kisehel with good reason advised him against it and instead walked about with him in the great city indicating to all the inhabitants that Lamech was now a true king anointed by God.

[2] And the inhabitants gave shouts of joy because the one true, almighty God of Farak had shown mercy on the king and on them.

[3] On the sixth day Kisehel even led Lamech up a considerable mountain very close to the city.

[4] Nobody could enter this mountain because of the great number of large and exceedingly poisonous snakes; therefore, Lamech warned Kisehel against it.

[5] But Kisehel said to him in reply: "Dear brother Lamech, look, the very reason I am leading you up this mountain of the serpents, is that you may realize the extent of the divine power in man.

[6] "For I tell you: Any animal of the earth is better than this one, for it is a creature of hell; this is also why no animal is as obdurate and unruly and full of the most evil, secret cunning as precisely this one.

[7] "And yet they will have to vacate this mountain in their entirety and hastily flee in the direction towards evening where you see a burning mountain from whose crest a glowing river is at present plunging into the depth.

[8] "In this river they shall be consumed by the thousands and thousands."

[9] Following this Kisehel took a hazel, cut it at both ends, blessed it and struck the mountain seven times with it.

[10] At the seventh strike there arose a great hissing, similar to the sound when a storm rushes through the bare branches of the trees on a winter night.

[11] And presently an immense army of the most gigantic snakes and vipers of every kind was seen rushing from this mountain across a great sandy desert towards the said burning mountain.

[12] When Lamech saw this he was beside himself with joy and said: "All glory and praise be to the Lord because He endowed man with such power!

[13] "For a long time this mountain has been a thorn in my side; since it has stood there so unobstructed, I have often wondered whether it could not be cleansed of this most disgusting vermin.

[14] "However, no one could approach it even to a distance of a thousand paces without running the risk of being caught and eaten by these monsters.

[15] "And now also this my desire has been gloriously fulfilled; hence all glory and honor be to God!"

[16] And Kisehel said to him: "Yes, brother, thus it is fair; to God alone are due all glory, honor, gratitude and all our adoration and love.

[17] "To be sure the *old* vermin has left, but it left behind the sevenfold number of young; also this brood must go and be completely destroyed. *Amen.* In the name of the Lord! *Amen.*"

[18] Here Kisehel struck the mountain another seven blows, and at once the young brood crawled in a dense mass down the sides of the mountain covering the whole ground.

[19] Now Lamech was frightened and he said to Kisehel: "O mighty friend and brother, tell me: Is the mountain now completely cleansed already?"

[20] But Kisehel replied: "Except for the ten thousand million eggs in the old nests.

[21] "So that also these may be exterminated, the mountain shall glow from within, consume shrubs and scrub through this fire and destroy and wipe out all these eggs from within and then from without."

[22] Thereupon Kisehel again struck the mountain seven times; and suddenly it began to smoke, the shrubs and scrub began to burn and all the eggs of the snakes and vipers were destroyed.

[23] Then they proceeded along a cutting up to the summit, which they reached after some effort, and they glorified and praised God.

## Chapter 214

### THE LOVELY VIEW FROM THE MOUNTAIN OF THE SERPENTS. THE SPIRITUAL CORRESPONDENCE TO THE CLEANSING OF THE MOUNTAIN.

*(20th December 1842)*

[1] When Lamech with Kisehel had reached the height he began to weep; for the glorious view of the wide landscape, the high mountains with their white pinnacles behind the lower foothills, a considerable part of the morning region of the children of the height, towards midday in the far distance part of a great lake on the shores of which the city of Uvrak was built, and finally the sight of the other nine cities and of the whole city of Enoch as well as the new temple which but for a small part of the outer wall was fully completed, all this at once proved too much for our poor Lamech, who had never been able to set foot on a mountain before.

[2] Having feasted his eyes sufficiently so to speak, that is, beforehand, and caught his breath, he unburdened his exceedingly blissful heart of part of its burden by calling out to Kisehel:

[3] "O friend, O brother! What blissful glory is reigning on this height! Oh, it is good to be here! Here, here I would like to dwell forever!

[4] "O you poor cities in the lowlands below me at present, you my most miserable palace! What are you compared to this great, endlessly glorious edifice of the almighty Creator?

[5] "Nothing, nothing but most miserable ant-hills full of a stinging, biting brood!

[6] "O friend, O brother! Can it possibly look more glorious in God's heavens than here? - No, no, it is impossible!

[7] "Just look there between morning and midday the five white pinnacles! It really does look as though the earth, or at least a mighty spirit guarding it, wanted to stretch out a hand towards heaven vowing eternal loyalty to the Lord!

[8] "O You great, almighty God, how glorious Your works are! How he who heeds them in his heart delights in them!

[9] "And look there towards evening! What a turmoil of bright flames playing about the high tops of the smoking mountains!

[10] "And there, too, towards morning, mountain pinnacles rising to heaven, each crowned by a luminous pillar of flames and surrounded by a thousand flashes of lightning.

[11] "Wherever my eye may turn, everywhere it beholds an inexpressibly great bustle, drive and activity.

[12] "O friend and brother, just look up to the hallowed heights from here

towards midnight! What might it be there at a giddy height, with a mighty shine as if a second sun were to rise there?"

[13] Only now did Kisehel have a chance to speak and he replied as follows:

[14] "Dear brother Lamech, behold, this is the very same famous grotto which I have mentioned earlier to you; in a very short time you shall come to know it better.

[15] "Now look, dear brother Lamech, in the same manner as we have now used and climbed this mountain, everybody can and shall cleanse himself, and he will then in the easiest possible way reach the lofty, highest pinnacle of his life.

[16] "And what did we do towards the cleansing and liberating from snakes of this mountain, which is now so gloriously delighting us all on its height?

[17] "Behold, with a weak hazel-rod we first drove out the great old monsters into the fire of perdition!

[18] "The rod is our faith and our full trust in the Lord's grace and mercy; seven times we struck the mountain with the rod and the old and coarse vermin became lively and had to take off.

[19] "These seven strikes signify the full trust in the Lord's grace and mercy through firm, unshakable faith in Him.

[20] "But then the mountain was not yet fully cleansed; for it still contained a countless progeny of the evil brood. Again we struck seven times at the mountain, and you saw a vast multitude of young vermin crawl out of the mountain. What does this signify?

[21] "Behold, when man has rid himself of the coarse sins which dwelt in his flesh he must enter into his soul there to probe into his propensities and desires. Once he has earnestly recognized them, he must again with his faith and trust strike at the mountain of his life and surrender himself completely to the Lord, and the whole evil brood of propensities and desires will have to flee the soul.

[22] "But now there are still innumerable eggs of the brood in the mountain of life. These are all sorts of worldly and selfish thoughts.

[23] "And just as from the eggs the young brood is hatched out and soon grows into coarse, noxious vermin, from the thoughts propensities and desires are born which soon grow into actual deeds.

[24] "How, then, are these eggs of sin destroyed in the mountain of life? Through the awakening of the inner fire, which is the love for the Lord, through the faith and living trust in Him.

[25] "Once this has happened, the mountain is as good as climbed. Thus this mountain represents you in person, and you can now have a dwelling built there to ponder over God and His grace and great mercy.

[26] "Knowing all this now, we have in an exemplary manner fulfilled the purpose of this climb and can again in the name of the Lord descend to the



city where many are already waiting for us. To God alone honor forever!  
*Amen.*"

## Chapter 215

### RELATION OF FAITH TO LOVE AND LOVE TO COGNITION. PARABLE OF THE VIRGIN AND THE TWO SUITORS.

*(21st December 1842)*

[1] After viewing the panorama once more, the two descended from the mountain to the city, and on the way down Lamech asked Kisehel to give a permanent blessing to the mountain so that henceforth no vermin should be able to settle there.

[2] And Kisehel did this, but said afterwards to Lamech: "Dear brother Lamech, behold, I have fulfilled your wish in keeping with all my power and acting might conferred by the Lord.

[3] "But the purity of this mountain will nevertheless always depend on the purity of your heart.

[4] "If you and your descendants will remain in the purity of heart alone pleasing to God, this will always be the case also with this mountain. However, if you will sully your heart through a sin before God its former inhabitants will again begin to infest the mountain. This applies also to those following you.

[5] "When you will see a snake crawling on the mountain, remember what I have now revealed to you out of the Lord of Glory, repent in sackcloth and ashes and fast until your heart is pure! Once this is the case the mountain will again drive out its dwellers.

[6] "The greatest thing is the love for the Lord. As long as your heart is filled with the love for God, you and your descendants will be completely incapable of falling into any sin.

[7] "However, if you or some of your descendants will slacken in this love, in the mere faith you will have a rather weak protection against the might of sin within you!

[8] "For it is by far not sufficient for life for someone to merely know, believe and then say: There is a God.' Truly, this is not difficult.

[9] "But it is far more difficult and far more significant to love above all a God Whom one does not see.

[10] "Hence, whoever wants to love God, must not only know and believe that He exists, but he must truly recognize God within himself; and once he recognizes God more and more through his diligent searching for Him in His works he will have to love Him more and more, for he will recognize more and

more clearly that God is in Himself the supreme and purest, that is, the most unselfish love and the supreme and most holy wisdom in person!

[11] "Thus the true cognition of God is the reason for our love for Him; so let it be everyone's foremost business to recognize God so as to love Him above all.

[12] "This is then eternal life, that we recognize God and then love Him above all; for we came forth from the love of the exceedingly good and most holy Father and can therefore return to Him only through love.

[13] "Heed this in addition to these words of God out of my mouth to your heart, namely, that there are two roads leading to the Father: One is called the true, zealous recognition of good; but the other is called 'love'!

[14] "You say: 'In view of the preceding elucidation it actually seems to be completely immaterial since the love must be of necessity preceded by the recognition of God.'

[15] "Indeed, this is how it appears at first sight; however, when one looks at the matter more with the light of the spirit a tremendous difference emerges.

[16] "For you to see such a significant difference all the more clearly, I will demonstrate it to your eyes concisely and clearly through a good corresponding example.

[17] "Thus presume there is in some unknown spot of your great land a gloriously beautiful daughter who is mature for someone to take her as his wife. But to make it known among men she sends out messengers throughout the country.

[18] "After this has been proclaimed some say: 'If there were any truth in it she would have come in person and shown herself to us so that we might recognize and choose her for our heart!'

[19] "'However, since she merely sends word through messengers informing us of how glorious she is, we may not believe it.

[20] "'On top of it she makes it known that she will accept no one who does not acknowledge beforehand that she is as the heralds proclaimed!'

[21] "Who would be foolish enough to go to such trouble?'

[22] "However, among the many who despise and ridicule this news there are two who think otherwise. The one says to himself: 'I will go and have a good look at her; if she is as the messengers say she is, I will without qualms choose her for my heart.'

[23] "But the other says to the messenger, in the ardor of his love: 'Lead me to her; I do not want to probe her over a long time, for I have already ardently embraced her in my heart; I already love her more than anything in the world:

[24] "Now when both meet this daughter, the first will promptly be highly amazed, will recognize and choose her; but the second one will say to her: 'O you infinitely glorious daughter of the heavens, forgive me poor simpleton; for I have dared to love you prior to recognizing you and am realizing only now how unworthy my love was of your heavenly nature. So let me again leave

you so that I can love you in secret with all the strength of my heart:

[25] "Whom, do you think, will this bride accept? - Certainly the one who had loved her prior to recognizing her!

[26] "But the first will have to content himself - so as to remain in her heavenly presence with just looking at her as one of her servants, whereas the second one will be able to enjoy the fullness of bliss in her arms at all times.

[27] "Behold, this is the tremendous difference: Whoever loves God already *prior* to cognition, will gain life in its fullness; but he who loves God *after* the cognition, will also be living, however, not in the heart but in the realm of grace as a well-rewarded servant.

[28] "Heed this well, dear brother Lamech; for it is of the utmost importance for life! And so let us again enter the city. *Amen.*"

## Chapter 216

### **LAMECH'S SELF-RECOGNITION. LOVE AS THE RIGHT WAY TO GOD. LAMECH'S REQUEST FOR A FURTHER PARABLE IS WISELY REFUSED BY KISEHEL.**

*(22nd December 1842)*

[1] When Lamech had heard this from Kisehel he was irradiated and warmed as by a bright flame and called out after a short while, saying:

[2] "O you my dear brother and friend! You have just proclaimed to me something inexpressibly glorious out of your wisdom conferred to you by God!

[3] "Yes, only now do I realize fully what was mostly wrong with me and with us all! We were seeking God in all the corners and nooks of so-called justice, trying to therefrom attain a contemplative wisdom and thereby make God visible to us; but already from the beginning we tacitly set the following condition:

[4] "If God does exist, He must let Himself be found in this way, namely, visibly; however, if He does not let Himself be found thus, He either does not exist or is some weakling.

[5] "And both the one and the other entitles us then to set ourselves up as a God.'

[6] "Soon after I had committed the atrocity on my brothers, proudly fancying myself as more than a demi-god, I actually did hear a divine word which took me under its protection, me who was very afraid because of the abomination; however, since this word to me was uttered so gently and most kindly, my wisdom finally came to the following most vexing conclusion, namely, that God did exist, but had to be a weakling, in fear of me and afraid

of approaching me.

[7] "This conclusion then was the reason for all my ignominy with which you are well acquainted.

[8] "You have been telling me many a thing, but none of your words has been so clear in showing me precisely the relationship between God and man as this one.

[9] "Only now do I realize the whole magnitude of my error.

[10] "Therefore, someone who has heard only little of God can also already love Him and, fortifying himself more and more in this love, can practice it so that it will soon become the almighty foundation of his life.

[11] "Once it has become this, man has drawn near to the almighty God in the alone just manner and God will reveal Himself to him in accordance with the justice of the love which alone is capable of enlivening man's heart, soul and spirit only for God.

[12] "Comprehending this clearly from your words, I want to ask you kindly as a brother to give me another, similar example so as to consolidate this holy teaching and provide me with still more of such splendid subject matter for the instruction of many poor sinners who went astray partly through me and partly by their own will."

[13] And Kisehel told Lamech: "Dear brother Lamech, you have given me one of the greatest joys through this your request which is truly coming from the heart, as in general by your whole present behavior.

[14] "I should like to tell you another thousand such examples; but look, this is now no longer necessary with you.

[15] "Thereby you have beheld the truth in its depth; all else your love for the Lord will offer you anyway in the greatest abundance. Of this you can be fully assured.

[16] "Look! If it were still dark within you, you would have hardly been able to see the bottom of the truth.

[17] "For a few stars shimmering more or less in the sky at night do not make the ground of the earth lighter, and in such a light you will not easily discern what lies on the ground.

[18] "However, once the *one* sun has risen, it needs neither the stars nor a *second* sun; for the light of the *one* is strong enough to light up everything more than sufficiently.

[19] "So for the time being be content with the one sun until the true, living one will rise within you.

[20] "In the rays of this sun you will anyway find everything you need in the greatest abundance.

[21] "So let us proceed to the city where many are waiting for us! *Amen.*"

## Chapter 217

### **THE GREAT PUBLIC GATHERING OUTSIDE THE ROYAL PALACE. LAMECH'S SPEECH TO HIS REJOICING PEOPLE. THE EXCELLENT SPEECH OF THE UNKNOWN ANCIENT TO THE PEOPLE.**

*(23rd December 1842)*

[1] After Kisehel's speech Lamech was fully reassured and went with him to the city.

[2] When they reached the palace there were great crowds assembled shouting:

[3] "Honor to the great God on high who has visited us all so graciously and mercifully and has given us a true king by remitting Lamech's sin and converting him so that he may now be to us all a true king!

[4] "Yes, Lamech has now become for us a true king full of grace and wisdom out of God; therefore all our honor and worship be to God the Almighty on high and His most sublime name be hallowed above all now and forever! *Amen.*"

[5] After such praise Lamech stood up on a pillar erected expressly for the purpose of making announcements to the people and addressed the following words to the people gathered in great crowds from all sides, saying:

[6] "Listen you, now no longer my servants, my subjects, slaves-- and human beasts of burden, but listen now you, my beloved brothers and sisters! I, Lamech, was your king and ruled you with your strength - for I was probably the weakest among you --, and you trembled before my impotent word.

[7] "You obeyed me, coerced by your own strength, and cursed me for giving you laws of disaster and cruelty.

[8] "However, from now on I will no longer be your king and lord, but your brother who wants to lead and guide you to the true cognition and love of God, Who is the sole Lord and King over all men and all creatures from eternity.

[9] "To this King I have built a new palace out there in the unconfined and pure spot; He will at all times rule over us just like a good, most wise father rules over his children!

[10] "Tomorrow is the day when His most sublime, holy name will take its permanent abode in this new palace.

[11] "This day let us celebrate with all the strength of our lives! Prepare yourselves well for this Day of days; for on this day a great blessing will come to us!

[12] "So prepare yourselves well so that we may enter this place as pure brothers before God and as worthy as possible and pleasing to Him, Who is holy, holy, holy and will take His abode among us poor sinners! His holy will

be done always and forever!"

[13] After these words the crowds were completely done for; the shouting merged into *one* shout of joy and all one could hear was: "Glory, glory, glory to the great God on high! - His most sublime name be hallowed!"

[14] When the shouting had somewhat died down and one could see whole crowds weep with gratitude and joy and many who put their hands to their breast as if making to tear their heart out and then fling it to heaven a result of their awakening love for God -, all of a sudden a tall, old, but otherwise vigorous man pushed his way out of the crowd.

[15] Lamech and Kisehel could not see his face; for he had it covered with one hand.

[16] Here Kisehel turned to his love so as to learn who this might be; but it said to his spirit: "Listen to him and you will know him by his word!"

[17] When Kisehel had heard this, he pulled himself together and said also to Lamech: "Brother! Listen, this one will speak; only then shall we recognize him."

[18] And the stranger stood up on the pillar and said in a loud voice:

[19] "Hear, you numerous crowds! God, the most holy and most loving Father, took mercy on you and freed you from all slavery and removed the wicked serpent from this region by anointing Lamech with the most exquisite oil of His mercy and grace.

[20] "Therefore, love Him with all your strength; for He is to you a true Father! Taking hold of His wrath He, as the alone true Father, showed you mercy and wants to accept you as His children.

[21] "So rush to Him in your hearts; for He intends to enter here tomorrow, guided by me.

[22] "O children of the height, my fathers and brothers! When the Father walked among us, there was no one to be seen who wanted to tear out his heart and bring it to You, O holy Father; but these poor little children are doing it!

[23] "Oh, do come, You most loving, holy Father, and receive them and make them equal with us so that we may then praise You with *one* voice and actively love You with *one* heart!

[24] "Rejoice all of you, little children, for the Father will come to you and will embrace you all with His fatherly hand and give you eternal life!

[25] "For this is why He sent me, His high priest, to you so that I may proclaim this to you from the height

[26] "Rejoice in the holy Father; for He is extremely good and full of mercy!

[27] "Tomorrow you shall see His glory! *Amen.*"

## Chapter 218

### THE UNKNOWN SPEAKER REVEALES HIMSELF AS THE HIGH PRIEST ENOCH. LAMECH'S ARDENT LOVE FOR THE LORD.

*(24th December 1842)*

[1] When the still unknown speaker had finished his speech, Lamech seized Kisehel's hand and asked him with great urgency:

[2] "Mighty friend and brother, did you recognize him, this divine speaker? Truly, he cannot possibly be of common origin! He spoke about the height, where you come from; is he not from there?"

[3] "Yes, he must be, whether he wants to or not; for nobody in the lowlands can talk like that.

[4] "The city of Farak used to have wise men in secret who for fear of me kept in hiding; but such wisdom is unheard of.

[5] "For this truly sublime man uttered words which sounded exactly as if the almighty God Himself had said them.

[6] "This you will have been able to notice even better than I have and so I ask you to make me acquainted with this man; for it is of the utmost importance to me!"

[7] Thereupon Kisehel said to Lamech: "Brother, look, he is coming towards us unasked, and I reckon he will tell you unerringly who is behind him. His voice is familiar to me; for it sounded like that of the high priest Enoch, whom God Himself ordained as such for the whole earth.

[8] "But his outer appearance is almost entirely unknown to me, for I cannot see his face; he covers it whenever he turns towards us, keeping it open - it seems to me - towards the people, and this looks to me a little mysterious, particularly on the part of Enoch.

[9] "For I myself cannot yet see the reason why he hides his face from me and the other six brothers standing behind us. But he is close; so no more of this."

[10] And presently the still unknown man stepped up to Kisehel, shook his hand and said: "The eternal love and grace of our exceedingly good holy Father be with you, your dear brothers and with this new brother Lamech and all his people!

[11] "To you and your brothers, greetings from the patriarch Adam, the matriarch Eve, from Seth, Enos, Kenan, Mahalaleel, my father Jared, my son Methuselah and his son, the dear Lamech, and they all rejoice immensely in the glorious success of your work, enjoined upon you by the holy Father Himself.

[12] "Hundreds of times each day Adam was blessing the lowlands, and all his children of the main line with him; for he was very concerned about you,

all the more since the most loving holy Father did not want to indicate until this morning how matters stood with you.

[13] "But very early today He said to me: 'Enoch! Go and tell the patriarchs that My mercy has prevailed over the lowlands; and tomorrow I will celebrate My triumph there and enter the city of Enoch, accompanied by you!

[14] "So go down this very day and announce this to My brothers!

[15] "At first cover your face with your hand for a sign that I am long-suffering and extremely patient!

[16] "Then go into the house of the king, and remove the hand from your face!

[17] "Behold, thus spoke the holy, most loving Father to me early this morning; and so for the first time I went down and am now here before you in accordance with the will of the dear, good, holy Father.

[18] "And so let us go into the house of the king.

[19] "But first show me the tablet on which is written the most holy name of our God, our most holy, most loving Father so that I, His high priest, may offer Him my heart."

[20] At once Lamech went ahead, personally opened the door to the throne-room, then rushed to meet the exalted guest and said to him:

[21] "O you great friend of the almighty God, come now, come into my dirty house where there is still much to be cleansed, and hallow in our most unworthy place the Most Holy, which now graciously resides in my dirty house!"

[22] Here Lamech was overwhelmed by his feelings and wept for love, remorse and joy owing to the great grace now bestowed on his house.

[23] But Enoch embraced Lamech, pressed him to his heart and said to him: "O you my beloved, still weak brother, now you have received eternal life!

[24] "For now you love Him, the holy Father, more than you can comprehend; therefore, you will also experience how exceedingly good the Father is.

[25] "Verily, I have not found so much love on the height; thus you are now pleasing me more than ninety-nine on the height who, though they have always been walking righteously before God, have never let their hearts be thus ignited by the love for Him!

[26] "And so lead me into the Most Holy of your house. *Amen.*"



## Chapter 219

### THE WORSHIP OF THE HOLY NAME ON THE GOLDEN TABLET IN THE THRONE-ROOM OF LAMECH. ENOCH'S SPEECH ON LOVE AS THE ONLY TRUE WORSHIP OF GOD.

(27th December 1842)

[1] When Enoch had said this, the extremely pleased Lamech went ahead and thus led Enoch to the throne-room; on the threshold he said to Enoch with the greatest reverence:

[2] "Mighty friend of the supreme God, behold there in the center the throne; and the shining tablet resting on the same is the one bearing the Name, written after our custom, which my tongue will not ever be worthy of pronouncing!"

[3] And Enoch, touching his breast with his hand, for a little while remained silently standing on the threshold.

[4] Then he stretched out his hands and, rushing to the throne, seized the tablet and pressed it to his heart, kissed it and then put it back on the throne.

[5] Having offered up such love and honor to the most holy Name, he positioned himself on the right side of the throne and addressed the following words to all those present -- for many eminent citizens and officials of Lamech had also gone up into the hall -, and this is what he said:

[6] "Brothers and children of the *one* Father in Heaven! It has pleased this above all good, most loving and holy Father to give you His Name, which is holy, exceedingly holy.

[7] "What do you want to offer Him, the alone holy, most loving Giver of all good gifts, in return?"

[8] "Your thoughts are searching but cannot find anything you had not initially received from God!"

[9] "Yes, truly, here all your trouble and effort are in vain!"

[10] "Do you want to glorify, praise, honor and worship the Name all your life?"

[11] "Yes, this you can certainly do; but listen carefully, I will tell you something, and this the firmament and the whole earth are showing us.

[12] "Heaven and earth are full of His praise, His honor and all the endless spaces are full of the highest hallowed angels who say at all times: 'Holy, holy, holy is the Lord, our God; honor be to Him as the Father, to His Word and the almightiness of His eternal love!'"

[13] "We praise You forever, O great God, and praise at all times Your endless power; for to You alone are due all glory, honor, praise, all reverence, worship and all our love!"

[14] "Behold, how much honor, glory, praise and true worship are always

and forever offered to *God!*"If you likewise want to honor and praise the *Father*, by how much will thereby His infinite divine honor and glory be increased?

[15] "Truly, the tiniest drop of water falling into the ocean would be endlessly more than your lifelong incessant worship and adoration compared to the endless honor and eternal glory of God, which He already possessed in the most perfect measure within Him, before anything had been created!

[16] "What then do you want to do to the holy Father for such grace, love and mercy?

[17] "You say: 'We want to thank Him all our lives!'

[18] "Do this then, for alone to Him, the sole Giver, is due all the gratitude!

[19] "But even if you thank until your tongue is worn down to the root, will He thereby become richer and more glorious than He anyway is from eternity?

[20] "So you see all this is vain in itself and the Lord of all glory and might does not need it!

[21] "If someone has a bride, let him ask his own heart what it likes best in her, and it will tell him: 'I am rich in all treasures and need neither gold nor precious stones, nor fruits from trees or tame animals, nor that you honor me with burnt offerings.

[22] "'You have only *one* thing for me, beloved bride; for this my life is longing. And this *one* thing is -- your love!

[23] "'Love me, and you have given me more than heaven and earth can offer me.'

[24] "Is it not so, my brothers? - You say: 'Yes, this is eternally true.'

[25] "Thus do the same! Love the Father; for love is His essence and love His endless need. Then you have given Him everything, all that He has given you! For He could not give you more than His own life; and love is your life and the life of God within you.

[26] "Therefore, when you love God, the Father, you do what He looks for and what alone is pleasing to Him!

[27] "But this is the will of God that we shall love Him above all; so let us do it and we shall have life eternal! *Amen.*

## Chapter 220

### GOD AS THE INFINITE LOVE AND WISDOM IS THE ETERNAL TRUTH. THE DESTINY OF MAN.

(28th December 1842)

[1] After this speech by Enoch all those present beat their breast and one

said to the other: "What a speech this was, and what words!

[2] "O truth, you eternally holy truth, the road to you is inexpressibly hard to find for him who does not know you!

[3] "Yet when you come to meet the tired wanderer, you are at once as recognizable for him as is the rising sun for every eye!

[4] "Yes, think what you will, there is no other rule which could hold its own beside this one.

[5] "Thus there is only one truth: God is this eternal truth, and this shows the alone true relationship between Him and men and says that this is the sale love.

[6] "Can the best and purest reason possibly find another?

[7] "No, for we know that all the works of human reason consist only in scattering, with destruction as its final goal.

[8] "We are seeking, trying, building, obstructing, scattering and destroying makers of plans. We always want something new, something better and more perfect and in this endeavor forget altogether that we can never surpass ourselves and that thus our works can only be that which is their basis: our intellect.

[9] "We have a good eye for the follies of others but are unable to see our own which are by far greater.

[10] "All this is due to the fact that we have never seen a whole truth.

[11] "But now this mighty great friend of God has shown us the purest truth. This is why we can suddenly realize the full extent of our great and crass follies; for love is certainly the only thing in man which unites and consolidates him, - the only thing whereby anyone has ever activated his thoughts!

[12] "Yes, love obviously is the fundamental condition of all being and thus of all coming into being; yes, it is - seen properly - the actual existence itself; it is the only reality, thus the only truth! And we could fail to realize that for so many hundreds of years?

[13] "Yes, great, mighty friend and true, sale high priest of God, you are perfectly right since love is the sale true reality, the alone true existence and is both the fundamental nature of God and thus ours fully out of Him.

[14] "What then can we offer Him but that which alone is something before Him, namely, love, that is, all our love, since all we possess also goes forth from God's love.

[15] "Thus be fully and faithfully assured that we shall and will do this with all our strength; and may God continue to be gracious and merciful to us!

[16] "His most holy name be praised and loved above all!"

[17] And Enoch added: *"Amen!* Praised and beloved by us all be forever the holy, most loving Father, Who has loved us before we even existed; for if it were not so, nothing would ever have been created!

[18] "God, the eternal, infinite Love and Wisdom, thus eternal Truth, saw from eternity that Its (that is, Love's) works were, are and will forever remain,

good; therefore, the old earth still carries us and the old sun gives us always an even, glorious light!

[19] "Man was put for his highest perfection in this narrow circle; although the circle is narrow, it is all the more mightily filled with the love of God.

[20] "So all of you in this narrow circle of love, realize that God is Love; recognize love through love, and this love will turn into a mighty fire which will soon break up the narrow circle!

[21] "Then you will freely step out into the endless circle of the divine love, grace and mercy there to lead a life where it says: 'Be perfect as am I, your Father!'

[22] "And now let us take a meal, brother Lamech. Just as we are here together, let us also help ourselves from the same dishes.

[23] "And so lead us into the dining hall. *Amen.*"

## Chapter 221

### **THE MEAL IN LAMECH'S DINING-HALL. THE COMPLETION OF THE TEMPLE IS REPORTED. THE MASTER BUILDER RENDERS HIS ACCOUNT. ENOCH'S SPEECH TO THE FOREMEN.**

*(29th December 1842)*

[1] And presently everybody went into the dining-hall where, following an old custom, Lamech's servants had to keep the dining tables continually provided with the choicest fruits.

[2] When all had appeased their hunger, Thubalkain entered the hall with Mura and Cural and went straight to Lamech and Kisehel announcing with a beaming expression that the temple was now fully completed; moreover, the ore-master had made from the left-over precious metal an immensely magnificent gate provided even with an artificial bolt so that the temple could be fully locked outside the destined time.

[3] After this announcement Lamech praised God that He had endowed the builders with so much insight and strength to complete this great work in so short a time, whereas usually the insignificant dwelling-place of a common citizen of the city required several years for its completion.

[4] When Lamech had thus given praise and thanks also Mura and Cural stepped up to him and Mura spoke to Lamech:

[5] "Lightful, mighty, wise king and lord, you now want to ask me and say: 'The building has been gloriously and at the appointed time completed; show me the account so that I may give you all your builder's wages.'

[6] "However, a king, this would be idle of you; for behold, just as the great work proceeded truly miraculously, in the same miraculous manner I and

every worker received an immensely abundant reward.

[7] "Hardly an hour ago the great work was completed when men arrived, followed by great herds of fine tame animals, such as oxen, cows, goats and beautiful white sheep.

[8] "Of these each worker without distinction received ten of each species, male and female, so that each man had ten oxen and ten cows, ten he-goats and ten goats, and ten sheep and ten withers, thus sixty pieces each; and I and Cural, including the other subordinate builders, received the tenfold each.

[9] "Thus we are immensely well rewarded and have nothing to ask of you for us and our followers but your royal pleasure and that you may be gracious towards us always!

[10] "Out of gratitude to God, Cural, and I beside him, decided to cover the whole space within the outer wall with white polished stones.

[11] "More than three quarters of the area are already covered and shortly also the remaining quarter will be done, and you shall find everything in the cleanest and most gloriously sparkling condition.

[12] "Here is the key to the gate of the temple and here the smaller one for the also golden grated door of the glorious outer wall.

[13] "The key for the door of the temple you may keep right away; the small one I shall have delivered to you by a servant as soon as the place is fully covered.

[14] "And so let us go to the last voluntary work; your will be done! *Amen.*"

[15] This news overwhelmed our Lamech so that in his joy he was speechless, unable to utter a single word.

[16] And Enoch stepped forward and said to Thubalkain, Mura and Cural:

[17] "I am a new messenger of the Lord from the height; my name is Enoch, a sole high priest of God.

[18] "As such I tell you: Do not so much rejoice in the reward nor in the completed work, but rather, rejoice in the great grace and mercy of God. Recognize your shortcomings, cleanse your hearts, be avid doers of God's will and love Him above all and each other like your own life, and you will find only in this love the greatest reward, which will be eternal life in God!

[19] "You, Thubalkain, stay here; and you, Mura and Cural, go and complete your work, and then come back, for I still have important things to discuss with you. *Amen.*"

## Chapter 222

### **THUBALKAIN'S EXAGGERATED REVERENCE TOWARDS ENOCH. ENOCH'S SPEECH ON TRUE REVERENCE AND ON MARRIAGE BETWEEN RELATIVES. THE HALLOWED NIGHT ON THE CLEANSED MOUNTAIN.**

*(30th December 1842)*

[1] After this brief remark by Enoch the two bowed deeply and then went about their business.

[2] But Thubalkain rushed over to Enoch and asked his forgiveness for having overlooked such an inexpressibly high visitor among them and not showing him at once the highest respect.

[3] However, Enoch lifted up Thubalkain from the floor and said to him: "Brother, poor brother! What are you doing before me, your brother?"

[4] "Look, even the Lord, our God and Father, despite His infinite, untouchable holiness has forbidden this to us all by proving to us precisely that it is by far easier for man to bend the knees rather than the heart before Him.

[5] "However, this does not lead man to life, but alone the bending of the heart does!

[6] "Therefore, someone with an unbending heart, unwilling to humble and purify the same before God but throwing himself into the dust all his life will derive no benefit from all this.

[7] "But the one who bends his heart, purifies it and fills it with love, no longer needs to cast his body in the dust; for his spirit knows in its humility and great love for God, the holy Father, that the body belongs to the dust of the earth and will return to where it was taken from.

[8] "If you lived in a house and a high-ranking visitor came to you, - would you perchance for sheer reverence tear the whole house down into the dust before the noble visitor and then build it anew so as to receive the visitor into your house?"

[9] "I reckon this would be utterly ridiculous and foolish; for firstly the noble visitor does not demand this, and secondly he will only be concerned with his reception by you, as owner of the house, but not with the way your dead, as such inert house will behave towards him!

[10] "Thus also our body is merely a dwelling for the spirit and not identical with the spirit, and the holy, most loving Father sees then only what the spirit does -

[11] "Which is the love and its free will-, but not what the body might be doing which can do nothing but merely tacitly comply with its natural needs which are under judgment.

[12] "So you, Thubalkain, be my dear brother in spirit!

[13] "Bend your heart alone before God, love Him above all and me, your brother, as yourself, and you have done everything that is honest and proper before God and the world.

[14] "You have also taken a wife, - which is right and proper; however, cohabiting with your own sister was an abomination before God. This, the first children of Adam were allowed to do at a time when God had not yet separated the blood, there being thus only *one* blood and *one* flesh.

[15] "However, as gradually mankind increased in number, God segregated the blood lest it soon deteriorate and die out.

[16] "For *that* reason the degrees of blood relationship were more and more determined, due to which rule no one is allowed without God's special permission to take a wife in the first degree (of relationship. Transl.), but only in the second, third and so forth; so the more remote the relationship, the more proper the choice.

[17] "You have now taken a wife from a very remote branch; thus you have acted well and properly also in this and may bring her here so that also I may bless you."

[18] And presently Thubalkain called his wife and respectfully introduced her to Enoch.

[19] And Enoch laid his hands on them and blessed them in the Lord's name.

[20] After this act Enoch summoned Lamech and the seven and told them:

[21] "Brothers! Listen, this is the will of the Father: 'In the evening, after you have taken refreshment with several brothers from the lowlands, bless them in My name and then let them retire to their night's rest.

[22] "'However you, including Lamech, go up the mountain Kisehel has cleansed in My name, and wake there until morning!

[23] "'As soon as you will notice the first signs of dawn, concentrate on your innermost heart; for around this time I shall be among you, first perceptibly, then audibly and finally visibly!

[24] "So let us do all this so that we may share in this grace. *Amen.*"

[25] And presently the brothers, including Lamech, rose, blessed all the many who were present and sent them to their rest.

[26] When amid much praising of the divine Name all had left, also Enoch and all the other seven, including Lamech, left the house and hurried to the about three-hundred- fathom (500 meters) high summit of the mountain.

[27] When they had arrived at the summit, they all unanimously offered a praise and thanksgiving to the Father. After that they reflected on the guidance given by God and on the splendor of the great works, Lamech being all attention and almost beside himself with bliss.

[28] When Enoch noticed the approach of dawn he said to the brothers:

[29] "Now let our tongue be silent! Let each concentrate deep in his heart

and prepare himself for the hallowed reception of the Lord, our God, our most holy Father; for He is already on the way to us."

[30] Thereupon all were silent, and the Father came quietly to His own waiting for Him.

## Chapter 223

### **THE MIGHTY WIND AND THE SEA OF FIRE IN THE MORNING. THE LORD'S VOICE ABOVE THE CIRCLE OF FLAMES. SUNRISE AND THE NEW VISITOR FROM THE HEIGHT.**

*(2nd January 1843)*

[1] The first dawning of the new day had begun and at the same time a mighty wind began to blow which despite its violence hurt no one but aroused in each of them a most pleasant and serene feeling.

[2] When the gray of dawn began to pass into a lighter red, the wind died down; but all the more violently both the nearby and the remote burning mountains began to flame.

[3]

[4] And soon bright flames gushed forth everywhere from other mountains and hills besides the ordinary fiery mountains so that dawn was hardly discernible in this shimmering blaze.

[5] For the whole region seemed to pass into a sea of fire.

[6] In the end Lamech even noticed bright flames here and there break out from his mountain and began to be a little apprehensive about it.

[7] For he thought by himself this would be his end, and he was clearly assailed by doubts.

[8] As the flames kept growing more and more violent Lamech could no longer ignore this and he rose and said very respectfully to Enoch:

[9] "Mighty, great friend of the Lord, behold, the devastating flames are coming quite close! Do you think it will be safe for us to stay here?"

[10] "If it were up to me, I surely should prefer to leave this place."

[11] But Enoch replied and said to Lamech: "Brother Lamech, do you think the Most Holy One will enter an impure ground?"

[12] "Look, this is the way the Lord cleanses His roads when He wants to come to us.

[13] "And if someone wants to come to Him, he must also go through the fire of love, otherwise he cannot reach Him!" "Look, when the Lord comes, He comes in the fire of His love; however, He is neither in the wind, nor in the fire, but His nature is a gentle breeze.

[14] "So do not be frightened because of the fire, - for this will not singe a



hair of yours -, but wait with us in patience and full of courage, and listen; for now you shall hear the Father's voice!"

[15] These words again put Lamech completely at ease and he listened for the Father's voice.

[16] As the flames were already encircling them, a voice suddenly was heard above the circle of flames, and this is what it said:

[17] "Peace be with you all and with you, Lamech! For today I will take possession of the hut which you have erected for Me."

[18] "My name of Jehovah shall be actively dwelling within the hut.

[19] "Except for you, none of your people shall enter the hut as he is.

[20] "However, if his great love will drive someone to Me, you shall open to him the door into My house; thus it shall be done at all times!

[21] "On this mountain you shall erect for Me a monument after your manner so that at its sight everyone may remember that I have here spoken with you.

[22] "As truly as I, an eternal, holy God, live: If ever the children of both the height and the lowlands should forget Me, I will on that account judge the whole earth and will drive a mighty flood as high up over all the mountains as you now see the flames above the highest mountains, and will bring to perdition every creature of the earth!

[23] "This, Lamech, your God and your Lord is now speaking to you!"

[24] Here Lamech trembled in the depth of his soul and fell on his face before God vowing lifelong loyalty to Him in his heart.

[25] And then the sun was rising and a strong hand seized Lamech and raised him.

[26] When he again opened his eyes, behold, to his utter amazement all the flames had died down! The cleansed earth shone gloriously, lit by the bright light of the morning sun, and beside him, he (Lamech) saw a strong, young, serious and handsome man Whom he asked:

[27] "Are you, too, a new visitor from the hallowed height?"

[28] And the, to him, still unknown man said to him: "You are right; yes, I also come from there, namely, from the highest height!

[29] "But now let us go down to your house; only there shall you make My closer acquaintance. Enoch, accompany Me! *Amen.*"

## Chapter 224

### **ENOCH'S SPEECH OF ARDENT LOVE TO THE HOLY FATHER. THE HOLY FATHER APPROVES OF ENOCH'S LOVE-RAPTURE. LAMECH'S CONVERSION AS A TESTIMONY TO THE POWER OF DIVINE LOVE.**

*(3rd January 1843)*

[1] Aglow with love, Enoch rushed to the Father and said in his heart: "O You super-good, super-holy, most loving Father, what boundless happiness You have prepared for my heart! I, a weak man of the earth, am permitted to accompany You?

[2] "Though I am the high priest set up and appointed by You, what is all this compared to You, You most holy, most loving Father?

[3] "Yet not I, forever not I found myself worthy of it, but - O holy Father! Your endless mildness, grace, love and mercy did this to me; and so I could just about love myself to death for You!

[4] "Oh if only I could love You with the power and might of all the heavens; with what endless bliss I would love to do this!

[5] "O Father, You eternal, most pure and almighty Love, do not let me, who am still incapable of such sublime bliss of the heavens, be so inexpressibly blissful here; for my heart can hardly endure such a love-fire any longer!

[6] "But what nonsense I am talking in my ecstasy!

[7] "For all this is Your most holy will; therefore, everything be done at all times as it pleases you.

[8] "O You holy Father! How good You must be within You, since I, a nothing before You, already perceive so immensely much of Your infinite goodness!

[9] "O you earth, tremble in the excess of your bliss; for the Creator Who gave you life, is now walking on you! And you, poor sun, with your light do you now dare send your rays down to the earth when He, Whose slightest breath once called you into existence, is walking over the same?

[10] "But I am talking again like one crazed with love. The earth is silent in its too great, sublime reverence; for it senses Whom it is now carrying. And the sun with its gentle rays offers its greatest possible praise of love to the Lord.

[11] "All, all is seized with a sublime, devout and reverential silence; only I am constantly babbling by myself.

[12] "I obviously offend against the due respect, - but I cannot help it; for I love Him too much to curb my heart which is overflowing with love!

[13] "What happiness and what bliss can equal *that* in eternity: To be with Him, to walk by His most loving, fatherly, almighty side and be allowed to love Him with all one's strength!

[14] "But now be silent, my heart; for He looks as if He wanted to tell me something.

[15] "Oh rejoice, my whole being; for you will again be hearing from the most holy mouth of the *Father* -- words of life!"

[16] On this occasion the by now nine persons also reached the plain coming from the mountain, and the Lord by the side of Enoch stopped and said to all:

[17] "Friends, here let us stop a while. For I see that some of you have become a little tired; and you, My beloved Enoch, are the most exhausted, for your heart all but attacked Me.

[18] "I tell you: Boundlessly great is your love for God, your Father; however, if you could taste the Father's joy in a child's great love for Him and then fathom His great love-fantasies and thoughts in which He, almighty, infinite and eternal, makes great plans to make such a child loving Him above all as endlessly happy as His infinite almightiness possibly can, you would already expire at the slightest approach to such a thought of God!

[19] "Do continue to rave, in your pure love for God as you, My beloved Enoch, have been raving, and out of such raving one day a great reality will emerge which will highly amaze your spirit."

[20] After that the Lord turned to Kisehel and said to him: "Kisehel, do you now realize the power of the Father's love?"

[21] "Behold, when you were sent to the lowlands you secretly still doubted the success and thought by yourself after the first confrontation:

[22] "The Lord's might is surely endlessly greater for even a most perfected spirit to comprehend it in the least; but as to Lamech, nothing much will be achieved - least of all on the road of love!

[23] "'Lamech would have to be put to death and then reanimated with a totally different will, - any other attempt will fail here.'

[24] "Now look, we needed nothing else but exactly love, and the entire lowlands stand now before us cleansed.

[25] "Thus it shall stay forever. Where love can no longer achieve and gain anything, no other power either shall be able to achieve anything!

[26] "All works of creation have gone forth from love; how should the works then be mightier than love, as their First Cause? So adhere at all times to love and in the end everything will be gained!

[27] "Since we have now recuperated, let us proceed; for a great crowd is waiting for us.

[28] "So let us go so that our blessing may come upon them at the proper time. *Amen.*"

## Chapter 225

### LAMECH'S QUESTION AS TO THE NAME OF THE YOUNG MAN AND KISEHEL'S EVASIVE ANSWER. THE YOUNG MAN'S SPEECH TO THE PEOPLE.

(4th January 1843)

[1] After these words by the Lord they all rose again and proceeded to the city.

[2] On the way Lamech, with a thousand thoughts about this unknown man churning in his head, turned to Kisehel and asked him: "Listen, great, mighty friend and brother! Do you know this extremely peculiar young but exceedingly wise man? Is he even *more* than the high priest Enoch?"

[3] "For look, I find it somewhat peculiar that the seemingly endlessly mighty and wise Enoch, moreover of a great age, seems to show so much reverence to this young man.

[4] "I myself have to admit: As to wisdom, great goodness and love, Enoch does not seem to be exactly ahead of him, the glorious man." But all the same it seems to me somewhat peculiar that Enoch acts so full of love and humility towards him as if he depended solely on him.

[5] "So if you know this peculiar man more closely, tell me what is behind him so that I, too, can show him the due respect.

[6] "That he must be immensely wise and mighty I gathered from his speech to you.

[7] "However, all of you from the height are like that, for no heart is safe before your eyes.

[8] "So he is, too, since he well knew what you were thinking when you were sent to me.

[9] "This does not confound me, but - as I said - only Enoch's attitude towards him.

[10] "Therefore, I once more-request you to tell me more about this young man, provided it pleases you and you are allowed to."

[11] And Kisehel gave the following reply to Lamech, saying: "Dear brother Lamech! As far as this young man is concerned and that Enoch, as we all, behaves in such a submissive manner towards Him, there is such a profound and mysterious reason that you could not grasp it at this moment.

[12] "So at the moment be patient for just a short while and you will then surely recognize Him.

[13] "This much you may learn from me that He, as He Himself told you on the mountain, is truly the supreme Lord on the highest height over all the children of the height and thus also of the lowlands.

[14] "At the moment you need not know more about this young man.

[15] "For the time is anyway near when you will come to know Him better; so be patient until then."

[16] In the meantime they reached through the rejoicing crowds the house of Lamech and thus Lamech could no longer ask questions.

[17] When they stood before Lamech's house, the young man climbed the already known speaker's platform and addressed the following words of blessing to the people:

[18] "Listen you, My poor children! For thus speaks the Lord, your God, your Creator and your most loving holy Father to you on this day out of His mouth:

[19] "Peace be with you! Recognize the one true God and Father, the sole Lord of heaven and earth, and love Him above all, and He will at all times listen, behold and help you in all that ails you and always give you what you need!

[20] "And further speaks the Lord: I will protect you as long as you will remain in My love; but once you will begin to judge autocratically without regard for Me, I shall withdraw My grace and leave you to give each other light of your own.

[21] "But My light I shall withdraw; then you will soon find yourselves in great tribulation and darkness which will be much worse even than the one from the beginning till now.

[22] "Now I have sent you mighty messengers because from childhood on you have been weak and miserable.

[23] "But then I shall send you only weak messengers endowed merely with a wise tongue but with a powerless will, and you will then seize them and put them to death thus preparing for yourselves My wrath for an inexorable judgment because I have now shown you a great grace and mercy and made you strong out of Me.

[24] "Today I am giving you My Name. Remain with this Name and I, too, shall be with you; yet if you will forsake the Name I, too, shall forsake you.

[25] "For you shall at all times walk freely before Me. And so receive My blessing! *Amen.*"

[26] Here the Lord blessed the lowlands, and all the people prostrated themselves before the mighty speaker and worshiped Him in the name of the Lord.

[27] And the Lord returned to His company and, accompanied by Enoch, entered the house of Lamech; from then on no one dared approach the house of Lamech.

## Chapter 226

### LAMECH AND THE, BY HIM, STILL UNRECOGNIZED HOLY FATHER IN THE THRONE-ROOM. THE LORD AS THE KEY AND THE DOOR.

(5th January 1843)

[1] When they arrived outside the door to the throne-room, Lamech quickly stepped up to the unknown man and said to Him:

[2] "You still much mightier friend than Kisehel and his brothers and even the high priest Enoch, here is the throne-room in which the most holy Name of God rests on the throne.

[3] "Having so movingly and mightily spoken to the people of this Name as if coming from the mouth of God, you will surely also take pleasure in inspecting this holiest of names.

[4] "If you want to do this before our morning meal, I would have them open the large room instantly. For behold, there in the background are waiting a hundred servants both male and female; I merely have to sign to them and they shall be instantly available to unlock the heavy brazen doors for us.

[5] And the Lord replied to Lamech: "Why bother the people unnecessarily? Look, this also we can do, and this far more easily than the poor, weak people."

[6] But Lamech said: "This is surely true; but we have to demand the keys."

[7] And the Lord answered Lamech: "Hear, Lamech, I Myself am the key and the door. With Me you can open anything that is locked anywhere, and through Me you can enter the room of eternal life!

[8] "To prove that I am the key that can unlock any door, just look at the door. When I say to it: 'Open up!', it will open also without your key."

[9] Here the Lord said to the door: "Open up!", and the two heavy wings flew open instantly and swiftly so that Lamech could not follow how and when this happened.

[10] At this Lamech was absolutely dumbfounded. And he rushed back to Kisehel and said to him: "Listen, brother, this is a little too much for me!

[11] "I am getting scared stiff of the man; for I believe this one could with his word even move mountains.

[12] "Tell me: Could you have achieved this with the might of your will and word?"

[13] And Kisehel replied to Lamech: "Indeed, - but only, as everything so far, through the might and grace of the Lord, outside of which there is neither might, nor strength, nor any grace!

[14] "Thus everyone can do everything *with* the Lord, but nothing *without* Him; for the Lord alone is almighty and can do everything out of Himself and

no one, except the Lord, can do anything out of himself."

[15] And again Lamech asked Kisehel: "Thus this peculiar young man must be endowed with immense grace, effecting all this and excelling before you all."

[16] Then Kisehel replied: "Indeed, my dear brother Lamech! He has the highest degree of grace from God and is therefore the Mightiest of the mighty and the Wisest of the wise."

[17] And Lamech answered: "I find it rather peculiar that God should endow precisely this young man with more grace, wisdom and might than you experienced men of great age. - Does it not appear strange to you, too?"

[18] And Kisehel replied: "Oh by no means; look, this the Lord does as He pleases. Does not often a tiny flower make a greater show and exude more fragrance than the greatest rose? Why? This only the Lord knows.

[19] "But look, the young man is approaching the tablet; so let us pay attention to what He will do with it."

[20] However, the Lord only looked at the tablet unceremoniously, soon turned around again and then said to Lamech:

[21] "Well, My friend, let us go again, and you have a morning meal prepared for us."

[22] And Lamech was in readiness and said to the young man: "My above all esteemed friend, full of the most superior might and wisdom! We only have to enter the dining-hall and everything will be in order."

[23] And the Lord replied: "So let us go."

[24] Here the Lord moved ahead by the side of Enoch, Kisehel and Lamech with the others following Him.

[25] On the way Lamech said to Kisehel: "Brother, this struck me again as quite peculiar, namely, that this divinely privileged man did not make the slightest obeisance to the tablet, but gave it only a cursory look before turning his back on it.

[26] "I tell you, this amazes me most of all."

[27] Thereupon Kisehel said to Lamech: "Dear brother, do not let this bother you; for within a short time all this will become as clear as the sun to you.

[28] "But do precisely what He says, and God will be extremely pleased with everything."

## Chapter 227

### **THE MEAL IN THE DINING-HALL. LAMECH IS APPOINTED PRIEST TO HIS PEOPLE. ENOCH'S SPEECH ON PRIESTHOOD AND KINGSHIP. THE MISSED PRAYER AT TABLE. THE HOLY FATHER REVEALS HIMSELF TO LAMECH.**

*(7th January 1843)*

[1] When the exalted guests entered the dining-hall, they were met by Thubalkain, Mura and Cural. The latter two after completion of their work late in the evening had delivered the key to the outer wall to Lamech.

[2] Now Mura handed over the key to Lamech and assured him that everything was looking splendid.

[3] Thereupon Lamech invited them both to the morning meal and quite casually said to Mura:

[4] "Friend and brother Mura, do not dismiss your workers as yet; for you will be commissioned by me with yet another work.

[5] "And now stay here, that is, with this company."

[6] Mura, noticing the young man beside Enoch, asked Lamech quite secretly: "Lightful and wise king Lamech, would you not tell me who this glorious young man by the side of Enoch is?"

[7] "He looks so full of love, so earnest and wise! Does he also come from the height?"

[8] And Lamech replied to Mura: "My dear, most worthy brother! You were ill advised to turn to me; for so far I hardly know more about him than you do.

[9] "This much I know from my own observation and the very pointed words by Kisehel, namely, that this young man is exceedingly wise and truly frighteningly mighty of word and will and that, as Kisehel has just clearly stated, he is also the supreme lord on the height to whom even the high priest Enoch is subject, so quite certainly also a king.

[10] "Look, this is all I know of him; in the meantime content yourself with it until hopefully we obtain more light, and sit down with Cural at a table and eat and drink. But do not turn your eye away from the man; perhaps you will discover more in him than I can."

[11] Here Lamech took the key and carried it to Enoch, on this occasion saying to him:

[12] "Mighty friend and sole high priest of the one true, almighty, eternal God, behold, here are both keys together. I am handing them over to you; for only you are entitled therewith to open that which is God's, that is, what was erected by us to His glory and His praise in accordance with His most holy will."



[13] But Enoch said to Lamech: "Brother Lamech, but it is the Lord's will that you shall be to your people not so much a king, but also a priest, the Lord alone being a Lord in all might, strength and power from eternity!

[14] "So keep the keys of your priesthood and open for us the temple and the precinct when the time will come.

[15] "But let me add this: A priest is a true brother of the brothers in the love-order of God; but a king is already a judgment for the people.

[16] "If ever nations will find themselves under kings, they - namely, the nations - will be under judgment. The land will be taken from them and they will have to pay high taxes to the king; even their life will belong to him.

[17] "And he who will grumble and sulk because of it, him the king will not seldom punish to the last drop of blood.

[18] "Then there will be much grief and tribulation on the whole earth.

[19] "Therefore, from now on be a priest rather than a king to your people."

[20] And Lamech, beside himself with joy at his appointment as the Lord's priest, said to Enoch:

[21] "Mighty friend and High Priest of God! Hear, if I were a true thousand fold king I would relinquish all thousand kingships so as to be a worthier priest after your order."

[22] And Enoch answered him: "Brother, come to the table; for that which you want to be you already are. Let us now take the meal and fortify ourselves for the Lord's service."

[23] After that Lamech kept the keys and joyously sat down at the table eating and drinking like all the others.

[24] While he was thoroughly enjoying his meal he suddenly remembered that nobody had first blessed the food in the manner of Kisehel nor had anyone praised and thanked God.

[25] And he quickly stood up and said: "O my beloved friends and brothers! It is horrible! Of all days today when we have received so many inexpressible blessings from God and we are to be blessed with the great, great grace that the Lord, the great, almighty God, in His most holy name shall take His abode among us in the erected temple, we all forgot to first offer Him, the holy Giver of all good gifts, a most fitting praise before we dared put the tiniest morsel into the mouth!

[26] "Oh no, what have we done? I for one will rather die than eat anything for three days because of it."

[27] But the Lord smiled at Lamech, summoned him and then said to him: "Lamech, if you had a child who had committed a completely negligible offense against you; yet, realizing its mistake, it called out in despair: 'Father, it is horrible, - behold, I have sinned against you! Woe betide me, hence I will eat no morsel for three days even though I should die for hunger already on the second day!';

[28] "If you then said to the child: 'Listen, my beloved child! Your offense

was only a slight, spontaneous mistake; therefore do not worry about it. So come here and love me; for I did not heed your supposed mistake!,"

[29] "What would you prefer: the child to go to you and lovingly embrace you with its tender hands or to stick to its harsh intention?"

[30] "You say: 'I would immensely prefer the poor child to come to me and lovingly embrace me.'

[31] "Good, say I to you, - thus also you do towards the heavenly Father what you recognize as better; for you, too, are His child and He will like it many times more than all your fasting!"

[32] And Lamech asked: "But where is the Father that I could go to Him and do like the child?"

[33] And the Lord spoke: "Lamech! Look here, here He is standing visibly before you! I am the Father, the God of heaven and earth!"

[34] Here they all fell down, and Lamech stammered: "O You holy Father! Be gracious and merciful towards me, a poor sinner! - Your holy will be done forever! *Amen.*"

## Chapter 228

### THE LORD'S SPEECH ON THE TRUE WORSHIP OF GOD

(9th January 1843)

[1] Presently the Lord told all the children from the lowlands to rise *from* the ground and then said to them:

[2] "Listen all of you, My little children! I am the one, holy, almighty God and Creator of all things and beings in heaven and on earth! Outside of Me there is no other God and all infinity and all eternities are entirely filled with the might of My love, wisdom, mercy and grace; thus I am from eternities a Lord over everything completely, for everything is out of Me and necessarily subject to My endless might!

[3] "For how could it be otherwise since all there exists is only there owing to My will, exists out of the same and can therefore not ever escape from it. For, if something could escape from My might, it would of necessity have to cease to exist, for in all infinity nothing can ever exist except through and in My will, which is the sole fundamental condition of all existence, filling everywhere the endless space perfectly and eternally!

[4] "This being so, and not possibly otherwise, you must recognize Me as Who I am, namely, as the one God and the sole Lord!

[5] "For only He is a Lord Who is in the full eternal possession of all infinite might, strength and power out of Himself.

[6] "I do possess this eternally and endlessly; thus I am a sole Lord!

[7] Notwithstanding all this you shall not wallow in the dust before me and needlessly soil your body and its covering; for I did not give you an upright body that you should use it like the worms, but only to walk at all times before Me, your Father, as free people, as My children and among yourselves as brothers and sisters.

[8] "Therefore, you shall now learn from My mouth that I take no pleasure at all in any physical service! For you were not endowed with the body that you should serve Me with the same in one or the other manner; for the body was given you that it may serve you at the right time and in due measure for the strengthening of your spirit which is your innate being.

[9] "What then does it mean if someone throws himself physically into the dust before Me?

[10] "Am I supposed to take pleasure in it, or do you become better for having wallowed in the dust for a while?

[11] "I tell you: All this is idle folly! Behold, assuming someone is a workman requiring some tool,- would it not be foolish of him if prior to performing his job he rolled his tool about in the dust and mire for a while out of sheer respect before the work he is to do with it?" I reckon the workman will do better by properly using the tool for its intended purpose and nothing else!

[12] "The well-performed work will be proof of the respect for the work, but not the tool.

[13] "I am the principal work for your spirit and am always unchangingly one and the same God!

[14] "Whoever honors Me and humbles himself before Me, let him honor Me and be humble before Me incessantly; for I am at all times holy before everyone!

[15] "Hence, he who wants to honor Me with his body in the dust, has to wallow in the dust incessantly day and night.

[16] "If I demanded this of you, I would have made you worms, but not free men.

[17] "The true mark of honor consists in that all of you do My will incessantly, which was revealed to you threefold, namely, in the order of the nature of things, then through your own spiritual heart which is nothing but love, and through My messengers; and it is now being confirmed through me personally.

[18] "Love Me above all and each other as each loves himself, and you will honor Me in spirit and thus in all truth!

[19] "This is My will and alone counts as something with Me; all else is idle and foolish.

[20] "So do accordingly, and I shall always be pleased with you. *Amen.*"

## Chapter 229

### LAMECH'S QUESTION CONCERNING THE PHYSICAL EXPRESSION OF FEELINGS. WHAT PURE LOVE DOES IS JUSTIFIED BEFORE GOD

*(10th January 1843)*

[1] This speech by the Lord encouraged all and they praised God in their hearts for His immense goodness, grace and mercy.

[2] Lamech alone plucked up the courage to ask the Lord, saying: "O Lord, You one, great God of heaven and earth, You alone true, best Father of mankind, Who are holy, exceedingly holy! Is it already a truly sinful offense if some person, urged by his feeling and driven by his humility and mighty love for You, almost unintentionally throws himself down before You alone most holy will and name both in spirit and then also in body, worshiping You both inwardly and outwardly in the dust of his complete own nothingness and thus offering himself up to You completely?

[3] "For this is what I reckon: Compared with Your infinite goodness and mercy no human can ever do too much!

[4] "No matter how often the spirit of man, according to Your holy order and Your most holy love and will, is occupied with You, O holy Father - this will be surely a most pleasant task for him forever--,

[5] "Yet in some moments when he is too moved by Your love and mercy and tears of remorse, love and joy flow from his eyes, when he wants to embrace You, O holy Father, thousands upon thousands of times with the most ardent love, then, I believe in my innermost heart, man cannot possibly help making physical gestures corresponding exactly to those of the spirit.

[6] "Also friends, brothers and lovers embrace when prompted on a special occasion; the little children, urged by their love, often cling convulsively to their parents; You Yourself have arranged Your great, glorious creation so that with everything special moments arise where it is more excited and others where it is less so.

[7] "To be sure the sun always gives an even light; this reminds me of the incessant occupation with You, mentioned by You.

[8] "But this is not the case with the dispensing of warmth; also the sun seems to observe a certain gradation and to shine sometimes more, sometimes less intensely.

[9] "The trees are not continually in blossom nor do they incessantly bear fruit, - yet they always stand there in Your order.

[10] "The air itself often works havoc and moves in mighty agitation above us.

[11] "Also the mountains do not burn incessantly whilst standing always in Your order; only at times do they become more and more violently stirred and

then seem to want to lovingly seize You with their fiery arms.

[12] "Thus You, O most holy Father, will surely not be too particular if we, driven by our love, with the gestures of our body, including those of the spirit, honor, praise, thank and worship You!

[13] "Even the rock lets itself be dissolved in the mighty fire which is also a power out of You; why should not also our animated and sensitive body when it is particularly excited by the love for you be carried away by the spirit which always loves You and be also a little dissolved in the fire of love?"

[14] But the Lord laid His hands on Lamech and said to him: "Lamech! You were a son of the world and at that time you knew nothing of all you have just told Me.

[15] "How come that you are now speaking like a priest of the height anointed with My Spirit?"

[16] And Lamech, full of reverence, replied: "O Lord, I talk as inspired by my heart and my love for You."

[17] Thereupon the Lord said to Lamech: "If someone loves Me above all and his heart, aglow in such great love for Me, tells him: 'Do this!' or: 'Do that!', let him do it, and I will look with pleasure upon all that the pure love for Me will be doing.

[18] "But let love be the light and sole road sign of you all forever in My name! *Amen.*"

## Chapter 230

### LAMECH'S FOOLISH DEMAND FOR LAWS. THE LORD'S REVELATION ON THE JUDGMENT IN THE LAW AND THE FREEDOM IN LOVE.

(11th January 1843)

[1] After this sublime instruction Lamech, full of gratitude and humility, again began to speak and asked the Lord:

[2] "O Lord, having once begun to entreat and ask You, and fully trusting in Your infinite goodness and patience, I dare to continue to entreat and ask You.

[3] "I want to learn directly from Your most holy mouth Your detailed instructions on what pleases You so that man might act on them in all his earthly affairs.

[4] "For look, O holy Father, on a completed road from one place to another no one can lose his way, except he had wanted to lose it deliberately or had tried to find a short-cut, on which occasion he could have lost his way and ended up in a thick scrub filled with snakes and vipers.

[5] "So nothing could be more desirable for us all than a road precisely

outlined by You, O holy Father, namely, a definite law to act thus and not otherwise.

[6] "For, once we have a rule prescribed by You personally, we then know that You want and what is in keeping with Your divine order and it will be very easy to live in a way pleasing to You.

[7] "Without a rule our every step must be accompanied by great fear lest we easily commit an offense against Your most holy order.

[8] "If it might please You, O holy Father, I would ask You for it in the name of the whole lowland, at the same time assuring You of my incessant, most punctual loyalty always and forever!"

[9] And the Lord lifted up His hand and said to Lamech and all the others: "Verily, verily, say I, now still the holy and most loving Father to you all:

[10] "Once I shall bind you through laws, I shall also bind you through judgment; for without judgment no law is possible nor is any judgment possible without laws!

[11] "If you, Lamech, had laws from Me, I would not have come to you as a Father and thus a helper to you all, but as a most inexorable judge to condemn you for all your evil deeds!

[12] "However, from the beginning you had no laws; thus you were like infants in the cradle. You have done much evil, indeed you have committed atrocious deeds; but, having no definite law directly from Me, but only an indirect advice, you were so far not liable to any judgment, - and now I am here to help you.

[13] "How can you, Lamech, then ask Me for laws?

[14] "What is better, to be quite free in the love for Me, thus having Me as a Father, or to be bound by laws, thereby having Me as a permanent judge?

[15] "Verily, say I to you all: I will rather destroy the whole of creation than fetter My children with laws, thereby ceasing to be their Father and judging them for eternal death!

[16] "Therefore you, Lamech, take back your request and let it completely wither within you; for in all your erstwhile wickedness I liked you better than I would if you were to observe the laws with the most painstaking severity.

[17] "For the law rescinds all love between the lawgiver and the one encumbered with the law and instead of love establishes the most severe, inexorable judgment.

[18] "Who can say of himself: 'I can completely fulfill the law!'?"

[19] "Look, I alone could do this, but no other free being; the created being would have to walk in judgment like the animals.

[20] "If so, where is the free life-activity of the spirit?"

[21] "Woe betide you and woe betide every nation to whom I shall give laws; for then the house of the Father will be locked with iron bolts!

[22] "And unless I come personally to fulfill the same, the whole of creation will perish!

[23] "Therefore, I now give you no law, but only tell you as a Father to love Me above all and each other as you love yourselves. This is My will; all else do out of the wisdom which comes to you through My love, and you will live as it is most pleasing to Me.

[24] "Observe all this and do accordingly and you will have My love at all times and the great house of your Father shall not ever be closed to you! Amen."

## Chapter 231

### LAMECH'S FOOLISH FEAR OF THE LORD'S WRATH. THE LORD'S LIGHTFUL EXPLANATION OF THE 'WRATH' OF GOD.

*(12th January 1843)*

[1] After this speech the whole company was taken aback, and particularly Lamech, for now he thought to himself:

[2] "Generally speaking He looks quite kind-hearted so that one is always newly encouraged to talk to Him; His eye invites one to it.

[3] "But to judge by this speech He cannot be quite trusted. So I shall choose the wiser course and refrain from talking.

[4] "For one simply cannot know how He might receive a slightly silly word, - and in the end one's standing with Him might be utterly ruined for all eternity.

[5] "His wrath must be something inexpressibly terrible.

[6] "If one imagines the wrath of an almighty God!

[7] "It would surely be infinitely better not to be at all than to be beside a wrathful God.

[8] "So be still, still, my silly tongue, you most miserable little lump in the mouth! You could prepare a nice lot for our mankind. To anger a God? For heaven's sake!

[9] "No, no, I no longer want to think such thoughts; for the mere idea of a possible wrath of God is more horrible than anything the human reason could ever invent.

[10] "And I, a silly beast of a man, dared talk to Him just as to an ordinary man and display my whole stupidity before Him!

[11] "No, the longer I now reflect and on top of that remember what a blasphemer I was, the more abominable my impudent folly seems to me every moment.

[12] "I acted as if I wanted to instruct Him, God the Almighty, on the proper expression of His will!

[13] "Maybe He is already secretly angry? For heaven's sake, what did I miserable, silly ass do?"

[14] "His serious gaze now! Yes, yes, it is just as I thought: He is secretly angry.

[15] "Who will now protect me from Him if He should unleash His wrath against me?

[16] "Oh, if only this time He would spare me! In return I would be silent all my life.

[17] "He is no longer talking, neither with His loved ones nor with any of us.

[18] "This alone is a sure sign that He is mightily angry.

[19] "Be silent, my heart, and await with the greatest fear and trembling the most horrible outburst - Oh, I am lost, forever lost!"

[20] Here the Lord stepped up to Lamech, regarded him with great friendliness and said to him:

[21] "My dear Lamech, with what miserable thoughts, totally unworthy of Me, are you tormenting your heart?

[22] "How can you imagine an angry God?

[23] "Behold, love and wrath are the greatest opposites a fully alive spirit with the profoundest insight can imagine!

[24] "Love is the forever all-preserving principle, - and wrath the forever all-destructive one.

[25] "Hence, if ever any wrath were possible in Me, it would surely soon destroy all love and with it all that was created by it, - in the end even consuming itself!

[26] "Look, now everything is still there; where then should be My wrath?

[27] "Of course, a *man* can become angry, for he is owing to his freedom trial a being alienated from Me and thus at times an opposite to Me, wherefore he can reunite with Me only through love for Me, - but I, as the purest love, am totally incapable of wrath.

[28] "Once upon a time the love in Me was surrounded by wrath; but then infinity was still devoid of all created beings, both spiritual and material.

[29] "But love seized the wrath oppressing it and set it substantially outside of itself.

[30] "And behold, out of this wrath were created all the innumerable spirits, suns and worlds, this earth and all there is in it;

[31] Therefore, if you want to see the wrath of God in reality, look at the created things; they represent the wrath of God.

[32] "But they are by no means only a wrath, for My love is everywhere their mightiest component.

[33] This holds and carries everything, and there is no other might, which would be stronger than it.

[34] "Therefore, man shall not cling to the world, but shall extricate himself from it completely so as not to be devoured by it in the end and thus be open to My wrath. For the world is my fettered wrath; but whoever is with the world, is also prone to its fetters of eternal death.



[35] "That which you would regard as 'wrath' so to speak, behold, is only My divine, most active zeal of love, which as such is My mercy.

[36] "Thus you may say before Me whatever you like and I shall not be angry with you but shall throw light upon your foolish queries.

[37] "So if you still have something at heart, do tell Me openly and I will help you; so talk. *Amen.*"

## Chapter 232

### THE RIGHT LOVE FOR GOD. THE PARABLE OF THE PRINCE AND HIS CHILDREN.

*(16th January 1843)*

[1] When Lamech had heard this from the Lord he became exceedingly glad and serene and in his heart again plucked up enough courage to turn to the Lord with a question.

[2] Having thus made up his mind, he went again to the Lord and addressed the following words to Him, saying:

[3] "O Lord, You most loving, most holy Father! It is eternally good and true that one can only please You by loving You above all and the brothers and sisters as oneself.

[4] "But what shall the love for You be like? How can the weak human being love You above all?"

[5] "How shall he set about it? Can and may he love You as he loves his like, with the same heart and mind?"

[6] "Behold, O holy, most loving Father, this is at least for me something of the utmost importance! For You are not like a man. Therefore, the love for You cannot be a human one. And since You are holy, exceedingly holy, also the love for You must be most pure and hallowed; for nothing impure and unhallowed can approach You in one or the other way.

[7] "O Lord and above all holy and most loving Father, if it be Your holiest will, pray tell us of what kind and nature our love for You shall be so that we may be able to love You properly!"

[8] And the Lord regarded Lamech with love and friendliness and said to him: "Listen you, now also a true Lamech (the man for Me or the man after My heart), truly, such a question no one has ever asked Me!

[9] "And I tell you, Lamech, that your question is of the utmost importance; for truly, all depends on how you love Me!

[10] "Nobody can and shall draw near Me with an improper love which is unworthy of Me.

[11] "But how can I explain to you, My Lamech, how you shall love a God?"

[12] "Look, this is a somewhat difficult task I think you may find it easier to embrace with your far too short arms the entire earth and the entire heaven than to grasp and comprehend what the full answer to your immensely important question would entail.

[13] "Therefore, it will be necessary for Me to formulate such an answer somewhat more simply, - and so listen:

[14] "Let us presume a father of very noble standing, perhaps a prince of one of the ten cities, had several children. These children know the order in which they are allowed to approach their father, namely, properly adorned, with a formal pace, the hands crossed over their breast and the head humbly lowered to the ground.

[15] "When these children thus come before their royal father, he commends them and then dismisses them.

[16] "But one of the children, a sturdy boy, is quite forward and, not appearing with the other trained children - for this he cannot force his heart to do, which loves the exalted father too much -, comes running all alone to the father, and is also less particular in the way he dresses.

[17] "As soon as this boy sees his father, he spreads his arms, embraces him with the loving ardor of a child and shouts: "O father, father! You my dear father, how I love you!

[18] "Look, my glorious, dear, good father, I love you too much for me to move before you within the prescribed rules.

[19] "Yes, I will rather die than suppress the love of my heart before you, o my father!"

[20] "I now presume *you* to be the father of such a child; what would you, judging purely by your feeling as a father, do with such a child?

[21] "You say: 'Oh, that one I would also love beyond measure.'

[22] "Well answered! And I tell you, I am exactly such a Father! Hence, whoever comes to Me like this forward boy, surmounting all the countless foolish barriers of politeness, will be also for Me the most beloved son.

[23] "You cannot love God as Such; but the *Father* you can love like the forward boy, and God as the Father will then seize also you with all the might of His love and will place you on His lap as a true, most cherished child and will then for your sake be gracious to all the others waiving the empty politeness.

[24] "Behold, this is the proper love; do heed it. *Amen.*"

## Chapter 233

### **LAMECH'S GOOD SPEECH ON THE TRUE SACRIFICE OF THE HEART. HIS REQUEST TO THE LORD FOR INFORMATION ON HIS TWO MISSING SONS, JUBAL AND JABAL. THE LORD'S COMFORTING WORDS.**

*(18th January 1843)*

[1] After this instruction Lamech fell on his knees before the Lord and thanked Him in the name of all for the great grace of so clearly showing them how to love Him.

[2] When Lamech had thus offered his thanks to the Lord both in and from his heart, the Lord told him to rise.

[3] And Lamech rose and addressed the following words to those to whom he had formerly been a king.

[4] "You who are now brothers and sisters! Together with me you have now received in your heart, heard with your ears and seen with your eyes that the Lord, the one true, almighty God, the Creator of all things, wants to be to us all a true, holy, most loving Father and has now shown us Himself that we may love Him as well-mannered children love their parents with all the ardor of their hearts.

[5] "What greater grace could have fallen to us?

[6] "So let us get hold of our hearts and, always glowing with love, offer them up to Him as a sacrifice and they will be according to His own words the most pleasing offering.

[7] "But we do not want to sacrifice with impure hearts; for He is holy, exceedingly holy!"<sup>1</sup> reckon if we always remain actively and watchfully in His love, our hearts will always and easily enter such a state as is pleasing to the most holy, most loving Father.

[8] "Now prepare yourselves well in your hearts so that we may all be worthy of walking by His side when it pleases Him, the holy, most loving Father, to have His most holy, living Name transferred to the newly built temple.

[9] "He has come to meet our sinful weakness as a true, most loving, all merciful Father; but with His infinite love we must never forget that He is also an exceedingly holy, infinite God Who in His endless grace allows us to set up His holy tablet in the temple as He has indicated through His mighty messengers.

[10] "Therefore, we all must be well prepared in our hearts through the pure, mighty love for Him to safely enter His sanctuary."

[11] Here Lamech turned to the Lord and said: "O You holy Father!

[12] Receive these my poor words as if they were worthy of You and bless them in our hearts so that these will always bear pleasing fruits of pure love to

You, O holy Father!

[13] "O holy Father, I still have two sons, Jubal and Jabal. I only lost sight of them a short time ago; as You know it was soon after I gave away my daughter and my two wives, Ada and Zilla, were abducted.

[14] "Look, I am well aware that my daughter and my wives are well looked after, - wherefore I do not worry about them; but I worry about the two sons, not knowing where they are.

[15] "If it be Your holy will, I should like to see them once more and also lead them to You."

[16] Here the Lord said to Lamech: "Listen, My dear Lamech! As to your preceding speech to your people, it shall be fully blessed in all hearts, but without coercion or the least limitation of the freedom of the spirit; for your speech was completely true and good in My name.

[17] "As to your two sons, they cannot come here; for they went together with Horadal to the height and are with him.

[18] "At the right time I will lead them before you, as well as your two wives and your daughter; but now it is not yet the time.

[19] "But now let us go and set up the tablet in the temple!

[20] "So go and bring the tablet here; I shall breathe upon it and you will then carry it ahead of Me and Enoch into the temple.

[21] "All the others shall follow us; for nobody shall precede you! *Amen.*"

## Chapter 234

### **LAMECH'S FRUITLESS ATTEMPT TO CARRY THE VERY HEAVY HOLY TABLET. "WITHOUT ME YOU CAN DO NOTHING, BUT WITH ME - EVERYTHING!"**

*(19th January 1843)*

[1] At this instruction and order by the Lord, Lamech went at once to the throne-room to fetch the tablet.

[2] Going to the throne in a worshipful attitude and then giving honor to God, he reached with the greatest reverence for the tablet, which was erected on the throne.

[3] When he tried to lift and carry it away, the tablet suddenly became so heavy that it was a sheer impossibility for him to move it.

[4] After several futile attempts to lift the holy tablet and carry it according to the Lord's will to the dining-hall where He would breathe at it after which he - namely, Lamech - would carry it into the temple, he began to ponder earnestly, and it seemed to him as though he had once heard either from Kisehel, Enoch, or from the Lord Himself the words: 'Without Me you can do

nothing, but with Me, simply everything!

[5] Having been struck by this lucky notion, he bowed deeply to the mighty tablet, left the throne-room and thus returned to the most exalted company in the dining-hall without having achieved his purpose.

[6] But everyone began to wonder and asked him from all sides: "But brother Lamech, - how about the holy tablet?"

[7] "Did you maybe no longer find it, since you are coming back empty-handed?"

[8] But Lamech said to all those asking him: "O dear brothers, take to heart as I do on account of this manifestation this brief, but otherwise most important lesson:

[9] "If the almighty Lord and most loving, holy Father is with us, we can do everything in Him and through Him; but without Him we can do nothing.

[10] "I was a fool; wherefore I went into the throne-room so as to fetch the holy tablet. But experience has shown me sufficiently what man can do without the Lord.

[11] "Therefore, I am now hurrying to the Lord so that He may be with me, and I shall surely not again appear here empty-handed.

[12] "Let all this be always thoroughly observed and faithfully heeded by me and all of you!"

[13] Here Lamech went to the Lord, Who in the meantime had spoken to Enoch and the other seven, fell down before Him and said:

[14] "O Lord and holy Father, look graciously down at me, the greatest of fools! I am the greatest of imbeciles, trying to lift without Your help Your holy tablet to bring it here according to Your gracious command. But when due to its immense weight I could not move the holy tablet from the spot, it only then became clear to me that without You one can do nothing -least of all when You are directly concerned -, but everything with You, in You and through You, O You holy, most loving Father!

[15] "Therefore, not having achieved my purpose, I again come to You and ask You from the bottom of my heart to come with me to the throne room and help me to move the holy tablet.

[16] "Otherwise it cannot ever be moved to the temple."

[17] Here the Lord bent down, lifted Lamech up and said to him: "Yes, so it is, My Lamech; with Me you can do everything, - without Me, nothing!

[18] "Who could increase his physical size by even the tenth part of a span? Who can say: Let this or that be done, and it would happen according to his will?"

[19] To Me alone all things are forever subject!

[20] "Hence, whoever is with Me, is also with My power - for I Myself am the eternal, infinite power - and can therefore achieve anything in Me and with Me.

[21] "So go with Me and I shall be with you; then we shall see whether the

tablet will still be too heavy to move."

[22] And Lamech went back with the Lord to the throne-room and they all followed them and saw them lift the holy tablet and then carry it back to the dining-hall, where Lamech set it up on the main dining-table and the Lord breathed upon it.

## Chapter 235

### **THE LORD'S SPEECH ON THE BURDEN OF THE LAW. WHY MAN CANNOT EVER FULFILL A DIVINE LAW COMPLETELY. THE COMMANDMENT OF HUMILITY OF THE HEART AND OF LOVE.**

*(20th January 1843)*

[1] After the Lord had breathed on the tablet He turned to Lamech and said to him as well as to his fellow countrymen:

[2] "Now listen, Lamech, and you all who are also children of Cain! You, Lamech, have asked Me for laws, and behold, I did not give you any, lest a judgment come over you and all your people!

[3] "How burdensome a law out of Me is, you, Lamech, have tried out when you wanted to lift the tablet without My help.

[4] "Behold, I Myself told you to fetch the tablet. You at once did according to My will; for you went at once to fetch the tablet.

[5] "But were you able to bring it here by yourself?

[6] "No, you say; for it was far too heavy for you.

[7] "Look, also many people knowing of My laws would honestly endeavor to fulfill the same, provided they did not encounter too many trials and difficulties.

[8] "If, however, they were confronted with the difficulties, what would happen unless, like now, I were among them visibly; and if also the firm, unshakable faith in Me and with it the necessary love for Me were lost among the late descendants, so that no one could come and say to Me, as you do now: 'Lord, I now realize that without You one can do nothing; so come and help me lift and move the great, heavy burden!'"

[9] "Thereby I wanted to show you that man cannot ever fulfill a divine commandment completely; and whoever had done everything possible out of his firmest will and then said: 'Lord, behold, I have fulfilled your will to the last jot!', he would be a great liar and a great evil-doer.

[10] "For no one can completely fulfill a divine law - except God! - Why?

[11] "Because the law is divine - being out of God - and therefore contains infinite conditions!"

[12] When man has done everything according to My revealed will and

thereby tries to be justified before Me, he must say in his humble heart:

[13] "O Lord and Father, be gracious and merciful to me, an idle and useless servant!

[14] "For I have gnawed at the rind, but the wood and the marrow of the law have been untouched by the tooth of my willpower!"

[15] "When someone thus acts according to My will, let him do it as if he did it out of his own strength, albeit always fully trusting in My strong aid; however, having done something according to My will, he must at once actively remember that *he* did nothing, but I did everything through him!

[16] "Whoever realizes this actively within, will be justified before Me through this his humble cognition.

[17] "But he who takes credit for his own deeds, will one day be called to account where hardly a balance will be struck, unless such a reckoner early enough takes recourse to the calculating chart of humility and openly confesses on this chart to be the greatest debtor before Me!

[18] "So as to protect you and your people as much as possible from the law, the fulfillment of My law being too difficult, even totally impossible for you, I give you no commandment other than that of love - which actually is no commandment, for love is really everyone's own life - and that you do not say My name idly - for it is the name of God, Who is forever holy, holy, holy! -, and that you always believe that I am the one and only God and Creator of heaven and earth and of countless suns and worlds in My infinity!

[19] "Therefore, love and honor Me at all times above all and believe that I am your God and exceedingly good Father, Who is now telling you this, then you have done more than if you had painstakingly fulfilled ten thousand laws.

[20] "Let this tablet remind you always of Me and fill your hearts with love, reverence and faith in Me, and I shall be in spirit always with you and you will have and find in Me life eternal!

[21] "And so let us lift this tablet and carry it to the place of its exalted destination for your eternal salvation. *Amen.*"

## Chapter 236

### **THE DENSE CROWD OUTSIDE THE EXIT GATE OF THE PALACE. LAMECH'S EMBARRASSMENT. LOVE AND PATIENCE - THE MAIN KEYS WITH OBSTACLES.**

*(21st January 1843)*

[1] After this speech and lesson Lamech bowed deeply before the tablet and seizing it carried it at a slow and deliberate pace; for with each pace he pondered on Who He is Who follows him with Enoch, and what may be His

Name.

[2] However, as they reached the great exit gate of the palace, the whole great place outside the palace was so crowded with people that Lamech found it impossible to get out of the gate; for those standing in the gate could not give way, being pushed too much by those further away. What was to be done now?

[3] Lamech, greatly embarrassed by this, turned to the Lord and said to Him, full of the deepest reverence:

[4] "O Lord, behold my great embarrassment and fear! What is now to be done?"

[5] "To use force here would be very wrong and of little use.

[6] "To push them back through the might of Your miraculous power would also be improper; for they are all invited guests and also, O holy Father, Your little children.

[7] "And finally, leaving by a different gate should not be proper on this particular eternally most sublime occasion.

[8] "But to You, O holy Father, another thousand exits will be open; would You not graciously indicate to me the best?"

[9] "Oh, I entreat You from the bottom of my heart! Your holy will be done always and forever. *Amen.*"

[10] Thereupon the Lord said to Lamech: "My Lamech, do you still not know the main key by means of which everyone can open the great gate of eternal life even for himself?"

[11] "Behold, the key is called 'love'. So let us try with this key to push back the little children from the gate. And if this key does not succeed, there is another called 'patience'; with patience one overcomes everything.

[12] "So let us try the first main key whilst keeping the second fully ready, and be assured we shall certainly not be stuck with these two keys of life."

[13] Here even Enoch exclaimed loudly: "O you holy teaching and You holy Teacher; yes, You, O Father, alone are the holiest, eternally purest love!"

[14] But the Lord said to Enoch: "Yes, yes, My beloved, dear Enoch, this is how we must instruct the poor little children, carrying them on our arms, so that they may become strong and thereby rich in love, grace and eternal life before us.

[15] "Therefore, avoid also on the height everything forceful and sublimely and mysteriously pompous, but walk about in loving modesty and unpretentious like Me, and all hearts will find peace in you, as in Me through you life eternal!"

[16] Here Lamech went to the people standing in the gate and said to them: "Brothers, by the way if you can make just enough room for us to get through singly; but none of you shall use force on his neighbor.

[17] "For we are quite prepared to be patient until you have arranged yourselves among each other."



[18] And presently those told informed their neighbors who informed theirs and it was passed on to the last man.

[19] And it did not take a quarter of an hour until the gate was cleared and all had enough room to proceed unhindered on their way.

[20] Now the Lord called Lamech back a little and asked him: "Well, My Lamech, what do you now say of these My two main keys?"

[21] And Lamech, struck down by the great goodness of the Lord, said weeping: "O holy Father! That I can now say, that You alone are good and are love! And I now love You above all!"

[22] And the Lord said to him: "So walk along. *Amen.*"

## Chapter 237

### **LAMECH'S NEW EMBARRASSMENT BECAUSE OF THE CROWD PRECEDING HIM. ABOUT HAPPINESS AND BLISSFULNESS AS MAN'S DESTINY.**

*(23rd January 1843)*

[1] While this exalted procession was winding its way through the lanes of the great city the people everywhere joined it, but a great crowd moved also ahead.

[2] But Lamech remembered the Lord's words when He said: "No one shall walk before you!", and was again seized with great embarrassment. However, not wishing to disturb the order he dared not turn back to ask the Lord what to do.

[3] As they reached a broad lane, more and more people pushed their way in; this became too much for Lamech.

[4] And he remained standing and was very moved in his heart.

[5] But the Lord, seeing how matters stood with Lamech, acted as though He did not notice Lamech's distress.

[6] When Lamech did not dare proceed the Lord finally asked him: "Lamech! Why do you stop?"

[7] "Look, we have still half way to go and My time is near!"

[8] "Therefore you should walk, but not stop."

[9] Only now did Lamech pluck up courage again and said to the Lord: "O holy, most loving Father, behold, I remembered Your telling me that no one should precede me. And look: Thousands are ahead of us!"

[10] But the Lord replied to Lamech, saying: "That I also see, My Lamech! Did you make it known beforehand that no one should precede us?"

[11] "You say: 'Oh! That I did not remember.'"

[12] "Well, if so, why are you feeling annoyed at the crowd ahead?"

[13] "But I did not mean this present procession, but merely the official procession of your priesthood.

[14] "So set your mind at rest and go ahead; for thus it is right and shall always be that the people shall walk in our sight.

[15] "Things shall remain in this order from now on and forever physically and spiritually.

[16] "Hence do keep the people in your sight always, and you will be for Me a true shepherd of this My flock! *Amen.*"

[17] This speech calmed Lamech and he now walked briskly ahead.

[18] As they left the city behind and Lamech saw the magnificent temple close by, he became extremely happy and almost began to jump with joy.

[19] He would have done it had he not felt embarrassed before the people.

[20] But the Lord said to him: "Listen, Lamech, My children are allowed to rejoice in My name at their heart's content! So you may jump like a stag; for I like the one better who rejoices in My name than one who grieves at My heart

[21] "For I created you for bliss, not for sadness."

[22] Here Lamech began to jump in earnest.

[23] When the people saw this they began to mightily wonder and some of them praised God for it and also jumped out of great joy.

[24] But others said: "Look, look, our erstwhile killer-king has turned into a dancer!

[25] "This was surely done to him by those from the height; for they are said to be the mightiest of magicians whom even the stones obey!"

[26] Again others rebuked them for such talk and said: "Do you not see the tablet adorned with the name of God and the mighty walk along?"

[27] "So do not talk envious stuff, but worship the holy tablet of the eternal, almighty God, about Whom the great seer of God, the prince Farak, once instructed us!"

[28] Amid such incidents they now reached the golden gate of the outer wall

[29] And Mura opened the gate; and the procession proceeded to the temple; but the people did not dare set foot across this threshold and remained quite orderly outside the wall.

## Chapter 238

### THE SPLENDOR AND INNER ARRANGEMENT OF THE TEMPLE. THE ORDER OF THE TEMPLE SERVICE.

*(25th January 1843)*

[1] When the exalted procession had fully reached the temple, Mura again opened the golden gate and Lamech marveled at the great splendor.

[2] When he had somewhat recovered from his great astonishment it struck him that through each row of windows a different light fell into the interior of the temple; through the lower row very rose-colored, through the middle row green, towards the sides and the last two windows passing more into yellow, and through the upper row blue, towards the sides passing into violet.

[3] He could not suppress his astonishment; for his curiosity was aroused through this phenomenon.

[4] Therefore, he turned to the Lord and said to Him: "O Lord, You most wise, best, most loving Father, Who are holy, exceedingly holy, You surely see why I have turned to You?"

[5] "If it be Your most holy will, You could well set my heart at rest."

[6] But the Lord said to Lamech: "Listen, My Lamech! My service, which you are now doing, has priority before everything else; so leave the color of the windows be and carry out what is due to Me from your kind.

[7] "Once you have accomplished it, only then turn to Mura and he will give you the reason for the colored light.

[8] "Behold, here before you is the altar, step to the right side of it and *wait* until I shall have blessed the altar with My hand.

[9] "When this happens, put the tablet on the altar; I shall then add two cherubs on both sides of the altar, who shall at all times guard this My holy tablet among you.

[10] "Above the Name I shall breathe a light cloud for a sign that I, the eternally almighty, living, sole God and Lord of heaven and earth, have arranged this here for your salvation from eternal perdition.

[11] "Whoever will approach this temple with a worthy and pure, love filled heart, shall be strengthened by My grace.

[12] "But he who will approach the temple with an unworthy, impure and selfish heart, will be seized by a fire falling from the roof of the temple which will kill and then completely consume him.

[13] "No one shall enter the temple but you, the high priest of the lowlands appointed by Me - and if someone came from the height-, and after you your eldest son, provided you have first blessed him in My name as high priest in your stead.

[14] "This high-priesthood shall always remain with your main line.

[15] "Whoever else would enter the temple shall at once be killed by the cherubs.

[16] "Thus no woman either shall dare enter this holy place if she wants to preserve her life, both from the height - and particularly from the lowlands!

[17] "You yourself shall enter the temple only four times a year and shall first prepare yourself for seven days bearing in mind where and into Whose presence you enter.

[18] "If you should not heed this, truly, you would not fare better than anyone else!

[19] "Going into the temple you shall not close the door behind you so that also the people can from a proper distance look into the holy place there to see My great glory.

[20] "On every Sabbath you shall gather in the precinct and shall thank Me and offer up your love to Me as a sacrifice, but no other sacrifice whatsoever.

[21] "For your sacrifice is a sacrifice of Cain, and this I do not want to look at, except in your hearts.

[22] "But no man shall enter the precinct with his head covered and no woman unveiled.

[23] "As long as this My order is observed among you, this My grace will remain with you visibly and at all times actively.

[24] "However, should you ever leave this My order again, this holy tablet will be taken from you and instead you will see the judgment in an all-consuming flame above the altar.

[25] "Then the children of the height will come mightily over you and will beat you with glowing rods.

[26] "Behold, this is My will at the moment.

[27] "So let Me bless the altar, and then you shall put the tablet on the same; and then My will! *Amen.*"

## Chapter 239

### LAMECH'S ANXIOUS AND SAD SCRUPLES AT THE ALTAR. THE LORD'S REASSURING EXPLANATION OF THE PURPOSE OF THE TEMPLE ORDER. THE BLESSING OF THE ALTAR.

*(26th January 1843)*

[1] After this speech Lamech at once went to the right side of the altar and positioned himself there holding the tablet; but he wore a rather worried expression, and his face showed great fear and anxiety.

[2] The Lord, well aware of this, stopped the imminent blessing of the altar and said to Lamech:

[3] "Lamech, what ails you that your face and your behavior indicate that your heart is ailing in something?"

[4] "Does My order now given you make you tremble, indicating to you how My sanctuary is to be kept so that nothing unprepared and impure can and may approach it?"

[5] "So speak and I will be gracious to you."

[6] And Lamech answered the Lord: "O my Lord and my God! What shall the powerless worm in the dust still say to You once You have expressed Your almighty, most holy will?"

[7] "After such a counsel by You it can only be: 'Man, created being, live undeviatingly according to it or I, your almighty God and Creator, will instantly destroy you forever!'

[8] "Behold, You were to give us poor worms of the lowlands Your sanctuary and thus an endlessly great grace; yet what will this avail us according to Your forever inexorable statement?

[9] "Nothing - but death, perdition and then a horrible judgment and torture!

[10] "Oh, I would not know human nature if I did not realize how easily it is led astray! And if weak man is prone to such evil, what happens to him beside Your sanctuary?

[11] "Why am only I allowed in the temple, I who always was the greatest sinner before You, - but the thousand-fold purer ones are forbidden it under pain of death?

[12] "It is right and proper that no one of an impure heart shall approach this temple; but who is of a pure heart in the face of Your holiness?

[13] "Thus everyone is threatened with unavoidable death who would dare approach this temple!

[14] "O you glorious, holy tablet, I carried you out rejoicing yet I shall go home lamenting; for you were not given to us poor for a blessing, but for an inexorable judgment!

[15] "O Lord, even if our final destruction has been planned, yet Your nevertheless always almighty holy will be done. *Amen.*"

[16] When Lamech had said this, the Lord looked at him full of compassion and said to him: "O Lamech, you truly poor son of misery and darkness, why are you worrying in vain?

[17] "Behold, if I took pleasure in the killing of My children, would it have been necessary for Me to come to you visibly?

[18] "Oh look, a thought would suffice and the whole of creation would have vanished as if it had never existed!

[19] "But I only came to you spiritually blind in order to bring you anew the life that you forfeited, spontaneously out of My great mercy and to place you here in a school where you can at any time regain the life lost

[20] "That this school must be maintained in a pure order lest through all sorts of disorder such strength conducive to your salvation may be weakened, - say, is this maybe a judgment?

[21] "If I allow only the high priest to enter this holy place, what do the others lose by it?

[22] "If they cling to Me with love, truly, this is more than a thousand such temples.

[23] "Whoever loves Me, is already in the innermost of the temple, indeed, in the Most Holy of the spiritual temple, and will then certainly no longer find death if he enters this temple with you.

[24] "For he who loves Me, is already from above and can at any time enter

the temple.

[25] "You cannot possibly demand of Me that I give you a temple, filled with My living grace, for a pigsty.

[26] "Therefore, let us remain with My erstwhile statement and be assured that it will be to no one's detriment.

[27] "For I am a Father to all of you, not a murderer.

[28] "Thus I bless this altar! *Amen.*"

## Chapter 240

### **THE ALTAR WITH THE TWO CHERUBS AND THE CLOUD PILLAR. ENOCH'S AMAZEMENT AT THE MAJESTIC ALTAR-ORDER IN THE LOWLANDS AND THE LORD'S EXPLANATION. THE LORD BECOMES AGAIN INVISIBLE.**

*(27th January 1843)*

[1] When the Lord had thus blessed the temple, Lamech set down the tablet on the altar and the Lord's hand touched the tablet

[2] And behold, two extremely serious-looking cherubs, standing on both sides of the altar on light cloudlets, were seen by all those present.

[3] Thereupon the Lord breathed across the tablet and presently a light cloud-pillar stood above the tablet and the altar, reaching up to the golden ceiling.

[4] When all those present beheld all this, they became frightened and even Enoch observed this phenomenon with the greatest and most reverential attention and said to himself:

[5] "O You holy, most loving Father, - how infinitely good You are! On Your hallowed height You hardly wanted an altar and let Yourself be talked into accepting a most common sacrificial altar, not wanting to leave to us children of the mountains a visible sign other than the newly restored grotto of Adam and the extremely modest hut of Purista.

[6] "But here You erected such a grand monument that the sun, the moon and all the stars of heaven will look down on it with reverence and the children of the height will look down with great jealousy into the now so highly blessed lowlands.

[7] "O holy, most loving Father, You do strange things and nobody can fathom the meaning of Your counsel; I only know that You are doing all this out of Your endless love and mercy, wherefore to You alone always and forever all my love!"

[8] But the Lord looked at Enoch and said to him through the heart: "Enoch, behold, here the Name, up there the bearer of the same; here a sign, up there

the Giver of the sign; here My light, up there My Being; here the splendor of the sign, up there the Father's might; here everything out of precious stones and the gold of the earth, up there the Father's love and living mildness!

[9] "My Enoch, what seems better to you?"

[10] And Enoch said, moved to the core: "O You inexpressibly loving, most holy Father! Here my heart becomes silent in its immense love for You and all I can say is: O Father, how infinitely good You are!"

[11] Thereupon the Lord said to Enoch in a loud voice before all: "Enoch, you My sole High Priest of this time when heaven and earth have merged into *one* and the fellowship has been established between the angels of heaven and you, My children, I tell you: Also this flock be from now on entrusted to your care!

[12] "Whenever you see their need, come to this place and put everything in good order in My name.

[13] "To Sehel on the height say he shall again come to Me, for I need him; tell him also to take a sword and, girded with the same, walk around like a supreme prince of all the angels of heaven ready for constant battle.

[14] "Do not fail to do this; for Sehel's time is measured like Mine."

[15] Here the Lord again turned to Lamech and said to him: "Lamech, behold, everything is arranged; remain in this order now clearly announced to you and you will always remain in the living fellowship of the heavens and you and all the people will prosper on earth!

[16] "Whoever will love Me above all and will out of great love for Me deny himself in all that is of the world, shall have life eternal and will not see, feel or taste death.

[17] "In this holy place you shall at all times learn My will if you will first sacrifice your heart to Me in prayer.

[18] "Whenever Enoch will come to you, or you to him, you shall always listen to him for yourself and all your people.

[19] "So be guided by Enoch all of you; for I will speak to you out of his mouth.

[20] "Now receive My fatherly blessing all of you! My love be with you all! *Amen.*"

[21] Here the Lord disappeared, and they all sobbed and wept.

## Chapter 241

### **ENOCH'S SPEECH ON THE FUTILITY OF A COERCED FAITH AND A LOVE FOR THE LORD COERCED THROUGH GOD'S VISIBLE PRESENCE. THE NATURE OF HUMILITY.**

*(28th January 1843)*

[1] When they had all overcome their great sadness a little, Enoch rose and, stepping up to Lamech, said the following words:

[2] "Listen, brother Lamech, and listen all! You all have now with your eyes seen the Lord, the holy, most loving Father, in action and heard His divine, almighty, holy Father's voice and everyone had to confess and say in his own heart: 'Truly, no man can speak like this!'

[3] "You have also seen deeds by Him which no man can ever do out of himself, except the Lord, Whom you have now seen and heard, does them through him.

[4] "You now believe undoubting that it is the Lord; but behold, neither this your belief nor this your love for Him benefits you in any way because you were *coerced* to believe in the Visible and to love the Tangible since you could not help it, for you all were driven by His almighty presence which drew you all irresistibly to Him.

[5] "Since this is of no avail to you, the question arises as to what you shall do now so that the faith in Him and the love for Him may benefit you!

[6] "Look, dear brothers, this is a rather important question which I must answer to you all!

[7] "Of course you now ask in your hearts and say: 'Well, why shall all this be good for nothing to us? Has it not already benefited us endlessly and will do so forever?'

[8] "In asking this you are right, my dear brothers; but I tell you: Such a benefit is not under discussion here. For everything the Lord does is for our benefit, provided we use the same properly; however, if we use it wrongly, then it can also turn out to our greatest detriment.

[9] "That the Lord created us and gave us a free, independent existence and created for us a glorious earth carrying us and providing us with all sorts of things, -- who would say this is of no avail to us!

[10] "But - when is all this of avail to us? - Only when we use it in accordance with the divine will and love!

[11] "If we do not use it thus, it soon brings about our judgment, which is the first death of the spirit, and then dispatches us from this death, which is the judgment, to the real and eternal one.

[12] "Now behold, just as the Lord once created you for a free, independent life by bestowing on you the living energy out of Him, He has now newly formed you out of Him, faithful and loving.



[13] "This faith and this love do not as yet belong to you in the least and do not give you life, but are for all merely a judgment, since you are now coerced thus to believe and love.

[14] "But what shall you do in order to escape from the clutches of judgment?

[15] "Behold, for this we all have only a single means, and this is called the true, great humility of the heart! And wherein does this consist?

[16] "It consists in that you deem yourselves unworthy of this grace which has now fallen to the share of all of you, and consider yourselves the least among the people and diligently teach them to recognize God as the Lord and sole true Father; and further, that, having worked the whole day in the name of the Lord, you then say at the end of the day in your hearts, full of living love for Him:

[17] "O Lord and Father, look graciously down on us lazy and indolent servants and consider our work as though it were something before You. For we realize and actively confess before You that all that is good in our work, was done by You; whereas we only hindered Your work through our clumsy hands. Therefore, accept our will instead of the work, and always only Your holy will be done!"

[18] "Behold, only with such a frame of mind will this faith and this love be of benefit to you!

[19] "Do now promise this to the Lord in your hearts and you will attain to a truly living spirit, and your children and grandchildren will share your blessing with you eternally in the Lord! *Amen.*"

## Chapter 242

### **ENOCH'S SPEECH TO LAMECH ON HIS ACTIVITY AS PRIEST IN THE TEMPLE. RULES ON HOW TO EXAMINE THE VISITORS TO THE TEMPLE PRECINCT.**

*(30th January 1843)*

[1] After this more general speech Enoch turned to Lamech personally and said to him:

[2] "And now, my beloved brother Lamech, listen to what I say to you alone; for this is the Lord's will concerning only you:

[3] "You shall now dose the temple for ninety-one days; but on the ninety-first day counting from tomorrow you shall open the temple in the morning and not enter it until in the evening, staying in the same during one turn of the shadow.

[4] "Standing in the temple before God, you shall use neither your mouth

nor your hands, but shall wait calmly for the Spirit of God and shall await Him in all the humility and love of your heart.

[5] "You shall not say with the heart and even less with the mouth: 'Great, almighty God, You holy Spirit of all eternal power and might, come to me and announce to me from Your holy mouth Your most holy will!'

[6] "But you shall speak within you before God, merely feeling it vividly: "O God, You sole Lord of heaven and earth, here am I, a most unworthy sinner before You, and unworthy for You to look at me in this Your established holy place.

[7] "You Yourself have called me to enter this holy house; thus Your holy will be done with me always and forever.

[8] "O God, - since You have personally taught us to love You as a Father and to recognize and thus call to You as the sole true Father, I call to You:

[9] "O You holy, most loving Father, be gracious and merciful to me, a poor sinner, and forgive me for daring to love You with my impure heart and as a gross sinner to call You as a Father!"

[10] "Now look, my beloved brother Lamech, this shall always be your business in the temple.

[11] "Having done this with great inner feeling, be fully at peace and await the Lord's Word and will.

[12] "If it comes, pay great attention to it, write it down on tablets and announce it to the people.

[13] "If it does not come, give honor to God in your heart, then, full of reverence, leave the temple and lock it again for ninety-one days.

[14] "As to the precinct, it shall always be opened on the Sabbath to the people in the morning and be left open until the morning of the following day so that people living further away and unable to reach the holy place on the Sabbath can still take part.

[15] "At the gate of the precinct two guards shall always be present examining and warning those entering the precinct.

[16] "For whoever would approach the temple as unworthy, - what awaits him you have heard from the Lord personally.

[17] "Thus everyone wanting to enter shall first be tested in his heart by the gate-keepers; and having found him unworthy, they shall then give him a serious warning not to enter the precinct until he has purified himself and become worthy of entering the precinct.

[18] "But the examination shall always be directed at the heart of the one wishing to enter; and the guards themselves must be after you the first men of a most pure heart and conduct their office in all humility and love for the Lord.

[19] "This you still had to learn; and since you are now instructed in everything, and that here in the holy place, let us leave the same, lock the temple and in the precinct take counsel together concerning many a thing and finally return to your house.

[20] "Thus let all this be done in the name of the Lord! *Amen.*"

## Chapter 243

### **LAMECH'S AMAZEMENT AT THE SPLENDOR OF THE TEMPLE. HIS INABILITY TO COMPREHEND. THE SPIRITUAL CORRESPONDENCE OF THE TEMPLE STRUCTURE. ENOCH SPEAKS ON THE NEED FOR THE HIGH PRIEST OF THE TEMPLE TO BE TAUGHT BY GOD.**

*(31st January 1843)*

[1] Following Enoch's words all gave honor to God in their hearts and left the temple, and Lamech locked the same.

[2] Only now did Lamech begin to thoroughly look at the structure of the temple, and seeing its splendor from all sides, he again rejoiced and praised God Who had endowed man with the insight to achieve something of such awe-inspiring sublimity and splendor.

[3] But Enoch, taking Lamech by the hand, said to him: "Beloved brother Lamech, as I well notice, you are extraordinarily impressed by the splendor of this temple; do you also understand this temple and its structure?"

[4] "You tell me in your heart: 'No, brother, how should I understand this?'"

[5] "Good, say I to you, you are now honest and of an open heart; therefore you had to admit this.

[6] "But look a little deeper and you will find in the proper depth of your heart what is written there in glowing letters:

[7] "'You, a high priest in the Lord's sanctuary, must recognize in the spirit of truth the work over which the Lord has placed you, otherwise you are a blind blasphemer in the same.

[8] S. "Woe betide you if you want to teach your brother something you do not understand; for the Lord speaks:

[9] "Then I will chastise the master and the disciple and will look neither at the one nor the other! -- Lamech, do you comprehend this?"

[10] "Behold, whoever wants to speak about God and His works and instruct his brother therein, must first himself have learnt it from God.

[11] "Why? - Because no one knows God and His works but alone God!"

[12] "All this is now still strange to you and you do not know how God teaches and draws men.

[13] "But I tell you: Even today, before darkness falls, you will come to know the first elements, and so on, until you will be a perfect scholar of God!"

[14] Here Lamech was again mightily taken aback and asked Enoch eagerly: "Brother Enoch! What things are you talking to me which my heart is not capable of understanding?"

[15] "I entreat you and tell you: Explain this comprehensibly, or your speech is of no use to me!

[16] "You said before: 'Woe betide the teacher who tries to teach his brother what he himself does not understand!'

[17] "What shall I say if you talk before me about things more alien to me than the end of the world, provided it exists?"

[18] Here Enoch again began to speak and said to Lamech: "Brother Lamech, do not get excited in vain; for, if the pupil knew in advance what he was only to learn from his teacher, tell me, would not a teacher be the most dispensable being of the world?"

[19] "But this is the great difference between the teacher and the pupil, namely, that no pupil is in the beginning as perfect as his teacher.

[20] "However, once he is like his teacher, he is perfect and there is then no longer a difference between teacher and pupil.

[21] "Behold, the Lord sent me down from the height as a preliminary teacher; hence you have to listen to me.

[22] "How foolishly a teacher would proceed if he first gave his pupil an explanation and a full analysis of the subject prior to showing him the very subject to be discussed.

[23] "Behold, I have now given you first the raw subject in accordance with the divine order; thus I am a true teacher according to God's order.

[24] "So do not get excited before the time; since I gave you the subject, I shall also give you the explanation.

[25] "But everything requires its time and patience.

[26] "In your house you shall learn many a thing; and so let us go there! Amen."

## **Chapter 244**

### **THE COMPANY RETURNS TO THE CITY AND THE HOUSE OF LAMECH. THE TUMULT. ENOCH'S GOOD ADVICE AND LAMECH'S EFFECTIVE EXPLANATION TO THE PEOPLE.**

*(1st February 1843)*

[1] After this speech by Enoch all those present - namely, Lamech, Thubalkain, Mura, Cural, the seven messengers and thus also Enoch - left the extensive precinct and proceeded to the city and there to the house of Lamech.

[2] When this company left the Garden of God (as later on the temple precinct was caned) wanting to proceed to the city, behold, it was stopped by the people!

[3] For they missed the previously seen young, glorious man and, not having seen him leave the temple nor seeing him now among the company, they suspected Lamech and his company of maybe having locked him up in the temple where he would have to starve and perish.

[4] When Lamech saw that the people kept becoming more violent and pushed against Lamech shouting: "Lamech, you old blood-thirsty villain, you old tyrant, give us back the glorious man, or else we tear you to pieces!", he became extremely afraid, so much so that he shouted to Enoch:

[5] "Enoch, you mighty friend of the Lord! Do you not see our great calamity?

[6] "Must I now perish? I entreat you, advise on how we may here escape the hands of the raging people!"

[7] Thereupon Enoch turned to Lamech and said to him: "O you of little faith! Are you not holding the keys in your hand?"

[8] "Tell the foolish people to go with you and fetch the young glorious man from the temple! Once they will convince themselves that there is no longer a man there they will surely settle down and we shall be able to go home unhindered; so do this. *Amen.*"

[9] Here Lamech again took courage and said to the main rioters:

[10] "Listen, the young glorious man by no means allows Himself to be locked up by us; for He is an almighty, sole Lord!

[11] "Only His holy Name was left behind in this temple; He, however, much to our regret became invisible as soon as He had revealed His holy will to us and then most miraculously blessed the altar and the entire temple!

[12] "This has in truth happened, and the mighty living cherubs on light clouds at both sides of the altar on which the most holy Name of the glorious Man rests bear witness to it as does the luminous great cloud above the altar!

[13] "If you do not want to believe my words, here are the keys! Take them and go there, search the temple and then bring the glorious Man here, and He shall then before your eyes take His revenge on me! If you do not find Him you will surely believe that it is as I have told you and will no longer be able to hold anything against me?"

[14] "But take care that your hearts are pure, - otherwise you would fare badly when you approach the temple!"

[15] When the rioters had heard this from Lamech, they began to be mightily taken aback and none had the courage to touch the key nor did any of them know how to counter Lamech.

[16] Lamech now asked them in a serious tone of voice, saying: "Well, why are you tarrying? Is it not enough proof that I allow you the right to search?"

[17] Here the rioters retreated and said: "Now we believe that it is as you told us. Do forgive us our coarse forwardness; for that young man captured our hearts."

[18] And Lamech answered the speaker: "But I tell you also: Do remain

always in this active mood for the young Man and you will be on the right road; for this Man is God from eternity, - He is the God of Farak!"

[19] Here all the people recoiled and our company proceeded - as previously shown - unhindered to the city and thus into the house of Lamech.

## Chapter 245

### ENOCH'S SPEECH ON THE NATURE OF FOOD. AN ADMONITION TO MODERATION.

*(3rd February 1843)*

[1] When all the aforementioned had arrived in Lamech's house, Lamech asked Enoch if it was not time for taking a meal.

[2] And Enoch replied to Lamech: "Brother, your nature desires it in keeping with your old habit; thus let it be done according to your desire. But do not worry about us as we do not feel the need for a meal as yet, for we are still more than appeased by the Lord's great love and grace, which fell to our share so abundantly on this day.

[3] "For behold, man does not live alone from the material bread, but rather from the Word of God.

[4] "When you eat the material bread and are thereby appeased and nourished, ask yourself: 'Why and how did the material bread or the material food as such appease and nourish me?'

[5] "And you will receive this always valid answer within you: 'Because also the material food issues from the eternal, almighty Word of God.'

[6] "Now look, if already the consolidated and firmly imprisoned Word of God appeases and nourishes, how much more will the free, unfettered, living Word, directly from the mouth of God, be able to achieve.

[7] "We ourselves have issued from God's Word, and thus there can be for us nothing more nourishing and appeasing forever than this very living Word of God.

[8] "Thus man does not live alone from bread and other material food, but rather from every Word issuing from God's mouth.

[9] "This does not mean that man shall not enjoy the natural food, for God created it for this purpose and has even eaten it with and before us visibly; only it must not become our main need.

[10] "Look, Lamech, also this belongs to the order of divine things.

[11] "But I tell you: Be always moderate in the enjoyment of natural food; for in it lies a great temptation.

[12] "You can fully believe me: Eating the natural bread and the fruits of the soil we must take great care not to smother the immortal spirit through their

gross sensual encumbrance.

[13] "For you can already clearly see with greedy children how through this very greediness they become stupid and no longer capable of any spiritual achievements while the more moderate children soon turn into fine thinkers.

[14] "Just as this is visibly the case with children, it is even more the case with the adult human who is capable of fully developed passions still alien to the child.

[15] "I tell you, dear brother Lamech, in the natural food you take in what is natural, and this is not spiritualized in you, for it makes your spirit more material; but in the Word you imbibe what is spiritual and this appeases, nourishes and strengthens the spirit for eternal life.

[16] "With the natural food the body is nourished but the spirit is oppressed and coerced to fast; but through the spiritual food both gain: The spirit becomes strong and mighty and its senses become infinitely acute, and the body becomes through the spirit supple, moderate, enduring and stays strong like a well-woven garment made from fine, but all the more tough and strong threads.

[17] "In the material food there are wicked spirits and once man has taken in too many of them they become master of his own spirit, undermining its essence just as the wicked beetles and worms undermine a tree destroying its essence and finally ruining it completely.

[18] "The spiritual food, however, is to the spirit a reviving rain from heaven, under which very soon it will bloom into a gloriously strong and sweet smelling flower of eternal life.

[19] "This, brother Lamech, you shall always observe and teach both yourself and your people accordingly!

[20] "Having learnt this gladly and willingly, you may have a proper meal prepared for us all, - but all in moderation. *Amen.*"

## Chapter 246

### **LAMECH ARRANGES A LOVE FEAST FOR THE POOR AND IMPRISONED. THE AMAZEMENT OF BRUDAL, THE TABLE STEWARD, AND HIS IMPRISONED FAMILY.**

*(4th February 1843)*

[1] After this speech, which was quite edifying for Lamech and convinced him of the great truth of the matter he went to see his table steward in a side-chamber and ordered a moderate, simple meal.

[2] The table steward, quite amazed at this order, asked Lamech whether he was in earnest.

[3] But Lamech replied: "Why do you ask me? I should know what I have to do!

[4] "I tell you: Do not ask any further, but do as I told you, and you will be a true servant of him who was now set to you as a true leader by God."

[5] These words amazed the table steward and he said to himself in an undertone: "Is Lamech maybe no longer a king? What does it mean when he says: 'Who was now set to you as a true leader by God'? This may comprehend who can and may; I for one do not understand it."

[6] Lamech, well noticing what his table steward had mumbled into his beard, turned to him and said: "Listen, Brudal! What you do not understand can at once be explained to you. Look, there is this difference between Lamech the king and Lamech the leader, namely:

[7] "Lamech the king would at once have had you bound and put to death for this retort; whereas Lamech the leader appointed by God goes to you, embraces you and says to you: My dear Brudal, go and do as I told you; for this is the will of the Lord, the great, eternal, almighty God of Farak.

[8] "Once you have gathered food and drink in abundance, summon the poor and all the imprisoned to the throne-room and entertain them as though they were all my brothers and children.

[9] "Send out couriers through the whole city and tell them to bring whomsoever they will find to my house! And all the prisons shall be opened, and not *one* prisoner be left behind, - not even the greatest enemies to my life, whose fare until now had consisted of boiled big swamp insects (crabs); they shall now be appeased with my royal fare!

[10] "For from now on I will no longer be to my people a judging king and lord over life and death, but I want to be to all only a wisely guiding brother according to God's order.

[11] "Behold, my dear brother Brudal, this is now the difference between the *king* Lamech and the *leader* Lamech! - Now hurry to do what I, now your brother, have told you to do."

[12] Brudal, carried away with joy, jumped up and said in a loud voice: "O great, almighty God! Only to You was it possible to transform the iron heart of Lamech into the warm heart of a brother!

[13] "O God, O God, how infinitely happy You have rendered me all at once! This very day still I shall see my faithful wife, my two brothers and my seven children - three lads and four grown-up daughters - who, condemned to death, were imprisoned for not wanting to worship Lamech as a God!"

[14] Then he rushed away and arranged everything and within an hour all the prisoners as well as many other poor were in the throne-room.

[15] And Brudal set to work all the servants of the court and entertained all the poor and imprisoned; and they praised the great God of Farak Who so miraculously had delivered them, and ate and drank.

[16] But Brudal's family did not want to eat unless they saw that Lamech



was really converted; for they thought this might well be nothing but a passing whim on the part of the king.

[17] After a while Lamech came again to Brudal asking him: "Brudal, why have you not served us as yet? Look, the exalted visitors from God's height are with us. What will they think of us if we neglect them in such a way? So do take some care that we soon may have something to eat."

[18] And Brudal showed Lamech his trembling family and then said to him: "O brother Lamech, do raise also these poor so that they may believe what grace was bestowed on you by God."

[19] When Lamech saw these poor people he was moved to tears, bent down, lifted them up and said to them: "Come to me! I have tormented you, I have grossly sinned against you; but I will now compensate you for all the wrongs committed that words will fail you all to pronounce them (the compensations; *the Ed.*)!"

[20] "Follow me now to my dining-hall so that you may sit by my side and from now on eat at my table."

[21] Here the poor almost began to shout, and they praised God and followed Lamech to the dining-hall.

## Chapter 247

### DIALOGUE BETWEEN ENOCH AND LAMECH CONCERNING THE DELAY OF THE MEAL. ENOCH EXPLAINS THE SPIRITUAL CORRESPONDENCES OF THE TEMPLE AND ITS INTERIOR.

(6th February 1843)

[1] When Lamech re-entered the dining-hall with his newly adopted company, Enoch at once met him halfway and said to him:

[2] "Lamech, my beloved brother, what is wrong with you today? Formerly everything was in the best order, you merely had to sign and the food stood on the table; now you are going for the second time and since your first order for food and drink almost two turns of the shadow have passed, and still the tables are completely empty.

[3] "Has perchance your supply been used up and your larders are empty, or has something else occurred? In short, do tell me what all this means."

[4] However, Enoch and all the others from the height well knew the reason for it and Enoch merely put this question so that Lamech might be enabled to go within himself more deeply and humbly.

[5] And Lamech became mightily stupefied so that he did not know what to reply to Enoch. After a little while he finally collected himself and addressed the following words to Enoch:

[6] "Sublime, mighty friend of the Lord! Behold, when following your advice I expressed my demand to the table steward he was amazed at my words; but I showed him the difference between Lamech the king and Lamech the leader.

[7] "To make him see and comprehend this even more clearly I told him to immediately summon all my servants who should then look up all the poor in the city and set free the imprisoned so that they might all come here, namely, to the throne-room, there to be entertained in the best manner with food and drink as brothers and sisters to me, as hopefully to all of us.

[8] "Here by my side you see eight such brothers and sisters against whom Lamech the *king* had gravely sinned; now Lamech the *leader* wants in the name of the Lord to care for their temporal and eternal welfare and is firmly determined to bestow this as perfectly as possible on all those whom the king in whatever way ever oppressed, paying special attention to those whom the king made languish in the prisons.

[9] "The hall already filled with such brothers and sisters may convince you, sublime friend of the Lord, of the truth of my statement.

[10] "This is the reason for the delay in the serving of our food; but now it shall soon adorn our tables."

[11] Here Enoch embraced Lamech and said to him: "O you my now above all beloved, true brother in the Lord! Behold, now the Lord has wiped out all your sin. You are now standing there purer than the sun in the clearest noon sky.

[12] "Behold, this is the great, living meaning of the temple and all its arrangement:

[13] "You are the temple; your nature is the now mainly firmness of the temple; the windows are the cognition in you, issuing from the flaming light of your love; the golden roof is your enlightened head; the altar in the same is your heart; the cherubs at both sides of the altar signify your neighborly love, and the living Name on the altar and the luminous cloud above the same are your living love for the Lord, out of which you are doing all this; and the cloud which reaches up to the ceiling moreover indicates that you have made a perfect covenant of love with the Lord; but the precinct is your physical life in which you now exercise neighborly love.

[14] "O brother, look, thus the Lord has prepared for you a great glory and has made you His child! You and your people shall be blessed!

[15] "So that you may see how much this pleases the Father, let us go to the throne-room; there you will learn with what goodwill He looks upon such actions.

[16] "There we will also have the evening meal. *Amen.*"

## Chapter 248

### THE GATHERING OF THE GUESTS IN THE THRONE-ROOM. THE WONDROUS FRUITS ON THE TABLES. THE SEAT AND ORIGIN OF THE EVIL IN THE HUMAN HEART.

*(7th February 1843)*

[1] *After* this speech by Enoch everyone went to the throne-room and Brudal was told to bring the food for the exalted guests to the throne-room and there arrange for a comfortable table for them.

[2] This was promptly done. But when the principal guests entered the throne-room a great shout of joy went up and Lamech was joyfully amazed at the number of guests and even more at the great and abundant choice of the most delicious fruits.

[3] Therefore, he summoned Brudal and asked him, saying: "But listen, you my dear brother! What is this? Where did you obtain these fruits never seen by me? Did you also maybe work wonders? How did this come about?"

[4] And Brudal, himself full of amazement at this extraordinary phenomenon: "O exalted leader of the people! About this you are asking me in vain; for I am just discovering it myself.

[5] "I reckon the sublime, mighty guests from the height will be able to give you the most valid explanation; so better turn to them with your most worthy question."

[6] When Lamech had heard this from Brudal, he at once turned to Enoch and addressed the following words to him, saying: "Listen, mighty friend of the Lord! You are surely also seeing what makes me nearly expire with amazement; do tell me how this can be. For it is true that all things are possible to the Lord and great things to you through Him, but turning my poor fruits into these fine ones, look, this is incomprehensible to me.

[7] "It will be an easy thing for the Lord to create the most wonderful, finest fruits in the way of His eternal order; but is it not against His holy order to make the finest and very best out of the poorest? In short, this matter is to me too obscure and thus too incomprehensible; so enlighten me on it."

[8] And Enoch smiled at Lamech and said to him: "O dear brother, you are getting excited asking about a lock of sheep's wool; but you seem to miss the point.

[9] "You now ask me in your heart saying: 'What is this important point, and where is it?'

[10] "You said just now it seemed to you that the Lord owing to His eternal, holy order could not create precious and good things out of bad things.

[11] "Did you not hear that the Lord when He created them called all things *good*? Where, then, are the bad supposed to be?"

[12] "I tell you: Nothing in the world is bad except man when he turns in his heart from the Lord; and if man is so wicked and bad, then the whole world is for him wicked and bad.

[13] "If you are pure within your heart, everything will be pure for you, that is, you will behold everything in truth; but if your heart is impure, everything will be to you like your heart.

[14] "How were you formerly as a king? - You were bad, wicked, full of cunning and deceit; therefore your poor people were mostly against you and you could even in the most honest man see nothing but a most cunning rascal wherefore you had him thrown into prison.

[15] "Behold, the Lord had mercy upon you, saved you from perdition and lo, you no longer see a rascal and those whom you had thrown into prison are now the most friendly guests in your throne-room and are all brothers and sisters!

[16] "Now look: If the Lord could better and purify you, who were truly wicked and bad, it should be an easy matter for Him to improve the fruits of this soil.

[17] "These fruits signify to you the active fruits of your heart and thus the Lord's pleasure in them; hence you have here before your eyes what I had predicted to you in the other hall, namely, the Lord's appreciation.

[18] "Look, that is behind this manifestation; and so let us go to the table prepared for us and strengthen ourselves in the Lord's name. *Amen.*"

## Chapter 249

### **THE GREAT SUPPER. THE ARGUMENT BETWEEN THE POOR WHO ARE LATE AND THE SERVANTS OUTSIDE THE DOOR OF THE DINING-HALL. THE HALF-NAKED POOR MAN AS THE LORD HIMSELF.**

*(8th February 1843)*

[1] And so the whole company followed Enoch to the table, which was already laid with all sorts of fruits.

[2] All thanked the Lord whole-heartedly for such grace and entreated Him to remain with them henceforth and always with His sublimely blessing grace and also protect them against any threat to the spirit and the body.

[3] After this innermost entreaty Enoch blessed the food and drink in the name of the Lord and then said: "Well then, dear brothers and sisters, let us joyfully strengthen our body and eat and drink in the name of the Lord!"

[4] And everybody promptly reached for the fruits, which, however, were not changed on this table of the high guests; but Lamech had a strong desire for the fine fruits.

[5] But Enoch said to him: "Brother Lamech, the Lord created numerous animals that exist solely so that they might feed day and night; but He did not give existence to us men for us to live only in order to eat, but that we might perfect our spirit, eating within reasonable limits in order to maintain the body; and we do not have this spurious life so that we might eat the best and finest fruits of the earth in excess.

[6] "Therefore, do not covet those finer fruits gracing the tables of your guests, but stick in gratitude with what the Lord bestowed on us."

[7] After these words Lamech was at once fully satisfied with the food on his table and thoroughly enjoyed it.

[8] When everyone was thus merrily eating and drinking, a dispute arose outside the door of the throne-room, which threatened to become more and more violent.

[9] Lamech rose at once and went to investigate what was going on.

[10] On reaching the door, lo and behold, he saw several poor people who were prevented from entering by some rough servants of Lamech because they were late and, with the exalted lords already present, it was improper for them to enter the dining-hall.

[11] When Lamech saw this mischief on the part of his servants, he almost flew into a rage and said to the servants: "O you wicked brood of vipers! Thank the Lord God for keeping a tight rein on my justified wrath! Truly, formerly for this your action the lowest of all my dungeons would have been your lot for the remainder of your life!

[12] "Since you are my servants, wait for my bidding and then do accordingly as did your superior, Brudal; but let all arbitrary actions be far from you.

[13] "God is now my and your sole Lord; He has certainly not told you to keep the poor away from me. Thus you acted blindly and arbitrarily.

[14] "I am telling you for the last time: This is your last arbitrary act! One more such act, and you shall be driven out by me naked into the most desolate desert!

[15] "Now go to your room and repent of your deed so that God may forgive you! -

[16] "You, my poor brothers, come with me and strengthen yourselves with food and drink in the dining-hall."

[17] But one of the ten poor looked particularly miserable, for he was almost half naked; he had been most forcibly prevented from entering by the servants.

[18] When Lamech saw this one he was moved to tears and said to him: "O you my poor brother, come into my arms! Surely you became impoverished through me. Verily, by my side you shall through the Lord's grace become the richest. So come with me to my table."

[19] But the poor man said to Lamech: "O just king, I will surely follow you;

but do not leave in your disfavor the servants who tried to maltreat me and instead forgive them as whole-heartedly as I have forgiven them."

[20] These words by the poor man broke Lamech's heart completely so that he wept; and he promptly sent another servant who announced their freedom to the hard-hearted servants. Then Lamech entered with his poor man the dining-hall and gave up his seat to him.

[21] Now also the hard-hearted servants entered, their hearts quite softened, and fell down in gratitude before Lamech. But Lamech lifted them up with his hands and greeted them as brothers.

[22] But the poor man stood up and, moved to tears, embraced Lamech and then said to him:

[23] "Lamech, now eternal life has embraced you, and I, your God and your Lord, will not only be to you a Father, but also a true brother. Thus I shall be dwelling on this earth forever."

[24] Here they all recognized the Lord in the poor brother.

## Chapter 250

### **ENOCH AND THE LORD AS THE POOR MAN. ON THE ESSENCE OF THE ALMIGHTY DEITY AND ON THE POVERTY OF THE FATHER.**

*(9th February 1843)*

[1] These words by the poor man pierced the hearts of all those present like a thousand flashes of lightning. Even Enoch was not prepared for this manifestation, wherefore he had earlier wisely pointed out to Lamech the Lord's pleasure by way of the fruit-miracle.

[2] Therefore, Enoch himself promptly turned to the poor man and said to Him: "When I ask my heart it tells me quite secretly: 'It is You!' but when I then look from the depth of my heart into the eye of the spirit I cannot discover there how the almighty, holy Father, God, the Creator of all things, can possibly be also a poor man. - So I entreat You for a word that may enable me to recognize You."

[3] But the poor man merely looked at Enoch; and when Enoch saw the eye of the poor man he rushed to Him and said: "Yes, yes! It is You! You, good Father You, You it is truly; for such mildness, gentleness, such love, such faithfulness and for all that such divine sublimeness shine from no mortal eye!"

[4] Not until this exclamation did the Father in the person of the poor man begin to address the following words to our company saying as it were to Enoch:

[5] "Enoch and you, Lamech, listen! Remember in your hearts what the poor

man tells you. When the poor man comes to you and you receive him in My name, you have received Me.

[6] "You say: 'How is this possible? To You, O God, only the sublime, the mighty, the strong are kindred!'

[7] "But I say: Verily, verily, you cannot ever recognize Me in My sublimeness or in My might and strength, but certainly in My mercy and truest fatherly love!

[8] "Love draws everything to it and wants to gather all in a tight circle around it. And behold, this is what the Father does.

[9] "If you want to measure everything against My divinity, you do not love the Father but merely want to draw near the Deity, which is endless in Its essence, and thereby you scatter and finally kill yourself.

[10] "Do also comprehend the profundity of God's Spirit. - You are a created man; as such you consist of a body and a living soul in which dwells the spirit of love.

[11] "Your body is out of the Deity; its law is an inexorable must, in other words, be *thus*,

[12] and not otherwise! You can do what you like but you cannot alter the form!

[13] "However, since your body is a work of the unchangeable divine might, consisting in the almighty must-law out of God, it is mortal and destructible."You ask: 'How is this possible?' - Behold, because in God the most endless freedom prevails so that He cannot ever stick to a must law.

[14] "If God were merely God, nothing would ever have been created but everything would still remain an endless thought only visible to Him, - but no being would enjoy the free existence in God.

[15] "But God is not alone God in and out of Himself, but He is God out of the love in Himself.

[16] "God goes forth from His love and infinity is His essence; but this essence keeps returning to His love there satiating itself with the endless power and might.

[17] "Now listen further: Your soul is begotten by the Father, Who is the love in God.

[18] "Just as this love is the actual primordial essence in God, thus your soul is also a fundamental essence of your being and is a receptacle for eternal life, and in it everything can be turned towards eternal life, including the body which is a work or a temple of God's Spirit through the divine must law.

[19] "You ask: 'Why through a 'must'?' -- Look, as long as you hold a stone in your hand, it is in your free power and you can do with it what you like.

[20] "However, once you have flung the stone from you, you have freed it from your arbitrariness, but the stone must still fly in *that* direction which you gave it with the force of your hand and you can then no longer direct the

released stone during its flight.

[21] "When the stone again falls back having no inherent power you can once more give it direction according to your will.

[22] "Whoever has ears, let him hear! Behold, the Father, as the eternally endlessly great love in God or in His effectiveness, has divested Himself of everything!

[23] "Through the great catapult of His endless power He has filled all infinity everlastingly with all His endlessly great thoughts. He kept nothing to Himself, but whatever He had, He gave away.

[24] "Thus the Father is in Himself poor and poverty is now His love. His wealth, however, consists now in the free love and His sole eternal life in which alone reside all power and strength.

[25] "This poverty is now the Father's greatest bliss because He now sees it all return to Him and can seize it with His love, endlessly perfected.

[26] "Behold, - the sun, the moon and all the stars, in short all you can see and comprehend, corresponds therefore to My Deity or power. It is bound by My must-law.

[27] "But it cannot remain as it is; for all is there for the Father's sake so that He may enrich Himself forever and ever, since He wanted to be poor for a time spontaneously.

[28] "Thus you, too, should be in My faithful image spontaneously. Be verily My children! Like Me, give away everything, free your love and your life out of Me and you will become rich with Me forever and ever! Become poor so that you may become rich! *Amen.*"

## Chapter 251

### **ENOCH'S PROFOUND EMOTION BECAUSE OF THE FATHER'S VOLUNTARY POVERTY. THE LORD'S REVELATION ON THE MAGNITUDE OF HIS FATHERLY LOVE FOR HIS CHILDREN. HINTS ON THE LORD'S INCARNATION AND EXPIATORY DEATH.**

*(10th February 1843)*

[1] When Enoch and all the others had heard this from the Father in the person of the poor man they fell down at His feet, worshiped Him and praised His infinite goodness and endless love.

[2] And Enoch spoke, full of the highest rapture: "O You holy Father! For many years my poor heart concerned itself with You and discovered that You are the eternal, purest and endless love.

[3] "Early in life I learnt through my feeling to cling with all my love to You, O holy Father, and through this very same feeling I came to know You as the



sole true, infinitely good Father and nothing that was said could instill other notions and ideas in me about You - in short, in my heart I first recognized You fully as the infinitely good Father.

[4] "When the endless heavenly good fortune and grace fell to the share of all of us on the height that You visited us, I found my earlier instruction through the heart gloriously verified.

[5] "But notwithstanding all this I would never have dared hold such a notion about You even remotely.

[6] "Like utterly destroyed do I now stand before You, O holy Father, Who do not only call Yourself poor, but truly want to be poor so as to receive, endlessly glorified through Your love and mercy, all of us and the millions upon millions still to follow us according to Your most holy will as a returned ray of grace which had once gone forth from You, to be for all of us a visible, almighty, most holy Father!

[7] "O You holy Father, full of all endless, inexpressibly sublime love! Verily, verily, verily, this revelation is too inexpressibly great and holy-sublime for mortal man!

[8] "Holy, holy, holy are You, O Father, and heaven, sun, moon, the stars and this earth are full of Your endless glory!

[9] "Therefore, I want to most vehemently praise and love You in my heart above all, all, all!

[10] "O You infinitely good Father You! If only it were possible to me to make You again rich, restore to You all that Your endless love gave us all so abundantly, yes in such endless abundance, -- what bliss it would be for me!"

[11] Here the Father embraced Enoch and said: "My beloved Enoch, do not worry about unnecessary things. Behold, if it were My wish to regain all that I have given away, I could take it again; for I alone would possess the necessary might and power, since outside of Me there is neither any might nor power.

[12] "I tell you: Even though you could give Me suns, moons and all the countless earths in the endless space, all this would be endlessly less before Me than when you love Me above all as a true son loves his alone true Father.

[13] "For behold, this is the most sublime, that I am to you a true Father and you are My true children.

[14] "Verily, verily, for the sake of one child I will sacrifice billions of suns and worlds of every kind if I cannot get it back in any other way!

[15] "Yes, listen My Enoch, I will even tell you far more than what I have just told you.

[16] "Look, you know that I only retained life undivided as My love within Me, when I gave away everything else. This eternal sole life am I Myself; outside of Me there is nothing but death, and nothing has a life - except out of Me.

[17] "If the point in question were that a child could not be saved unless I sacrificed this My sole everlasting life, I would rather give even this than lose one of My children. - Enoch, do you grasp this love?"

[18] But Enoch and all the others fell down before the Father and all wept in the excess of their love and none could utter even a word.

[19] And the Father spoke: "O little children, your good Father has spoken this so that you may realize His love! But He did not say this in vain; for what He said, He will one day do through His Word become flesh in the great Time of times.

[20] "Yes, I shall beget a Son to Whom I shall give all My life, and I shall be in the Son and the Son will be in Me, and the Father and the Son will then be forever completely One. *Amen.*"

## Chapter 252

### **ENOCH'S DOUBTS CONCERNING THE LORD'S EXPIATORY DEATH. THE LORD'S GREAT REVELATION ON THE ESSENCE OF GOD'S LOVE AND LIFE AND LIGHT AND WISDOM. ABOUT THE GOD-MAN JESUS AS GOD'S WORD BECOME FLESH.**

*(11th February 1843)*

[1] After these words Enoch awoke again and, casting a melancholy glance within himself and at the Father, remained standing for a little while like one completely lost. Finally, he collected himself again and addressed the following words to the Father:

[2] "O holy Father, full of infinite love! Your last most holy words sounded too infinitely sublime and mysterious. Who except You might grasp the spirit of their meaning?"

[3] "If You laid down Your life and let Yourself be put to death by specially assigned created beings, will then not everything in the entire infinite space perish instantly?"

[4] "For everything alive lives only a life out of You, thus Your life; what kind of life could it live if You, the primordial source of life, were to die?"

[5] "O You most holy Father, explain this to us and give us a mighty light; otherwise You would have proclaimed to us with these words the inexorable eternal destruction of all things and all being."

[6] Here the Father rose and said to Enoch: "To you, My Enoch, it shall be given to learn and grasp the great secret of My kingdom, but to none other than you.

[7] "And so seal these words within you which I shall now say to you; for only you and no one else shall grasp their meaning until the great Time of

times, - but the world shall be smitten with blindness to the end

[8] "And so hear: Love and Life are one thing - and yet two; Love being the cause and Life the effect. Thus, also Light and Wisdom are one and yet again two: Light the cause and wisdom the effect.

[9] "From Love and Life also a third issues, and this is Will, which is the mighty spirit. And from Light and Wisdom also a third goes forth, and this is Order, which forms all things and determines their final purpose"

[10] "And out of Love and Life and out of Light and Wisdom goes forth the spirit of all holiness, and this is the Word from the mouth of God.

[11] "This Word is itself essence and is the primordial substance from which all things were originally created,

[12] "Now, looking at the essence of Love and of Life and the Will issuing from the two, and at the essence of Light and Wisdom and the Order going forth from both and, finally, at the holiness going forth from all the former or the essence of the eternal Word out of God's mouth, you have the Seven Spirits which all issue from Love, and Love itself is the first spirit going forth from itself, the other six going forth simultaneously from Love, yet being one with it from eternity.

[13] "But Love and Life can become separated and then Love is like a lump of ice without warmth; but Life on its own becomes a free fire which finds a bearable release in destruction.

[14] "Thus also Light and Wisdom can be separated; the Light is then as it were dead in the destructive fire, and Wisdom becomes night, deceit, error and lie.

[15] "So also the Word going forth from Love and Life and from Light and Wisdom can be separated essentially.

[16] "That this is possible, the entire creation shows you where you may observe all the aforementioned divisions; they have all been effected by Me and I am their First Cause, and the ultimate purpose of it all is: The life-test or the incessant exercising and strengthening for eternal life.

[17] "And behold, despite all these divisions I am nevertheless undivided in the full possession of all My Spirits!

[18] "Thus it will also be in the great Time of times when the eternal Word as the essential First Cause of all things will Itself assume flesh in which will dwell My essence in all its fullness.

[19] "The world will kill the flesh; but God, eternal Love, in His fullness indwelling the flesh, will soon re-animate the flesh and then the fullness of God will live forever in His incarnated Word as a Man before His created beings who will see Him and speak to Him as to a true Brother.

[20] "Only this God-Man will bring to all of you true eternal life; until then you will only live a life separated from My love.

[21] "Behold, this is the meaning of My words; do grasp it, but no one else besides you, and the world - not till the end! *Amen.*"

## Chapter 253

### THE DOUBTS AND OPINIONS OF VARIOUS GUESTS ABOUT THE MYSTERIOUS POOR MAN

*(14th February 1843)*

[1] After this speech by the Father they all sat down at the table, full of respect, and ate and drank. But no one at the table dared talk; for the Father's words of infinite wisdom to Enoch had discouraged every one of them.

[2] However, among the other guests it was rather lively. Some could not comprehend the change in Lamech and were therefore discussing this phenomenon; but they could not reach a satisfactory conclusion, since most of them did not know what had happened to Lamech within this short time.

[3] But the poor man and his great wisdom astonished those near the main company and they did not know what to make of him.

[4] Some whispered to each other: "This must be a seer."

[5] Others again said: "This is surely a snake charmer; for this is how those are supposed to look whom the snakes and vipers obey."

[6] And again others retorted: "If he were, he would have a magic wand and besides quite secret signs. Therefore, we consider him to be a wise astrologer, and this mainly owing to the fact that he is called by all a 'father', for that is how such a sage is usually called."

[7] Again another remarked: "I do by no means agree with you. I am hardly mistaken; for I have a keen eyesight and dare to maintain firmly that this poor man is nobody else but that glorious man in disguise who today around midday was beside that ancient sage from the height, when Lamech carried the tablet bearing the Name of Farak's God into the temple. His features are exactly the same; only they are considerably distorted through the exceedingly poor garb."

[8] Another came to the same conclusion, only he could not see why that glorious man should have disguised himself, there being no reason for it.

[9] Still another remarked: "If he is the one - which seems likely to me -, he must have disguised himself for the surprise of it. For he was immensely loved by Lamech and is said to have made off secretly in the temple as I heard in passing - for there is said to have been a downright tumult because of it! -; so in order to surprise Lamech and the others even more he disguised himself."

[10] Here another countered again and said: "That would be all right; but I can still not comprehend it why they, who are much older, keep calling him 'father'. For it cannot be a mark of distinction because he is a sage; in that case the other sages from the height would also have to bear this honorary title. It must be his name, otherwise I can truly not understand it.

[11] "But one who stood right beside the speaker, told him: "Whatever you say would be right; but I noticed *one* circumstance which is of the utmost importance. Did you not see how the whole exalted company prostrated itself before him weeping and downright worshipping him?"

[12] "Were he only a great sage - such as the great teacher Farak once was and the great and even miracle-working sages from the height are -, they would not do this, including Lamech.

[13] "Thus there must be something quite extraordinary and special behind this man. To find out what it is will be extremely difficult for us two, as well as for every one of us.

[14] "So let us be quiet and peaceful and not blow where we do not burn; rather let us reach for the fruits. - Do you understand me?"

## Chapter 254

### THE POOR GUESTS SUSPECT LAMECH. THE LORD'S GOOD ADVICE AND LAMECH'S FRATERNIZING SPEECH TO THE POOR GUESTS.

*(15th February 1843)*

[1] When all had appeased their hunger sufficiently they rose and thanked the Lord for the excellent and tasty meal.

[2] Thus did all those invited, partly the poor and partly the former prisoners.

[3] All these guests thanked also the God of Farak; for they did not know that the holy Giver was in their midst.

[4] Only after they had given their silent thanks to the God of Farak did every one of them step up to Lamech, cross his hands over the breast and thus thank also him for his great kindness.

[5] But Lamech, not accepting their gratitude, turned to them and with his eyes signed to the poor guests to thank the poor man, adding a little on the sly: "Not I, but this One is the true Giver of all these and countless more good gifts."

[6] The poor guests looked at each other dumbfounded and asked each other in secret: "What does the exalted king Lamech thereby wish to indicate? We are supposed to thank the poor man who, like us, has nothing? The king has always been full of the most peculiar whims and this is surely another one of them. Who knows whether he will not let us be boiled and roasted this very day! So let us try to get away from him as quickly as possible!"

[7] When Lamech heard such a whisper he grasped the hand of one of the suspicious ones and, following his old custom, asked him somewhat gruffly: "Unfortunate friend, why do you still think ill of me?"

[8] This question alarmed the one asked so much so that he fell almost

senseless to the ground before Lamech.

[9] "This horrified also Lamech and he did not know what to do. Therefore, he hurried to the Father and told Him about it. And the Father said to Lamech: "Behold, you must from now on not act without Me if you want to do good to the world.

[10] "Look, this people do not know as yet that you are no longer a king, but have become merely a guiding high priest to the people through Me and out of Me; this is why the people do not trust you as yet, seeing in you still the horrible tyrant.

[11] "So mount the throne and declare to the people in My name what you now are and what your plans are with the people, and everything will fall into place. So go and do with few words what I have advised you to do."

[12] But Lamech asked the Father whether it was seemly for him to mount the throne knowing that previously the most holy Name had rested on the same.

[13] And the Father spoke to Lamech: "How can you be so foolish now?"

[14] Behold, you can talk to Me whereas you are afraid of the throne because My name had rested on the same for a while, drawn by you personally? Tell Me, what is more, I or My name?"

[15] "If you already out of sheer respect towards My name do not want to stand on the throne making your proclamation issuing from and ordered by Me, climb on this chair and proclaim the same; for I will not coerce you."

[16] Lamech did not have to be told twice and promptly got onto the chair and preached to the people telling them in a friendly and loving manner what had happened to him, what he had become and how he would henceforth remain unchanged.

[17] When the poor people had heard this, they suddenly began to rejoice and every tongue glorified and praised the God of Farak.

[18] When Lamech stepped down from the chair the Father pointed out to him that he had stood on the chair on which He, the holy, almighty God, had sat Himself.

[19] Then Lamech fell down before Him and asked His forgiveness.

[20] But the Father lifted him up and told him: "My beloved Lamech! I did not point this out to you to tell you that you had sinned before Me, but only that you can still use your throne for such instructive purposes even though the tablet had been lying on it.

[21] "I tell you: My eye is only turned to the heart. All else has no value before Me; for I am Love personified and therefore want nothing but love.

[22] "Now mount the throne and through a good speech introduce Me to these people so that they may no longer whisper and wonder about Me, but fully learn *Whom* they have in their midst *Amen*."

## Chapter 255

### **LAMECH SPEAKS AS KING ON THE HOLY FATHER'S VISIBLE PRESENCE IN THE PERSON OF THE POOR MAN, THE THREATENING SPEECH OF SOME DOUBTING GUESTS, THE LORD'S REBUKE TO THE DOUBTERS.**

*(16th February 1843)*

[1] And Lamech mounted the throne without qualms and in an orderly speech announced the most holy, most loving, eternal Father's presence in the person of the poor man.

[2] When all the poor and the former prisoners heard this from Lamech and also how the temple had been ordered and truly miraculously built by this same most holy Father, the poor fell down and worshiped Him.

[3] But the former prisoners spoke among themselves: "It is incomprehensible to me that the almighty God Who with His omnipotence comprises heaven and earth, Whom the sun, the moon and all the stars and the winds, the clouds, lightning and all the great waters obey, should be such a miserable man.

[4] "This is surely another humbug of Lamech. He has realized that he could not achieve anything by force with the great mountain dwellers; so he had to swallow his pride and either accept their conditions or jump over the fire.

[5] "So he firstly had to relinquish his ridiculous divinity and secondly also his kingship. Still wanting to rule over us, he cleverly contrived to invent for us with the friendly help of the mighty and wise mountain dwellers a visible deity, which should so to speak anoint him a completely legitimate autocrat before our eyes.

[6] "O Lamech, we are as wise as you are! If you want to deceive the seeing, you must go about it in a different way; for in this way it is impossible.

[7] "Let us go to the poor man and earnestly ask him what his divinity is all about and it shall soon become evident what is behind Lamech's bragging.

[8] "But woe betide you, Lamech, if your poor man does not turn out to be what you claimed him to be! In that case we will roast you alive!"

[9] And presently several of them stepped up to the poor man, and the main speaker addressed the following question to Him:

[10] "Listen, you otherwise righteous and honest looking poor man! Are you really what the shrewd Lamech on the throne claimed you to be?"

[11] "Consider well before you talk; for if we should see that you conspire with Lamech you will fare very badly!"

[12] "Farak proclaimed the true God; his holy teaching endured up to the brothers of Lamech, whom the latter slew out there in the scrub near the great

mud-holes, swamps and molasses because he wanted to be a god and a lord himself. Who knows what the shrewd one is now plotting.

[13] "Therefore, speak the full truth before us, or you shall fare badly and Lamech not better than you!"

[14] After this request the Lord rose and said to the angry ones: "Why do you ask Me? Did Lamech not tell you? If you have any doubts why do you not go for advice to him who said this about Me?"

[15] "How come the poor can believe what Lamech said, but not you? Will you believe it if I now affirm Lamech's assertion before you?"

[16] "Look, you are still of an evil spirit and therefore cannot believe it!"

[17] "Lamech laid down the scepter for all times when he had recognized Me and instead seized the shepherd's staff offered him by Me; you, however, would like to win the scepter for *yourselves* and burn Lamech!"

[18] "Therefore, you are full of evil and cannot recognize Me."

[19] "I shall not tell you who I am; so go to Lamech and argue with him about Me."

[20] "Verily, the Father always bides His time and will not let you recognize Him until the time is right. And now go away lest you perish! *Amen*."

[21] Here the angry ones began to scratch themselves behind the ears and gradually moved towards Lamech's throne. When they arrived there they became uneasy and confused, so much so that none of them knew what to say; for the poor man's words cut them to the quick.

## Chapter 256

### LAMECH DISCUSSES WITH THE DOUBTERS THE DIVINITY OF THE POOR MAN. THE DOUBTERS' ONE-SIDED CONCEPT OF GOD.

*(17th February 1843)*

[1] Lamech noticed that these his former enemies who had languished in the prisons because of their attitude wanted something of him but that none of them dared approach him. So he asked them: "What are you looking for, what do you want, or did you lose something?"

[2] Finally, one of them plucked up courage and said: "Hear me, O severe king Lamech! We are all in a quandary, - not as concerns our body, but as concerns our understanding."

[3] "Behold, you stated before in your good speech that that poor man there is the true, sole God and Creator of heaven and earth, the same God and Creator of all things whom we came to know through your brothers and whom Farak once preached."

[4] "This we cannot see and comprehend and thus not believe. For Farak



taught the people to know an infinite God, Who with His right hand comprises heaven and earth and with His left hand reaches to where there is no end to His Being.

[5] "Furthermore he taught: God is a Spirit and as such omnipresent like an eternal, infinite thought which no created being can behold because it is infinite.

[6] "The great teacher taught further: Because of His innate infiniteness God is also indescribably holy; therefore, nothing can draw near to Him and, since only He can behold Himself, He dwells in the forever inaccessible light.

[7] "If now you compare this teaching of Farak, which is worthy of a God, to that poor man who according to your earlier speech is supposed to be the very same most sublime God of Farak, how does He look?

[8] "Even *we*, your released prisoners, would look better as a God than this poor man there, who in himself seems to be quite an honest and wise man, to whom we do not take exception.

[9] "But either he or you, strict king, must be pitied. He, if he should really fancy to be almighty God, and you and all those with you if they should seriously believe all this.

[10] "So we therefore would like to ask you - if it suits you -, to give us a more detailed explanation of it!"

[11] When Lamech had heard this he descended from the throne, grasped the hand of the speaker, looked at him with a friendly mien and said to him:

[12] "Listen, brother and friend, your concepts of God according to Farak's teaching which I well remember are absolutely worthy of a God; for these concepts are purely spiritual and let the endlessly sublime Deity shine through everywhere.

[13] "However, if I asked you about your concept and said: Since God is doubtlessly exactly as Farak taught Him, how can the creation of finite, most insignificant beings be possibly ascribed to him? How the creation of a blowfly, a gnat or a leaf-mite?

[14] "How could the infinite God be concerned with such horribly finite, most insignificant trifles?

[15] "Indeed, is it not a shocking thought to assume that the infinitely sublime God of Farak formed us humans with such shortcomings, He, the infinite Creator, leaving such great gaps in His creation?

[16] "Why must night and day alternate on earth? Isn't the night incompatible with the eternal light in God? While creating, was He short of the stuff for a second sun, which would have put an end to the night of the earth?

[17] "Between the earth and the firmament we behold a great empty space; why did the almighty God of Farak leave such an immense space of creation empty?

[18] "How can such an emptiness be compatible with the endless sublimity and omnipresence of God? How our excrement full of stench and many

another thing?

[19] "I am now asking you and you give me a satisfying answer to it and I will then fully answer your question.

[20] "You are silent and at a great loss for an answer; but that poor man yonder has granted me to read in your heart, and this tells you: If it is undoubtedly so - which is clearly proven by the whole of creation -, there is either no God at all and everything is arbitrarily created by a thing come into being through some chance play of energy, or there is a God who is forever merely an onlooker watching the chance play of the forces.

[21] "Look, look, what fruits your knowledge of God bears you! I tell you: Go and prostrate yourself before the poor man and ask His grace and mercy and you will soon realize what God actually is.

[22] "I can tell you no more now, but only advise you as to what to do. Do this lest you perish! Become completely free in God! *Amen.*"

## Chapter 257

### **THE LORD IN DISCUSSION WITH THE BLIND, OVER-SUBTLE REASONERS. HUMBLE LOVE FOR GOD - THE ROAD TO THE LIGHT. MANKIND'S SPIRITUAL GUIDANCE AND DEVELOPMENT TOWARDS FREEDOM OF WILL.**

*(18th February 1843)*

[1] After this speech the doubters, timid and cornered, went over to the poor man, led by Lamech.

[2] When they arrived there they bowed to the poor man and the spokesman asked Him the following question, saying: "If I am allowed to speak before you as to a human, tell me, and I will speak."

[3] And the Lord said: "I know what it is you want to discuss with Me; so as far as I am concerned you need not worry your tongue, but if you do want to speak, speak for the sake of your brothers and yourself."

[4] Here the spokesman was mightily taken aback and said after a while:

[5] "Yes, if that is so in all seriousness, I can be quiet and only ask you to enlighten me thereby putting an end to our continual doubting; for light, indeed true light, is what we need above all! This you can surely do if we implore you."

[6] And the Lord spoke: "Listen, whoever puts his tongue to Mine, shall have it paralyzed; whoever puts his eye to Mine, shall become blind! Whoever stretches out his arm against Mine, shall be humbled to his last drop of blood; whoever wants to set his feet before Mine, shall become a cripple! If someone wants to lay his head against Mine, his brain shall turn to turgid water and his

skull to a vessel full of dirt!

[7] "But he who in all humility will lift up his heart to Mine, his life I will illumine with the bright flame of his love for Me, and his whole being shall become illumined so that in this light he shall not ever behold death!

[8] "Farak taught you to know an inaccessible God, and his teaching was absolutely right; for at that time the God of heaven and all earth was for you inaccessible, because *then* a hyena would have shamed you as concerns love.

[9] "Verily, only a few months have gone by since out of My great mercy I spontaneously under Meduhed and Sihin led away your children since in them a tiny sparkle of love was beginning to show. And I moved them out with My right hand lest this sparkle soon be smothered again in the depth of this mire.

[10] "And behold, I led Sihin into the desert there giving him a hyena as teacher and had him taught through a lion, then by a bear, a tiger and by a wolf; for at that time these ferocious animals possessed more love and consideration than man.

[11] "Since man's heart was like this only a few months ago, what was it like centuries ago at the time of Farak?

[12] "You say: 'We know that till Lamech no human blood has ever been shed; therefore, the people must have been better.'

[13] "Yes, I tell you, they were better; however, not as free humans, but only as people under judgment who could merely act in accordance with My almighty will.

[14] "They were coerced thus to act and their action was not a result of their free volition but a work of My omnipotence. But with the eyes of their heart they had to see God as an inexorable judge if they were not to perish. 14. "When men kept the eternal Judge's commandments out of their great fear of Him, I took pity on the people and freed them.

[15] "And behold, no sooner were they, the erstwhile prisoners of My might, set free, - than all the ferocious animals fled before them; for they saw in the freed people only venomous snakes.

[16] "This I had seen from eternity; but I also knew My time and knew and know it now - quite well why the fructifying rain must be preceded by a storm. And I do what I do, knowing why. But who can demand an account from Me? And if he demands it, will I give it to him?

[17] "Look, this is how it was and is now. And how will it be from now on? I know it well; but shall I tell you? -- No, you can never talk Me into it; for I am forever free and do what I want to do!

[18] "Today I will make the earth white for you and tomorrow you shall see everything black; for I am a Lord and no one can tell Me what to do.

[19] "You doubt Me because I am poor here. Verily, a God and Lord is not poor; nor am I. But the Lord showed mercy to you and made you free so that

He might become your dear Father; and the Father out of His great love gave everything away in order to win you over as children, and thus He is as you see Him here before you.

[20] "Do not *believe* Me, but *love* Me, and you will recognize Me as a true Father.

[21] "Love will heal you and destroy all your doubts. And so go and probe your heart; become humble, and I shall be for you a true God and Father forever! *Amen.*"

## Chapter 258

### THE DOUBTERS TAKE COUNSEL. THE WISE AND PROFOUND LOVE-SPEECH OF THE ONE DOUBTER WHO AT THE BOSOM OF THE POOR MAN RECOGNIZES THE FATHER.

*(20th February 1843)*

[1] These words of the Lord confounded our unbelievers considerably and each took counsel with his neighbor as to how to take the words of the poor man, saying:

[2] "Is he in earnest to be taken for the truly sublime, supreme Being or shall one question him further as to his nature?"

[3] "Should he actually be what he claims to be and what the king proclaimed him to be so positively from the throne, he could really give us a sign by which we would be compelled to recognize him definitely and without any doubt.

[4] "As far as the wisdom of his speech is concerned, it is for our understanding exceedingly high and sublime; but if we let another from the height speak, it will be exactly the same case, - for they, too, will talk so that we shall not comprehend too much of their speech."

[5] One of the company said to those taking counsel: "Brothers, listen, I have just hit upon a marvelous idea! What shall we do, what is to be done? What do we want to learn? Look, this is what our whole deliberation is about. But I have just had a good idea.

[6] "We want from this man a sign so that we might believe him to be in truth the One the king proclaimed him to be.

[7] "Let us ask ourselves what sign the great Farak gave us as proof for the truth of his teaching.

[8] "As far as I know none other but the sublime teaching itself; and still we believed in his teaching not pondering how far it might be true or untrue.

[9] "How come we demand here a sign for the affirmation of our faith, in order to exchange it for the incomprehensible in Farak's teaching in

preference to the comprehensible in the teaching of this man, who does not even demand faith but only says with gentle, though infinitely wise words: 'Do not *believe* me, but *love* Me as the sole true Father, and the flame of love will become for you a bright beacon and you will then most clearly see in your hearts whether I am what Lamech proclaimed Me to be before you!?' What more do we want?

[10] "I know only too well that two people recognize each other only once they begin to fully love each other as true brothers and thus as very close friends. Who can recognize a woman unless he loves her and she loves him?"

[11] "In truth, he who would declare and say: 'Owing to my bright intellect I understand my fellowman and the cunning of women lies open before me!', to him I say that he is a great liar.

[12] "However, since we realize that we have never failed- and never shall fail - with our love for our brothers and sisters, I truly cannot see why we should fail with our love for God.

[13] "And as concerns this poor man, I must openly admit: I already love him beyond measure; for a man with such wisdom cannot ever be poor. And if he himself, coerced through his love, gave away all he had, who should not love such love in return?"

[14] "I reckon: He is a most loving, wise man, a glorious brother, - yes, he is a man full of brotherly and the most sublime, true fatherly love; thus we shall love him as what we recognize him.

[15] "To judge whether he is, or is not, God as such lies now still beyond our sphere of capability; however, it lies in his whole being and in his every word that he harbors something truly divine.

[16] "And so I want to be the first to approach him with a flaming heart."

[17] Here this speaker stepped up to the Lord and said to Him: "Most beloved brother, full of divine wisdom and the truest fatherly love! Whoever and whatever you may be, I *love* you, having found you most worthy of all love, and I know only too well that with such a truest love one cannot fail with you."

[18] Here he embraced the Lord and pressed Him to his heart.

[19] And the Lord said to him: "Now you have embraced life eternal; let your love become a bright light for you! *Amen.*"

[20] Here the speaker began to sigh and said to his brothers: "Do come here, come here! O brothers, verily, verily, here is more than just a man! Here is truly the Father!"

## Chapter 259

### **ALL THE DOUBTERS RECOGNIZE THE FATHER. THE LORD'S SPEECH ON THE VARIOUS CONCEPTS OF GOD HELD BY MEN AND THEIR CAUSES.**

*(21st February 1843)*

[1] Following this invitation also the others went to the Lord, and at the first approach they already felt that the statement of the speaker was completely true.

[2] As they now turned towards the poor man, full of love, they all fell down before Him sighing and weeping and with uplifted hands asked His forgiveness for their sins and their gross foolishness and blindness wherefore they could not recognize what endless grace had been bestowed upon all of them.

[3] But the Lord rose from the chair, lifted up all the prisoners and addressed these words to them: "Little children, look at Me in your hearts and you will with enlightened souls behold that it is I, your Father from eternity, Who now say to you that you are My little children!

[4] "You have now all come to Me in love, except *one*, and have recognized Me, your eternal God and Father, also in this poor form.

[5] "But I tell you that I appear thus poor only to the poor, but infinitely rich to the rich.

[6] "You were poor in your hearts since little love dwelt in the same so that I could only appear to you poor and extremely needy, just as you had Me in your hearts.

[7] "For poor was your cognition and poor your love; therefore, I could in truth appear to you only as you yourselves were disposed towards Me in your hearts.

[8] "Had you been rich, verily, you would have beheld Me rich! For I am poor to the poor, rich to the rich, merciful to the merciful, gentle to the gentle, mild to the mild, just to the righteous, full of grace to those thirsting for the light, a most loving Father to those who love Me, mighty to the mighty, strong to the strong, a Judge to the judges, Life to the living, dead to the dead, a Fire to the fire, a Storm to the storm, a Wrath to the wrath, a Judgment to the judgment, Heaven to the heavens, a Creator to the created beings, a Father to the children, a God to the wise, and to the true brothers I am even Myself a true Brother!

[9] "Thus I am All in all! Man beholds Me in accordance with the nature of his own heart; and I will not ever appear to man in a different form from that in which he has visualized Me in his own heart.

[10] "For no one has a strength nor a vital power within him save the one with which I have endowed him; but for the sake of man's independence I also gave him a completely free will out of Me and made all these vital forces granted him subject to this free will which, like a second God, is as such completely separated from My divine fundamental will. But just as the will is free, also its love and then all its cognition are free.

[11] "Why did I arrange man in this manner? Because I set him up as My perfect image who was then to develop opposite Me independently, that is, form Me within himself according to his measure, just as I had first formed him according to Mine.

[12] "Thus man forms Me within himself according to his measure, yet often distorts the basic measure I gave him so much that this new creation in man bears not the slightest resemblance with My original measure.

[13] "So one person forms Me, the forever eternal Love, into a judge, another into a God of revenge, a third into a wanton, a fourth into a sole sage, a fifth into an implacable eternal almightiness, a sixth into a fatum, a seventh into a ruler of worlds, an eighth into a monstrously sublime great king and Lord of heaven and earth, a ninth into a fire of wrath, a tenth into an eternal, endless energy, an eleventh even buries Me in matter - and a twelfth even in his belly!

[14] "Thus one forms Me into this and another into that; but only few make the effort of shaping Me in their hearts as the holy and eternally and forever most loving Father.

[15] "Now listen, My little children! Since man cannot and may not live forever on this earth, having to leave this spurious support, it will soon become evident in and with his spirit how he has formed Me during his time on earth.

[16] "Then only those will come to the Father who will bring Him along well-formed in their hearts and only they will be able to behold the true primordial countenance of the eternal Father.

[17] "As every other has malformed Me within, thus he shall have Me henceforth, and love shall faithfully find love, mercy - mercy, wisdom - wisdom, wrath - wrath, the judge - the judge, judgment - judgment, death - death, fire - fire, hell- hell, and so forth.

[18] "You all were poor and thus I came to you poor, being poor in you; become rich in the love for Me and all your brothers and sisters, and I shall be rich in you!

[19] "And when you come to Me, you will find an exceedingly rich Father; and when I shall come to you, I shall not come to you as a pauper, but also as an exceedingly rich Father.

[20] "Enoch and Lamech, heed this lesson also for My children; for it is the true, living school towards eternal life. Thus teach the peoples and children, and teach them to know the Father, not the Judge, and the earth will be

cleansed of the curse of the Judge.

[21] "And you, My little children, do go again except for the one, and this one shall come to Me. *Amen.*"

## Chapter 260

### THE SPEECH OF THE SPIRITUALLY BLIND RATIONALIST

(24th February 1843)

[1] After this speech the company returned to their former seats, full of respect.

[2] In turn, the former main speaker went to the Lord and said to Him:

[3] "Behold, here I am as you have summoned me through my brothers; but I hardly know why you summoned me.

[4] "However, I will speak before you and show you what it is that prevents me from believing what now all my friends, brothers and sisters as I can see believe who are also visibly blissful since they believe in your immediate divinity." "You are surely as finite and limited as I am and are of course unable to reach further with your hand than I or jump a greater distance with your feet than I am with mine.

[5] This neither you nor anyone else can deny. Furthermore, you are fully present here and no part of your body and thus certainly none of your spirit is missing.

[6] Thereby I do not mean to maintain that you are not what the king, or now leader, Lamech called you and what most wisely you have now proclaimed yourself to be. But I should really like to learn who exactly sustains, carries and leads the entire creation! Who now enlivens the endlessly great earth, who creates the winds, who puts restraint on the endlessly great ocean, who moves forward the floods of the rivers, who nourishes the natural fire of the mountains, who ripens the green crops, and who watches over the life of all beings while you, as I said, are now among us undivided?

[7] "Look, this is for a thinking human a question of the utmost importance; unless this is completely cleared up in me, I cannot fully accept you in downright earnest and in all the fullness of might and power as the sole eternal God, Creator and Sustainer of all things.

[8] "It is true, the love of the heart can do this, just like children when they believe without doubt that the people caring for them are their parents; but can this be applied generally?

[9] "I say: No! Just let someone give away an infant to a far-away place and then show himself after twenty years as the true father and he as the father will soon be convinced that love alone will not be sufficient to prove to the son



his fatherhood; in that case one has to resort to other evidence by which to convince the son that the father presenting himself as father is in earnest his true father.

[10] "Once this has happened, the son's love will anyway stir up the first feelings for the father; until this happens, the son is advised not to love the father as a father until he has recognized him rationally as such.

[11] "Verily true, the father who would in all earnest demand this of his son must be devoid of all discernment!

[12] "Behold, you now demand the same thing of us and thus also of me! How can this be reconciled with your former wisdom?

[13] "So far all except for me believe that you are completely and truly God from eternity; behold, this is a weak faith engendered only by Lamech's and your own wise persuasion, which can therefore evaporate as easily as it came into being, and soon the people will again be walking in great darkness and inviting God's judgment.

[14] "For once this urged-on love will easily and soon grow cold, also the weak faith will perish along with it

[15] "However, if we can recognize you by way of our reason - and this without doubt just as we see that one plus one makes two --, love will result spontaneously and will henceforth have to last imperishably like the inescapably true basic calculation, and God will never find it necessary to judge His peoples but only to make them happy always.

[16] "So answer my question and I will believe you undoubting; if you do not answer it, I remain what I am and adhere to the God of Farak."

## Chapter 261

### **THE LORD'S ANSWER: LACK OF HUMILITY, LOVE AND GOOD WILL AS CAUSE FOR THE DOUBTER'S BLINDNESS. IT IS IMPOSSIBLE TO FIND THE ROAD TO THE LIGHT BY WAY OF REASON.**

*(25th February 1843)*

[1] And the Lord turned to our main speaker, looked at him full of meaning and began to address the following words to him:

[2] "Listen to Me well, you unbending reasoner; for I will show you how foolish you are and how unreasonable with all your reason.

[3] "I have previously taught you clearly the difference between Me as I am and the God Farak had taught you, and look, except for you there is none who had not understood My words in his heart. Why is that?

[4] "I tell you, this originates in your very wrong worldly heart which is devoid of humility and therefore of love.

[5] "However, if a heart has no love and thus no vital fire and consequently no bright flame to light up his whole being for all the higher and more profound truths, -- tell me, from where shall then come a light for the heart?

[6] "Through what words and signs can a deaf and blind man be persuaded of some truth?

[7] "You are deaf and blind in your heart; therefore you did not understand what all the others understood without the slightest effort.

[8] "You said one should provide the son abroad who as an infant left the house of his parents with reasonable proofs other than paternal love to be loved by him as by a son who has recognized the true father; for, having fully recognized the father as such, the son would surely love him spontaneously.

[9] "Good, say I to you; but what is to be done if unfortunately the son is at the same time deaf and blind?

[10] "Look, now you are confounded and at a loss for an answer! I tell you: When the true father will notice such affliction in his son, he will do everything in his power to restore the poor son's hearing and sight.

[11] "Indeed, he will carry the son on his shoulder to a wise man of great spiritual power that he might restore his hearing and sight.

[12] "If then the son will possibly have his hearing and sight restored and will then soon learn from his father how to speak, tell Me, will the son still persist in asking for other proofs so that he might recognize the father, or will not the father's great love tell him at once and beyond doubt that he has his true father before him?

[13] "Behold, this is how I, as the eternally sole true and most loving Father, came to you deaf and blind ones, made you all hear and see and taught you to speak My words,- yes, I am teaching you My living words!

[14] "And behold, many understand Me, see Me and have recognized in Me the sole true God and Father.

[15] "Why can you not do this? - Because you do not want to be healed in the alone possible and living manner! In your deafness and blindness you are yourself a sage knowing the best remedies for them *yourself*,' therefore you resist in your heart and refuse to be healed.

[16] "I tell you, you may do, contrive and demand whatever you like, and you will not succeed, temporally and eternally, to approach the light of the spirit on a road other than the one I have now taught you.

[17] "Verily, you shall see no sign from Me other than that of My love and great mercy. If that is not enough for you, stay as you are; however, if you find it sufficient, you will need none other, - for this will be for you anyway the most sublime!

[18] "You want to have a proof like one plus one (makes two; the Ed.).

[19] Behold, I am standing before you as an eternally living proof; for I and the God of Farak are completely one. However, you will not comprehend this until you have grasped Me from your heart.

[20] "With your *intellect* you will not grasp Me in eternity - because for it I am infinite -, and only I know how I sustain all the created things even though, seemingly to you, I cannot reach and jump farther than you.

[21] "Now go away and take a better counsel with the ones who can see, and then tell Me how far I am able to reach and jump.

[22] "But do not expect a sign by Me on any account. For if I perform signs, I judge you; but now I only enliven you. Do understand this now and go. *Amen.*"

## Chapter 262

### THE REBUKED DOUBTER IN DISCUSSION WITH ONE OF HIS FRIENDS

*(27th February 1843)*

[1] After this impressive living lesson our main speaker bowed deeply before the poor man and went back to his company, deep in thought. When he arrived there, he turned to one of his friends and addressed the following question to him, saying:

[2] "Dear brother! Do tell me quite sincerely: Do you really believe beyond all doubt that yonder poor man is the supreme divine Being Itself?

[3] "Tell me: If you weigh carefully all the circumstances, all attributes absolutely necessary to the Deity in Its purity, do you not have any scruples?

[4] "It is true: The words spoken by the man abound with the most profound wisdom, love being everywhere the basic theme; but when I scrutinize the terribly simple man out of whose mouth such glorious words issue, and say to myself: 'Shall that, can that be God, God the Infinite, the Almighty, the Eternal?', oh look, then my intellect always struggles against it!

[5] "Therefore I should still like to hear your verdict in this extremely momentous matter. Do you earnestly believe this, or do you believe it merely out of sheer expediency, which is also always warranted? Do tell me this." But the other one says to our main speaker: "Listen, friend and brother to us all, you certainly remember that I was thrown into prison by Lamech because I absolutely refused to recognize him as a God.

[6] "Look, at that time many recognized him as a God, not for pure, but for dirtiest expediency's sake. Did I do this?

[7] "You say: 'By no means!' However, having had a taste of the prisons, I would surely be utterly deceitful if I recognized the poor man in accordance with Lamech's stated will as the sole true God of heaven and earth! -

[8] "O brother, I tell you: Lamech could have threatened me with a thousand prisons to recognize the man as a God, - if He were not, truly, I would never have done it!

[9] "On the contrary, I would at any time be inclined to oppose Lamech a thousand fold rather than obey him; for you know how he took my wife and children, making the wife a slave and selling the children to the princes for indecent profit.

[10] "Listen, brother! The prison and this meal do not heal such a wound, inflicted on a father and the faithful husband of a most lovable wife.

[11] "If you ponder this carefully, you will discover horribly little expediency with me.

[12] "But, since I recognize the man for the sole true God undoubtedly and now, forgiving Lamech all wrong, firmly and actively believe that apart from *that* God there is and can be none other, you can surely accept that I must have quite a good reason for it.

[13] "And this reason is precisely the poor man Himself. Learn to know Him with your heart - not with the intellect -, and you will find within yourself the unspeakable reason, which will tell you:

[14] "Behold, this poor man is the great, holy, most loving, heavenly Father of all angels and humans, Creator of all things, and all eternities and infinity are subject to His most holy and mighty will!

[15] "And it would require only the slightest hint on His divine part and all visible creation would cease to exist or a thousand new suns would be burning in the firmament.

[16] "Look, thus it is and will remain forever. This is my reason and I believe it because the love for Him tells and shows me this.

[17] "So you, too, love Him above all and you will soon realize it; for the Father wants to be loved rather than recognized. This is His will.

[18] "Do not the little children love their parents before they even recognize them, and we have never complained about it.

[19] "Why should the almighty, divine Father not have the same intention with us? He wills it so, and so do it, brother! Do understand it well. *Amen.*"

## Chapter 263

### THE DOUBTER, INSTRUCTED BY HIS FRIEND, ON THE ROAD TO RECOGNIZING THE LORD.

(1st March 1843)

[1] After these words which were a good answer to the question put to his friend by our main speaker, the latter began to ponder mightily on how the dependent little children truly on the road of love, even though still so to speak instinctively, come most easily to the unerring recognition of their parents.

[2] Extending his thoughts even to the kingdom of animals and plants, he

found this statement verified in a manner surprising him at first.

[3] From his many experiences he remembered that all animals known to him when young cling to their parents and do not leave the same until they are fully equipped with the necessary animal strength; and with the plant kingdom he also discovered that - as the saying goes -- the apple never falls too far from its tree.

[4] After such good thoughts he again turned to his friend saying to him: "Listen, you my most beloved friend and brother, the more I ponder over your words, the more light I find in them. First they appeared to me to be quite irrelevant; but look, now they gain an ever-growing importance with me. This is why it seems to me as if they had not really grown on your own ground and soil.

[5] "Thereby I do not mean to say at all as if I thought you incapable of such wisdom; for I know from the past that you were a very prudent man who could not be deviated from some thoroughly held opinion, not even by Lamech's prisons.

[6] "But you know, dear brother, here I make a little distinction, for it is one thing to talk wisely - and another to talk and act rationally and according to the intellect.

[7] "Obviously you have talked to me wisely, wherefore I hit upon the thought that this wisdom did not grow on your ground and soil. For it is too comprehensive, too far-reaching, since for this we have always lacked vision generally, but particularly in the dungeon.

[8] "Since you serve me with such statements as encompass the whole of creation, I do not reckon to offend you by saying so.

[9] "But I also tell you that these your words brought me closer to the goal than you perhaps assume. Yes, you can believe me, also the idea of a God in human form becomes clearer and clearer, and my heart no longer resists it so much; only the disguise as a poor man I cannot quite fathom.

[10] "If maybe you had a word more suitable for my understanding than the excessively wise speech of that man, I would not be averse to fully recognizing the poor man as what I ought to - and now in all earnest wish to recognize him. So, if you still have some little word, do say it for my reassurance."

[11] And the other began to speak and said to our main speaker: "Brother, truly, if you are not blinder than the center of the earth, I will forgo my name!

[12] "What do you call rich - and what poor?"

[13] "Do you call it rich if someone covers his body all over with products of either his or his brothers' hands, which products were coaxed out of natural things, or if someone built himself a dwelling out of mud and idle stones?"

[14] "And do you call that poor if someone is without all this either compelled by the hard-heartedness of his brothers or more or less of his own free will?"

[15] Oh look, this is absolutely wrong! God created man in His image and put him on the earth completely naked; and still today all human infants are born naked into the world. Is for this reason the naked man the most miserable creature of God? Or is he not rather excessively rich through his Creator's image he is endowed with?

[16] "What if now the Creator in His primordial-fundamental human image came to us in all the fullness of His eternal love and wisdom? Can you then in your heart still criticize His primordial-fundamental nature?"

[17] "I therefore tell you: Realize your great and gross blindness, hurry to Him and fall down at His feet so that you may have light in the worst maze of your life

[18] "Recognize the endless grace of having God, the almighty Creator, as a mildest Brother and most loving Father among us.

[19] "Truly, the thought alone is too great and holy for man; and behold, here is *more* than the most sublime thought! Here is He, the almighty Father Himself!

[20] "Can you still tarry in your spirit now that all infinity trembles with immense awe?"

[21] "Behold, He, He, the almighty, eternal God, the Creator of infinity, is waiting for you there!

[22] "So hurry, hurry to Him before it is too late, and worship Him from the bottom of your heart!

[23] "Hurry, hurry to Him, the holy Father! *Amen.*"

## Chapter 264

### THE NEWLY CONVERTED TERHAD'S FEAR OF THE LORD. THE LORD'S LIGHTFUL AND COMFORTING WORDS TO THE FEARFUL.

(2nd March 1843)

[1] After these words the main speaker no longer delayed and fully accepted the poor man as the Lord of heaven and earth.

[2] But now something else began to bother him, wherefore he again turned to his friend and said to him:

[3] "Listen, you my above all dear friend and brother! Weighing your words more thoroughly and deeply, I have now found it to be not only possible but absolutely real that this Man is in all earnest the supreme divine Being as such, which needs no further proof since my heart infallibly and loudly tells me so.

[4] "But something totally different is now on my mind, which is far worse than all my former doubts.

[5] "You look at me in astonishment and probe my eyes and my countenance to see what it may be. I tell you, do not do it; for I will reveal it to you for the sake of your good advice.

[6] "Look, it is a most horrible fear, indeed such a fear as I have never felt in my whole life.

[7] "You told me in very forceful words to rush to Him and throw myself down at His feet worshipping Him; how can I now do this since the excessive fear of the endlessly great divine sublimeness is paralyzing all my limbs?

[8] "So advise me, advise me what to do!

[9] "I do want to fly there if I possibly could; but it is totally impossible to me. In my trembling heart I am certainly completely with Him, but precisely this horrible being- with-Him cripples all my strength."

[10] Here the Lord rose and went straight towards our main speaker.

[11] When the latter noticed this he tried to flee. But his friend seized him by the arm and said to him:

[12] "Brother, consider what you are going to do! Where do you want to flee and where hide before God? - Look, the Lord is already coming after you; what will you do?"

[13] Here our speaker lost consciousness and fell to the ground like dead.

[14] When the Lord reached him, He touched him and said to him: "Terhad, I tell you: Rise, and be not dead, but alive!"

[15] Terhad rose instantly and stared at the Lord with an expression of horrible fear.

[16] But the Lord looked at him mildly and with great friendliness and said to him: "Terhad, you have always wanted a sign so that you could believe what all the others believe.

[17] "I told you Myself: If I shall give a sign of My presence to you or to someone else or to a whole people, they are under judgment, which carries death within.

[18] "But he who recognizes in the *heart*, has recognized Me *freely* and thereby found within him the true, eternal life, and death will be far from him forever.

[19] "Behold, this was the meaning of My speech; but these words did not suffice you and you wanted to seize Me first with your intellect - rather than with your love.

[20] "I allowed this and spoke to you rationally through the mouth of your brother so that you might grasp that I am in all earnest that which Lamech had proclaimed Me to be on the throne.

[21] "Thereby you grasped Me in your intellect filling the same more and more with My primordial-eternal divinity.

[22] "Expanding your intellect with Me, you forgot your heart which consequently shriveled, and when you tried to absorb Me into your heart, the latter was seized by terror of My magnitude in your intellect and was crushed

by it, and you trembled for fear and on My approach fell down like dead.

[23] "And behold, this was also a sign for you that I am He Whom you would have found alone in the heart much more easily and comfortably without having to have a little taste of judgment.

[24] "But since you have now recognized Me, seize Me with your heart and be a faithful guardian of My sanctuary which I gave you.

[25] "Now be serene and happy; for I, your Father, have revealed this to you.

[26] "Love Me, and you will not ever have to fear Me; for I am only a Savior for you all, but not ever a destroyer. So be serene and happy. *Amen.*"

## Chapter 265

### **TERHAD'S GOOD SPEECH AND HIS ARDENT DECLARATION OF LOVE TO THE LORD. THE LORD IS MOVED AND MAKES A GREAT PROMISE CONCERNING THE SPIRITUAL MISSION OF THE EARTH.**

*(3rd March 1843)*

[1] After this speech by the Lord, Terhad began to breathe more freely; his heart was rid of the fear and a mighty love for the Lord began to fill his whole heart.

[2] In this new state our main speaker again opened his mouth and relieved his heart through the following words, saying:

[3] "O You, Who are incomparable, You sole eternally true Father, - so You are the One Whom I never quite dared to think of; for too endlessly holy and sublime sounded in me already the name denoting Him, the almighty Creator of heaven and earth, and often I said to myself secretly:

[4] "O You holy Name, whenever I think of you, my whole being trembles in all its foundations!

[5] "Oh, what must the infinitely sublime and holy *bearer* of the most holy name be in Himself, what holiness, what eternal, infinite glory must surround Him when alone His name thus shatters me and at the uttering of the same I feel like a most miserable worm crawling toilsome and hardly visible on the dead dust of the earth!

[6] "Behold, behold, O You, Whom to behold my eyes are forever unworthy, thus my heart has been all along disposed despite all my other truly great difficulties!

[7] "What shall I now think, what feel and say, since You are now standing before us in the greatest simplicity like our brother, whereas the whole endless firmament shines with countless lights out of You, the sun gives Your light to the earth and the moon always girds itself with Your radiance and all



the hallowed splendor of the earth is Your work!

[8] "Indeed, what shall I say before You, O You endlessly good, holy Father, when I consider that You sustain this my life every moment with Your almighty will and every breath is a free, most miraculous gift from You?

[9] "O You endlessly sublime, most holy, good Father, for love of You I am now quite beside myself! Yes, it is truly true -. O God, O Father, let me say it as I am feeling it! -, yes, it is truly true, I cannot endure it for love in this Your most holy presence!

[10] "Yet I find it impossible to turn my gaze from You, O You holy, good Father, for one moment.

[11] "Oh let Yourself be loved by me with all my strength; let Yourself be loved by me, so much so that the fire of my love for You consumes me completely and I fully expire in the love for You, my God, my Jehovah, my holy, good Father!

[12] "O Father, I can no longer talk; for too mightily does the love for You seize my whole being. Yes, it is as if my own hair whispered to me: 'Oh love, love, love the Father; for He has loved you from eternity, even before you existed. He is the purest, eternal Love Itself, and your love is His love enlivening your spirit in your heart; so love, love, love Him, the good, holy Father! Love your God, love your Creator; for He is holy, holy, holy!'

[13] "Yes, even my skin begins to talk and all my bones and my entrails, and I hear them say: 'God, your Father, is a living Word within you! You are an uttered thought of Him Who stands before you; you are with hair, skin, bones, entrails, with heart and blood, with soul and spirit a Word from the mouth of Him Who stands before you. Love, love, love Him; for He is your All in all. He is your life, He is your light, like the light of infinity. He is all your strength, your speech.'

[14] "O Father, You holy Father, let Yourself be forever loved by me, indeed by us all. Be loved, praised and worshiped, You O most holy Father, and Your most holy name be always and forever hallowed and sublimely honored and glorified through our love!

[15] "O You holy Father You! I stand as a sinner before You, and You let Yourself be loved by me. Oh, how infinitely good You must be, allowing Yourself to be even loved by a sinner.

[16] "O brothers, do fall, down with me at His most holy feet all of you; for look, look, how endlessly good He, the holy Father, is!

[17] "O Father, forgive me my boldness as a sinner to love You; and be gracious and merciful to me and to us all!"

[18] Here they all fell down before the Father, weeping for love.

[19] But the Father hid His face with His hand and said as if to Himself:

[20] "O earth, what you are giving Me! Verily, *your* children shall be *My* children! I will exalt you so that the suns and angels shall bend their knees before you; and whenever I shall come to you, I will always seek the sinners

and have great mercy on them.

[21] "O Terhad, your love is great; therefore, you shall receive from Me an equally great mercy, namely, that I become a faithful shepherd to the earth's sinner."

[22] Here the Lord became silent and secretly wept for great love and mercy with the poor little children.

## Chapter 266

### THE LORD'S GOOD TESTIMONY TO TERHAD. ON JUDGMENT AND ITS PREVENTION. TERHAD IS APPOINTED CHIEF GUARDIAN OF THE TEMPLE PRECINCT.

*(6th March 1843)*

[1] After a little while the Lord again uncovered His face and said to Terhad: "Terhad, I have known you and have been aware for a long time that you are a man of strong spirit and strong in your heart; this is why I was hiding before you allowing you to search for Me, whereas the others could see Me at the first moment.

[2] "Since you have been all along of such a strong spirit and heart not allowing Lamech's dungeon to alienate you from Me as you had recognized Me according to Farak's teaching, I now tell you that you were a main reason for My having taken mercy on the lowlands; for verily, only a mighty spirit with true cognition, an unshakable spirit can become a savior of the universe!

[3] "Thus you are now a savior of Lamech and of the lowlands and a shield against My judgment which otherwise would have been vented on all of you in this time, and are a protective wall between My fire and Cain's sin in the depth of the night of death.

[4] "And as it is now, it shall be from now on. As long as a place on earth will have three people who are righteous in My sight, I will not judge the place. As long as a city in the lowlands will have two righteous people, I will spare it for the sake of the righteousness of the two. As long as a land will have seven righteous people, I will not visit the same in My wrath. And as long as a people will have ten righteous, I will spare it from the outbreak of My fire.

[5] "And as long as there are two fathers among all My children who recognize and love Me and also teach their children and neighbors to recognize and love Me, I will not look in wrath at a single grass on the whole earth.

[6] "However, when on the whole firm land, both here in the lowlands and on the height, there will only be left *one* righteous man, I will then wait for a hundred odd years to see if no one will turn to Me and will for that purpose let

messengers instructed by Me preach to all created beings everywhere.

[7] "If the apostatized people take notice, I will again accept them as My children; however, if they do not turn to Me, but remain all the more firmly in all wickedness and even slay the messengers, truly, the *one* righteous shall not succeed in warding off My wrath from the earth, and I will then wipe out all the evil-doers on earth and establish a new generation for Me on the same!

[8] "These words I have now spoken before you, Terhad, and to the whole earth; therefore, you shall write them down and those who have heard them with you in this hall shall bear witness to you that it was I Who spoke this to you so that if ever such a time should come no one will be able to say he had not heard of it. This testimony you shall at all times proclaim to all the people and you shall be a true guardian of this My sanctuary - both in you and in all your descendants.

[9] "Thus you shall always on a Sabbath be a chief guardian at the portal of the precinct surrounding My new temple here, which you will come to know only tomorrow.

[10] "Whenever you will keep watch you shall proclaim these My words to the people lest they ever be forgotten.

[11] "Since you now know all this, receive for this office also My blessing so that you may become strong to act at all times in accordance with My will. *Amen.*"

## Chapter 267

### THE DISSATISFIED, JEALOUS GRUMBLERS. THE LORD'S REPLY TO THE GRUMBLERS.

*(7th March 1843)*

[1] These words almost cost Terhad his life; but the Lord of Life knew how to preserve and moreover to strengthen the new guardian's life and he lived for another 260 years, conducting his office with great vigor.

[2] When also all the other guests in the hall had heard these words from the Lord's mouth, some were amazed and spoke to each other in an undertone:

[3] "Just look at this situation! On the obdurate one who, hard as rock, could hardly be moved to a belief in this God-man, such a great grace is bestowed; but not even a little word is said to us who accepted Him at once in our heart without the slightest contradiction! No, this is surely somewhat peculiar.

[4] "Of course, as the sole Lord of heaven and earth He can do whatever He wants, and no one can say to Him: 'Lord, what are You doing?', but all the same this matter remains most peculiar.

[5] "If we had to explain this matter literally, truly, we could say nothing else but: Grace to the most obdurate; but to the gentle, tractable, loving one a little mercy at the utmost, and nothing else.

[6] "However one looks at the matter, it remains -- Notabene regarding it from the divine viewpoint! - surely very peculiar."

[7] Here the Lord interrupted the people and said to them: "Yes, it is truly peculiar that I do this; but it is still considerably more peculiar that you here in My visible presence take offense at Me because I showed to a poor brother of you a grace I had to withhold from you weaklings;

[8] "If you were as you ought to be, you would only greatly rejoice because I am gracious to a sinner; since your attitude is wrong and you are by far not what you should be, you are angry and find it peculiar when I am gracious to a sinner.

[9] "Listen, I will tell you something and show you the reason you are angry because I showed such grace to Terhad.

[10] "Look, you like to criticize and see the dust in the brother's eye; but you fail to see when whole mountains swim around in your eyes! Therefore you could not see the reason I showed such grace to Terhad.

[11] "I tell you: I saw it for a long time that your hearts are filled with jealousy; therefore, I only bestowed enough grace on you to make you realize that I am the Lord of heaven and earth.

[12] "But jealous officials I cannot possibly use in My great household.

[13] "So cleanse your hearts first of all jealousy and always think - even after the best cleansing possible -: 'We are not even worthy of the slightest grace.'

[14] "Only then shall I probe you as to whether you are truly pure before Me and I shall choose the completely pure for the grace of a higher office out of Me; otherwise let the free grace of life out of Me suffice you.

[15] "Heed the small gifts out of My hand, if you want to be My children, and I shall then anyway let you share in the greater gifts.

[16] "If even you give small toys to your little children and are very happy when such gifts please them, -- say, am I less of a Father to you all than you are to your little ones? I reckon this will by no means be the case.

[17] "So take pleasure in what you receive from Me as little children; however, once you become stronger I shall surely see for which office you are suitable."

[18] Here they all felt hot with shame because of these words by the Lord, and they fell down before Him and asked His forgiveness for such sin.

[19] But the Lord told them all to rise, comforted them and went back to His main company.

## Chapter 268

### **LAMECH'S GRATITUDE FOR TERHAD'S APPOINTMENT AS CHIEF GUARDIAN OF THE TEMPLE PRECINCT. THE LORD'S PLAN FOR A TEMPLE ON THE CLEANSED MOUNTAIN OF THE SERPENTS. THE LORD BECOMES AGAIN INVISIBLE.**

*(8th March 1843)*

[1] When He reached the main company the Lord announced to Lamech His appointment of Terhad as chief guardian of the Temple precinct; He informed Lamech so that the latter would know precisely to whom to turn when he required more guards for the temple precinct. As time went by, this became necessary because of the great crowds so that Lamech and Terhad stationed a temple guard of three hundred men, who were picked by Terhad and then endorsed by Lamech in My name.

[2] When Lamech was thus informed by the Lord, he prostrated himself before Him in love and gratitude and glorified and praised Him with all his strength for helping him particularly in this important matter.

[3] For Lamech had always pondered on this matter, unable to come to a conclusion as to whom to entrust with the watch of the precinct.

[4] Since the Lord Himself, as announced, had filled this important post, a great load was taken off Lamech's chest.

[5] After Lamech had offered the fitting gratitude of the heart to the Lord in which also all the poor guests had gladly taken part, the Lord bade Lamech rise and said to him:

[6] "Now listen further, My beloved Lamech! Everything is now in order here; but look, the cleansed mountain on which you first saw Me after you had heard My voice is still without an embellishment.

[7] "You know that I commissioned you to erect a monument for Me also there, but I had not given you detailed instructions as to the construction of the temple so that it would fit into My order completely.

[8] "Now I will indicate to you in more detail the form in which you shall build it, and so listen:

[9] "You shall have chiseled out of the purest white marble ten pillars three men's lengths high each after the manner I shall indicate to Mura and Cural. These pillars shall be set in a circle with a space of a man's length between them.

[10] "The ground shall be of blue marble, the bases of the pillars of red, and the capitals of green marble.

[11] "Above the capitals the pillars must be firmly joined together with beams chiseled from yellowish marble and each such cross-beam must be

individually joined with the next one by means of extremely firm metal clamps.

[12] "Only on top of these cross-beams shall you construct a golden roof after the fashion of the main temple but the three spheres on the roof shall not be of equal size, the sphere on the bottom being the biggest and the two upper ones each smaller by half than the preceding lower one.

[13] "When in this way you will as soon as possible build this temple for Me, erecting in the center of the same an altar for burnt offerings, also made from pure gold, and will on each Sabbath in the evening burn an offering of grain to Me, I shall bless all the fields of the lowlands and they will bear a hundredfold fruit for you and your people.

[14] "And I shall cleanse the mountains and forests of all the vermin thereby establishing once more a connection (religion) between the lowlands and the height so that also the lowlands would be subject to Enoch, my sale high priest.

[15] "Behold, this is My loving wish for you, Cain's children, so that also you can be My children. So do this soon!

[16] "Once you have completed this work, you, too, shall be led onto the height of My children and Enoch will come with many from the height and will in My name bless the new temple for your full sanctification as My children.

[17] "Now you know all; so receive My blessing and complete the work.

*[18] Amen."*

[19] Here the Lord suddenly disappeared again. They all searched for Him, but He was no longer to be found anywhere.

## **Chapter 269**

### **ENOCH'S WISE SPEECH ON THE NATURE OF GOD AND ON SPIRITUAL VISION. THE LORD'S VOICE IN THE HUMAN HEART. WARNING AGAINST FALSE PROPHETS.**

*(9th March 1843)*

[1] When after a long fruitless search the searching guests with sad faces had returned to the throne-room, some of them stepped up to Enoch and asked him how and where the Lord had so suddenly disappeared, or hidden Himself.

[2] But Enoch replied to them and said: "Dear friends and brothers, although your heart impels you to seek the almighty, holy, most loving Father, and this is right and proper -- for whoever seeks God, shall always seek Him with the heart, or he will never find Him -, your present search is a little foolish.

[3] "Behold: God the Father, Whom you have just seen and spoken to

personally, is a Spirit and cannot ever be beheld with the physical eyes! However, if He wants to be beheld, He opens the inner eyes of the spirit of the man who is to see Him, and the spiritual man can then through the physical man behold God." provided it is God's will - seeing and hearing Him just as you have now all seen and heard Him.

[4] "When the Lord according to His most wise counsel then wants again to become invisible, He again closes through His almighty will the eyes to the human spirit, and no matter what man does, he cannot ever behold the Lord.

[5] "But heed also this. Beholding gives eternal life to no one, but listening and living in accordance with the perceived word does!

[6] "The Lord has closed its vision to your spirit, but not it's hearing which is in the heart. Therefore, every one of you can at any time hear the Lord's voice and can always turn to His fatherly love if he needs something, and the Father will give it to him if it is for his good or withhold it from him if it is not. Whether good or not good, you can always ask the Father, and be assured, He will give you the well-audible advice and will speak to you in your hearts provided you will always ask Him for it in full earnest.

[7] "If you will always speak to your brothers out of true inner brotherly love in the Lord's name, being their loving teacher about God, about His works which are full of His endlessly great glory, about His endless goodness, grace, mercy and how He is a most loving, holy Father to all those people who love Him with all their vital strength, - I give all of you the fullest assurance: You will not speak *one* word which had not first been spoken by God in your hearts!

[8] "Whoever will then hear you, will hear the voice of God, just as you are hearing it out of me.

[9] "But woe betide him who, for the sake of selfishness and his worldly reputation, would pretend to speak God's words without first perceiving the living word within him! Truly, his tongue shall turn into a viper full of venom, and he who hears him will be as if stung by a poisonous viper!

[10] "Therefore, beware above all of self-seeking; let everyone forget himself completely and from the bottom of his heart be only mindful for the well-being of his brothers and sisters, and he will be able to enjoy the continued fellowship with God, the most loving, holy Father, temporally and later also in spirit, forever visibly!

[11] "Behold, this is how you must seek in all future the Lord of heaven and earth, and you will always find Him easily. And if you then in your love inflamed heart ask: 'Father, where are You?', He will say to you: 'Little children, here I am in your midst! Have no fear; for My almighty hand protects you day and night!'

[12] "Look, so it will be since it is the Lord's will. Therefore, heed these words and do accordingly, and you will henceforth no longer have to seek the Lord in all corners without finding Him in the end, for then the Lord will always

meet you wherever you will turn; for the Father is always infinitely more concerned about us than all children put together are about Him.

[13] "So do take note of this lest you ever become poor and imprisoned. *Amen.*"

## Chapter 270

### THE NIGHT'S REST OF THE GUESTS IN LAMECH'S HOUSE. THE GLORIOUS FATHER-WORD TO LAMECH ON THE INNER STILLNESS DURING PRAYER.

*(10th March 1843)*

[1] Following this good speech by Enoch, Lamech stepped up to him and asked him, saying: "Beloved, mighty friend and brother in our God and most loving, almighty, holy Father! Since we have on this day in the Lord's name arranged everything according to His instruction and pleasure and I no longer know what else we could or should do other than give a most lively praise to the holy Father, let your love advise us in the Lord's name what shall be done now."

[2] And Enoch replied: "Listen, dear friend and brother, this is the holy Father's will: We are all to go to our night's rest and all the guests shall stay in your house overnight.

[3] "Furthermore, no one shall care and worry what the morrow may bring; for it will bring along its own, just as this day has done.

[4] "So we will go to our rest and make no more plans for tomorrow; for the Lord will inform us tomorrow what we have to do.

[5] "And so announce this to the guests and let them be taken to a dean bedroom.

[6] "I and these my seven brothers shall lie down here; but you and your loved ones can do what you like.

[7] "If you also want to stay here, it will be all right; and it will also be all right if you want to take another room with your loved ones, - for here none is better than another. And so let it be done! *Amen.*"

[8] After these words Lamech went at once to the guests announcing this; however, he kept Terhad in his company.

[9] And Lamech's servants came and respectfully led the guests to the bedrooms, and the women and maids soon brought carpets and sweet smelling soft cushions into the throne-room and there prepared the couches for the exalted guests and, according to Lamech's wish, also for him and his loved ones.

[10] However, the naphtha jars were still burning vigorously in the windows;



for it was the custom in the city of Enoch to have in front of each window a clay or metal jar which was in the evening filled with rock oil and some straw and then lit, and Lamech asked Enoch whether the jars should perhaps be extinguished.

[11] But Enoch answered him: "Let shine what is shining; for it is better to rest in the light than to sleep in the night."

[12] After these words Lamech dismissed all the servants, having first vividly reminded them to be sure to remember the Lord before retiring.

[13] When everybody had gone, Lamech fell down on his face and glorified and praised God in a loud voice.

[14] This went on for a while; however, when Lamech did not stop praising the Lord, a voice which was the voice of the Father, said to him:

[15] "Lamech, your words surely sound more beautiful than the great music of the spheres in the infinite space of creation; but the love in the heart of the spirit is still more beautiful than all this glorious din! Therefore, give respite to your lips to let the living water in your soul become a smooth mirror so that I can behold Myself in you and you may contemplate My nature in the mirror of your waters!"

[16] Here Lamech rose, in his heart thanked the good Father for this glorious admonition and retired with the others to an invigorating rest.

## Chapter 271

### **ENOCH'S MORNING SERVICE AND MORNING SPEECH TO THE BROTHERS. THE SPIRITUAL EARLY BURNT OFFERING ON THE CLEANSED MOUNTAIN OF THE SERPENTS.**

*(13th March 1843)*

[1] The following day when it began to dawn Enoch rose, in his love glorified and praised the Father and out of this mighty love blessed all the brothers who were still asleep.

[2] Only after this glorious activity, which pleased Me most, did he waken the brothers saying to them:

[3] "Brothers, let us rise in the love, grace and mercy of the Lord and praise His most holy name!

[4] "Behold, the good, holy, most loving Father has let us all live to see another nascent day!

[5] "Already the first rays are coming from the morning, the night flees before them and their initially timid action becomes ever mightier and with increasing vigor they push the night down into the depths of the earth so that its plains and mountains may be cleansed to finally receive the mightiest light

and enlivening warmth out of the sun when soon it will be rising gloriously over the earth's mountains.

[6] "So let us rush outside and under the open sky as true children who love the Father above all offer Him a joint praise!

[7] "In our hearts we want to make Him a pleasing burnt offering of the morning, since He, intent on honoring us and making us happy, lights for us in the rising, all day long divinely burning, all-illuminating, warming and enlivening sun such a grandiose early burnt offering of His love, grace and mercy!

[8] "O dear brothers, do grasp it thoroughly in the depth of your heart what the endlessly eternal and good Father does and your love for Him must turn into a solar fire!

[9] "Behold the stars still glittering gloriously in the firmament; behold the whole majesty of the earth; behold the multitudes of the most glorious flowers and listen to the glorious sound of the feathered singers in the more and more awakening air!

[10] "Then turn your eyes to the ever-growing morning glory and remember how with every breath you breathe in a growing abundance of the divine light of grace, how your breast keeps expanding and becoming enlivened and how every drop of blood in you becomes more transfigured and truly divine-ethereal the more closely the Lord's glorious sun approaches its rise!

[11] "Look, O brothers, and grasp it, you the holy Father's children: All this is for us an offering made by the inexpressibly good Father!

[12] "Thus the holy Father honors us. How should we overlook this and not rush and in turn light in our hearts a love-offering pleasing to Him alone, keeping it always burning more and more and then eternally in spirit?

[13] "O brothers, let us at once hurry outside and in the great hall of sacrifice, in the great throne-room of divine grace and mercy make Him our offering! *Amen.*"

[14] After this true morning-speech all rose and with a contrite heart hurried out and up the cleansed mountain nearby.

[15] When they arrived there, Enoch showed all of them the great glories of God and, pointing out all the phenomena of the morning, interpreted them from the standpoint of love.

[16] And all were so moved by the great splendor, infinite goodness and wisdom of the holy Father that in their love for God they were quite beside themselves.

[17] And Lamech, overwhelmed by remorse, exclaimed from the innermost depth of his heart: "O You great, holy, almighty, most loving Father! All this You are doing for us! Oh, how can I still live when I consider what I was?"

[18] "Enoch, Enoch, - you glorious brother! You have now opened my eyes, and only now do I realize my sin before God in its fullness!

[19] "He has always made us such a sacrifice of His love, grace and mercy, - and what did we do for Him in return? - No, brother, no, I must not think of it;

for my life has always been too abominable!"

[20] Here Enoch consoled Lamech, saying: "Take comfort, dear brother Lamech! Verily, if your sins were more than there is sand in the sea, they are forgiven you since you have let such a great love for the Father become active within you.

[21] "Do remain in this love and you will experience even greater things than these, and this when the eternal sun of God will rise within you.

[22] "And now let us await the rising sun in the sweet repose of love. *Amen.*"

[23] Thus our company was spending the morning on the mountain and they glorified and praised God in their hearts in spirit and in truth.

## Chapter 272

### THE MORNING MEAL AND THE SENDING OUT OF THE BLESSED POOR. ENOCH'S WORDS OF FAREWELL TO LAMECH AND HIS SUDDEN DISAPPEARANCE.

*(15th March 1843)*

[1] After sunrise, they all went to the city following Enoch's request, and there to Lamech's house.

[2] When they arrived there Lamech had a good morning meal prepared to which came all the poor and formerly imprisoned guests, both male and female, and participated while glorifying and highly praising God.

[3] After the morning meal Enoch in the name of the Lord laid his hands on all the poor and erstwhile prisoners and told them to go out as far as the earth was peopled with the children of Cain there to bear witness to what they had all heard and seen; but the women should stay at home and care for their household; for the women of the lowlands were not destined to prophesy in the Lord's name, except to their children.

[4] After this instruction Enoch said to Lamech: "But you, my beloved Lamech, my brother and my companion in office, know anyway the Lord's will and need no further instruction from me.

[5] "However, this remember always in your heart, namely, to love God, the most loving Father, above an and an your brothers and sisters after the father Cain twice as much as yourself, and you win always be walking in the light of God and His holy fatherly voice will be teaching you to walk on God's roads at all times.

[6] "Build the temple on the mountain as you were told; and once it is completed, we shall come down from the height to you in your house in great numbers according to the Lord's promise and bless the new temple and lead

you onto the height there to receive the blessing of Adam, the still living first complete man of the earth and thus the original progenitor of all presently living people, so that thereby the curse on Cain might be blotted from your forehead.

[7] "You will also behold the arch mother Eve, who will also bless you, and you shall have back your wives Ada and Zilla, and shall see your daughter Naeme with the husband given her in marriage by the Lord, the magnanimous Hored.

[8] "And if you will ask the Father actively in your heart it may even come to pass that this your new and true son-in-law win go down with you to the city of your fathers.

[9] "Thus you shall also have back your two sons, Jabal and Jubal; but, as I said, you must fulfill the Lord's will painstakingly.

[10] "Although the Lord is eternal, endless Love Itself, He does not enter into bargaining; being infinitely faithful in His promises, He demands with the right of a God and Creator such faithfulness of us in keeping with our strength, wherefore we must fulfill His will at any costs.

[11] "And you may be fully assured that He will keep His promises to you painstakingly, provided you win always actively fulfill His most holy will.

[12] "In the opposite case He forsakes everyone till death; and he who does not care for Him but only for the world, for him also the Lord does not care and lets him go his own ways which always draw him inexorably into perdition and eternal death.

[13] "So let all your concern be for God and for acting in accordance with His most holy will, and God will be faithful to you always and forever! *Amen.*"

[14] After this speech Enoch with the seven also disappeared so suddenly through the power of God that Lamech had no explanation for the matter.

[15] But Terhad said to Lamech: "Because these are true children of the Lord, they are like Him in everything, for He is to them All in all.

[16] "Let Him become the same to us according to our love for Him and we shall be like these. But His will must be holy for us, as incomparably holy as it is for them.

[17] "So let us not keep wondering about it but instead tackle the work to be done. God's will be done always and forever! *Amen.*"

[18] Lamech at once understood these words and summoned Mura and Thubalkain to discuss the building of the new temple with them.

[19] Mura drew up the plan and already on the following day a thousand hands were busy with the work.

## Chapter 273

### **ENOCH AND THE SEVEN MESSENGERS ON THEIR WAY TO THE HEIGHT. THE ADVENTURE WITH THE DRAGON. THE DRAGON'S UNTRUTHFUL SPEECH ON GOD AND HIS CREATION.**

*(16th March 1843)*

[1] Enoch, Kisehel, Sethlahem, Joram and the other four brothers, named Hil, Bael, Julel and Darel were transported by the Lord's power only seven thousand paces outside of the city to the foot of the height.

[2] There they were all returned to their own power and from then on walked up the mountains step by step.

[3] When they had completed about half the distance and were passing by a large mountain cave, behold, a mighty dragon crawled out of the cave obstructing the road to the travelers.

[4] Its form was a terrible sight and its strength threatened to swallow the mountains; its eyes were like boiling metal, its jaws like a yawning abyss from which came forth dense smoke and flames; the form of its head was like that of a wolf, but was as such larger than a giant ox; its neck was like that of a leviathan, which is the greatest and mightiest monster of the ocean; its body, covered by mighty scales and wing-like, pointed double fins, was 666 yards in circumference; its feet were like mighty uprooted oaks and its tail, also 666 yards long and covered with scales, was divided into seven coils.

[5] Thus the dragon looked terrifying and behaved as though it wanted to kill or at least challenge our wanderers.

[6] Since Enoch looked through the evil nature of the monster, he spoke the following words to the dragon: "Listen, you scum of creation, who have arbitrarily formed your abominable phantom form, I know who you are and what your intention is! Me you will not ever deceive, just as you have so far been unable to do! For my love for God is mightier than all your strength, and out of it goes forth a great, holy light, in which light you stand before me naked in all your bottomless malice; but this your malice is an equally great weakness which my love can scatter with a whiff.

[7] Let this be said to you openly so that you may learn before whom you stand! I, Enoch, the sole High Priest of God on earth, tell and command you in the name of my and your God and Lord to leave this spot and rush to the sea of your bottomless wickedness and then no longer visit this region but remain in your depth there to feed on the slime of your malice!

[8] "So be off and flee and do not risk being touched by my finger; for you have known for a long time what such a touch might do to you! - So be off and flee in the name of the Lord! *Amen.*"

[9] Here the dragon turned to Enoch and spoke with the voice of a whore:

"Yes, Enoch, I know you and none of you is unknown to me, since I am for you all a firm ground from the beginning!

[10] "For ere a sun was shining in the firmament and ere a thought was given to the forming of things and beings of every kind, I alone existed as a first efflux from God. In me the Deity divided Itself, and I was the light in God; and God saw that the light was mightier than He, wherefore He grew very fearful of the might of the light.

[11] "Still He let the light shine more and more brightly through eternities, for He reasoned that thereby the light would consume and weaken itself, allowing Him to be again fully strengthened in His nature.

[12] "However I, as the free light in God, could easily see through the eternal primordial God's scheme and I realized that with all my far-reaching power I would not ever be able to oppose His primordial fundamental power; I therefore spoke to Him most gently:

[13] "Hear, You my eternal, invincible First Cause! Since You fear my power as though it were greater than Yours, which called me into being, do take all this Your light from me, leaving me only with an existence that may stand opposite You, behold You and discourse with You!"

[14] "But God, instead of granting my wish, only became angry, created other beings out of Himself, confronted me with them as lords and charged them with apprehending me in my center and then everywhere in infinity.

[15] "Thus I was wrongly imprisoned. I was stripped of everything right to the ground of my being, and what you here see is all that was left to me in my great guilelessness, - namely, nothing but this most miserable form, the awareness of what I was and the sole capability of doing vilest mitigating circumstances should ever arise for me in eternity, moreover, the full recognition of the divine will, added to which however the always wrong intent;

[16] "I am a forever wrongfully accused being, merely because God's wrath wills it so; I must be a devil out of God's anger; I must forever suffer and be accused by every being because God in His wrath and anger wants it thus.

[17] "O Enoch, I am a most miserable being! I must feel this forever most bitterly, yet I find it forever impossible to mend my ways. I am forever deprived of a chance to turn back and am unable to change this my form. I must lie and deceive in order to deserve even more revenge on the part of God. I must eagerly see the good and true, but must owing to my innate wrath do only evil so as to become more damnable and punishable.

[18] "O Enoch, this is a bad state for me! Will no one ever have mercy on me?"

[19] "O Enoch, do not remove me from here; do not make me more miserable than I am anyway! However, if you can destroy and scatter me forever, do so, and the realization of such action shall be my eternal thanks to you!"

## Chapter 274

### ENOCH'S DIALOGUE WITH THE DRAGON. THE DRAGON DISAPPEARS.

*(17th March 1843)*

[1] But Enoch looked the dragon firmly into the eye and said to him in a serious, kind tone of voice: "All right, you most miserable being, I have heard your complaint against God and have fully understood it.

[2] "If that is so, you are truly the most pitiable being in the whole of infinity.

[3] "For there can surely be no more miserable and wretched being than one who, having to recognize in all depth the good and true, has the greatest urge to do it and when following the urge it wants to be active in full earnest, the Deity seizes it with Its wrath and against its own will and cognition urges it to do evil, thereby providing the most unloving and unjust Deity with a fresh cause for making the miserable being culpable of a new and ever-growing damnation.

[4] "If that is so, say, how come that the Lord is so gracious and merciful towards us that we cannot help, firstly, recognizing Him as the very purest, eternal, infinite love and loving Him above all and, secondly, publicly learning from Him in person that He, as the most loving Father, has done everything possible and in the future will do everything imaginable to break your everlasting obstinacy so that you may be again won over?

[5] "Yes, tell me how come that the Lord called forth the whole visible creation alone for your sake in order to move you to turn back completely through the harsh trial of physical death and you still refuse to turn back to the Father so that the Father is now coerced by His endless love to divide your total life-force into a countless, diversified life of the humans on this earth as well as on the countless other globes, thereby ridding you of your self-will and thus in us men leading you back divided, because undivided you would certainly not ever decide to do so? Do tell me how this can be and I will then fulfill your request."

[6] Here the dragon again opened his mouth and said to Enoch: "O You immature man! You do not know as yet how a thousand years taste to the earth, and you claim to know God, the Eternal, better than I, who have experienced Him in all His moves since eternities? Oh look, how endlessly weak and foolish you are!

[7] "Listen, I will open your rather young eyes so that you may have at least a tiny glimpse of how matters stand with your God Whom you think you know. And so listen.

[8] "Of such creations as this present one I know already countless great

billions. Every one of them existed about a great billion of earth years (NB.: Such a great billion is a figure of one thousand digits or numbers where one adds to the unit (1) nine hundred [999? *The ed.*] naught), a for you, poor young man, already unimaginable number!

[9] "When such a period of creation had passed and God had become tired of His creatures, He gave up this His great play of thoughts, that is, mind you! - He again destroyed the entire infinite creation and there ensued again an endless void for several great billions of earth years, and there was nothing apart from Him and myself who have always been able to mightily withstand destruction, since I myself am, and always have been, an essential part of the Deity.

[10] "When again after a, for you, unimaginable time the Deity had made another great plan of creation, the creating began again and when the creation had again passed through its time and the Deity had again become tired of its created beings, such a new creation was again doomed and the total destruction of all things, which anyway are nothing but for a definite time fixed thoughts of God, ensued and as it were, infinite void took the place of the former splendor of creation.

[11] "That this is always in God's primordial-eternal plan of how to exercise power and sustain it, you can already see on earth where there is a continual change between coming-in to-being, existing and ceasing to exist. Today you see a flower gloriously blossom, tomorrow it dies and is forever ruined, and so it goes on forever with countless things great and small. Of this I am an already old, indestructible witness.

[12] "Therefore, if you believe in an eternal life you are very much mistaken; for apart from God and myself nothing has an eternal and thus indestructible existence, - God, because in His own eternal Being He is inherently primordial-essential, and I, because I am not a thought like you and the entire creation out of God, but an indestructible, essential part segregated from the Deity Itself.

[13] "So, if you ask why, despite all efforts on the part of God, I do not want to turn back although you have found Him to be the purest love, I tell you: The reason is quite obvious, namely: Because I know God as the First Cause, - which will be forever impossible to you since you cannot possibly grasp eternity such as it was as an ephemera (one-day being. *The ed.*) - nor as it will be in the future!

[14] "Of course, you could with your present life-force which also is an infinitesimal part of the divine Being, like me, completely separate yourself from God and thus gain eternal permanency, if you knew how to do it; however, if you did this, the endlessly greater might of the Deity would treat you as horribly as It is now treating me and your eternal permanency would benefit you extremely little, for it is surely better not to be than to be as I am!

[15] "Having in all earnest become sick and tired of this fickleness on the



part of the Deity, I have now decided on two things, namely, either to deprive God of His power forever, usurping all His might so as to finally establish for all created beings an order of truly eternal permanency, - or, should I fail in this, I will in the second case kill myself forever, thereby putting an eternal end to the Deity Itself!

[16] "For how often I have asked the Deity to establish a firm order of eternal permanency in creation, but every time it was all in vain.

[17] "I offered to return my light to It; It imprisoned me through other short-lived beings Not able to conquer me, It left me with a most miserable existence since my former nature shrunk from its unlimited being to this form.

[18] "Only now does the Deity in my light realize that I am now by far more dangerous to It than in my erstwhile allness; wherefore It makes every effort to apprehend me.

[19] "But you as well as your loving God can be fully assured that it will not ever succeed in this! Rather will I kill myself and the Deity than be imprisoned by It thus giving It all the more scope for creating and then according to whim again destroying what It has created!

[20] "This is why the thinking beings are always guided to humility by the Deity, so that no one might succeed in rising above the divine whim!

[21] "This time I have firmly decided to play a prank on the Deity, which shall put an end to Its whims forever! Truly, this time I will show It my might and will chastise It like an old criminal! - Do comprehend this, Enoch! *Amen, Amen.*"

[22] Here the dragon suddenly disappeared.

## Chapter 275

### **THE ENSNARING EFFECT OF THE DRAGON'S SPEECH ON THE SEVEN MESSENGERS. ENOCH SHOWS THE FULL NOTHINGNESS OF THE DRAGON'S LIES BY HIS LIGHTFUL EXPLANATION. WHY MAN IS TEMPTED.**

*(18th March 1843)*

[1] At this speech by the dragon all the other seven messengers save Enoch became confused so that they no longer knew what to think.

[2] But Enoch, quickly aware of this, asked Kisehel which part of the dragon's speech was so confusing for him.

[3] And Kisehel answered Enoch in a loud voice: "You ask me although you are the Lord's sole enlightened high priest? Look, it will behoove me better if I ask *you* what you think of all this! And so I have asked you the question; answer it in certain points if you can.

[4] "The matter is of stupendous importance! On this occasion I shall make the proper objections, which you in turn have to refute; for here we all need the mightiest light lest we pass into annihilating death. And so do speak, brother Enoch, and let us know your worthy objections to this speech by the dragon and show me what we all have to think of it in earnest."

[5] And Enoch replied to Kisehel: "But listen, brother! He, who does not at once know what to think of this dragon-speech, must still be rather blind. How do you use the holy Father's grace, accosting me with such a question?"

[6] "It looks with you as if you let yourself be ensnared in earnest by this most deceitful speech of the Lord's arch-enemy!"

[7] Did you not notice that he went from one extreme to the other, contradicting himself mightily?

[8] "Did he not ask me to destroy him? And in the end he pretended so mightily that God's continuance depended on his own.

[9] "Did he not say how to the most unbelievable degree he was always in the most unloving and unjust manner guided, urged and then mercilessly condemned and chastised by the Lord? And then finally he was overcome by his wrath and swore he would chastise the Lord like an old criminal.

[10] "Did he not pretend on the one hand to a might surpassing God's? And on the other hand he lets himself be captured by newly created ephemera, and that in the whole of infinity, and must be content with this his most miserable form.

[11] "Did he not claim that the Deity saw only now that he is the greatest danger to It in this his form? Therefore, this form must surely be for him, as the greatest enemy of God, the most advantageous. How could he earlier call it a most miserable one?"

[12] "Must he not in this case consider the form of God as the best when he in turn terms his as a most miserable and, again, his as incomparably more perfect, since he imagines himself in this one to be most dangerous to God, as his enemy?"

[13] "Once he termed the entire glorious creation a loose, whimsical mental game of the Deity, which includes also us; but right after that he again admits that our life-force is an infinitesimal particle of the actual divine essence, which in its fashion may be able to protect itself from destruction without, however, gaining anything by it.

[14] "Behold, thus everything is full of the crassest contradictions! How is it then possible that you, surely a much-enlightened messenger of the Lord, could not see this instantly?"

[15] "Why did the great liar conceal himself so quickly? Had he spoken the truth, truly he would not have had to act like this; however, since he got wind of what to expect from me, he hastily fled from our sight lest he have to defend himself from me.

[16] "Surely this is his old, easy-to-see-through deceitful manner in which he

extricated himself from the father Adam and caused him to fall twice, once with the unblessed begetting and the other time with the desecration of the Lord's day. And you can still ask me as if you were inclined to believe the old arch-liar and deceiver?

[17] "Oh woe betides you, holy height of the Lord! If your children thus easily believe in the deceptive words of the dragon, you will one day have to be ashamed of yourself before the lowlands and like a vulture fall upon them destroying them to their innermost core!

[18] "Yes, the children of God will attract the judgment, whereas the children of the world as such would remain faithful to the end of the world.

[19] "But if we, the pillars of the world, begin to waver, what will become of the world?

[20] "I tell you, my dear brothers: Blessed and truly happy is he who suffers temptation; for only after he has proved himself will he reach the true goal of life, which the holy, most loving Father promised us all if we truly love Him with our whole heart.

[21] "Do not maintain that the Father had now tempted us; for the good Father certainly tempts no one in this manner, and He need not tempt anyone. But he still saw in you a sinister urge, and so He allowed it to emerge from you and you had to behold it and find out whether you still were inclined towards it.

[22] "However, you still showed such an inclination; so realize that whoever has shown an inclination towards falsehood has received the false with his inclination, and this is a seed of sin. When then the sin has matured and is born, it soon gives birth to death, which is in it.

[23] "So do not be mistaken, dear brothers; for every good gift and all true, perfect bounty flow only from the Father of all light and all life. In Him there is neither change nor variation forever; as He is, so He was from eternity.

[24] "He has begotten us as the firstborn of His created beings out of His love according to His will through His eternal word of truth, wherefore we are firstborn and not born among billions as the dragon lied. This the Father has revealed to us.

[25] "But I reckon the good, holy Father should deserve more belief than the deceitful dragon! - So let us proceed in peace. *Amen.*"

## Chapter 276

### **ARRIVAL AND RECEPTION ON THE HEIGHT. ENOCH'S ADMONITORY SPEECH TO KISEHEL, WHO IS AFRAID OF THE LORD. URANION INQUIRES ABOUT THE CONDITIONS IN THE LOWLANDS AND ENOCH'S REPORT.**

*(20th March 1843)*

[1] This speech by Enoch was quite sufficient to straighten out the others, and they proceeded upward and arrived already after seven hours according to our chronology in the region of the children of the morning.

[2] When the latter beheld Enoch and the other seven, they rushed to the hut of Uranion announcing to him and his family that the high priest Enoch was approaching with the other seven from the midday region.

[3] At this they all rose quickly and rushed to meet the newcomers with outstretched arms.

[4] Also, the glorious Purista did not tarry and was the first to rush into Enoch's arms telling him almost out of breath with the greatest, overwhelming joy of her heart that three turns of the shadow ago the most holy Father had come to her while in the new kitchen; He had told her to prepare a good love-feast for Enoch and the other seven messengers approaching the height and also to announce to them that He would be meeting them in the hut of love.

[5] When Enoch and all the others heard this news from the mouth of Purista, Enoch became exceedingly glad, greeted and blessed all who came towards him and then also all those who had been unable to meet him.

[6] And Kisehel did likewise with the others. But as to his joy over the glorious Purista's news it could rather be called a fear; for the affair with the dragon was still too vividly in his mind's eye for him not to remember how close he had been to falling into the dragon's trap.

[7] Enoch, noticing this, at once said to Kisehel and the other six with him: "Listen, I do not at all like the condition of your hearts, which are in fear of the Father!

[8] "Kisehel, do you remember when you willfully out of your old, wrong motivation on the great Sabbath opposed the Father of Glory? What happened to you then? - Behold, then you found only great grace and mercy.

[9] "Remembering this with certainty, how can you now be so afraid of Him since you were merely taunted by the dragon and were devoid of any free will towards falling?

[10] "So be a man and a worthy son of Adam, not a foolish coward, and rejoice in the Father from the love-depth of your heart, and He will strengthen you in the point where you are still weak.

[11] "But if you are afraid of Him, you can be assured that the fear will remain with you and undermine your love for God, and the Father,

considering your weakness, will not be able to show Himself to you.

[12] "Believe me, my brother Kisehel, it is not the Lord Who punishes the unrighteous, this the unrighteous does himself; for his deed has filled his heart with a great secret fear of God and this fear then creates the judgment and punishment in his own heart.

[13] "However, with the same heart with which someone through his mighty love for the Father can prepare for himself the eternal heavenly life, he can be also the creator of his own dungeon of death.

[14] "So let go of your fear and rejoice in the Lord, and He will receive you with open arms and strengthen you for any battle.

[15] "Forget the affair of the dragon and remember what spirit motivates him, and you can be sure the Father will open your innermost vision concerning the dragon, so much so that you will behold his nature in the Depth of depths and in all clarity! This I wish you and the rest of you from the innermost ground of my love.

[16] "And so let us hurry to the hut of Purista there to await with a heart full of love and longing the holy, most loving Father! *Amen.*"

[17] After this good admonition the old Uranion turned to Enoch asking him how matters stood in the lowlands.

[18] Thereupon Enoch said to him: "Listen, as for the lowlands, they remain lowlands in a physical respect, that is, compared with the mountains; but in spirit they have become a completely true height, which will easily excel ours.

[19] "Lamech, formerly the so horrible, cruel tyrant of the lowlands, has now, like I, become a loving steward of the Lord and the Lord has personally consecrated him as He did me; More I need not tell you all at this stage; but in the Lord's presence you will to your greatest joy learn everything.

[20] "You, Uranion, forthwith send Lamel to Adam, Seth and all the other patriarchs, then to Sehel, the great son of Seth, and to Hored, the brother of Lamel, and his wife Naeme, informing them all to come here with their wives; for they must be present to learn about the glorious fruits of the lowlands.

[21] "And Naeme shall learn what became of her father, - but only when she is here. Therefore, Lamel shall do nothing but summon all those mentioned; all else they will learn here. *Amen.*"

[22] And Lamel at once went and attended to his business.

## Chapter 277

### **ADAM AND THE PATRIARCHS GREET THE HOME COMERS. ADAM PUTS MANY QUESTIONS TO ENOCH. ENOCH'S ADMONITION TO PATIENCE. PURA AND NAEME MEET THE UNKNOWN MAN FROM THE MIDDAY REGION.**

*(21st March 1843)*

[1] After a time of two turns of the shadow all those summoned arrived and our old Adam was one of the first to dash to Enoch.

[2] 2. After loving greetings had been exchanged and the patriarchs had almost crushed each other for love and excessive joy, Adam asked Enoch, saying:

[3] "O you, my above all beloved Enoch, and also you, my Kisehel, you, Sethlahem and you, Joram, and you, Hil, Bael, Julel and Darel, do tell me everything, one after another how you fared in the lowlands, how Lamech behaved and about all the pleasing things that happened!

[4] "Did the grace and love of the eternal, holy Father never forsake you? Did none of you let himself be enticed by the women of the lowlands?

[5] "What happened to the said tablet which Lamech had treated so abominably, according to the holy Father?

[6] "Did you not perceive my incessant prayer and blessing in the lowlands?

[7] "For while you were staying in the lowlands, I had no peace and quiet day and night. I could not stand being in my house but spent the whole time on the Father's height praying for you and for the lowlands and blessing you continually.

[8] "Most of the others did the same thing with me and I must tell you it was particularly Naeme who entreated the holy, almighty, good Father almost incessantly for the healing of her physical father, Lamech of the lowlands, and that continually with the most touching words coming from the heart which I myself could not listen to without being deeply moved.

[9] "Likewise did also Hored and the two wives of Lamech who also came to us on the height and who have been in our midst continually during your absence.

[10] "Still, my most beloved Enoch, I must kindly mention poor Pura, the maiden from the lowlands. This child greatly amazed us all; indeed, unless someone has seen it, he cannot believe it.

[11] "You know how horribly Lamech dealt with her parents and relatives. And behold, despite all this no one on the height prayed more for Lamech than this very same child, and that in such a stirring manner, with so much loving trust in the holy Father that I could not help firmly believing the holy Father to be continually visible to her alone, and I could not help regarding her literally as a true daughter of the holy Father.

[12] "Truly, Enoch, had you seen and heard her like this, you would have come to the same conclusion.

[13] "For this reason I have taken this child into my house and have now taken her along just as you are seeing her (Pura; *The ed.*) here so that she may learn from your mouth how matters stand with the lowlands for which she has been praying so much and sending so many sighs to the holy Father.

[14] "Behold, dearest Enoch, and you others who were sent to the lowlands before Enoch, this is what happened on the height during your absence.

[15] "I, the still living earthly father of all of you, have told you this so that you may rejoice; therefore, give me in turn the pleasure deeply longed-for for many a day and night and reveal to me what I have asked you about, but only in accordance with the holy Father's will. *Amen.*"

[16] Here Adam blessed again Enoch and all the others present.

[17] And Enoch opened his mouth and said to Adam and to all the others: "Listen, father Adam, and you all my fathers and children! The holy, most loving Father has reserved for Himself the joy to proclaim to you all what happened in the lowlands and how matters now stand with them. Therefore, I am not allowed to right away fulfill your wish and reveal to you the conditions in the lowlands.

[18] "But this you may learn in advance, namely, that unheard-of things have happened in the lowlands; indeed, I tell you, things of which we on the height have never dreamt. Of this you can be fully assured.

[19] "Just have a little patience and the revelation will be before you and all you others like a luminous morning sun. This is why I had to summon you, so that you may hear the good news; so just be patient until the Father comes as He has promised Purista and your spirit will obtain the true light about the lowlands.

[20] "Let us now enter the hut of Purista to which we are summoned; however, according to the given law no female shall enter the same excepting the mother Eve, and so the other women, including Naeme and Pura, shall in the meantime go into Uranion's hut. - But you, glorious Purista, lead us now into the hut of the Lord's love. *Amen.*"

[21] But Purista asked Enoch whether it would be wrong to take into the hut at least the poor purest Pura and Ghemela, Lamech's wife.

[22] And Enoch said: "Listen, if it were up to me, I would let the whole world enter. But I am not a lord over the divine order. The Lord arranged it thus; therefore, we must do His will in everything until such time when He Himself will decree otherwise.

[23] "Thus it depends not on me, but solely on the Lord whether or not the women are allowed to enter this hut; therefore, we do what we were bidden, and the Lord will then do according to His pleasure. *Amen.*"

[24] And so the patriarchs, led by Purista, entered the hut; but the women remained outside, except for Eve.

[25] But Pura took a little walk with Naeme, and both entreated God and, resigning themselves to their fate, sacrificed their pious curiosity to the Lord and amid sighs glorified and praised the Father full of love, grace and mercy.

[26] As these two were thus heaving a sigh, behold, there came a man from midday and went straight towards the two. When the latter noticed this, they wanted to flee; but the man went after them and soon overtook them.

## Chapter 278

### **THE STRANGER WITH PURA, NAEME AND GHEMELA IN DISCUSSION ON THE HILL OF BEGETTING. THE OTHER WOMEN ARE HORRIFIED.**

*(22nd March 1843)*

[1] When the man had overtaken the two, and that a considerable distance closer to the spot where the two could have reached the other women to flee with the same into the hut of Uranion, they began to call for help.

[2] But the man said to them: "Listen to me, you two, you, Naeme, and you, Pura!

[3] "I tell you truly and faithfully not to be so afraid of me; for I have no evil intentions with you but am planning only something exceedingly good, something that will benefit you in the highest degree.

[4] "So proceed without fear with me in the direction of Purista's hut, and about thirty paces from the hut, by the beautiful cedar in the middle of a grassy hillock, we will discuss glorious and important things."

[5] When the two had heard this from the man they felt relieved and Pura, emboldened, dared to ask the man who and from where he was since he knew their names and only wanted to do them good, for they could not possibly remember having seen him anywhere, either in the lowlands or on the height.

[6] Thereupon the man said to them: "My beloved daughters of an exceedingly good Father, is this something miraculous in our present already very populous time?

[7] "Look, you are at home on the full height of the main patriarchs, and they are well- known to all dwellers of the height; thus also you are known since, as I said, you are at home with the main patriarchs. So if I, too, recognize you, what is so miraculous?

[8] "Whence and who I am, you will surely be able to fathom without much reflection. For you saw me come from midday, and this answers the 'whence' automatically; for from where I come, from there I am.

[9] "Since you certainly see in me a man and by no means a bird or other animal, the answer to the 'who I am' will be clearer than that to the 'whence'.



[10] "So do no longer ask me about things which, as far as is needed at present, must catch your eye at once, but rather go with me at once to the destined spot! There I shall clearly inform you as to how matters stand with the lowlands; for I was a witness from beginning to end of all that happened during that time in the lowlands and even know precisely what is going on there today.

[11] "So join me so that for your great consolation you may learn about all this earlier than all the others in the hut of Purista; for to my knowledge you were praying during this time most frequently and fervently day and night to God for the deliverance of the lowlands from perdition. Therefore it is right and proper, and so follow me."

[12] Hearing these assurances, the two did according to the man's bidding and at once went with him without further fear to the destined spot.

[13] But the two did not know that this spot was a hallowed one which no female was allowed to enter; thus it happened that when the other women noticed from Uranion's hut that the two proceeded to this hallowed spot, and that with a stranger, they rushed up to them and full of fear informed them about it. Even Ghemela called the two back timidly.

[14] But the man asked the women and in particular Ghemela: "What about this spot? Is not the whole earth created by God and thus equally hallowed everywhere?"

[15] "If you women are not allowed to enter this spot because of its holiness, you may just as well remove yourselves from the entire earth; for no place on it is less holy - than this here!

[16] "You yourselves follow the somewhat foolish lawful custom of copulating under this very same tree before sunrise because in the region of the morning a copulation elsewhere is declared a sin.

[17] "If you believe not to defile this spot with your carnal desire, these two with their purest spiritual desire in God should do so even less.

[18] "So you can retreat again; for I with my two beloved shall not leave this place! - But you, Ghemela, are allowed to come up to us; for I know you and that you are faithful in your love."

[19] But Ghemela answered the man: "*What* are you demanding of me? Do you not know that the Lord has tied me to Lamech and that my heart must remain in the Lord always and forever?"

[20] But the man spoke to her: "Knowing that, I call you up to me for that very reason! But as always, it is up to you to follow this call or not. If you want to, come, and if you do not want to, return at once with the others to Uranion's hut."

[21] Thereupon Ghemela said to the man: "Good, wise man, your voice mightily attracts me to you; If you would and could make my excuse to Lamech, I, too, would like to go to you."

[22] But the man replied to Ghemela, saying: "Not I, but Lamech, your

husband, will excuse you personally, namely, to me! So do what you think fit."

[23] Here Ghemela tore herself away from the other women, rushed up to the man with the two and, sitting down at the man's feet, soon admired the cleanness of the same.

[24] But the women standing below were sulky at the boldness of the man and in particular at that of the, by now, three females.

[25] And Uranion's wife gave a loud scream and said: "Today of all days such unheard-of disgrace must be brought upon us as the Lord is being expected in the hut! What will the fathers say when they see such disgrace? Three women and, what is more, the most beautiful! - with a strong-looking man in broad daylight in the place of copulation! - O disgrace, disgrace, disgraces!"

[26] But the man spoke: "Yes, indeed a great disgrace, - but not on me, but on your great folly! Now go and be quiet, or I shall know how to seal your mouth!"

[27] Here the women fell silent and the man began to reveal to the three all that had happened in the lowlands and how matters now stood there.

[28] When the three had heard this in convincing clarity, they began to rejoice loudly and glorified and praised God for such great mercy.

[29] But the other women thought that the man was having an affair with the three; and they ran to the hut of Purista and shouted to the men what was happening out there.

## Chapter 279

### **URANION'S WELL-AIMED ANSWER TO THE SHOUTING WOMEN. GHEMELA AND THE STRANGER, WHO FINALLY REVEALS HIMSELF AS THE LORD. THE LOVE-SCENE ON THE HILLOCK AND THE OUTCRY OF THE OTHER WOMEN. ENOCH AND THE LORD.**

*(23rd March 1843)*

[1] When the women had been shouting for a while outside Purista's hut, Uranion finally stepped outside and asked them, somewhat vexed, what great danger had arisen for them to bawl so madly and was someone trying to take their lives.

[2] And the women pointed their fingers to the grassy hillock and said: "Just look there the great disgrace! And this today when you expect the Lord! A strong, vigorous young man who came from God knows where, has just picked up the youngest three women, led them onto the hallowed hillock and is probably having an affair with them!"

[3] "There! Just look how the three embrace him and nestle against him that

it is a pleasure to watch!

[4] "No, this disgrace today when the Lord's messengers with the exalted Enoch have arrived here and, as we said, when the Lord promised our Purista to appear before all of us!

[5] "Go and at least drive the despicable ones from the spot!"

[6] But Uranion replied to them: "You know what? If this matter arouses your fancy so much, do not look there and you will at once feel better! Why should I scatter the invited guests since they do us no harm?"

[7] "As far as the hallowed grassy hillock is concerned, it is in that certain respect only of importance among us; for strangers not knowing this it is like any other place.

[8] "So set your minds at rest and no longer disturb us in the hut where we are waiting for the Lord! Once the Lord will appear, He will know how to deal with such transgressions; as for you, be quiet and at peace! *Amen.*"

[9] After these words Uranion closed the door of the hut and let the women go.

[10] When the women saw that their complaint had achieved nothing, they angrily acquiesced railing only secretly at the three women and no less at the man; but they were particularly enraged at the women.

[11] And Ghemela asked the man whether he was present when the Lord was staying on the height for several days teaching them the true paths of salvation.

[12] And the man replied to Ghemela: "Listen, you beloved of the Lord, was I present at the time? - Be assured that I did not miss anything. I even know how the Lord carried you on His hands, how He comforted and strengthened Naeme, and how He lifted up Pura, pressed her to His heart and made her a very great promise! From this you may deduce that I was certainly also present at the time."

[13] Here Ghemela blushed and said to herself, sighing longingly: "Oh! Such an infinitely blissful moment I shall certainly never again be able to enjoy on this earth."

[14] But the man said to her: "Who knows what may happen today when the Lord will come, - provided He has not already arrived?"

[15] "Ghemela, give me a good look! Would you not also like to sit on my arms?"

[16] At this Ghemela, inflamed with a secret love for him, gave a secret look to the man and discovered in him a strong resemblance to the, by her, forever most beloved Abedam, the Lord and Father of heaven and earth, and said after some moments of silence:

[17] "Listen, you most wise man who is also worthy of all love, your account of the conditions of the lowlands, which was so vivid as to make me believe I had been a witness to all this - as Naeme and Pura, nestling against you and rejoicing over you, affirmed and are still affirming pining at your loins -, was

more than merely human!

[18] "If moreover I look at you more closely noticing in you a close resemblance between you and Abedam - and besides your sweet inviting voice which moves me mightily, - behold, I want to throw myself on your arm at once, if only the other mothers were not so awful who keep busily spying around to see what we are doing.

[19] "Oh, if it were up to me, - I would have been on your hands long ago.

[20] But the awful mothers there! No, - I really do not dare! And if then - maybe even the Lord came along - and Lamech! -, oh, things might take a bad turn with me!

[21] "Of course, I like you only so much because you bear so much resemblance to the Lord and talk as He does and your voice totally resembles His; and this should really excuse me. Yes, yes, this should completely excuse me!

[22] "Oh, therefore I should certainly like to sit on your arm. It should be great bliss to sit on your arm. If only I knew that no one would take offense at it, and in particular: If the Lord did not take it amiss, I should certainly like to follow your invitation."

[23] But the man spoke to Ghemela: "Listen, you My daughter, be unconcerned on account of the Lord. If the Father takes you on His arms, the Lord will not look at you with angry eyes; so come to Me, the Father, full of confidence!"

[24] Here Ghemela fully realized Who the Man was, uttered a scream of the greatest delight and threw herself in a somewhat unseemly manner at His breast. And the Father pressed her also with His hands to His heart and said to her and to the other two: "O My dearest little daughters, love your Father with all the strength of your heart! For you were the last and were locked out of the hut; this is why you are now the first to whom I came. So enjoy My love in its fullness! -- But do not reveal Me as yet, for the others must recognize Me spontaneously."

[25] When the other women saw this scene, they were done for; raising an outcry, they ran again to the hut of Purista and raised such a mighty din there that all the guests, including Purista, were frightened out of the hut.

[26] When they were all outside, the women drew their attention to the scene on the grassy hillock.

[27] But Enoch signed for them to be silent and said: "If it is nothing else but this, this din was in earnest quite unnecessary; but for the sake of peace I will go and tell the four to depart from this silly spot."

[28] And Enoch went there and at once recognized the Lord.

[29] But the Lord said to Enoch: "Enoch, send also Purista to Me for the healing of the great foolishness of these women, so that the foolishness may be nipped in the bud. But do not reveal Me as yet; tell only Sehel that I am here and summon him to Me after a while. *Amen.*"

## Chapter 280

### **ADAM'S CURIOUS QUESTION AND ENOCH'S ANSWER. PURISTA IS SUMMONED TO THE HILLOCK BY THE LORD. THE ANGER OF THE WOMEN. A GOSPEL FOR WOMEN BY EVE. ENOCH AND SEHEL THE TRANSFIGURATION OF SEHEL.**

*(24th March 1843)*

[1] When Enoch had heard this from the Lord, he glorified and praised in the spirit of his great love the most faithful and loving Father and at once followed His sublime sign.

[2] When he came back and the Lord with the three pure beings was still in that spot, even Adam asked Enoch who the man might be who did not even follow Enoch's bidding,

[3] Thereupon Enoch said to Adam and to the others: "The man does not leave the spot because I by no means ordered or advised him to go; and I did not do this because I deemed it quite unnecessary. This is the preliminary reason; the following one you will recognize early enough in all its clarity."

[4] Here Purista stepped up to Enoch and asked him: "Exalted, sole High Priest of the almighty God on this earth! Do you not think that the Most Holy One tarries because we tolerate the scene which is so repulsive to the mothers and to which not even you seem to object?"

[5] But Enoch asked Purista, saying: "Listen, you glorious Purista, do you perchance find anything unseemly in this scene?"

[6] "Behold, I recognized the Man at first glance and found in Him true, purest love and the most sublime, divine, profound wisdom when in a few words He made me realize that I with all my high priestly wisdom am a mere bungler when compared to Him.

[7] "However, since this is an irrefutable fact according to this my testimony, I cannot see why we should not tolerate this and why exactly this should be the reason for the Lord's delay?"

[8] "On the contrary, He will be here by far earlier because of it than you would have expected Him.

[9] "Just look at Lamech and Hored, whose wives are with the Man and are head over heels in love with Him! Look, the two would have first right to remonstrate with their wives about their behavior and to drive them from the spot; but they are quiet and, lovingly sacrificing everything to the Lord, say to themselves: 'The Lord knows about it and in His holy love has a reason for allowing this.'

[10] "If those whom the shoe pinches do not lament, - what reason should we others have to do so?"

[11] "But listen to me further, you glorious Purista! - Look, the Man there

spoke to me and said: 'Enoch, send Me for the healing of these women's folly also Purista!' - What are you going to do now?"

[12] Here Purista blushed and after a while said to Enoch, greatly embarrassed: "But Enoch! What do you demand of me - and what that man yonder? Do you not know what commandment the Lord gave me?"

[13] And Enoch answered her: "I know it as well as you; for your hut must be under my authority since the Lord has endowed me with all the spiritual authority on earth. All the same I, the sole High Priest of God on earth, tell you: Go to that Man for the benefit of all the women of this region; for if you do not go, the Lord will not appear! So follow my advice."

[14] When Enoch said this, Purista blushed with shame, not knowing what to do. After a while she pulled herself together again and turned to Enoch, asking him:

[15] "You said before that you had fully recognized the man at once; would you therefore not tell me who the man is?"

[16] And Enoch replied to her: "Glorious Purista, you are now cleansed, and so I can tell you in secret that the Man said to me to tell you to come to Him because He is the Lord!

[17] But for the moment be silent and go. *Amen.*"

[18] When Purista had heard this, like Ghemela she uttered a loud cry full of the greatest delight and ran to the Lord. Arrived there, she threw herself at His holy feet, clasped them and covered them with tears of joy and the purest love.

[19] But the Lord lifted her up and took her onto His arm, too.

[20] When the other women saw this, they were completely done for.

[21] They began literally to howl and curse this place, rushed to Eve, told her of this abomination and mightily complained of this outrage. But Eve said to the complaining women: "Do allow the men to complain first, who are our lords, and do not forestall them! When *they* will complain, you may weep; but for a woman it shall never be right to complain.

[22] "I am your mother and am still a living example to you all; if you become different from me, the world will perish through you!

[23] "I forestalled my lord only *once*, and this rash action nearly ruined the whole of creation!

[24] "When the Lord took mercy on my weakness, this was done at the cost of physical death.

[25] "What will you achieve by your complaining since you thereby disturb the peace of the lords? So consider it and bear everything in patience and great surrender, and you will be righteous before God. For a woman's righteousness consists solely in the gentleness of her heart; a complaining woman is a thorn in God's eye.

[26] "So do not complain for you shall be gentle and tolerant! For a woman's complaint is a sharp knife cutting in pieces the loyalty of the man's heart; but

gentleness is a strong bond binding the hearts of the lords to us, and the lords will not rend it.

[27] "Do understand this; comply with the divine order and be silent! If you have no law, why are you acting as though you had one! So leave it to the lords to act and pacify!"

[28] After this speech by Eve the women finally fell silent, and Enoch summoned Sehel and said to him: "Brother, the Lord needs you. So go to Him where you see Him on yonder grassy hillock; but do not reveal Him until the right time.

[29] "The Lord will now transfigure you and then empower you for His great cosmic service.

[30] "In your great clarity do remember me; for the Lord will one day transfigure also me, just as He will now transfigure and infinitely empower you.

[31] "So hurry to Him, to your and my God! *Amen.*"

[32] Sehel, full of the greatest joy and love, at once hurried to the Lord. When he reached the hillock, the Lord rose, held out His right hand to him and spoke:

[33] "Sehel, behold, My great fields are cultivated, the seed is laid into the furrows; now it needs good care so that it may sprout and ripen to an eternally living fruit!

[34] "Therefore I now call you back and endow you with great power to work in endless space in accordance with My will.

[35] "Here is the sword of My might and there the enemy of My love; seize it, go and do battle always with the dragon! *Amen.*"

[36] Here Sehel suddenly disappeared and henceforth was no longer seen.

[37] When all the guests and the women saw this, they were overcome by great fear and all said: "This man must be a great, mighty messenger of the Lord!", and they fell on their faces and worshiped God.

-- End of Volume II --

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Vratah's vision concerning the nature of letters. The timid Sehel's vision and its correspondence to Noah and the Flood. Thirst for knowledge is justified. Truth, the food for the spirit. Love, the fundament of all truths. Sehel commits a blunder. Abedam's great testimony to Sehel. Sehel's transfiguration and his gloriously profound and wise speech. Humility, the greatest glorification of man. To honor through love. Garbiel's pride of place. Horidael's vision. The inner guiding voice in man. Horidael is appointed scribe of the signs of the free science of correspondences. Abedam's speech on the true worship of God. Gospel of the right giving. Purhal's inner vision. Abedam's reprimand and admonition to the insincere Purhal. The explanation of Purhal's vision. The effect on those present of the reprimand directed to Purhal. Abedam strengthens the frightened hearts. Juribael's speech on the greatness of man as child of God. Juribael's vision: The countless, endlessly growing circles of the one life-circle. The interpretation of Juribael's vision through the high Abedam. The living secret of humility and love for God. Oalim's vision: The three hearts one within the other. The endless diversity of the spiritual individualities. Life in the spiritual world. The divine teaching must be verified through the testimony of the spirit within the human heart. Thuarim's vision: His love-fire-trial.

The interpretation of Thuarim's terrible vision: The great conflict between intellect and heart. How to find the living word. Parable of the maiden and her suitor. The giant Rudomin's vision. The significance of man as the child of God. The secret education of Rudomin as a prophet. The greatness of the human spirit. Humans as children of God, as Gods. Horedon is called to relate his vision. The dignity and greatness of the childhood of God. childhood of God ranks higher than fellowship with, and servitude to, God. The vision of Jorias, the tenth visionary. The highest principle of true wisdom: Love, the only bread satisfying the spirit. The new Covenant between the holy Father and the children. The road of wisdom and the road of love. Jorias is glowing in the fire of his love. Wisdom, the light born out of love. The universe within man. Jorias makes a speech on love. The Lord joins in marriage Jorias and Besela, Pariholi's daughter. The Lord's rules for the newly wed. How to properly and freely fulfill the holy divine will. The ambitious Garbiel is humbled. The Lord is sleeping outdoors.

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The phantom sun in the morning. Adam is outraged and utters a curse. Divine patience and serenity. The morning gale on the height The Lord's morning blessing. Seth's care for the feeding of those present. Abedam's speech on

active neighborly love. The Lord promises His incarnation in the line of Seth. Seth's humble gratitude. Seth as the Lord's brother. Sunrise on the summit. Adam's foolish desire to greet the sun. The Lord's reprimand. The frightening phenomena during the morning meal. Adam's agitation and anxiety. Garbiel and Besediel are appointed Annalists. The two books: "Jehovah's Conflict, Wrath and War", and "Jehovah the Great God's Love and Wisdom". The two messengers report on the atrocities in the morning region, perpetrated by the children of the lowlands.

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Kisehel and Sethlahem and the army of the children of the lowlands. The power of God's love and grace towards Horadal, the commander of the lowlands. Enoch's speech to Horadal and his army. The children of the lowlands as voluntary prisoners of the divine grace and mercy. Adam's fatherly blessing. The feeding of the poor. Seth appears as a double. The Lord blesses the meal. Horadal thanks the Lord. The miraculous feeding of the people. Horadal's loving thanksgiving speech. Loving means: Living in the spirit.

Adam's speech on the nature of Satan and the love of women. A case where polygamy is allowed. Horadal reveals a secret from his past at Lamech's court in the city of Enoch.

The Lord's speech on the adverse effect of curse and wrath. Horadal's appointment as true leader of his people. The three signs of grace as given to Horadal. Horadal and his people prepare to leave. The Lord's farewell speech and admonition to love.

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The messenger Lamel accomplishes a rescue. The rescued maiden tells of the abominations in the city of Enoch. The Lord commissions Kisehel and Sethlahem to lead Horadal's people to their destination. The effect of both curse and blessing. The Lord's admonition to Adam, who despairs because of his foolishness. Adam's vision: The woman on the sun, crushing the head of the serpent. Adam's eulogy on God's mercy and His appearing as a man in Abedam. Pura, the maiden from the lowlands, inquires about the person of Abedam. Pura on Abedam's arm is looking for the Most High. Seth asks permission to care for the feeding of all. The empty larders. The blessing of thanksgiving. The full shelves. The fruit of Seth's trust. The discussion between the watchmen and the food carriers about the Lord. The Lord reveals Himself. The fear of the carriers. Pura is embarrassed before Abedam's holiness. Abedam's calming words.

The Lord as God and as Father. The meal and its arrangement. The Lord's speech on obstacles and limitations as prerequisites to all life. Pura's great, exemplary love for the Lord. The Lord's promise to Pura. The miracle of the incarnation of the infinite God.

Mary as Pura in her spirit. The praise of the heart and the praise of the tongue. The riddle of the continuous destruction in the realm of nature. Eternal Love's comforting solution. Enoch's speech of thanks and praise. Joy of life: The best expression of thanks to the Creator ...

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embarrassment. The persistent stranger. Enoch's good evasive answer. The stranger's counter-question and Enoch's new embarrassment The office as a mortification before God and the world. Enoch's speech on the difference between the life in God and the life in man. The stranger's question about the difference between a created being and a child of God. The forward Abedam is humbled by the stranger, The great wisdom of the stranger. Man is destined for spiritual independence Blind faith and authoritative faith - a judgment! Enoch's amazed recognition of the stranger's wise speech. Parable of the two satisfied and the many hungry ones. Enoch's soliloquy on the stranger's wisdom. Abedam's dream and great foreknowledge. Enoch's dialogue with the other stranger. Enoch and Adam in a quandary. Adam's cutting words and sentence of banishment to the stranger. The stranger reveals Himself as the Lord.

Abba's speech on the relationship between Father and children. *One* God and *one* Father only! The holy Father, surrounded by His children. Adam recognizes Abel in the second stranger. Satan the old liar's abortive attempt to argue with the Lord. Abba's warning against Satan's wickedness and cunning. Satan's weakness. Beware of yourselves! Abel's mission to the lustful preachers of repentance from the height in the city of Enoch. The danger of women's flesh.

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The four doubters from the region of the midday. Enoch pretends to be repudiating God. The effect of his speech. Enoch's admonition to search diligently for the truth and the recognition of God. The four doubters take counsel together. The argument between the four doubters and Enoch. 'The four doubters' perfect concept of God. Wisdom, the fruit of a living heart. The threefold nature of Abedam the High and the nature of Enoch as an instrument of the Lord. Difference between the prudence of the intellect and the wisdom of the heart. God's Word as the living water. The parable of the rainwater, which is better for the watering of plants than spring-water. The four worldly wise recognize the Lord in the stranger. Wisdom and love as a long and a short road for God seekers. Love

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About the power of heartfelt prayer. The good effect of Lamech's enforced fast. Lamech's remorse and the Lord's mercy. Gratitude by mouth and gratitude of the heart. The converted Lamech's wish to clean the stone tablet. Lamech recognizes and praises God's fatherly love and goodness. How the remorse and love of the converted transforms the filth of sin into pure gold. Kisehel's commission to Lamech to build a temple as depository for the precious holy tablet. Lamech's good message to his people. The disobedient bailiffs of Lamech. The miraculous meal strengthening the bailiffs. Kisehel instructs Lamech in the processing of gold ore. Thubalkain is summoned. The meal in the temple square. Kisehel's speech on the destiny of woman. Sethlahem's comforting speech to the women and maids.

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Kisehel's reply. The spurious apparition of the false Naeme. Lamech and Thubalkain in temptation and doubt. The unmasking of the false Naeme. Kisehel's speech on brotherhood and equality among men. About true

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