

## **Introduction by the Lord to His Word “The Household of God”**

The writer of this work sought in all earnest and found what he had sought. He asked and it was given to him, and since he knocked at the right door, it was opened to him and to all those who are of a good heart and will. But those who did not seek with the heart, but always only with their presumed pure reason and keep examining and criticizing, they knock only on the hard and dead shell of matter instead of the living name of the eternal Giver of all good gifts, and they shall not be given and it will not be opened to them. For the Spirit of the Lord never reveals Itself through the intellect of the worldly-wise, but only in and through the simplicity of the heart to those who are regarded as fools by the worldly-wise. However, soon the intellect of the wise of the world will come to nothing before the simplicity of the fools.

He who will read this work with a humble, grateful and devout heart will gain from it much grace and blessing, and he will not fail to recognize the true author of the work. However, to the pure-reason-people it does not make any difference whether they read Daniel, a Sir Walter Scott, or a Rousseau or Hegel; because for the worldly thinking everything is worldly and a higher communication from on high is regarded as an irresponsible fancy of ignorant, fanciful people who through their mysticism want to become someone or achieve something because they cannot do that on the road of pure reason which they do not possess.

But do not let this deceive you! How often the four Gospels have been distrusted! But are they because of it of less value in the hearts of the true believers in God? How often have I, the Lord and Giver of life and every gift of true benefit to the latter, been declared by the worldly-wise as just a man, as a mesmerist, also as a fraud and even as a purely fictitious person; and at present millions regard Me as such! Yet other millions are not led astray by it. They, as doers of My Word and not just hearers of it, understood in the simplicity of their hearts that Jesus of Nazareth was more than what the many worldly scholars take Him for. Therefore, where this work is concerned, let no one be influenced by the judgment of the world, which accepts only what is of its own kind, but let him listen only to the voice of the heart of the unsophisticated. They will express a correct opinion to everyone before the eyes of the good Giver. But the intellect of the worldly-wise will on many occasions find this a stumbling block. Good for the one who is not completely shipwrecked in the process!

He who reads this work and regards it as spiritual inspiration, but is not yet clear in his mind 'whether it comes from a lower or a higher spirit', is still extremely blind and the cover of his worldly intellect still mightily veils the vision of his heart.

Whoever has a living faith in Me is surely familiar with My strength, kindness and supreme wisdom, and he will, and must, understand that I possess strength and

wisdom in eternal abundance and am surely able to oust forever the enemy from the field I am cultivating; for I and Satan have not ever yet used the plough in one and the same furrow. Unfortunately, this does happen where the intellect of the selfish world is involved, which is itself dark and sees everywhere nothing but darkness. However, in the eyes of those who are taught and educated by the Father everything appears quite different, for to the truly pure and enlightened all is pure and has sufficient light.

Let those who say that in order to be acceptable as inspired from on high this work lacks simplicity, tranquility and range of vision, as well as a certain depth in the whole of its ideology, be briefly told that they should examine their heart very carefully as to whether they themselves do not lack what they are missing in the Word. But they expressed their opinion so that, as European scholars, they have said something, too, about this work without having penetrated to the bottom of it. For in order to express an opinion obviously more is required than a superficial perusal of a section of the work.

What do such readers regard as simplicity? I think that writings which, despite the necessary, for the limited human understanding so mysterious abundance and depth of what they utter, are presented in a way that even children can properly understand them, once they are able to read reasonably well and are capable of thinking beyond the first rudiments of writing and arithmetic, could really not be lacking in a certain simplicity. Pictures and language do not ever imply the simplicity of a writing, but only the easy comprehension of an ever so simple heart that can find its way in such a writing. Everything else like an antiquated, awkward language and several thousands of years old corresponding allegories - is as far from simplicity as is the intellect of the worldly-wise. And as for the remarks about the needed tranquility and range of vision and the required depth in the whole of the ideology, there is all the more of all that contained in this work, the more the criticizing worldly wisdom imagines it to be lacking; for that which gives tranquility to the heart must itself have tranquility in abundance. Of course, it cannot give tranquility to the intellect, which is not receptive to this and, therefore, cannot find tranquility in a writing, as a stream cannot find it until it has reached the greatest depth of the sea. However, if the intellect of the worldly-wise could humble itself and descend from its presumed height into the simple little chamber of the heart, it would then out of this tranquility find the tranquility believed missing in this work and the fullest range of vision within it. But as long as the intellect is like a weather-cock on the spire of earthly wisdom, continuously turned in all directions by various winds of doubt, it will probably not find anywhere the tranquility it does not possess itself, nor the usual range of vision it enjoys on its windy height

If someone misses in this work a certain depth of the whole ideology, let him be told that the Giver of this writing did not intend to develop in those who read it in the true tranquility and simplicity of their heart as what it actually is, such a view, which unfortunately has already spread too much among people, but simply to awaken a

godliness and gratitude and there from a living faith and the proper love for God and the fellowman and to animate it to be lasting.

Besides, those who read this writing with the fight attitude are still going to attain a sufficient depth in the better ideology without the help of scholars who by war of their futile rational examinations are not likely ever to reach the proper depths of the total view of the world and universes, which only in this work can be found by the fight type of reader, - irrespective of other later works wherein, as it were, the sun and with it all the planets, solar and central solar systems are materially and, above all, spiritually, sufficiently comprehensibly and fully described and revealed.

If in a work the material, and especially the spiritual, development of all created things from the very beginning - thus already during eternal periods and states of existence - is presented with sufficient clarity and somebody still finds too little depth in the supposedly lacking ideology, truly, in all the heavens there would not be found an eye-ointment with the help of which such scholars could cure their most regrettable short-sightedness.

"We simple and unsophisticated lovers of God", the proper readers of this work have every fight to say, "have, except for God's university in our hearts, never attended another, neither in Paris nor in Jena and Goettingen, yet we do not wish to change places with all your celebrated worldly wisdom; for we prefer our inner beholding of the depths of our holy Father's great creations to your thousand years of research with covered sight We can see from your calendar how far your telescopes and mathematical lines are reaching, and your ways are familiar to us. However, how far the enlightened sight of our hearts resting in God reaches, to measure that your instruments and mathematical lines would not reach far enough and fail in their mathematics."

So whoever wishes to read this work with true benefit to his soul, let him read it in the simplicity of his devout heart without being a censor in the worldly way but let him always be only a careful householder of his heart, and he will find in this work in abundance what some highly educated readers have unfortunately not found.

And now all My blessing and grace to the fight readers of a pure heart and good will!  
Amen.

### **THE HEAVENLY FATHER'S WARNING TO HIS CHILDREN**

Thus spoke the Lord to me and within me for everyone, and that is true, faithful and certain:

1. Whoever wishes to talk with Me, let him come to Me and I shall lay the answer in his heart. But only the pure whose heart is full of meekness shall hear the sound of My voice.

2. And he who prefers Me to all the world and loves Me like a tender bride her bridegroom, with him I shall walk arm in arm, and he will always behold Me like a brother his brother, and as I beheld him from eternity, before he was.

3. Tell the sick, they shall not grieve about their sickness, but turn to Me in all earnest and trust Me completely. I shall comfort them, and a stream of the most precious balm will flow into their heart, and the fountain of eternal life will inexhaustibly manifest within them. They will recover and shall be refreshed like the grass after a downpour.

4. Tell those who seek Me: I am the true 'everywhere' and 'nowhere'. I am everywhere where people love Me and keep My commandments and nowhere where I am only praised and worshipped. For is not love more than prayer and the keeping of the commandments more than worship? Verily, verily, I say to you: He who loves Me worships Me in spirit, and he who keeps My commandments is the one who truly reveres Me. But only he who loves Me can keep My commandments, and the one who loves Me has only one commandment - that he love Me and My living Word which is the true everlasting life.

5. Tell the weak from My mouth: I am a powerful God. Let them all turn to Me and I shall perfect them. Of the flycatcher I shall make a lion-tamer, and the fearful shall destroy the world, and the mighty of the earth shall be scattered like chaff.

6. Tell the dancers openly that Satan manipulates them all. He seizes them all by their feet and whirls them around to make them dizzy enough so that they can neither stand nor walk, nor sit, nor sleep, nor rest, nor see, hear, feel, smell or taste, nor sense, for they are all dead and, therefore, can neither be advised nor helped. And even if they wished to turn to Me, they would feel like somebody whom a strong one had seized by the feet and whirled around. If he were to look up to the sky he would not see the sun, but only a bright streak blinding him so that he would close his eyes, unwilling to see anything any more.

7. The person whose physical eyes are blind has still the possibility of seeing with his spiritual eyes. But he, who has turned blind in his spirit, remains so in eternity.

8. Tell the gamblers that they first gamble away their life and eventually everything that has been given to them for their life. For gambling is a well filled with poisonous dirt. The gamblers believe it to be a hidden source of gold and keep burrowing in it daily, inhaling its pestilential odor, poisoning themselves through and through and finding their spirit's eternal death instead of the imagined gold.

9. Those who have the Scriptures, but do not read them are like thirsty men beside a well with pure water which, however, they do not want to drink, either because of a certain spiritual dread of water like rabid dogs that instead of drinking some water and recovering will rather bite into the hardest stones to quench their thirst, or very often because of a certain indolence. They prefer to be served by certain idle servants stinking slime from the nearest mud-hole to quench their thirst and eventually perish.

10. Tell the love-makers: Whoever walks in the flesh, walks in death and his lust will soon become the food of maggots. Only he who walks in the spirit will reach the light, the original source of life. His share will remain forever and keep increasing.

11. Those who are fashion-crazy tell in all earnest that they will be standing naked before their most just judge. Their splendor will vanish like bubbles. Their lust for power and pomp shall end in the lowest slavery, and they will be ashamed of their foolishness everlastingly. Is not he a great fool who wants to have a rubbish heap gold plated and has gems set in the worst kind of dirt instead of gold! Oh, that there are so many lunatics in the world these days! They regard the light as darkness and the darkness as light!

12. Already there is a star in the East that will pave the way for Orion, and the fire of Sirius will consume all of them. And I will fling great numbers of stars to the earth so that all the evildoers may perish and My light shine everywhere.

13. I, Jehovah, God from eternity, the True and Faithful, for a final warning. Amen.

14. This concerns first of all you, who have so poorly recorded this, and then all the others. Amen. This says the First and the Last. Amen.

## **Chapter 2**

### **THE LORD'S PRECEPTS FOR MEN**

Thus spoke the Lord to me and within me for everyone, and that is true, faithful and certain:

1. You are the Lot of Sodom, but make sure that you do not suffocate in unchastely and thus participate in the heritage of the harlot, for you are unlike anyone before or after you. As a man you are entirely in the flesh and its lust, but as a spirit you are completely free with open eyes and open ears. You soil your body with dirt, whilst streams of light are poured upon your spirit. Your body feeds with the swine, whilst a thousand angels surround your spirit. You have filled your earthly heart with mire and dirt, but I have made My abode in the heart of your spirit. You talk with harlots, whilst I talk to you as a brother to his brother. You stink like a cesspool, and your spirit breathes the sweet odors of the highest heavens. You are a horrible creature, but

your eye shines more than the suns. Therefore, cleanse your flesh and become one with Me so that I may become One with you.

2. Tell the fearful mothers not to raise their daughters to be afraid of men and the world. For what one fears one blindly obeys when the temptation arises and those who are feared have an easy victory. Let them teach their daughters rather to respect and love Me that I may be the victor and they despise the world and least on My boundless love. They shall not take them to public places to find a husband, but to Me. Let them bring them to Me and I tell you: Not one of their desires shall remain unblessed and unsatisfied. For I am a rich God who has plenty of everything which He can -and will- give in abundance.

3. The poor shall not beg at the doors of the rich where they experience the lot of stray dogs and their hearts are turned to sorrow and bitterness. They shall come to Me with great confidence, and I shall refresh them all. I shall give food to the hungry and drink to the thirsty, clothe the naked and heal the sick. The lame shall leap like a hart, the leper shall be cleansed, the blind will see and the deaf hear, and I will make the weak stronger than a lion. The timid shall become bolder than a colt and the aged shall find rest. The poor is My closest brother, I care for him. Therefore, the dogs shall not debase him, for the rich of the world are brothers of Satan and children of the devil in hell.

4. Tell My friends they shall not love My servants more than Me. They shall place their salvation fully in My hands, rather than keep it in their own hands, and completely rely on Me. For the servant must act strictly in accordance with the command, lest he be found unworthy. The giver of the law alone stands above it and can place whomsoever he wishes above it, too. However, as long as they are under the yoke, they shall be judged, but to those who come to Me I can remit judgment.

5. My church on earth is a bath of purification. Let him who has washed himself come to Me that I may dry him with the warmth of My love and keep him with Me. But the one who only enjoys the splashing and dabbling will fare, as do the mill wheels, which never get out of the water.

6. If someone has performed the works of true repentance, let him come to Me, and I will receive him like a prodigal son and keep him within My strength. For the servant can advise, but I can do it; the servant can instruct, but the salvation is My work; the servant can pray, but I alone can bless. My servant must pass fair judgment, but only the Lord has the right to show mercy. Therefore, let them not forget the Lord over the servants!

7. Tell them this faithfully word for word without hesitation, for if you want to love Me you must not fear the world, as I am more than the world.

8. For the world I am a most insignificant hero for whom there is not much regard. The scholars look down upon Me and at the most call Me an honest man. Some of them ignore Me completely; for them I no longer exist others still admit some divine trait in Me, but only for a short time, then they let themselves be influenced by the worldly wise. Soon I am dismissed and at the most regarded as a God for old women. For some of My servants and workers, who imagine themselves great, I merely serve as an official seal and as an external kind of divine cover for their idle nonsense and their gross and utter foolishness and stupidity. There are some who permit Me still to retain My divinity, but for this I must allow them to make of Me what they will in their pursuit of temporal gains. And what is the worst: I must be a downright absurdity! Love and mercy I may have only as long as it suits them; then I must become more pitiless than a stone and must suffer Myself to be changed into a most despicable tyrant I am expected to rush from One tribunal to the next and pass one condemnation after the other. My love must therefore be only temporary, whereas My tyranny and harsh judgship are meant to last forever. Oh, those utter fools! My infinite forbearance, gentleness, meekness and eternal love for My created beings certainly do not serve their greedy purposes, but all their plans shall soon be thwarted. Their accounts are before Me and the measure of their deeds has been almost filled, and their reward is awaiting them.

9. For him who does not know Me the way I am, and who I am, it would be better not to know anything about Me, for then I could still revive him in the spirit realm. But as things are they make themselves incapable of receiving My help as they deaden the life within them by destroying and slaying Me within them, thereby becoming vines separated from the grapevine.

10. This I now say: I am the sole eternal God in My triune nature, as Father in My divinity, as Son in My humanity and as Spirit in all life, action and cognition. I am from eternity the very love and wisdom. I have never received anything from anyone. Everything that exists is from Me, and whoever possesses something, has it from Me. How can I be a tyrant and one who condemns? -Oh, you fools! I love you and you scorn Me. I am your Father, and you regard Me as an executioner. Where I bless, you curse. Where I build, you destroy. What I raise, you bend down. What I sow, you smother with floods. You oppose Me in everything. If I were as you say that I am, truly I tell you the earth would long since have ceased to exist; indeed, it would never have been created! However, since I am the way I am, everything is still in existence as it has been and will be forever. And you will be the way you wish to be, without My condemnation, for you will be what you have made of yourselves. But those who accept Me as I am and love Me as I love them, I shall make into what they wish to be so that their freedom and joy may be perfect everlastingly.

11. Tell My officials and servants: My offices are not banks and changing-offices, for he who serves Me for the sake of money does not serve Me out of love. And the one who does not serve Me out of love is a stranger to Me in his service as I must be a stranger to him since he does not serve Me out of love; with him My account is

already closed. And how can he be a faithful servant who sells his master's treasures illicitly like a thief at shameful prices? -Judas Iscariot sold Me at least for 30 pieces of silver not knowing in advance what would happen to Me; for he was deluded and became lost. But now -as already tortured, slain and raised from the dead, I am available every minute for a mere song. Oh you shameful thieves, you murderers, what can I compare you to? You children of the dragon, you brood of vipers! Are you serving Me like this, must I find you such? I bad My dear Paul tells you that he who serves the altar shall also live of the altar, but only from the works of love, which works all that, is good. But you have no works of love and are, therefore, robbers and thieves and murderers of the Gospel and all truth. Know then: As the work, so the reward! Love cannot be had for money, but only for love. I am the very love and can never be won for any other price but love. I have redeemed all of you with love and, therefore, demand again love from you. So whomever wishes to serve Me, let him serve Me with the love with which I died for him on the cross. And he, who wishes to come to Me, let him come in the love that bled for him on the cross.

12. Tell the ministers and lords of the world frankly and truthfully that their offices do not rank higher than the offices in My kingdom. Soon I will destroy every office that is against Me. Woe to its servants! For I am the Most High, My law is eternal as am I and shall remain so in eternity. The moths, which are endeavoring to nibble at My law and make new laws from their dirt in order to eradicate My law, the latter will crush with all its weight and destroy them as though they had never existed. Everyone who offends against My laws can be forgiven when he changes his ways, recognizes his mistakes, repents, turns to Me and remains in Me and I in him. But the One who tries to undermine My law shall be crushed by it, and he shall cease to exist forever. All the worldly laws undermine My commands, unless men who are instructed by My Spirit give them out of My love. Woe upon the tyrants and despots who rule because of the might and authority of their thrones. For when their measure is full, they shall experience the power of the weak. The ground is Mine and the field is Mine. This tells you the True One, the Eternal God of Love and Wisdom, and He makes it known through a fool to the worldly wise. Amen. I, Jehovah. Amen.

### **Chapter 3**

#### **THE WORD AS FATHER OF HIS CHILDREN**

Thus spoke the Lord to me and within me for everyone, and that is true, faithful and certain:

1. I am a good host, not a crumb of bread is lost. Whoever invests his capital with Me will receive high interest, and it will remain recorded in My heart, and the interest will be growing forever and ever. Look upward, you fool, and *gaze* at the starry sky! Who has ever counted the infinite number of suns and all the earths of which I have created thousands for every sun? And I, Who am truthful and reliable in every one of

My words, am telling you: For a penny I shall give away an earth and for a drink of fresh water a sun. Truly I tell you: The smallest service of neighborly love shall be rewarded richly and abundantly.

2. You ask Me whether there are everywhere humans like here on the earth where you dwell. And I tell you: Yes, there are everywhere humans who are going forth from My bowels and who perceive Me according to the respective organ. Those who go forth from My bands and perceive Me according to My bands; those who go forth from My feet and perceive Me accordingly; those who go forth from My head and perceive Me according to My head; those who go forth from My hair and perceive Me according to My hair; those who go forth from My loins and perceive Me according to My loins; and altogether those who go forth from all the different parts of My bodily essence and perceive Me accordingly. Their life and happiness correspond to that particular part from which they have come forth. They are all My creatures whom I love, for I am love throughout and am the very love everywhere.

3. However, the people of this earth I called forth from the center of My heart and created them fully in My image. They were meant to be not just My creatures, but My beloved children who were not meant to perceive Me as God and Creator, but as their good Father who will, after a short trial period, take them back into His house to share everything with Him, dwell with Him everlastingly and rule and judge the universe with Him. And behold, all my creatures love Me as their Creator and gratefully enjoy their existence; but My children do not want their Father and reject His love.

4. Behold, it saddens Me when I see how every hour thousands upon thousands wither and pass away. Oh, if I could only help them! Is it not sad when the Almighty cannot help?

5. You ask Me again how this could be possible. Oh yes, I tell you, it is quite possible. Behold, all My creatures are held by My might but My children by My love. - My might commands, and it is obeyed, whereas My love only desires and gently bids the free children, but the free children refuse to listen and do not want to face their Father. Because they are free, as I am, I cannot help them if it is against their will. My might surpasses everything, but My will is subject to My children. But let everyone note this: I am your Father and am also your God and beside Me there is none other. Do you want Me as a *Father* or as a *God*? Your actions shall give Me the final answer.

6. Take note of this: Love dwells only in the Father and is called the Son. Whoever scorns this love shall be subject to the mighty Deity, losing his freedom forever and death shall be his share, for the Deity dwells in hell, too, but the Father dwells only in heaven. God judges everything according to His might, but grace and life eternal are only in the Father and are called the Son. The Deity destroys everything; but the Son, or the love within Me, has life, gives life and animates.

7. All this the good host and the thrifty Father is telling all His children that they may change their ways in order to receive the inheritance I have faithfully prepared and kept for them from eternity.

8. Tell your friends and brothers lovingly that I, their most loving Father, have already stretched out both My arms to press them all to My heart forever and ever. They shall on no account turn again away from Me, but shall keep gazing at My countenance, and My eyes will tell them and clearly proclaim how much I love them and how sincere My intentions towards them are.

9. Tell them: I have put their sins out of My sight and have washed them white as snow and there is no longer any obstacle. No longer will I be an invisible father to them. They shall always see Me and be happy and joyful. All their worries they shall transfer to Me.

10. Oh, how gladly I shall take care of them! What are all the joys and beatitudes of My heavens for Me, the Father, compared with the bliss to be loved by My dear children as their only true Father!

11. Behold, I give you all the beatitudes for this one bliss, which I have reserved for Myself. And therefore My children shall call no one but Me their Father, which I am and to which I am fully entitled, and no one may take this right from Me as I am the only one and there is none other besides Me.

12. Behold, I will call them all (i. e., your friends and brothers) by name: H L V T S S A A S S. They shall all receive My fatherly salutation and still today, if they so desire, shall the gates of heaven be opened to them, which are the eyes of their spirit; and already today will I dwell in their hearts. Only one thing shall they do with determination, namely, cleanse their flesh in the well that contains living water. And they shall take a staff that is half black and half white, break it in half, throw the black part at the feet of the world and keep the white part as a token that they have broken with the world and its flesh forever.

13. This means that they shall in all earnest go within, recognize themselves and then present their discovered weaknesses to Me in their hearts. I shall remove the dirt from their hearts and fill them with the fire of My divine fatherly love. Thus cleansed they shall then show themselves to the priest through and in the confession. Thereupon I will come and share the joyous feast with them before the altar.

14. Tell them also that they must on no account take offence at anything in or about the church, for I purify every food I recommend for the one who wishes to partake of it in spirit and in truth and so he can enjoy it without fear. What I give to My children is clean and is not desecrated through the outer form for those for whom I have blessed it. I shall bless the temple, and the place where they are shall be hallowed.

For I, their holy Father, shall be in their midst wherever they go, and not a hair on their head shall be hurt.

15. Tell them in no uncertain terms: My love is waiting for them, and I will not close My arms before all of them are resting in My embrace, where they will behold their most loving, holy Father face to face, and their joy will never end. *Amen!*

16. Tell all those who seek Me that I am always at home and never go out and that I do not have fixed hours or times when a person may come to Me as with the kings on earth and the great ones of the world. Thus, a loving heart is welcome to Me not only on a Sabbath or Holy Day, but every minute, and even at night I have not ever barred the door to anyone. So whenever you will knock, I shall say "Enter!"

17. You must and can tell openly whether I have ever compelled you in any war or whether it was at all times left to your free will to come to Me with a question you wanted to ask and if I have ever failed to answer your question. When you asked Me from hell, I gave you an answer, and when you were on earth, I spoke to you, and I spoke to you in the heavens. My ear is open to you day and night. What you are writing here, you write at your own time and leisure, and I am always satisfied with how long and how much you wish to write. Therefore, tell them faithfully that it does not matter to Me, but whenever someone comes to Me, he is heard and accepted.

18. Tell the children that they must not mock Me, but that they shall take this seriously. Tell them that I am never facetious nor do I appreciate a joke. I take everything seriously concerning the great and the small, the young and the old, male and female. I do not make exceptions.

19. For behold, I instantly and forever destroy My creatures that are useless. But for My children I have plenty of punishments, and I shall discipline the disobedient to the last drop of their blood, when they will surely recognize that I am at least the master of the house if they do not want to accept Me as the loving, holy Father.

20. Woe betides those who misunderstand and misinterpret My fatherly chastisement! I repeat: Woe betides them! They will be rejected by the Father and will have to deal with their forever-inexorable God. These things I am telling you, an inefficient, lazy servant. *Amen. I, Jehovah. Amen.*

## Chapter 4

### THE TRUE CHURCH

Thus spoke the Lord to me and within me for everyone, and that is true, certain and faithful:

1. My grace is a rich treasure. Whoever receives it will not ever be in want of anything, temporally and eternally. Therefore, let everyone endeavor to obtain it forthwith, for I give it to whoever wishes to have it.
2. For behold, if you want forgiveness of your sins, they are forgiven you provided you do true penance through Jesus who is My living Word and the love within Me. The gates of heaven are open to you, and if you want it you can enter and behold the face of your holy Father who is I, the eternal God Jehovah.
3. You can do that with the help of the living Word, which is Jesus Christ or eternal Love and Wisdom within Me from which keeps flowing all that is good and true. Love has been given to you from the very beginning, for it is the actual life within you, as is the might in My creatures, which, since it does not possess freedom though it also issues from My love, is not love itself, but only the effect of love. This is as such without life and, therefore, whatever goes forth from the might is dead matter with only an apparent life, which is in reality death.
4. Therefore, if someone attaches his love to the material world, his love is crushed by the might of death, and the result is the lot of matter, or death.
5. But he, who directs and attaches his love to Me, reunites his love with the love or life of all life and thus becomes alive throughout.
6. But now behold: Love in itself is blind and dark, which makes it free and independent, but also in great danger of becoming lost and perishing.
7. Therefore, I add to all love for Me, depending on its intensity, a proper share of light, which is a gift and is called grace. With this I flow into everyone according to the degree of his love.
8. If a person has the love, thereby animating My law within him, which is the highest love, streams of light will be poured over him, and his eye will penetrate the earth and behold the depths of the heavens.
9. Tell the children and tell all, of whatever religion they may be - Catholics or Protestants, Jews, Turks, Brahmins or heathens, - in short, it concerns all: There is but One true church on earth and this is the love for Me in My Son and is the Holy Spirit within you, manifesting through My living Word. And this Word is the Son, and the Son is My love and is within Me and I permeate Him completely and we are one. Thus I am within you, and your soul, whose heart is My place of residence, is the sole true church on earth. Only therein is eternal life, and it is the sole beatific church.
10. For behold, I am the Lord over everything that exists. I am the eternal and almighty God and as such also your holy and loving Father. And all this I am in the Word, but the Word is in the Son and the Son in the love and the love in the law, and

the law has been given to you. If you observe it and act accordingly, you have absorbed it. Then it becomes alive within you, exalts you and makes you free, and you are then no longer under the law, but above it in the grace and light, all of which is My wisdom.

11. And that is the bliss, or the Kingdom of God within you, or the only beatific church on earth. And life eternal is only in this church.

12. Or do you think I dwell within the walls, or in the ceremony, or in the prayer, or in the worship? Oh no, there you are quite wrong, for I am only where there is love, being Myself the very love or the very life. I give you love and life and unite only with love and life, but never with matter or death.

13. I have overcome death and subjected the Deity in order to have all the power over everything that exists, and that My love may rule forever and make alive all that is subject to it.

14. And how can you believe that I wait for you in death when I am life itself? Therefore, go first into the true church where there is life, and only then into the dead church that it may become alive through you.

## **Chapter 5**

### **THE SECRET OF CREATION**

He, who has ears to hear, let him hear and who has eyes to see, let him see. I will reveal a great secret to you that you may see how your most loving and holy Father presents Himself in a brotherly manner, enabling you to see and enjoy Him face to face. For the children must be introduced to their Father's great household from eternity.

2. The Deity was from eternity the power permeating all endlessness of infinity, and It was and is and will forever be infinity itself. In the center of Its depth I was from eternity the Love and the very life within It; but behold, I was blind like an embryo in the womb. The Deity, however, took pleasure in Its love and pressed hard towards it. And the Love felt hotter and hotter in its center, masses upon masses of the Deity assailed it and all powers and forces stormed towards it.

3. Then there arose a great hum, a storming and roaring and, behold, Love became fearful and was pressed hard from all sides so that it trembled deep within. And Love became aware of it, and the hum became a sound, and the sound within Love became a word, and the word spoke: "Let there be light!" And the flame in the heart of the ignited Love began to blaze and it became light in all the spaces of infinity.

4. And God saw the great glory of His Love within Him, and Love was strengthened with the power of the Deity, and thus the Deity united with Love forever and the light issued from the warmth.

5. And lo, Love saw within the Deity all the glories whose number is endless, and the Deity saw how all this flowed into It from Love, and Love saw its thoughts within the Deity and found great pleasure in them. Thereupon Love ignited anew and the powers of the Deity moved around it and behold: The thoughts emanating from Love were themselves love and were countless.

6. The Deity saw Its glory and Love felt Its power. And the Love within the Deity spoke: "Let us hold fast the thoughts of glory and cause them to go forth so that they may become free and perceive Us and become aware of how We perceive and see them and how We perceived and saw them before the light illuminated their forms!"

7. Then the Word passed into the Deity and It became Love throughout And lo, the Deity spoke for the first time: "Let there be!" And a host of spirits whose number is countless was set free out of the Deity, and Love saw Itself endlessly multiplied and saw Its infinite beauty in perfection.

8. However, all the beings were not yet alive and did not yet perceive and see, for they were still fixed forms in the Deity outside of Love.

9. And Love felt compassion and began to stir, and the motion rose within the Deity, and the Deity gave Its captives to Love and Love permeated all. And lo, the forms became alive and looked at each other in amazement and warmed themselves at the flames streaming from divine Love and thereby received independent movement and mobility. But they did not know themselves as yet.

10. Then Love spoke again: "Let Us make them recognize themselves, so that they may know Me and through Me also You."

11. Once again the Word arose within the Deity, and the Word sounded within the Deity, and the Word became law, and the law was Love and flowed into all.

12. And behold, there were made Three, and from them came forth Seven! And the Three equaled the Love, the Light and the Deity, and the Seven equaled the seven spirits of God. They are and shall forever be called:

Love the Love.

Fear the Deity that slays, - lest you be slain. The love within you is holy; so respect each other as the Love within the Deity respects you and is pleased with you. Everyone belongs to himself and belongs to the Love of God. Therefore, let no one be prey to another.

Let no one ever hide his face from the other to prevent the other from knowing what love is like, - and that you may be like the Love which called you into existence. Let your innermost be like your outermost so that no wrong emotion may arise within you and you perish. Your outermost shall be the true reflection of your inner mirror in which the Love of the Deity gazes upon Itself; otherwise the inner mirror will break to pieces and your form become hideous.

13. Then the Deity thundered in the infinite spaces a dreadful judgment to the transgressors and they were bidden worship of the Deity in the greatest fear and love of the Love. And they were set out of the Deity in the greatest freedom and could do as they pleased, and nothing shall impede their freedom until such time as they will have recognized themselves in their freedom and their humility, so that the law may become their own and they then completely free.

14. However, now they became aware of their great might and their all- outshining splendor and majesty, and the first of the three, the light of the Deity, inflamed in his desire to fully overpower the Deity. Through him were kindled also a great part of the spirits he had created. Thereupon the Deity became inflamed with anger, as did also the two lower spirits of the three, and cast the evil gang into the most profound depth of Its wrath.

15. And the two, and those who had come forth from them, and the seven, whose number was just, were found faithful in their humility and were admitted into the spheres of the might of God. And Love saw that they had been found pure and rejoiced in their perfection. And behold, the power of the Deity rose within the Love, and the Deity moved and the created noticed the movement of the Deity. And the Deity moved towards Its Love and the eyes of the created were opened and they saw eternal Love for the first time.

16. Then the hosts of the countless beings were amazed and there was jubilation and great joy among them, for they saw the might of God within Love and saw the love within themselves and also the power, which had called them into existence. They recognized themselves and recognized Love and God.

17. Now the Deity moved and the created were afraid. And Love saw their fear and that it was just. And their fear became obedience and obedience was humility and the humility was their love, and love became their law and the law their eternal freedom, and the freedom became their life and the life their eternal bliss.

18. And lo, eternal Love spoke to them and they understood the Word! Then their tongues were loosened, and the first word that flowed from their lips was *love*. And the Deity was pleased with the tone of their speech and was moved by love, and the movement took form within the created, and the form became sound, and the sound was the second word -*God*.

19. And only now were the created perfected. And Love spoke to the created: "The first among you was lost. Therefore, I am taking his place and shall be among you forever!"

20. Then their tongues were loosened once more and they bent their knees and worshipped Love.

21. Now behold all that Love did and God within Love and Love within God. - And Love felt compassion for the lost, but the Deity quaked in Its wrath and a great thunder was heard in all the spaces of God's infinity. And the thunder penetrated to the innermost of eternal Love and Love alone understood the thunder of the Deity. And the thunder became a word within It and spoke: "Yours shall be all the might; do whatever pleases You and speak: 'Let there be' and it shall be."

22. And lo, Love was stirred to Its innermost and the first tear flowed from the eye of eternal Love, and this tear flowed from the heart of the Deity and was, is, and shall forever be called MERCY.

23. This tear became a great water, which flowed into all the spaces of infinity and into the uttermost depths of the wrath of the Deity and appeased the fire of God's anger.

24. And lo, the Spirit of God in its power moved gently over the waters of mercy and the waters parted. And God spoke out of His Love, and His Love was the Word, and the Word descended into the uttermost depths and hovered over the waters, and the waters became separated like dew- drops and were spread out in all the spaces of infinity in large and small drops, according to the number of the lost which is endless.

25. And lo, the last drop which remained was the innermost of the waters and the innermost of mercy and was not spread out, but remained where it had been left and was destined to be the center-point and the stage for the greatest deed of eternal Love.

26. And now behold: This last drop became the planet earth, which you and your brothers inhabit. And the other drops were formed into countless suns, planets and moons of all kinds. And lo, thus came into existence the visible firmament with its stars, the sun, the moon and the visible earth with its oceans and firm land.

27. Now lift up your eyes and see, and you shall comprehend the wonders of eternal Love! You always see the radiance of the sun, the light of the moon and the shimmer and glitter of the stars in their varied constellations, which you call the signs of the Zodiac. You see also the great variety of formations in all the three kingdoms of nature of the natural earth. However, to this day no one has fathomed and properly comprehended the nature and source of the sun's radiance and how it has come about, the shine of the moon, the shimmer and glitter of the stars and their most varied constellations and the structure of the earth.

28. For behold, My children must be introduced to all the beautiful things their holy, most loving Father has available as gifts to His children who recognize Him, love Him alone above all and love each other for love of their Father.

29. And behold: When all the suns with their planets came into existence through the might of the eternal, infinite God's merciful love, they had as yet no radiance, shine, shimmer or glimmer, for there was still dark night on the created suns, earths and moons. But into the center of the suns eternal Love sank a small spark of Its grace, and this spark – taster than lightning - illuminated the dark masses and lo, they shone upon the earths with a great radiance and are still shining and will do so as long as the spark of grace is not taken *from* them.

30. And behold, the earths and moons also began to shine, and they were allocated to the suns in just numbers and Love breathed upon them through the power and might of the Deity, and lo, the light vibrated on the suns, the seas on the planets heaved and whirled the floods, and the air currents and winds floated and blew over the earths like the Spirit of God over the waters of mercy. And the moons rose mightily above the earths to which they had been given like fruit on a tree and began to revolve around them in wide circles as constant companions. And where there were many of them they were united in fixed orbits as a sign of the love of the children who are to constantly behold the face of their Father, as do the moons their earths, to prevent them *from* being torn *from* their orbits and destroyed on account of their light structure.

31. For behold, the moons are not solid, but porous, similar to the foam of the sea when it becomes firmer and more solid, and they are barren and without water. The air of the earth is there as the water of the moons and their air is like the ether between the suns and earths. And they (the moons) are destined to receive the worldlings, to hold the spirits of matter, to probe their constancy and mature them *for* the reception of grace.

32. The solid part of the earths is that part of the wrath of the Deity, which was appeased through mercy, and holds with strong *fetters* the spirits of those who had strayed. They will be held until the appointed time of their unaware release when they - individually bound - are put into matter, which is softer, yet strong enough to hold them, and *from* which they will only be able to emerge when eternal Love has once more awakened them. The seas and waters are full of them that they may there become humble, and the air is full of them, so that they can there be purified. Eternal Love is the *form* in everything; however the wrath of the Deity is only appeased on earth, but not abolished.

33. But note this well: In the center of the sun there dwells the spark of grace and gives light to the world through the fire of God's wrath. In the center of the earth, however, there dwells a spark of God's wrath like a fire- dragon and keeps the evil

hordes in a solid state like stones, which must first be softened through the water of mercy if they are to be released *for* a second trial to gain freedom and eternal life. And now understand the mystery of your being and marvel at the great love of eternal Might and how often It has let you be born again in order to reclaim you, who were lost, *for* eternal life, for freedom, for the law, for love and light and for beholding Its face. And behold, all this I want to make known to you and through you to many others too, so that you may finally understand how exceedingly good eternal Love must be when It untiringly tolerates so much and does such great and marvelous things for you disobedient beings.

34. And so through the breath of the mercy of Love the earths were made to revolve around their suns and rotate around their own centers for a sign to the children that they may in all they do follow the example of the earths' movement around the suns and the moons around the earths. And the weak shall be like the moons and the strong like the earth, and the reborn shall be like the sun. And the weak shall behold the strength of Love that never forsakes them if they, like the moons, steadfastly turn towards the face of Love, revolving around it in smaller circles, yet by its power are also drawn into the great circle. And the strong shall be like the earth, rotating independently, in order to hold themselves ready at all times to receive the light and warmth from the grace of Love. Through its inner power this gives them light, warmth and life that they may produce fruit of all kinds from the works of love, which give food to the weak, refresh the incarnate and delight the reborn. And the reborn out of the waters of merciful Love, within whom grace is perfect, shall be like the sun. Their light shall shine everywhere and their warmth shall revive the weak and stimulate the strong towards nourishing the weak, that there may be fellowship among the children of One and the same Father.

35. And behold, you shall look still deeper and see how and why I have arranged all things in this way! Lo, the moon has specks and many dark areas, and the earth has cold but firm poles, high mountains and low valleys, springs, brooks, rivers, streams, lakes, seas and great oceans; and the sun has large and small spots. Behold, all these things are effects of love and grace or, respectively, warmth and light, all of which is eternal Love and the power of the Deity through It. Therefore, look at the weak and the moon, how alike they are, and the moon's nature is revealed to you. Look at the strong and all their works, and the earth is revealed before your eyes. And from one pole to the other there must be the rigid stillness of the spirit within the love towards Love in order that everything, which surrounds the spirit, can move in a constant order and thereby be active for the common purpose of everlasting preservation. For behold, everything depends on the stillness; without it nothing can be achieved and he who is not like the poles of the earth does not penetrate his innermost as does the line between the poles the center of the earth. Your love must be cold like the ice of the poles to enable you to absorb all the warmth of divine love. For behold, what is warm is not fit for the reception of warmth, but what is cold in its stillness is capable of absorbing the warmth completely and letting it stream forth into all parts of life. For whoever absorbs the warmth, which is the love of God, keeps it firmly within and

does not allow it to flow on, is a miser who dissolves himself and is destroyed like ice at the fire. However, he who receives it like the poles and passes it promptly on to all around him, be they near or far, with him divine love is in the right place and fully corresponds to the will of the great and half Giver.

36. This love will bring much fruit, will rise to the light of grace and constantly behold the boundless depths of the Deity - like the poles which look into the infinite spaces of the creations of the love of God - and will, with its eyes wide open, absorb the soft rays from the boundlessness of all the infinite spaces where mercy's countless beings are circling, everyone according to its kind, and will out of delight and bliss in its love towards Love and for Love ignite and become self-shining as a sun, like the light of the earth's poles.

37. Therefore, whoever remains constant in the center of the love of cognition, which is the grace, will have his loins aglow with love out of God, like the girdle of the earth and his eyes will shine with understanding like the poles, and his arms will move like the rivers, brooks and springs, and his deeds will stream towards the seas of the divine mercies, which are salted with grace and the understanding of eternal Love and everlasting life.

38. Well, here you have the key to open up and look through the earth that carries you.

## **Chapter 6**

### **THE STARS IN THEIR CORRESPONDENCE**

1. Now lift your eyes from the earth to the sun, which is a true image of the reborn! Look closely and you will notice that there sometimes appear spots on its belt. Behold, from a natural point of view they are eruptions from within, as from the volcanoes of the earth. They represent eruptions of the Deity's wrath and small indications of It's all-destructive might which, according to the nature of the world, always makes itself partly known on earth through more or less violent storms, depending on the size of the spots. However, Love then becomes all the more active and appeases everything again with the water of mercy and on the sun with great floods from the boundless sea of It's merciful grace. And behold, in this way everything is once more restored to perfect order, wherein I am eternal Love Itself from the Eternity of eternities. Out of, and in this order everything that exists was made and nothing can be or come into existence outside of it. And whoever voluntarily steps out of this order acts adversely to love and life and will perish forever.

2. Now you have beheld the sun and conceived its nature, which is - and must be - simple in order that it can exist for the purpose for which it is - and must be - there out of the order of Love.

3. Now turn your eyes to the rebirth of the spirit, to the people of God and to the law of Love and to the life of freedom in the light of the grace from the waters of mercy, and the sun will float before your eyes unveiled, and not one of its folds shall remain hidden from you.

4. But behold, also the sun has its poles from which all its light and warmth out of the center of the stillness of grace pour forth spreading all over it. If it did not have the stillness of the poles, it would not have any light. For the stillness is indispensable for the reception of light, and warmth and must be like the stillness of love in God. Only from stillness comes the receptivity for life and light.

5. And behold, when the air is still, it is also a clear and bright day on earth, whereas violent winds blowing in all directions will soon cause black clouds to appear and darken the light.

6. Your desires through which you are surrounded by all kinds of cares resemble the winds. They prevent the light of grace from flowing into you, as the clouds driven by the winds prevent the rays of the sun from falling upon the earth.

7. Therefore, you shall not worry, but direct and transfer all your desires and the resultant cares to Me, so that you may be at peace and I can keep flowing into you.

8. Behold, as the earth rotates regularly around the stillness of its poles according to My order, effected by the might of My love, so that none of its parts remain without light, also an your actions shall result from My love which dwells within you since the beginning, and is later activated according to your ability through the Word of eternal Love given in the law of grace and mercy. And as the night refreshes the earth, so you shall be refreshed by love; and the light from the sun of grace, like the day on earth is illumined shall illumine you.

9. You shall be like the winter, which is cold in its stillness and thereby above all capable of receiving the warmth into the deepest depths of the earth. And to whom winter has come, spring will come too, as the first life of love within you. And summer will come in the fullest activity out of the life of love, which through grace has become strong within you. Then quiet autumn will come with the fruits of the labors of love and grace and you will enter into the life of the sun as fully reborn to behold the countenance of your holy Father and, like the sun, give light to all the world through the great power of the grace, love and mercy of your exceedingly good and holy Father.

10. But he who is not like the moon and does not become like the earth is incapable of becoming like the sun. He is like a comet without any firmness, and his nature is a stolen One from the suns' outflows of grace; his path is disorderly like the ways of thieves and robbers, and he is driven by the fear of light from one cosmic depth to another and will never again in all eternity find rest. The light will pursue him on all his ways and illumine his nothingness.

11. And finally he will fare like the shooting stars that are thrown out of grace and rejected because of their nothingness and consumed through the theft of grace. For the stolen light will destroy them forever, and they will be no more, like the fruits of the trees which prematurely sprouted towards the light before love had made them firm. And since they have no firmness, because they are too loosely connected with love, they keep getting weaker and weaker, fall off the tree, are trampled underfoot and destroyed.

12. Behold, here you have unveiled before you the nature and significance of the suns, earths, moons, comets and shooting stars with all their parts from the greatest to the smallest

13. The spirit of love and grace is within you and has all the wisdom. Whoever listens to it will fathom all things in the Depth of depths, and he will explore the dead and they will answer him. He will understand the living and their love will refresh him and their light delights him. He will put his ear to the earth, and the grass will tell him of the mysteries of love, and the earth will reveal its depths to him, and the mountains will listen to his voice, and the tone of his speech will penetrate the marrow of the earth. And when he gazes at the sea, the rays from his eyes will shine through all its drops and penetrate every grain of sand, and the judged spirits still imprisoned therein will stream towards the light of his eyes, just like the fish and worms of the seas and waters that hurry towards the light of a torch shone upon the surface at night and will let themselves be caught for release from the dungeons of eternal night. They will recognize Love, quench their thirst from the waters of mercy and rise to the weakness, the strength and the power from the love of the Father and the Word, which is the Love within the Father, and the Spirit that is the power within both.

14. And behold, all this and many other things will My Spirit teach you if you listen to Its voice! However, Its voice is not loud, it is very soft, but because of this all-penetrating like the warmth of love and the light of grace and like your holy Father's power of merciful love.

## **Chapter 7**

### **THE PRIMEVAL AGE OF THE EARTH AND THE MOON. THE CREATION OF ADAM AND EVE**

1. Now I will show you the organic creation from the first to the last and from the smallest to the greatest and how I made everything out of My love and wisdom and the everlasting order out of both, which is the Word of eternal might and power deep within the Deity. And behold, there does not exist anything in all the spaces of infinity, be it great or small that was not made through It!

2. Behold and listen: So the earth had come into existence, and there were the moon, the sun, and the stars; but the earth was still bare, and its surface was still like the surface of the sea. Dense clouds were hovering above the waters, extending deep into the dead spaces of the worlds, and the light of the sun was unable to illumine the drop of mercy. The moon was covered by the vapor of the drop, and only in this vapor was the earth born and the moon nourished. And, like a hen sitting on her chicks, the sun was above both of them with the rays of its light from the warmth of the love in God, maturing the earth and separating the moon from the breast of his mother.

3. Thereupon the dense clouds parted and settled upon the stillness of the poles. The girdle of the earth became freed, and the sun beheld itself in the waters, and the earth gratefully reflected the received light into the vast bosom of the sun and with wide-open eyes watched the moon bathing in the rays flowing from the sun of the grace of eternal Love.

4. And behold and listen to this: The earth felt content, for she was filled with the love of mercy and saw her darling, the moon, revolve briskly around her. And love swelled her wide bosom with the breath of mercy as if she wanted once more to after the child her breast filled with the milk of grace. But the milk coagulated through the warmth of merciful love and became firm land towering above the seas. And the seas sank back into the depths and were like the water that separates from the coagulated milk, to appease the indwelling wrath through the salt of grace by the mercy of love out of God in all the power and might.

5. And lo, it became calm on earth and in all the spaces of God's infinity, and for the first time eternal Love fully descended to the earth and in its almightiness and power breathed over the surface of the earth.

6. And behold, a variety of herbs, plants, bushes and trees sprouted from the firm parts of the earth, and the seas, lakes, streams, rivers, brooks and springs teemed with all kinds of worms, fish, and animals. And the air was filled with birds of all kinds. And the number of all the various species in the waters, on the land and in the air was like the number of man who was made from this number and was like the number of the grace of Love and was like the number of the future salvation and the rebirth resulting from it.

7. And behold and comprehend what until now no one has beheld and comprehended: Eternal Love took that number out of Itself, and the number was the order and the eternal law within It, out of which and within which eternal Love has forever existed,

is still existing and will be existing in all the might and power of the holiness of God. And It took clay, which is like the cream of the coagulated milk, and with the hand of Its might and the hand of Its power, according to the number of Its order, formed the first man and breathed into his nostrils the breath of life. And the breath became a living soul within him, and the soul fully pervaded the man who was made in accordance with the number of the order from which all the spirits had been made and the worlds in the spaces of infinity, the earth and everything on it, and the moon and the sun.

8. And lo, this first man on earth, who came forth from the hands of the might and power of eternal Love, was called by the mouth of merciful grace 'Adam', or 'Son of Mercy and Grace'.

9. Now take good note of this: This Adam was in the place of the first of the fallen spirits. It was not shown to him who he was, and since he did not recognize himself and could not find anything that was like him, he became bored.

10. And behold, imperceptible to the still blind eyes of his soul, eternal Love breathed on him and for the first time he fell asleep within the sweetness of merciful Love, whereupon merciful Love formed in the heart of Adam, as though in a pleasant dream, a figure, similar to him, of great charm and beauty.

11. And eternal Love saw what great joy Adam experienced through the inner contemplation of his second self. Then merciful Love touched him on the side where he had been given a heart, similar to the heart of the Deity, for the reception of love and life from the love in God. Thereby It took away his self-love in order to prepare a dwelling-place for Itself through the future law of merciful grace and set the self-love, which gave Adam so much pleasure, outside of him in a material body and called it "Caiva" or, as you are used to say, 'Eve'. This was in preparation of the deliverance from self-love and the there from resulting rebirth.

12. And behold, merciful Love touched him and awakened him for the contemplation of his self-love outside of him and saw that he had great delight in the contemplation of his love outside of him and was extremely cheerful. And this love, which was now called 'Eve', had pleasure in the man Adam, bent towards him and followed his every movement.

13. And behold, eternal Love addressed Adam for the first time: "Adam!" -And he spoke for the first time: "Here I am, Lord of Glory, Might and Power!"

14. And eternal Love spoke again: "Behold your helpmate!" -And 'Eve' answered: "Behold, O Lord, the maid lying obediently at the feet of Your son and awaiting his orders!"

15. And behold, merciful Love found great pleasure in the works of Its might and power through the grace of Its mercy and continued to speak and instruct them in all things, teaching them to know, to name and how to use them. And when they understood and knew all things and were able to use them, merciful Love again spoke to them: "Now you have learnt of all things, you know them and are able to use them, except for *one* thing, and this I will now teach you and put into you the power to procreate and reproduce your kind. But you are not allowed to use it before My return when I find you clothed with the garment of obedience, humility, faithfulness and chastity. However, woe upon you if I find you naked; I shall cast you out, and the consequence will be death!"

## Chapter 8

### THE FALL

Thereupon eternal Love covered Its face and withdrew for a certain time in accordance with the number of order, was blind out of the depth of Its mercy and would not, and could not, know what the newly created would do in the judgment of the Deity for their freedom-test during the short time on earth through the love of mercy. And the place that was given them as a dwelling-place was a valley and a garden on the firm part of the earth and was called Paradise. That was the land which later abounded with milk and honey and was the place which in the great Time of times, when eternal Love performed the greatest of Its acts, was called -and will forever be called -'Bethlehem'. This was the spot where the eternal Word bodily in the flesh saw for the first time the light of Its grace shine upon the drop of mercy from the distant sun, the moon and all the stars.

2. And behold, their desire kept growing in the judgment of the Deity testing them in Its wrath. There was a tree standing in the garden bearing the most beautiful apples, and Eve felt a great desire for them and said to Adam: "Look, Adam, I feel a great desire for this fruit. If you want it, I shall pick one and taste it and then hand it to you as a first gift from my hand."

3. And Adam was silent, pondering the words of Eve. And an inner voice, which was holy as it came from the Deity within him, spoke to him: "If you eat from the fruit of this tree, you shall die!" This gave Adam such a fright that he was unable to answer his beloved Eve.

4. And the desire rose within Eve, drew her beneath the tree and made her pick an apple from it. Adam now felt that Eve had become disloyal to his heart. He became saddened and said:

5. "Eve, Eve, what are you doing! The Lord of might, power and life has not yet blessed us. You are holding the fruit of death in your hand; throw it away, that we may not die in our nakedness before the Lord of justice!"

6. And behold, the earnestness of Adam frightened Eve in her desire and she let the fruit of death drop to the ground. And she was freed from her desire and Adam was very pleased at being liberated from the deadly snares of Eve's desire.

7. But behold, the desire Eve had banned from her heart was now lying on the ground and through the might of the condemning wrath of the Deity formed into the shape of a great serpent; it took the fruit of death into its jaws, crept up the tree, twisted round it and all its branches and twigs from the root to the top and kept staring at Eve. Eve saw it and gazed at the serpent, and through Eve also Adam became aware of it, but he did not see the serpent as yet.

8. And behold, Eve approached the serpent and gazed with great delight at its seductive movements around the tree and the opalescent colors of its cold scaly skin.

9. The serpent, however, moved and placed the apple into the lap of the now sitting Eve, lifted its head and spoke to Eve as follows:

10. "Eve, behold the daughter you have cast out, winding round the tree of your desire. Do not reject the small gift I have put into your lap, but enjoy without fear the fruit of your love; not only will you not die, but you will be filled with the knowledge of all life about God Whom you fear, whereas He is weaker than you!" And lo, the tongue of the serpent split into two and became more pointed than an arrow. The serpent bent its head towards Eve's breast as though it would kiss her after the manner of a child, but it sank its two venomous fangs into the breasts of Eve, and Eve recognized herself in the serpent.

11. Now also Adam became aware of what was going on under the tree, and he was delighted with the second Eve, not realizing that it was only a serpent. And behold, he too became enflamed with desire and, lusting for the second Eve, took the fruit from the lap of Eve, became disloyal to his love and enjoyed the forbidden fruit from the body of Eve lustfully. And in this enjoyment he recognized himself as the First who was lost because of the great conceit of his blind self-love in the kingdom of light of eternal Love and that he had fallen into the sea of wrath of the forever inexorably slaying Deity.

12. And now behold, as he thus recognized himself, and so did the deluded Eve through him, great remorse rose from the bottom of his heart and Eve was ashamed when she became aware of her nakedness and that of Adam, and in her great dismay she covered her nakedness with leaves from a fig tree. Adam too stretched out his hands for the leaves to cover his nakedness, hid himself in a cave and shed tears of

great grief; and Eve hid herself behind a thorn bush and grieved bitterly over her guilt of seduction.

## Chapter 9

### THE LORD'S JUDGMENT

And behold, eternal Love through the might and power of Its mercy withdrew the hand of might and the hand of power from Its eyes of an enlightening grace, and the light of grace substantially penetrated the cave where Adam was weeping and behind the thorn-bush where Eve was grieving.

2. And Adam's tears were preserved in the bosom of the earth and were -and are - called "Thummim" or stones, out of which symbolically reflects the light of the seven spirits of God. And they became solid through the light of grace from the warmth of Love, like his honest repentance, as a permanent monument to the enlightening wisdom. And they were scattered over the entire earth as comforting signs for the future rebirth which is to be like the tears of Adam, capable of the reception and most beautiful reflection of the great light from the mercy of eternal Love's sea of grace, and they shall resist the hardest possible temptations of the world.

3. And the tears of the grieving Eve behind the thorn-bush were preserved in the earth and were colored like her justified blush of shame for misusing the hallowed love of Adam within her.

4. And eternal Love saw that each of these tears of Eve was righteous before Adam, the son of merciful Love. And the warmth of eternal Love hardened these tears to little stones, and their name was "Urim", as a symbolical sign of Eve's just tears. And lo, a tear dropped on the thorn-bush that sheltered her, and this was a tear of lost innocence. It colored the otherwise white flower of the bush, and its flowers became reddened as a sign of the lost innocence of Eve. And though people know by now already all the plants on earth, they are not aware of their true meaning in spirit and in truth and they will not know and understand this until they have attained to their rebirth, which is the mercy of eternal Love through the grace of salvation within them.

5. And now behold a further secret, which still has to be understood because of the wicked arrogance of the children of the world. And lo, two flowers of the bush were fructified by Eve's just tear for her innocence and they faithfully preserved this blessing of eternal Love through all the storms of the times during the great wars of Jehovah with the nations of the earth and made fertile the wife of Abraham at the time of the release of grace from above, foreshadowing the great work of merciful Love; and made fertile the wife of Zechariah towards the actual completion of the greatest of all acts of the eternal God's merciful Love.

6. And now turn your eyes back again to Adam and Eve, visit them with Me and see how I, eternal Love, found them naked, forlorn, weeping and grieving in just repentance and shame. And I called Adam out and drew forth Eve.

7. And behold, they dared not look at their Father, for they were frightened by a great thunder of the deadly judgment from the depth of the Deity's wrath.

8. The flames of the anger of God, the Infinite, rolled frighteningly through all the endless spaces down to earth where the great Love was now abiding with Its repentant and grieving fallen children, created by Its merciful grace.

9. And behold, there was a fierce struggle between merciful Love, that showed again compassion for the repentant and grieving created beings, and the angry Deity wishing to destroy everything for the atonement of Its incorruptible holiness.

10. For the flames of anger of the wrathful Deity rushed down to earth faster than flashes of lightning, penetrated its center and ignited it in all directions. And the consuming flames shot up to the moon, to the sun and even enveloped the stars. And lo, the whole of endless infinity became a sea of fire and terrible thunder rolled through all the endless spaces. The earth groaned, the sea roared, the moon wept, the sun lamented, and all the stars cried louder than all the thunder in their extreme fear of eternal destruction, and their tremendous voices resounded from the endless depths of the wrath of the Deity, and exclaimed:

11. "Great sublime God, soothe Your extreme wrath and extinguish the destructive flames of Your most righteous anger and in Your holiness spare the innocent. For the fire of Your wrath will destroy the righteous and will destroy eternal Love within You and take You Yourself captive in the immense might and power of Your holiness."

12. And see and hear with open eyes and ears what the angry Deity spake. However, no one understood the words except eternal Love which, during the outbreak of the wrath of the Deity, protected the repentant, newly created couple on the groaning earth and prevented, thanks to the great might and power of Its grace, the angry flame of wrath from seizing Adam's place of repentance and Eve's place of grief.

13. Now hear and understand well the dreadful words of anger from the depths of the wrath of the Deity, which were as follows:

14. "What good is to Me the groaning and raving of the earth, the weeping of the moons, the lamenting of the suns and the wailing of the stars! For I am alone, forsaken by My Love, which has become faithless to Me and gone down to the earth to the twofold evil scum. What shall I do without It? Therefore, I shall destroy Its entire works from the foot and annihilate everything and leave nothing that in all the

future Eternities of eternities might draw My Love away from Me. And I shall remain the only God forevermore as I was from the Eternity of eternities. And you, rotten structure created by My Love which became weak, tumble down into nothingness that I may find My Love again and strengthen It once more through the might and power of My eternal holiness!"

15. And behold, thereupon the bonds of the creations in all the spaces of God's infinity loosed, and with a great thunder, with roaring, howling, raging and rushing the ruins tumbled through the vast spaces towards the Depth of depths of their destruction, and this was the very earth which also was lying in ruins in the wide bosom of merciful Love.

16. The newly created trembled in fear at the terrible sight of this vast, horrifying scene of destruction, the magnitude of which no created spirit will ever be capable of conceiving in its fullness; for it was boundless.

17. And now behold and hear further what merciful Love then spoke and did. Perceive the words of Love in Its might and behold the great acts of mercy in their power, and hear and understand well the words spoken:

18. "Great almighty God in all Your might, power and holiness! Withdraw Your great wrath and extinguish the fire of Your all-destroying anger and hear in the stillness of Your holiness the words of Your eternal Love, which is the only life within You. It is eternal as You are and mighty and powerful as You out of It and It out of You. Do not destroy the life within It, and Yourself through It, but show mercy and let Love give You satisfaction and demand atonement for Your injured and offended holiness. No sacrifice shall be too great for Your Love, which You might demand from It for the eternal atonement of Your holiness!"

19. And now behold, hear and understand well what happened thereupon and what the Deity answered. The fire became subdued, and from all the spaces blew a gentler breeze, still mixed with the roaring thunder of the flying debris from the dissolved worlds which, still burning, flashed like immense flashes of lightning from one boundlessness to the other. And Love understood the thunder of God Who spoke with vehemence:

20. "I will place all the guilt upon You, like the debris of the worlds are cast upon the earth. You shall extirpate the offense caused to My holiness, which is the perpetual bond between Me and You. Behold, I curse the earth that no stain may defile My holiness and I might become an unholy God like You. And this curse shall be with Your guilt, which You have to bear and to extirpate for the sake of My holiness, washing the earth with Your blood from the curse of the disgrace through Adam's sin."

21. And behold, hear and understand well what Love replied to this, speaking as follows: "O great and most holy God of all might and power! It shall be clone according to Your will!"

22. And lo, the fire suddenly died down on earth and in all the spaces of creation. The ruins of the destroyed suns, earths and moons were put together again through the might and power of Love that had been granted Its wish by the Deity, and they arranged themselves once more in the order in which they had been from the beginning of their existence. Yet they retained, as eternal evidence, the indelible traces of their former total destruction, like the stigmata of eternal Love, which later, in the great Time of times, bled on the cross for all creation.

23. Here and there also debris from other worlds remained lying on the surface, in the depths and in the seas of the earth for a sign of God's might and power and at the same time as eloquent witnesses of the immensely great acts of merciful Love.

24. And behold, hear and understand well what then happened. When eternal Love accepted the demands and thereby already in advance gave satisfaction to the great holiness of God, the Deity, with gentler rustling and blowing, again understood by Love alone, made known Its will and spoke softly as follows:

25. "Behold, Your great mercy has arisen within Me and come before My all-seeing eyes, and in the stillness of My holiness have I recognized Your great sincerity and eternal faithfulness. I have counted Adam's tears of repentance and Eve's tears of grief and have become filled with compassion through Your great mercy.

26. "And behold, I shall now withdraw My judgments and, as requested by you, let an abundance of mercy pour forth and repair the damage My judgments have caused. No one, except I alone, can do that, for no one is good but **I**, the holy Father, and this shall be My name forever. And You, My Love, are My Son, and the holiness, and the mightily all-effective bond of power between Us and all that has gone forth from Us, shall be the Holy Spirit and shall fill all the spaces of infinity forever and ever. *Amen*. This says the good and holy Father. *Amen*.

27. "And now, My beloved Son, tell also the penitent and grieving couple -engraving it deeply into their hearts -that they shall faithfully keep the commandments of love and mercy to the end of their days, and at a time I have decreed I will send them a mediator between Me and them to redeem the great guilt and lighten the great and heavy burden of their disobedience.

28. "Until then they shall abide in all patience and meekness, and the bread I will give them sparingly they shall eat gratefully by the sweat of their brow. And they shall never have enough, until the time of the mediator whom I will awaken from their midst and who will be perfect and good, as We are perfect and good and holy forever.

29. "And tell them also that I have withdrawn My judgments only for those who will conscientiously keep My strict commandments. But the trespassers are at the slightest transgression threatened with them forever in all the severity of the forever-holy truth.

30. "This speaks the holy and only good Father through His Son, who is the eternal Love within Him, and through the Holy Spirit, as the active grace out of Us both, for the future forgiveness of the sin, which shall now make their bodies troublesome and keep killing them temporally for the attainment of life after the death of the body, subsequent to the time of the promised mediator.

31. "This says the only holy and only good Father. *Amen, amen, amen.*

## Chapter 10

### THE RECONCILIATION OF THE LORD

Now behold, hear, comprehend and understand well what eternal Love spoke and did. When the good and holy Father had completed His very serious speech, showing mercy, but threatening with judgment the transgressors of the law of supreme grace, giving death to sin, eternal Love was moved to the innermost depth of Its merciful heart and for the second time shed tears of compassion and tears of joy and bliss over the great and lenient grace of the so good and most holy Father and spoke with the deepest emotion of Its entire being to Adam and Eve:

2. "You Adam have now seen the terrible judgments of God pass *before* your eyes, and Eve saw and perceived them through you. Now I shall open her eyes and ears also and she -as for as all who will be going forth from her according to the number of the stars in the Sky, according to the number of the grass on the earth and according to the number of the sand in the sea, which is endless -shall in the future see with her own eyes and hear with open ears what the Deity did in Its condemning wrath and what thereupon eternal Love did in Its infinite mercy.

3. "I have engraved the law into your heart, as you shall also engrave it into the heart of Eve. And for a sign that shall remind you and all your descendants of God's judgments because of your sin, I will cause mountains to form here and there which shall burn alternately until the end of time. And I will leave you the flash of lightning to remind you of the destruction that once took place, always followed by thunder, which is to loudly proclaim to you the name of the great and mighty God in case you should -or could -ever forget Him.

4. "And the tears of compassion, and those of joy over the great grace of the holy Father have I set for an eternal sign as a new creation around the wide expanse of the

firmament, and they shall every night give light to the earth and shall refresh you in the twilight of life and proclaim the dawning day.

5. "Now lift up your eyes to the sky and see them shine in manifold order and in manifold splendor. The ones sending forth a reddish light are to give evidence of My compassion and those giving a white light are for a sign of the joy over the great grace of the most holy and good Father. And the white-shimmering wide ribbon above the stars of compassion and joy -consisting also of stars of primordial times through the tear of Love, already then showing mercy to the fallen spirits -which is drawn through the middle of the firmament, shall serve you as a sign of the eternal, holy bond between eternal Love that called you and everything that is into existence and the Deity that judges all things according to Its holiness.

6. "And now Adam, and you Eve, too, look into My left eye which is above My heart, facing your right eye and beaming at you mildly and mercifully. Behold, one more tear has formed in this eye, and it is bigger than all the ones that have already been shed from these eyes for you.

7. "Where the great ribbon in the firmament appears to be parted, that is where you should always like to gaze with gratitude and be deeply moved. For this place shall serve you and all creation for a perpetual sign for your breach of faith with Me and My break at that time with the holiness of God because of compassion with you, and where the ribbon appears to be once more connected it shall remind you of the great mediation of eternal Love which is I from eternity, between the inviolable holiness of God and you who have sinned faithlessly before the countenance of His boundless holiness.

8. "And behold, that is where this tear originated!

9. 'This tear will one day rise for you and your descendants as a beautiful morning-star which will give light to the nations of the earth that will in times to come follow your penitent and grieving footsteps, will wash the stinking mire of sin from the earth and cleanse your tears of repentance and grief of the dirt of the serpent.

10. "Now look here once more. I will let this tear drop upon a still white flower of this bush between the two already fructified flowers of Eve. And one day there shall go forth from it a pure woman who shall crush the serpent's head. Although the serpent will bite her heel, the venom shall not harm her. From her will go forth what is now before you: A bright morning-star for all the nations on earth that are of good will, and eternal judgment for all the stubborn children of the serpent.

11. "And the spirits from the bosom of the Father's holiness will descend bodily upon the earth and proclaim to your children the great time and the manner in which He will come to you Who now is standing before you. You can still hear and see Him,

but will henceforth no longer hear and see Him till the coming promised by the holy Father through Me, as the eternal Love within Him.

12. "Now you have learnt all you need to know to receive My blessing!

13. "And so be blessed by the hand of might and the hand of power of the holy Father's eternal Love and the power of the Spirit, holy out of both of Us. Be fruitful and multiply and fill the earth with the living fruit of this blessing.

14. "And every time you get close to each other because of this blessing, first offer your hearts to Me. If you fail to do this, the serpent, which is still alive and will be living forever in the wrath of the Deity, will spoil the fruit within you. And you, Eve, and all of your sex will instead of a blessed fruit bring forth a corrupt one. They will ruin the blessed children of light in great numbers and there will be no end to their rage and fury. Thus you will pass on your sin to all and your guilt will become evident until the great Time of times and also thereafter.

15. "Let this offering of your hearts to receive My blessing and grace be for you a sacred service which you owe Me whenever you get close to each other for the sake of My blessing. This new and easy commandment, which you have just been given from My mouth shall be the first church I am establishing for you in My memory; let it remind you of the acts of merciful Love, make you grateful and lead you back to the holy fear of God.

16. "I will send you as a messenger from above a sinless spirit with a flaming sword in his hand that he may guide you and show you the earth from one end to the other. He will enlighten you concerning the erring of the world, but will also chastise you when you stray from My ways.

17. "All this you are told by eternal Love in the name of the holy Father.  
*Amen.*"

## **Chapter 11**

### **THE BIRTH OF CAIN AND ABEL**

And lo, Love vanished from the sight of the created, returning into the holy bosom of the Father.

2. And now behold, you My lazy and very inefficient servant, you are still very hard of hearing, for I must dictate to you every word individually, and you still do not understand Me and keep asking Me often twice, thrice, five times, even up to tell times, and every time I faithfully repeat each word to you. Therefore, pay more attention that we may make better progress, for soon the world will need this work of

My great grace to be completed. Let Me, your holy Father, who is all love within His entire being, tell you this.

3. Now continue to write! - And the newly created couple was all alone on the wide earth, and the promised angel appeared with the flaming sword in his right hand. When they caught sight of him they were very frightened and fled from him shaking deep within from fear.

4. And behold, the fear precipitated Eve's time and she was painfully delivered of the forbidden fruit, which because of Adam's blindness the serpent had put into her.

5. Adam looked at the naked fruit and found that it resembled him, and he rejoiced. Eve saw Adam's joy and ardently pressed this fruit of her love to her full breast.

6. And behold, she felt a sting in her breast similar to the bite of the serpent and put the fruit down on the ground, greatly afraid and convinced that she had sinned again.

7. But behold, the great angel with a kind face appeared before the fearful pair and spake to them in a firm voice:

8. "Do not fear the servant of Jehovah who was sent to you from above to show you the earth and enlighten you about the errors of the world, and also to chastise you and your descendants if you should ever stray from the ways of eternal Love and the boundless holiness of God.

9. "This fruit is no longer a sin for you, although it is the result of your threefold disobedience to God and is the death of your flesh which you have created in your flesh through your selfish desire. You must not cast away this fruit, but in accordance with the will from above keep it as a witness for yourselves and for your humiliation so that you may understand how through you came sin, and through sin came death into the world. "You shall call the fruit 'Cain' or 'Bringer of Death'."

10. These words of the messenger from above reassured the frightened minds of the pair and Eve picked up the fruit from the ground with her still trembling hands and, bid by the angel through Adam, she offered her full breast to the infant to suck from it the life of the earth.

11. Then the angel stepped to the left side of Adam, and Eve, with the fruit on her right arm, placed herself at Adam's right side so that her heart might remain free from any burden and in future remain devoted to the man on all his paths.

12. Thus they walked in a perfect manner over the entire earth in order to see all its places, to prepare abodes for their future descendants and to sow the seed for their bread through the might and power they had been given by Love through the great grace of mercy.

13. For the earth and everything on it was subject to the will of Adam. The sea and all the waters faithfully obeyed even his slightest hint and were subject to Adam from their surface to their most profound depths and respectfully offered their backs to the feet of their lord for safely walking upon them at his pleasure. All the winds were subject to him and all the creatures of the waters, the firm land and the air obeyed his voice.

14. Adam was astonished at his indwelling power and saw and recognized over how many things eternal Love had given him such great powers. He was delighted at the immense grace from above and said to Eve:

15. "Eve, my wife, behold how the Lord of might and power has blessed us. Let us offer Him our hearts that His blessing may prosper on the earth in accordance with His great promise and, as a new dweller in this place, behold through you the light of grace!"

16. And Eve, full of humility and sincere joy, replied: "Adam, behold your servant at your feet, awaiting a hint from her lord of the earth. Let it be according to your will; take my guilty heart and offer it to the Lord!"

17. And Adam, in all humility before the Lord, did to Eve as commanded by the Lord.

18. And behold, the blessing became visible on Eve and Adam rejoiced, and also Eve was delighted. Now hear what the angel of Jehovah said to the happy couple, and his words were in perfect harmony, as words from above and words from below, and it was eternal Love Itself speaking through the mouth of the angel, and the words were as follows:

19. "Adam, you have learnt a great deal on your long journey across the earth. You saw its lands and its waters and what lives, grows and moves on and in them. You saw the huge mammoth and all the creatures down to the tiniest worm. You saw the powerful shark and all the creatures of the waters down to the smallest dwellers in a drop of water. You also saw all the birds in the air, from the giant eagle down to the ladybird and from this to the tiniest gnat, and you have probed all their powers and usefulness. From all this you have seen how abundantly eternal Love has provided for you and, through you, for Eve also.

20. "You spoke to the mountains, and they answered you. You asked the sea, and it replied to you. And you directed your voice towards the depths of the earth, and you have not remained without an answer. You directed the sound of your speech to all the trees, bushes, plants, herbs and grass, and they made known to you their names and revealed to you their suitability, to be used by you according to your free choice. Thus all the creatures *you* spoke to gave you a perceivable and clear answer, each one

according to its own kind, and showed you to what degree they are destined to serve *you* and blindly submit to your will. And the winds taught you how to make use of them according to your will. And also Eve saw, heard and perceived all these things.

21. "Now behold, Adam, and you too, Eve! Eternal Love gave you all these things, not as It gave you your life and Eve, but Its great grace gave them to you as gifts, which you may keep as long as you use them wisely, according to the will of the holy Father. But if you do not at all times keep your heart pure before the face of Jehovah, they will one after the other withdraw from the sphere of your great power. Therefore, be wise as is the great, boundlessly good and most holy Father high above all creation and deep at the bottom of all creation.

22. "And as you are, shall be and remain henceforth, in accordance with the holy Father's will, and thus your own will, shall also be all your descendants. And the descendants of Eve shall be as she is before and under your eyes.

23. "But whoever is not as you now are, shall be and remain henceforth, will keep the gift for a limited time. However, the gift of grace will be taken from him as soon as he is no longer as you now are, shall be and remain. Even the descendants of Eve will raise themselves above their heads, be totally disloyal to them, run after the dogs, feed on the excrements of vipers and suckle their children with the breast of adders. And your descendants will be poisoned through them and die a bitter death physically and spiritually in eternal shame and tormenting disgrace.

24. "And behold, Adam, and listen, Eve! You are still in Paradise where eternal Love has placed you before and after your sin and before and after the destruction. But if you should ever forget yourselves and not faithfully observe the laws of love and the commandments of the holy Father's wisdom, you will be expelled from this beautiful garden by this flaming sword and will never again be allowed to enter it during the time of your physical life, and until the time of the promise none of your descendants either. Only after that time will the children of salvation and the there from proceeding new creation by eternal Love be allowed to enter it again.

25. 'Take notice of this, Adam, and you, Eve, remember it, too! The fruit that will come forth from you, Eve, - this living fruit you, Adam, shall call Abel and offer him to the Lord of eternal glory. His name is 'Son of Grace' and he shall be the first prototype of Him Who one day in the great Time of times will come in perfection from above out of the bosom of the might and power of God's holiness.

26. "Now that I have guided you, have shown and told you everything, according to the will of eternal Love, my mission on behalf of the eternal love in the Father of all holiness and goodness is accomplished and I have to leave you visibly. But invisibly I shall follow you and count your every step according to the immutable will of Jehovah.

27. "You will get to see me every time you shall offer your hearts in humility to the Lord of Glory. And I shall receive your offering into a vessel, carry it up to God and empty it out before the face of the Son, and the great and holy Father will be pleased with your works.

28. "But you will also get to see me if you should, or could, stray from the law of love and the commandments of the holy Father -just as you are now still seeing me - with the flaming sword in my fight hand, about to drive you from the garden and to take from you, Adam, a great part of the gifts from eternal Love out of Its great grace, and to leave you weak and afraid of the slightest noise of the grass."

29. And now, you blind scribe of this My *new* and *living Word* within you, as also within all of you, look at Adam what he was like in Paradise. He was a perfect man, with *one* exception, endowed with many abilities, a perfect lord of the earth. All his perfections were but a gift from Me and he kept them until the time when he just once forgot Me, after the angel had become invisible to his eyes.

30. And behold, all that which Adam possessed as a gift will I give all of you as a permanent gift and countless more and endlessly greater treasures, that is, Myself. And all that is Mine shall be yours too *if you love Me, and nothing but love Me!*

31. But where is your love for which I paid such a high price and which I would like to call Mine forever? Oh, there is not much of it left on earth! It is so easy and so gentle, but you do not want it and do not seek it where it is waiting for you and reject the high prize it holds.

## **Chapter 12**

### **THE PROMISE OF THE LORD**

Oh, you children of Adam, why would you not rather become My children? How much effort and hard work it costs you to obtain the bread of Adam which drips from the sweat of your hands and is soiled by the drivel of serpents and soaked by the poison of adders and through which you in your immoderation eat yourselves into temporal and then also eternal death!

2. And My bread is spread with the holler of My love and soaked in the milk of the forever tree life out of Me. You could eat it with the greatest enjoyment and it would never harm you, but instead strengthen you and endow you with all the might and power out of Me for all eternity and already temporally, if you would only accept it. Behold, soon after My greatest act, which is the great work of salvation for you, the price for this My bread was still very high and people could buy it only in small quantities and that only through the sacrifice of their blood and physical life for Me. At that time this My bread tasted bitter in the mouths of the buyers and was not yet spread with the honey of love and soaked in the milk of free life already temporally,

but both, the honey and the milk were given the grieving buyers in the fight measure only in the realm of spirits. Nevertheless there were buyers in great numbers.

3. But now when I give it freely with honey and milk to everyone who wants it for the only very small reward of your love, now it is bitterly scorned and the great and kind Giver, who is surely and truly full of the greatest love for you, is rejected.

4. Know this: Now I have the gates of My heavens wide open. Whoever wishes to enter, let him do so, but let him come soon, let him come at once, for the Great Time of Grace has come and the New Jerusalem is descending to all of you upon the earth in order that all who love Me may take up residence where they will become satisfied with the honey and milk- soaked bread and shall drink their fill of the pure water of life which they shall draw in abundance from the eternal Jacob's well.

5. However, while the descent of My great city will be a boundless grace for all My children, it will on the oilier hand crush the blind and squash the deaf with its strong walls. For it will be large enough to cover the entire face of the earth. And whoever will not see it descending and will not perceive its rushing through the clear atmosphere of the earth, will no longer find a place on earth where to hide from it and escape being crushed.

6. For behold, the weight of its palaces will crush the mountains leveling them with the valleys, and I will place its houses over sloughs and bogs and all the scum existing therein shall be crushed completely by the foundations of the houses of the great city of God, your holy Father in heaven and on earth.

7. And the true Shepherd will call His sheep and they shall hear and recognize His voice to the ends of the earth. Then they will come and happily graze in the vast pastures of the Father, which are the great gardens of the new holy city of the Great King of all nations that were, are and will forever be.

8. These gardens will be the Paradise lost through Adam, which I, as the First, have found again and faithfully kept for them as an eternal mansion.

9. This is the reason why I have shown you in all detail My great household from eternity, have shown you My creation and how the first man came into existence. I will further show him to you to the end of his days and will show you the great whore and the destroyed Babylon, and then I will lead you into My great holy city and there give you a permanent home for all eternity, if you love Me above all as I love you.

10. Behold the heavens and the earth! One day they will pass away physically and will exist only spiritually. But every one of My words, which are spoken to, you will remain as it has come from My mouth, both physically and spiritually, in all the might and power of holiness forever and ever. *Amen.*

## Chapter 13

### THE CASTING OUT FROM PARADISE

Now let us return to Adam and Eve and see how they and their two descendants conducted their lives before the all-seeing eyes of the holiness of Jehovah. And behold, for a short time which, according to your reckoning, amounted to thirty revolutions of the earth around the sun, called by you years, the couple lived with their blessed descendants whose number was the same as the number of years, except for Cain who was not blessed.

2. And now behold what furthermore happened. On the day of the Lord, already through Adam's heart appointed as a day of rest by eternal Love Itself and later by the angel on several occasions in remembrance of the great acts of merciful Love and for the most reverential contemplation of the boundless holiness of God, the good Father, Adam wandered alone through the countryside to admire the beauty of the landscape. The world appealed to him immensely, and his thoughts completely turned away from God.

3. Absorbed in his contemplations, he came to the banks of a great river. Its name was 'Eheura' or 'Remember the Time of Jehovah!' -for that is what the mightily rushing stream was calling. But Adam, deep in worldly thoughts, did not understand the meaning of this speech by the rushing waters of the stream.

4. When he was thus walking along the bank of the river his left foot became suddenly caught in a creeper laying across his path and then twisting around a big tree. He fell heavily and felt a great pain in his body, which was a new sensation for him. He was annoyed with the plant, looked at it angrily and asked whether it did not know its lord.

5. And the plant replied: "No, I do not know you."

6. Then Adam had a closer look at the plant and did not recognize it. Again he asked: "What is your name and what is your use?"

7. And lo, a wind was blowing through its leaves, and he understood the rustling which said: "Pick the berries from my branches, press them and drink their juice and my name and use will become known to you."

8. And Adam, blinded by his worldly thoughts and forgetting the day of the Lord, did what the plant had advised him. He took some berries, tasted them and found them very sweet. He was pleased about this new discovery, but vexed with the angel for not having shown him this plant with the so palatable berries.

9. He picked a large quantity of berries and took them home, where he arrived when the sun was about to set.

10. Eve, accompanied by Cain, came to meet him and relieved him of part of his burden. They were the only ones who had worried all day not knowing where Adam had gone. All the others did know, but did not worry on the day of the Lord about Adam, the father of their bodies, because they were blessed children and their thoughts were all with God and His eternal Love. Adam told them about his new find and Eve was very pleased and did with the help of Cain as suggested in Adam's story.

11. Then Adam took the squeezed-out juice and said: "Let us find out its name and use."

12. And behold, he gulped down some of the juice, passed it then to Eve and Cain and finally to all the others, except for Abel who was not present because the fire was still burning on the altar he had erected for offering to the holiness and love of Jehovah sacrifices that would please the Lord.

13. And Adam, Eve and all who had tasted of the juice became drunk and inflamed in the desire of their flesh committed fornication and harlotry, while Abel was praying at Jehovah's altar.

14. When they had finished with their fornication, having in their drunkenness forgotten God and the demanded offering of their hearts, the angel with the flaming sword in his right hand appeared first to Abel and gently spoke to him, saying:

15. "Jehovah was well pleased with your offering and has, therefore, chosen you to save your parents and your brothers and sisters who otherwise would have perished on the day of the Lord when they forgot Him and lowered their hearts to the earth and could not receive the blessing which, according to the established order on this day always flows from above into all the infinite spaces.

16. "Therefore, I have returned visibly to first of all gather your offering into this vessel of merciful grace, which is the eternal Son within the Father, and to present it before His most holy countenance, the apple of the eternal Father's eye. But prior to that still to chastise the transgressors of the law of love and the commandment of holy grace, to withdraw from them a great part of the gifts, to smite them with blindness and cast them out of Paradise.

17. "Now leave your sacrificial altar, place yourself at my left hand so that my chastising right hand may be free for the transgressors, and follow me into the house of sin. When I shall have awakened the sleeping sinners from their drunkenness of fornication and they, seized with great fear, will flee before the sword of justice, follow them as one who is also fleeing and carry for the parents of your body a small part of the lost gifts and hand it to them for their support when, exhausted and

weeping they will fall to the ground in a distant land, called 'Ehuehil' or 'Land of Refuge'. In that land you shall erect a sacrificial altar like this one here, which will keep burning, even under the waters that one day will cover the earth. It will turn into a mountain inaccessible to mortal feet until the great Time of times when it will incline its summit towards the valley which will be called 'Bethlehem', or the small town of the great king, and one day will become the greatest on earth. Its light will shine brighter than the light of the spirits of all the suns. On this new altar you shall burn thank-offerings to the Lord from all the kingdoms on earth in this land of refuge to make it more bearable to the sinners, strengthen the penitent and comfort the grieving."

18. When the angel had ended his speech to Abel, they rose and solemnly walked to the mansion of Adam, which, in accordance with his might and power, was round and very spacious, formed by freely growing tall cedars in shape similar to the temple of Solomon. It stood close to the cave of penitence and the thorn-bush of grieving and had two entrances, a narrow one towards the east and a wide one towards the west.

19. And behold, it was the middle of the night - it could not be earlier because of the day of the Lord - that the angel of the Lord with Abel came to the threshold of the eastern entrance.

20. As Abel stepped on the threshold he began to weep because of the great disaster about to come upon his people.

21. Then the angel said to him with a gentle voice: "Do not weep, Able, you blessed son of grace, but do what I bade you do out of eternal Love speaking through my mouth. And do not be frightened by the words of thunder descending upon these sleeping sinners."

22. And Abel did as commanded by the angel, and when he had reached his people the angel thundered serious and frightening words of terror and great fear upon the now awakened sinners, shouting with great power and force:

23. "Rise, Adam, remember your guilt and flee from here, for you cannot stay here any longer. You have lost the Paradise for yourself and all your descendants until the great time of times. You have also lost a great part of the gifts through your sin when you forgot the Day of the Lord and became drunk from the juice of a plant that was a masterpiece of the serpent, invented to rob you of your freedom, to entangle your feet and confuse your senses, to forget God and make you sleep in gross sin.

24. "So flee wherever you want to from the face of Love. And wherever you flee, you will encounter the fullness of the just wrath of God, but your share of love will be measured out to you only sparingly,"

25. And behold, Adam rose from the ground with Eve and all the others who had slept owing to the intoxicating drink from the serpent's plant and as a result had lost Paradise, with the exception of Abel who had remained sober, not having tasted of the intoxicating drink, and had remembered the Day of the Lord (as you, too, as true children of a Father, as holy and good as I am, shall constantly remember the holy tranquility of the Sabbath, as the true Day of the Lord and shall do on Sunday what I bade you do).

26. When Adam saw the angel he, together with his descendants, was so terrified that he was unable to utter a single word for an excuse, He was as if paralyzed by fright, for only now did he realize what he and his people had done before the eyes of Jehovah.

27. He threw himself at the feet of the Lord's angel and wept and cried for mercy, for the flaming sword had opened his eyes, and he recognized in this terrifying light of punishing justice the gravity and immensity of the unspeakable disaster he had by his carelessness brought upon himself and all his own.

28. But the angel stood there blindfolded and with plugged up ears, as commanded by the love of the Father, and spoke with a thunderous voice out of the might and power of Jehovah.

29. 'There is no grace in justice and no freedom in judgment. Therefore, flee, driven by punishing justice, lest the judgments of Jehovah overtake your lingering feet. For punishment is the reward of justice, He who accepts it as deserved can still expect mercy, but he who resists justice and its consequences is a traitor to the inviolable holiness of God and will be subjected to the judgments of God where there is no longer any freedom, but eternal captivity in the wrath of the Deity.

30. 'Therefore, flee and weep and implore wherever your feet carry you. And where they will refuse their service to you, there remain, weep, implore and pray that you may not perish with Eve and all the others - through you.'

31. And behold, Adam rose again and wanted to flee according to God's command through the angel, but he was unable to do so, for his feet were as if paralyzed. And he began to tremble and shake all over from fear of God's judgment with which he had been threatened by the angel of the Lord.

32. And Adam again fell down on his face and wept and cried aloud: "Lord, You almighty and great God in Your great glory of holiness, do not steel the heart of Your infinite love and mercy completely against me who am so weak before You and give me enough strength that I, the most unworthy, may be able to flee from Your judgments arising from Your most holy will to which all Your creatures are subject, as also I am. O Lord, hear my entreaty!"

33. And behold, eternal Love spoke to Abel through the mouth of the angel, as I am now speaking through your impure one:

34. "Abel, behold the father of your body and help him. And behold his wife Eve, the mother of your body, languishing on the ground, and raise them both up so that they and all the others may be strengthened for their flight. And the good and holy Father will be pleased with you for showing love to the weak father and mother of your body as well as to all your brothers and sisters regardless of whether they are blessed or not. For your power will strengthen them and the fullness of the grace within you refresh them. Thus, lead them with the hand of filial love and the hand of brotherly loyalty with great patience and love to the place I will indicate to you by causing them all to sink down from exhaustion.

35. "There remain and let the exhausted rest, and then concentrate your whole being upon Me that I may endow you with an abundance of power for the strengthening of your parents according to their degree of need and susceptibility, and for the revival of your brothers and sisters according to their need and susceptibility. Now do what I have commanded you, and do it out of love for them and out of obedience to Me."

36. And lo, the pious Abel was filled with merciful love, knelt down and thanked God from the bottom of his heart, melting into tears and then, strengthened from above, took the bands of his weak parents and did out of great love what the Lord had commanded.

37. When Adam saw his son help him, as well as his mother and all the others, he said, deeply moved: "O my beloved son, since you came to help me in this our great distress, receive my blessing as thanks and as a consolation for your weak father and mother!"

38. "And you, who are still worthy of the holy Father's love, give thanks to the Lord on my behalf and that of all of us who have made ourselves unworthy of uttering His most holy name.

39. "So let us now flee in accordance with the will of the Lord."

40. And behold, the angel wielded the sword of justice, and they all fled quickly for days and nights, on and on, without rest.

41. Thus they arrived in the already mentioned land where the sun, scorching hot, stood directly above their heads. Nowhere all around them could any grass be seen on the ground, nor any trees or shrubs. And lo, here Adam and Eve with all the others sank completely exhausted to the ground into the hot dust and closed their eyes, compelled by the force of a numbing sleep. Thus they slept as if unconscious, ensnared in their weakness in disgrace.

42. And behold, the Lord's angel, who had hitherto visibly persecuted them, went to Abel who was standing there in the fullest freshness of the might and power from above, and said:

43. "Abel, behold, of all the sacrifices you have made to the Lord of Holiness in the purity of your heart, none was greater than this one and none as pleasing to Him. Therefore, as willed by Him, take this sword of justice from the hand of your brother from above - since we are children of one and the same holy Father - and use it according to the might of wisdom and the power of love for the benefit of your people. Revive within them the weakened power of life, cause love for the Love of the holy Father to burn anew and kindle within their hearts the flame of the righteous fear of God. I shall not leave you, but at all times stand invisibly by you, my beloved brother, and if you wish it also visibly, always prepared to serve you in the will of the Lord.

44. "Behold, the handing over of the sword signifies your complete freedom, like my own, and thus the Lord's will has become your will and has set you above all law and made the commandments your property. Now you are, like me, an immortal son of the holy Father's love in the pure kingdom of light of the free spirits.

45. "And now do to your parents and the brothers and sisters of your body according to your love and wisdom!"

## **Chapter 14**

### **ADAM RECOGNIZES HIS GUILT AND REPENTS**

And behold, Abel, filled with immense joy at the great grace from above, bent down on his knees and said: "O You great, most holy, good and loving Father, behold here *your* humble servant before You in the dust, in his profound unworthiness looking up from the depths to You, the Almighty and All-Merciful, in His supreme height. Do listen to a child imploring You for mercy for his weak parents and all his brothers and sisters, and do not withdraw from me the power I received as a great gift from You; but graciously allow it to pour over them for the forgiveness of their sin and for the regaining of the life out of You in the needed might and strength!

2. "And mercifully and graciously change this region at *Your* pleasure to become fertile so that the weak may find food to strengthen their bodies and are able to quench their thirst at a spring of fresh water and that also useful animals may come to serve them, obeying their will.

3. "O You great, most holy, kind and dear Father, grant my weak supplication that *Your* holy name may be glorified in the hearts of the repentant!"

4. And now behold and bear what happened when the pious Abel had finished his prayer, which was pleasing to Me. A cooling breeze began to blow over the barren desert and light clouds covered the expanse of heaven. It began to rain upon the entire desert and together with the rain seeds of all kinds fell into the little furrows that had formed thanks to the frequent heavy rains of Jehovah in the otherwise barren sand. And in an instant the wide desert had become green with grass, plants, shrubs and trees in a great variety in their thousands. In the spot where the pious Abel was kneeling and praying to Me in spirit and in truth, a tall tree grew up almost to the clouds with wide-spread branches and broad leaves full of breadfruits of a pleasant and sweet taste. It was named 'Bahahania' (or 'Strength and Refreshment for the Weak'), still today known to you as 'breadfruit tree'.

11. "However, I was not shocked because this ability had been taken from me, but rather at the endlessly greater loss of grace of the holy Father who is above and among all creatures.

12. "Everything I have lost you have also lost through Me since you have sinned through me and with me with the exception of one whom to call my son I am no longer worthy. He has remained within the fullness of grace and blessing in all might and power, pure and just before the all-seeing eyes of the most holy and good Father, His Love and His Spirit.

13. "That is my beloved Abel whom the most just Lord has also taken from us since my eyes cannot see him anywhere. And this surely so that I, and all of you through me, are to experience what it means to have fallen from the grace of eternal Love into the severe justice of the Lord through the sin of careless disobedience to His so mild laws of love and the easy commandments of grace.

14. "O children, take all this to heart what I have now told you and try to convince yourselves whether I have spoken the truth. Then come and judge for yourselves what time it now is. Should we weep and grieve in deep remorse or may we still find something that could give joy to our hearts?

15. "Yes, my children, the eternal Love of the holy Father has left us but one single joy as a gift of Its great grace - and we can and shall be pleased about this -, and that is the great grace of repentance and grief.

16. "Behold, this alone the Lord has still left us: The tears of repentance and the tears of grief. Let us thank Him for it from the depth of our hearts!

17. "Oh, how very fortunate we still are that the Lord has bestowed this rich gift upon us! What would we be without this grace?

18. "Therefore, let us, deeply conscious of our great depravity, fall down and weep and grieve until no more tears flow from our eyes and we have thus returned to the

Lord what belongs to Him and of what we are totally unworthy. Then let Him do to us according to His most holy justice and what is - and has been from eternity - His holy and always good will."

19. And behold, Adam with his own fell down and did what he had recognized as the fight action thanks to the small, still retained part of grace from the quiet and secret mercy of eternal Love in the Father and wept and lamented bitterly with all his people, except Cain. He also prostrated himself like the others, but his eyes remained dry. Annoyed that he could not weep like the others, he rose and walked away. As he was thus walking along, gazing at the green ground, he suddenly caught sight of a crawling serpent. He bent down, grabbed it, tore it to pieces and overcome by anger and resentment, consumed its flesh thus making it his own.

## **Chapter 15**

### **CAIN'S CONFESSION**

And behold, after Cain had done this, his pious brother Abel followed him and spoke to him in the name of eternal Love:

2. "O brother, why do you eat the flesh of the serpent when there is plenty of fruit available to satisfy your hunger? Our father Adam drank of the juice of a plant he did not know and which the serpent had prepared with cunning and mastery in its boundless malice to destroy him and his descendants. Because of that he sinned before the Lord of all justice, and all of you through him. And I myself was burdened with the weight of the guilt before God and had to do penance like you who all drank of the juice of perdition, and like you I had to leave Paradise and take your burden upon myself bodily and all your blessings spiritually and thus had a twofold burden because of all.

3. "And you eat the flesh of the live serpent together with its blood. Why did you do that, Cain?"

4. And behold, Cain recovered from his anger and rage, looked at Abel and said: "Behold, I did it out of revenge to destroy the serpent and its kind and to destroy myself since I was never found worthy of the Lord's blessing and because I became the way I am not through my fault, but through the fault of the parents. They were before me, and I came into existence when they sinned before the eyes of Jehovah.

5. "Why must I repent my guilt when I could never have contributed to it since I am only the fruit of sin and not its cause; and why did I have to be deprived of the blessing which all of you received in abundance and had to drag myself along burdened by the undeserved curse of Jehovah, whilst you leapt like harts?"

6. "And now behold the reason for my action. The serpent in the grass spoke to me and said: 'Consume me, eat your fill of my flesh and quench your thirst with my blood, and you shall become a lord of the earth. All your descendants will rule upon it and their power and might will surpass that of all the blessed ones. I do not give you any commandment, only the might to rule and the power to subject everything to your will!'

7. "And lo, the serpent continued: 'My flesh will destroy you in your unjust guilt before God and my blood will give you a new reality without guilt, endowed with all might and power.' -Then the serpent was silent and I seized it, tore it to pieces and consumed it as you have just seen.

8. And behold, here Abel was prompted to action. With his right hand he wielded the sword of justice above the head of Cain and Cain's eyes became opened and he saw his great guilt in accusing God and his parents. He recognized the whole guilt within himself and saw the inscrutable ways of eternal Love in Its mysterious and boundless wisdom and understood that he himself was actually the seductive serpent which, thanks to eternal Love's boundless mercy, had become man through him. In this way it could - and should have -, though by greater trials, become aware of its present unblessed state of infirmity and in this awareness in the full independence and freedom of its being turned to the Lord of all the might and power. Then it would have, like the already blessed, received the fullest, most powerful blessing and thereby re-admittance to the great grace of all-merciful Love.

9. And he realized that this serpent which he had just consumed was he himself in his still evil part, and that only through his anger had he breathed the same upon the earth in its former nature, and that the words of the serpent were his own words from the innermost depth of his original being prior to all creation of the visible world of matter.

10. He also understood how he thereby once more absorbed the serpent into his own being or how he had again fortified himself in an evil and the there from resulting errors and saw how deeply he had now fallen into death.

11. Then, seized with great remorse, he threw himself to the ground and wept and cried aloud: "O great, exceedingly mighty, powerful and holy God! Only now do I recognize my endless guilt and weakness before You, Your justice, but also Your infinite love!

12. "Behold, I am unworthy of this existence. Therefore, do annihilate me completely for ever so that I may no longer exist and my greatest and personal guilt may thereby be wiped out for all future blessed descendants of Adam and Eve!"

13. And behold, his brother took the sword into his left hand and wielded it again - but this time over Cain's breast.

14. Now new life flowed into Cain and his hunger for death left him; instead, his hunger for life became all the greater. But he could not find anything to satisfy it promptly, and so he turned once more to Abel and said:

15. "Look, brother, I greatly hunger for a food of life that contains life and not death, like the flesh of the serpent and its cold blood. For behold, brother, since I have now from the depth of my being recognized what I was like *before* and what I am like *now*, I feel great remorse and a great hunger and burning thirst for the divine love and its great mercy. For I weep without a voice and my repentance is without tears. Therefore, give me the voice of love and quench my great thirst with the tears of repentance.

16. "For hear and conceive it: I, the greatest, became less than dust; I, the strongest, became weaker than a gnat; and I, the most brilliant, became darker than the center of the earth.

17. "And that is how I am now *before* you who came as a small spirit out of me and is now already greater in everything than I was when the world did not exist as yet. I got myself imprisoned in my all too great strength and became the weakest of all. For those who had much, lost much and those who had little, lost little; and I who had everything, lost it all and all through my fault, and the others lost their much and their little through my burning guilt, too.

18. "O brother Abel, do not hesitate and serve me a food of life in order that I may obtain a voice for weeping and give me, the unblessed, a drink in order that I may not die in my repentance without tears."

19. Then Abel stepped once more upon the ground of the earth and bodily walking up to Cain, said: "Cain, you weak brother of my body and son of Adam and Eve, rise and follow me. I will lead you back to the parents and all the brothers and sisters and there you will find in abundance what you were lacking; and you shall satisfy your hunger and quench your thirst.

20. "But once you have satisfied your hunger and quenched your burning thirst, remember the Lord in His love and merciful grace and remember that the first is the last and the last is the first.

21. "And now follow me in patience and meekness and let all your strength henceforth be patience and all your power, meekness. Thus also you will still find grace *before* Him whose love is infinite and has no bounds in all eternity."

## Chapter 16

## THE LORD'S COMMISSION FOR ABEL

And behold, they both went from the spot where Cain was, between evening and midnight, to where the big tree stood between morning and noon and rejoined their people all of whom were still lying on the ground, grieving and weeping.

2. And as they had reached them Abel said to Cain: "Behold the fruits in abundance which are the true fruits of repentance and grief. Therefore, bend down to them, satisfy your hunger and quench your thirst."

3. When Cain willingly did what his brother, through Me, had advised him to do, lo, he began to wail and lament with a loud voice, and from his eyes gushed tears of great remorse.

4. And behold, eternal Love was pleased with the repentance and grief and spoke through the mouth of the angel to pious Abel who also melted into tears of compassion in which Love found great satisfaction and said:

5. "Abel, you blessed son of love, go to Adam and Eve, the parents of your body, comfort them and show them the tree of life which I have blessed for all of you for providing temporary food for your bodies and also for strengthening your love.

6. "And tell Adam that he shall, newly strengthened, comfort his children and give them bread from the tree of life to strengthen their bodies and their love. And tell Eve to go to Cain, comfort him and lead him to Adam. And Adam shall grasp Cain's right hand with his left and then lay his right hand on Cain's head, breathe upon him three times and lift him from the earth seven times. Then Cain, according to his faithfulness, will become capable of gradually receiving the blessing out of Me.

7. "And you, Abel, take the sword into your right hand and follow Me to a considerable distance from here towards morning up a high mountain in a great desert. There you will find an opening into which you shall stick your sword with its hilt first, its point turned towards the sky and its two flaming edges turned one toward noon and the other toward midnight.

8. "Then kneel down, give thanks to God until the flame of the sword will go out and the sword turn into a thorn-bush with red and white berries. Pick from the bush three white and seven red berries and return to your people. When after forty days you will have returned home erect a sacrificial altar to Me, as you had done in Paradise of your own accord. Place sheaves and fruit upon it and light it with the fire of love, which I shall send you from above with a great flash of lightning.

9. "After that, take clay from the ground, knead it well and form from it a vessel, wide at the top and narrow at the bottom, like the heart within you. Fill this vessel with pure water and put it on the hearth of Jehovah over the sacrificial flame of love.

When the water is hot and begins to boil, throw first the white berries into the boiling water. After a short while do the same with the seven red berries. When you see that an the berries have become tender, remove the vessel from the fire, take out with your right hand the soft berries in the same order as they had been put in, place them into your left hand, let them cool down and eat them after the stated order. Then take the vessel with the water in which the berries of the sword have been cooked, pour it onto the hearth of Jehovah and hand the empty vessel to the father of your body.

10. "The berries will make you strong in wisdom and love, and the water will soften the fire of love. The vessel shall be a sure sign to Adam and all his descendants of how their hearts shall be: Made tender through the water of mercy wherein fruits of justice have been softened by the fire of love as food for the children of blessed love and then have become free for receiving the spirit of the holiness of God.

11. "And now go and do exactly what I, eternal Love, have told you to do. After all this has been accomplished, I shall again speak to you and yours through the mouth of My angel who is a cherub and the mouth of the holy Father's wisdom and love. And now go and do it!"

12. And behold, Abel did as commanded and departed from his people after having passed the blessing to the father of his body according to My will, secretly revealed to him in his heart.

13. Adam, weeping, embraced him and Eve pressed him to her heart, grieving, and all his brothers and sisters warmly shook hands with him for a brief farewell in the business of Jehovah. Also Cain came, held out his right hand and bowed deeply to him. Thus Abel departed with mutual blessings and the great blessing from above, accompanied by the angel of the Lord.

## **Chapter 17**

### **THE NEW DIVINE SERVICE - AND LIFE-ORDER**

And when he had performed the Word of God conscientiously and returned to his people who had longingly waited for him, and there too performed the sacrifice as instructed by eternal Love and handed the empty vessel to Adam in the manner he had been commanded to do, eternal Love once more opened the mouth of the angel and spoke:

2. "Abel, you most obedient son of My blessing, merciful love, I now ordain you priest and teacher of all your brothers and sisters and comforter of your parents. On every Sabbath, in the morning when the sun rises, you shall make an offering of the best and purest fruits, about which I shall later give you exact instructions. In the evening when the sun is setting you shall ignite them with the fire of love. I shall show you how it is naturally hidden in a stone and how one can always obtain it from

there. And you shall not cover your head from midnight to the following midnight, so that it may be free to receive My great grace. But all your brothers shall uncover their heads only in the morning and cover them again in the evening. The sisters of your body, however, shall keep their faces and heads covered during the entire holy day. Only Eve may at midday look three times towards the altar of God.

3. "Adam shall never cover his head, throughout his existence, for a sign that he is the father of your flesh and that you may at all times recognize him by his head and everywhere show him respect and love.

4. "Woe betides him who would ever dare to oppose his father. Upon him I shall look with angry eyes, for the head of the father is like the holiness of God. Everyone can be granted forgiveness when he feels remorse in his heart, but the one who in any way offends against My holiness; shall be seized by its inextinguishable fire, which will consume every one of his tears of remorse, and he shall be destroyed forever.

5. "And he who offends against his mother with an evil heart and opposes her love shall be ignored by Me when he is in distress. For the mother is like the love within Me, and whoever scorns it shall have a difficult time on the torrid ways of Jehovah.

6. "Also, the brother who fights against his brother shall lose My grace, and My mercy will be far from him. And My heart shall be steeled against the one who disdains his sister.

7. "For your brothers are also brothers of My love, and your sisters are a welcome sight to My love.

8. "Therefore, honor your father and love your mother and be loyal to each other in all love, so that you can respect My name Jehovah and can love My Love and let yourselves be guided threefold by the great holiness of My Spirit on the day of My great holiness, to gain wisdom sevenfold for the six days of love and to act righteously before My eyes.

9. "And now you, Abel, shall also teach your brothers various skills, each of them a different one, so that they may serve one another in love and give counsel in many fields of knowledge.

10. "You shall teach your sisters how to produce threads from grass and plants and show them how to braid of them broad strips and make from them garments for their brothers, and then also for themselves, so that love may be upheld in its order.

11. "To Adam, Eve and yourself I shall give garments from above, each of a different color: white for Adam, red for Eve and blue with yellow edging for you. No one else shall use these colors for his own garment, which shall be many-colored. However, there shall not be any black spot in it nor a rent, except when someone has sinned he

shall in his repentance rent his garment, smear it with coal and scatter ashes on his head for a sign that he is a sinner before Me and has rent the garment of grace, since he smeared himself with the color of disobedience and death has come upon him.

12. "But Cain shall desire his most beautiful sister, called 'Ahar' or 'the beauty of Eve'. With her he shall go out into the fields and make furrows in the earth with a tool he will find there ready for him. He shall sow in the furrows grain, which he will find there in abundance, and the fruit he shall call 'wheat'. When this has ripened, that is, when the grain has become hard and the ears brown, he shall carefully separate the grains from the ears, grind them between stones, then moisten the meal properly with water and knead dough from it. This dough he shall place on a flat stone that has been heated by the sun, leave it there for the third part of the day and then take it from there and give it the name of 'bread'. This bread he shall take, break it, give thanks to God, and then eat it with his wife Ahar.

13. "And whenever he will harvest from his fields, he shall make a sacrifice to Me of the first tell sheaves.

14. "If he remains faithful to Me I shall always be pleased and accept his offering from the earth. But if he will forget Me, his offering shall not be accepted and rise heavenwards, but shall remain on the ground at his feet.

15. "Thus shall he live and multiply his kind, but before he does that he shall offer Me his heart three times and the heart of Ahar seven times. If he fails to do that he will have proved his faithlessness. He will become an evil man, and the serpent will live through him and continue to live in all his daughters who thereby will become beautiful outwardly, but all the more loathsome within. And they will corrupt all his sons and infect with their poison the children of My love and alienate My sons from Me.

16. "And I shall one day eradicate his house from the earth. Tell him all that in no uncertain terms and remind him of My holy name Jehovah and of My Sabbath.

17. "To you, My pious Abel, I shall show a flock of gentle animals and you shall lead them to pasture. And the name you will be giving them will be their proper name. When you will call them by their name, they shall recognize you as their shepherd and follow your voice everywhere.

18. "In future your offering shall no longer consist in fruits, as it was after your return from the mountain of Jehovah, but you shall sacrifice the firstborn of your flock, which are the best and purest fruits, as already previously mentioned to you.

19. "First you shall place dry wood across the hearth, then place the bloody sacrifice upon it, thereupon thank Me and ignite it, as I have shown you, with the fire which you shall take from the stone, as suggested by Me.

20. "For a sign that your offering is pleasing to Me, the smoke will always promptly rise to the sky, as if it were in a great hurry. The ashes, however, which you shall cover with a stone, have to remain lying on the altar for three days. On the third day you shall go there and remove the stone from the ashes and, behold, a beautiful bird with shilling feathers will rise from the ashes and fly heavenward. Then a wind will arise and blow the ashes to all parts of the earth for a future resurrection of all flesh, which are the works of true love through the wisdom of the Holy Spirit that will be given to the children in the great time of times and to all the strangers who thirst for it.

21. "You shall eat together in the morning, at noon and in the evening, but always very sparingly and in the fear of the Lord, after having given thanks to Him always before and after the meal so that the food may be blessed for you and not give you death.

22. "Whoever will fail to do this will soon become aware of the bad consequences. The one who forgets it three times I will punish with a long sleep, but he who fails to do this because of his indolence shall become stout like an ox, fat like a pig and stupid like an ass, and the children shall mock him and laugh heartily at his disgusting shape. And if he shall wish to become once more like those who are always obedient, he will need to fast much and eat dry bread.

23. "But he who will fail to do so because of his stubborn disobedience and scorn of this My easy command given out of My love for you, will be overcome with the appetite for lechery and fornication and he will easily sink into sin and through it into death. Then he will have to fight a hard battle against the powerful serpent that seduced Eve, and I shall not look at him until he has conquered his flesh in great repentance.

24. "In the morning you shall eat fruits of the trees; at noon you shall eat from the tree of life, and in the evening you shall drink milk with holler which latter I will have gathered for you upon the branches of trees by many little creatures of the air of heaven, which you shall call 'Celie' (nowadays called by you 'bees'). The name 'Celie' means as much as 'heaven's care'. On the third day before the Sabbath you shall kill a lamb, clean it from its blood, roast it during the day over the fire from the stone and eat it happily in the evening.

25. "Also Cain and his wife Ahar shall come to you and eat with you the flesh of the gentle animal. But on other days he shall remain in the field and there eat his bread with the fruits.

26. "Now you know all that you need at present. And when a cold season will come over the earth for its strengthening, I will send from above garments made from sheepskins for Adam, Eve and you. However, the skins of the sheep slaughtered for

the evening meal your brothers shall gather, dry them in the sun and keep them to cover their bodies during the cold season after the sample I shall send you from above. When the skins have dried, they shall wash them seven times in fresh water, where upon the skins will become soft and clean and entirely fit for use."

## **Chapter 18**

### **THE OFFERING BY CAIN AND ABEL**

And behold, now the angel stepped up to Abel, gave him a brotherly kiss and recommended to all, especially Cain, the strictest obedience so that they might one day gain the full freedom and as a result the power and strength which represent the great might of the grace of merciful Love. In this way they would transform the serpent within into the image of Love and thereby produce fruits of blessing and never call forth the wrath of the Deity.

2. And now behold, My stupid scribe, My still very silly and lazy servant, and listen with both your ears to what happened furthermore. - They all went to their assigned places and did as they were commanded by the supreme love out of Me and lived thus in good order for a period of ten revolutions of the earth around the sun.

3. And behold, there came a very hot day and the sun burnt hotter than usual on the heads of the children and on Cain's body, so that he became irritated at the great heat and cursed the sun. The children, however, were patient and washed themselves with fresh water, which refreshed and strengthened them. They also drank the water, quenched their burning thirst with it and praised God for so great a mercy that out of His eternal love He had left them the little brook for such trying times.

4. Not far from the hut Cain had built to the best of his ability from the branches of trees and covered with the straw of wheat, there flowed a mighty stream which I had called forth from the depth of the mountains, which are similar to the mountains of the moon, and rise in the center of the great land of Ahalas (or the cradle of the children of the weak and the descendants of Adam and is the ancient land which you still today call 'Africa').

5. And behold, Cain did not want to use the water and became lazy and idle in the great heat and did not know what to do. He did not turn to Me for advice, let alone to his brother Abel.

6. And lo, there came again the Sabbath of the Lord and, thus, also the time for offering. Owing to his irksome laziness on account of the great heat, Cain took ten sheaves, which no longer contained fruit, because he found it too troublesome to carry the full sheaves to his altar and also because he considered the burning of the fruit a waste when he could three times make bread from it for himself. And so with such evil thoughts, he placed the empty straw on the altar and ignited it, but the

smoke did not rise towards the sky, but sank down to the ground, and Cain became even more annoyed in his heart.

7. At the same time also the pious Abel ignited his offering before the eyes of the Lord and spoke, deeply moved: "O You good and holy Father, looking so graciously at me weak being with all the power of Your intense love through the great eye of Your sun! Although Your great love does burn my skin, in this great warmth of your boundless love for us sinners my heart beats all the more fervently towards You!

8. "Ah, once it was Your wrath that burnt the earth, O Jehovah, but now love is burning out of You, O holy Father!

9. "How sweet is this burning of the pure fire of life out of You! It is a holy preparatory school, which is to make me capable of one day receiving the purest life out of You. Oh how boundlessly good You must be, most holy Father that You allow us already here on this earth to feel the incomprehensible greatness of Your immense grace so powerfully!

10. 'This fire, which my weak love has ignited for You, how cold it is compared with Yours and how small and dark in comparison with the one which is radiating down to us unworthy beings from Your distant sun which is only a small drop from the immeasurable sea of Your boundless mercy!

11. 'Therefore, do graciously accept this my small offering on behalf of all of us as a humble pledge of our fervent love for You, best and most holy Father, and keep us constantly in Your intense love which You graciously let all of us feel from Your sun. Amen.

12. "Yours be all the might and power over all there is on earth. And You alone are worthy of receiving all the praise, honor and glory from us who through Your great, merciful grace are allowed to call ourselves Your blessed children. *Amen.*"

## **Chapter 19**

### **CAIN SLAYS ABEL**

Behold and hear what happened! -Abel's altar of sacrifice was not far from that of Cain, and the whole distance amounted to seven times ten paces. Abel's altar was situated towards morning and that of Cain towards evening.

2. And behold, when Cain noticed that the smoke from Abel's altar was rising towards the sky, whereas the smoke from his altar was sinking to the ground, he became angry in his heart. However, he controlled his face so that his anger would not be noticeable, whilst Abel prayed for Cain since he had noticed his guile.

3. And the Lord heard Abel's prayer and, in response to the latter's pious wish, He made His voice be heard by the angry Cain and spoke with a forceful voice:

4. "Cain, why have you become unfaithful to Me and allowed your heart to become filled with anger? And why do you disguise your feelings and lie with your eyes? You have evil designs against Abel! Is it not so? Deny it if you can!

5. "I heard you curse My son, and I saw the empty sheaves which you considered good enough for Me in your indolence and greediness, and I also saw you several times in your laziness commit harlotry because most of the time you failed to do as commanded before you slept with your wife. Tell Me, is that not so?

6. "And behold, I watched you patiently and did not allow My punishing right hand to strike you and did not get angry at you in My holiness. Therefore, consider My words and become pious in your heart and I shall find you agreeable, and your sacrifice shall be again accepted. However, if you persist in the hidden malice of your heart, sin will have settled at your door to rule you; and you and all your descendants will become its slaves and servants and death will come upon all of you.

7. Therefore, do not allow sin to rule you now, but break its will energetically and submit it to your own so that you may become free, a master of your will which is basically evil as it is out of you and not out of Me."

8. And Cain bent down to the ground as though he wanted to repent, but at his feet he caught sight of a serpent and was so terrified that he quickly rose from the ground wanting to flee to Abel. But lo, the serpent wound itself around his feet and he was unable to move from the spot.

9. The serpent raised its head, opened its mouth and, deceitfully, said to Cain: "Why do you want to flee me? What have I done to you? Look, I am a being like you, but have to crawl on the ground in this miserable shape. Save me, and I shall be like you and more beautiful than your wife Ahar; and you will become like God, strong and mighty over all that exists on this earth."

10. And behold, then Cain said to the serpent: "You are lying; for when I found you in the grass, tore you up and consumed you, you had deceived me. How am I ever to believe your words again? On that occasion I had to suffer a great deal because of you, and therefore I am aware of your falsehood and can no longer trust you. And did you not hear the words of Jehovah from above?

11. Therefore, if there is any truthfulness within you, explain to me all this and convince me of the contrary. Then I will believe you and do what you wish."

12. And lo, the serpent spoke again, saying: "Look, it is all the fault of your brother Abel. He wants to seize by force the power to rule and rob you of your birth right as the first-born. All this he handles so cunningly that he has even misled the Deity,

pretending to be very pious in order that It may allow him to rule everything on earth and he can mock you and trample you in the dirt. For, on the day when you found me in the grass and did what I advised you to do, you would have become a lord over everything had not the artful cunning of your fine brother discovered what was going to happen to you and he had immediately come to you as though he wanted to help you, reigning brotherly love. Indeed, he did help you, but not to gain the throne, which belongs by right to you, but he helped you into misery and into a total nothingness of your exalted being. This you should have sensed already long ago.

13. "Look, he was envious of you even in such a trifling thing as when the Lord had accepted your offering the same as his. And by his infamous tricks of flattery he knew how to influence the anyway weak will of Jehovah to reject your offering and in addition give you a rude reprimand.

14. "And look, he was disappointed that the Lord did not destroy you forthwith and you can now see how, with a deceitful prayer, he is trying to persuade the Lord to do to you what He has so far abstained from doing.

15. "In his great cunning Abel wants through his infamous flattery to induce the Lord in His blindness to transfer all His power to him, whereupon he, Abel, will dethrone the Lord. Then God will be languishing on earth, but Abel will be a ruling god on the throne of Jehovah forever.

16. "So do act now, for it is the last time that I am still able to give you the necessary strength to save God and yourself! Therefore, go to Abel quickly and speak to him with soft words to make him follow you here willingly. Then I shall hold him by the feet and bands, but you must take a stone and hit him hard on the head. This will give him the death he has had Jehovah threaten you with. Thus you will prevent your otherwise certain death and open the eyes of the deceived God's blind love, and He will then make you lord over the earth and subject to you the death of sin."

17. And thus persuaded, in the wickedness of his heart, Cain went to Abel and said to him in a soft voice: "Brother, brother, do come to me and free me from the serpent which again wants to destroy me!"

18. And Abel answered: "That which you believe may happen has already happened. However, what you are asking of me in your depravity, I will do in my love. Death, which you intend to give me, shall come upon you and my blood with which you will soak the earth shall cry to God and shall come upon you and all your children. And the stone with which you will slay your brother will become a stumbling block by which all your children will be shattered. But the serpent will spoil all the blood on earth and the blessed children will cry for revenge upon your blood. Then a great darkness will descend upon all of you and no one will understand the voice of his brother, just as you no longer understand mine since you have allowed your own

great wickedness to blind you in the shape of a serpent within you and without. This was, is and will forever be the true curse of God's just judgment.

19. "And behold, since the Lord has shown me your secret evil plans and has made known to me your great anger, I am aware of what you intend to, and will, do with me, and why.

20. "O you, whose blindness will continue to the end of all time, take me as an innocent victim and do to me according to your wickedness within you and without so that your serpent may forever be proved a liar and you may experience in yourself which of us is the deceived one.

21. "Your insult to the Lord will take you captive, and after the deed your eyes and ears will be opened that you may see how the Lord will receive me as the last pleasing sacrifice from your hand, for there will be no more offering for you, but only death by which you have sacrificed your brother.

22. "Behold, I have all power over you and could easily destroy you like the mountain beyond that stream towards midnight.

23. "And lo, I shall call to the mountain and say: 'Here I am, Abel, the blessed of the Lord, filled with the might and power of the Holy Spirit. Vanish and come to nothing in order that Cain may learn how great his lie is!'

24. "And now you see, Cain, how the immense mountain hag vanished from existence through the power of the spirit of love within me. It would be quite as easy for me to destroy you! But in order to show you that there is no weakness in God and no base lust for power I now follow you willingly like a lamb to be slaughtered." -

25. Now Cain took his brother gently by the arm and said to him: "What do you think of me, Abel! I seek your help and you already beforehand accuse me of intending to murder you. Come, follow me to the spot where the serpent is waiting for you and destroy it as you did the mountain, and free me and save yourself from the accusation of the serpent!"

26. But Abel's reply was only brief: "What is the difference between you and the serpent? - Do you in your blindness think that I, too, be a murderer of my brother? - Therefore, I will follow you and die for life, whereas you stay alive for death!"

27. Behold, these were Abel's last words to Cain, and Cain heard no further sound from the lips of Abel who followed him willingly.

28. When they had arrived at the spot where the serpent was waiting for Cain, this was the spot where Cain's wickedness became manifest by entangling Abel's feet and

hands and throwing him to the ground. And Cain took a heavy stone and smashed Abel's head so that his blood and marrow stained the earth all around.

29. And the serpent freed itself from the feet of Abel, took the stone into its jaws, carried it to the door of Cain and hid itself in the sand under the thorn-bushes.

## **Chapter 20**

### **CAIN'S CURSE AND FIGHT**

And behold, from all sides black clouds gathered above the head of Cain and heavy lightning flashed in all directions accompanied by loud thunder. And hurricanes began to rage from all sides, hurling great masses of hail upon the fruit-laden fields totally destroying them. This was the first hail, which was thrown from the heavens, and the hail was a sign of Love without mercy as the Deity within It had once more been offended by Cain's crime against his brother Abel.

2. And the wicked Cain fled into his hut and found his wife trembling on the ground and beside her several of his mostly unblessed children lying like dead. And Cain shuddered, cursed the serpent, left the hut and found the stone the fleeing serpent had put in front of his door. He slipped on the stone and fell heavily to the ground and once more cursed the malice of the serpent and the deadly stone.

3. When he had risen again, his body sore, he went to the bank of the nearby stream to look for the cursed serpent and to destroy it.

4. Arrived at the river, he saw a horrible monster swim towards him. It was six hundred and sixty-six yards long and seven yards wide, had ten heads and from each head grew ten horns similar to a crown.

5. When this immense serpent had come quite close to him, it spoke from all its heads simultaneously, saying: "Well, you strong Cain, murderer of your brother, if you feel a match for me you may start with your work of destruction.

6. "Once when I was still weak in the grass, you were able to tear me to pieces and consume my flesh and blood, but now this would hardly be possible to you for the good food you have prepared for me from the blood of your brother has made me big and strong. If you are still willing to destroy me, you may begin to feed your vengeance with my blood. But since you have only ten fingers and not ten hands and are thus unable to seize all the heads simultaneously, the other eight will bruise you with their horns and consume you with their eight jaws.

7. Cain was terrified, fled from the sight of the serpent and cursed it again, realizing how mightily the serpent had deceived him. And he thought: "Now that my brother Abel is no more, who will now reconcile me with the forever just God? O you three

times cursed serpent, you are my brother's murderer and now wanted to become mine too! Oh, if I knew that you would perish if I perished, seven times would I revenge his death on myself!"

8. And behold, the serpent was standing behind him in the form of an extremely charming young girl and spoke to him: "Do that, Cain, and I shall consume your flesh and drink your blood whereupon we shall again be completely one and rule all the world."

9. And Cain gazed at the pretty girl and said: "Yes, this is your true form in which you are most terrible. Whoever will see you with your ten heads will flee you like a judgment of the Deity. But he to whom you will come in this form will run after you, catch you and love you more than God. He will be the happiest man when you will seize him with your at all times deadly hands, and the people will erect you temples and altars and will lick your spittle and eat your dirt.

10. "Had I not seen you with the ten heads, I too would have become your slave. But now I know you well and detest you in this form even more than in the former ten-headed one."

11. Said the beautiful girl: "But Cain, how can you fear these tender limbs of mine, this soft bosom?"

12. "Oh, be silent," said Cain, "your tender limbs are serpents full of bitter venom, and under your soft, bloated bosom you have an impenetrable amour with which and by which your serpent's arms will crush my poor and weak face! For, shaped like this you will even make the giant Leviathan becomes your most obedient servant."

13. And behold, the serpent-woman became inflamed by her inner fury and her whole being shone like the sun, and taking on the form of Abel she spoke again to Cain in the friendliest manner:

14. "Cain, you blind fool, my bad brother, behold, the one whom you have slain with a stone is now standing before you, transfigured, and offers you his hand to make peace with him. Do not fear the form of the serpent, which is actually you yourself: Who became unfaithful to the Lord? Was it you or the serpent? Did you or the serpent sleep with your wife like the dogs, without the demanded offering beforehand? Was it you or the serpent that cursed the heat and in his indolence offered empty straw to the Lord? Tell me, was it the serpent or was it you who flew into a rage against his brother in his wicked jealousy? And was not the serpent just an outward manifestation of your own wickedness through which you persuaded yourself in your great delusion to kill your brother?"

15. "Why do you now curse the serpent which is, in fact, you yourself, and how can you take your own brother to be the personified serpent? And did not your own

brother, when he was still in his physical body and you went to lead him to his death pretending in your great villainy that you wanted him to free you from the serpent, ask you whether you thought that he, too, was a fratricide?

16. "Say, is this not so? And if it is otherwise, then you may curse the serpent but do not take me, who came from above as a transfigured brother to help you, for the serpent, but only yourself. Give me your hand, which is still soiled with the blood of your brother, that it may be cleansed by my brotherly love from its great guilt and you once more might find mercy before the eyes of the Lord."

17. And lo, in his blindness Cain was deceived by Satan and was on the point of offering the seducer his hand. But a mighty flash of lightning descended from the Sky and struck between the liar and Cain, and the would-be Abel was lying on the ground as a serpent. Cain was trembling all over, expecting the inevitable judgment from above.

18. Then Jehovah spoke from the clouds: "Cain, where is your brother Abel? What have you done to him?"

19. Seeing the serpent lying on the ground, Cain soon took courage and said: "Why do You ask me? Am I my brother's keeper?"

20. And Jehovah's voice spoke more forcibly: "The blood of your brother with which you have soaked the earth is crying to Me! I have seen your deed. Where is Abel, your brother?"

21. And Cain said: "Lord, my sin is so great that it cannot ever be forgiven.

22. "Yes," said Jehovah, "therefore be cursed on the earth which has swallowed Abel's blood, and when in future you till the soil, it will no longer yield you bread. You shall wander about, a fugitive, without a roof over your head, like a wild animal and you shall live on thorns and thistles."

23. Hearing this, Cain was mightily alarmed and said with a shaking voice: "Lord, You forever Just one, behold, You are driving me today from this land, and I must flee from Your countenance and be a fugitive on earth. And it will come to pass that whoever finds me will slay me. Therefore, be merciful for the sake of my family!"

24. And behold, Jehovah spake: "No, nobody shall slay Cain, and he who would do that shall be slain sevenfold! In order that no one lays violent hands upon you, I will mark your forehead with a black stain and no one shall ever know nor slay you."

25. And Cain fled with his family from My sight far beyond Heden to the low land of Nod. Heden was a beautiful land of small hills with an abundance of the best fruit and Cain liked it very much and wanted to settle there. However, looking towards the

hills he noticed everywhere a man of a forbidding appearance standing with a stone in his hand as if he were waiting for Cain in order to revenge his evil deed. This apparition was a sign of the great fear in his heart, and he knew that he could not remain here.

26. So he fled on and on towards the east and came to a large valley. There he fell to the ground completely exhausted and slept for three days and three nights. Then a mighty wind blew down from the mountains, roused the sleepers, souged and roared over the vast plains and finally died down in the valleys of the land called 'Nod' or 'dry bottom of the sea'.

27. Again Cain looked up to the high mountain peaks and here he no longer saw any men, but he did not know what to do. After a short while he raised his arms and shouted at the top of his voice: "Lord, You Most Just one, if from this great distance my voice still reaches Your ear, for the sake of the children and my wife look graciously across these mountain peaks at the marked fugitive from the eyes of Your holiness, which has marked my forehead with the night of sin, and let me have an unmarked forehead so that my evil deed may not be recognized, which is marked on the forehead, the hands and the chest of the great sinner whose sin is too great that it could ever be forgiven."

28. And behold, a cloud came across the tall mountains at seventy-seven heights of man above the fugitive, and a powerful voice spoke from it. It was the voice of Abel and he said: "Cain, do you know this voice?"

29. And Cain answered: "O brother Abel, if you have come to take petty vengeance on me, your murderer, then do to me according to justice, but spare your blessed sister and her children!"

30. Then the voice spoke again, saying: "Cain, he who commits a crime is a sinner, but he who repays evil with evil is a servant of sin. The one who rewards good with good has paid his debt, but there is nothing left for him. He, who rewards a good deed manifold, is worthy of his brothers. However, before God only one thing counts and that is, to return good for evil, bless those who curse their benefactors and give one's life for death.

31. "And behold, as the latter I come to you. So do not fear me, for I was sent from above, firstly, to show you that the Lord is true and faithful in all His promises and, secondly, to tell you that you are to remain in this land with your family and live on the fruit you will find here and, finally, also to let you know that your brother has forgiven you your wicked deed through the great love of the Father within him.

32. "For my blood you shall atone with your tears of repentance until the stain has been washed off your forehead; and you shall guide your children and your wife in the fear of the Lord. If you will do this spontaneously out *of fear* of the Lord, you will

remain and live as an outlaw, but if you do it out of *love* you will touch the hardened heart of justice."

## Chapter 21

### THE LORD'S COVENANT WITH CAIN

And behold, Cain became reassured in his great fear. The cloud vanished and he wept tears of repentance and went to find food for his family. He kept thinking how far he had distanced himself from Paradise, how he had so completely forfeited the love of the Lord and had been thrust into harsh justice and was standing on the brink of God's judgment. And as he was thus pondering he shed more and more tears of repentance and became increasingly aware of the magnitude of his guilt before God, wondering whether there could be any chance of regaining even the slightest amount of love.

2. So he kept pondering on these matters. And behold, while deep in these thoughts he came with his family upon a blackberry-bush richly laden with fruit. Since all were very hungry, they immediately wanted to fall upon the berries to satisfy their hunger and enjoy them in abundance.

3. But then a thought flashed upon Cain and he said to his family: "O my wife and my children, do promptly withdraw your hands which you have already stretched out for this abundant load since we do not know as yet whether it holds life or death! Therefore, let us first prostrate ourselves and confess our great guilt before God and in the dust of our helplessness entreat Him to graciously bless this fruit beforehand. And if He should perhaps do this out of His endless mercy then we unworthy ones must first thank Him and only then satisfy the worst of our hunger in fear and trembling."

4. And behold, they all withdrew from the bush a few steps and did according to the will and proper insight of Cain who was now leading them all in prayer and said, weeping: "O You most just, great and holy God, look graciously upon us worms in the dust of helplessness before You, the Almighty, who do not dare in their great guilt to lift their eyes to Your unspeakable holiness. Do consider our weakness and do not let us poor penitent sinners perish.

5. This bush in front of us appears to bear a good fruit suitable as food for us sinners. However, we fear to eat from it since we have become blind through our great wickedness and can no longer see whether it contains death or life.

6. "Would You, therefore, graciously indicate to us the nature of this fruit in order that we can then implore You, the Most Just one, to remove from it the venom of the serpent and let a small dewdrop of Your blessing fall upon it that we may not perish. O Lord, You Just and Holy one, do grant our weak supplication!"

7. And behold, a shining red cloud descended from the mountains into the valley above the bush, and from it a violent flash of lightning struck the bush with a thunderous noise. And lo, a big serpent fled hissing from the bush and with open jaws took the direction towards Cain, and he was terrified. But lo, the flashes of lightning followed it and drove it with great speed into the hot sand of the vast desert. When it had vanished completely from his sight, Cain turned again to the bush and silently thanked God for so graciously saving him from the greatest of all dangers.

8. Then he saw how from this fire-cloud large drops began to fall upon the bush so that the earth became moistened all around to a considerable distance.

9. And Cain with his family recognized the great generosity of the Lord, and they all once more prostrated themselves and he thanked God from the bottom of his heart for such great blessings and said, melting into tears: "O Lord, Your justice is so great and inconceivable, - but how great must then Your love be since You are still able to remember the worst sinner with such great blessings from you, O eternal Love! How great must the wickedness be that could ever misjudge You!"

10. And behold, from the cloud still dripping with blessing a voice could be heard, speaking clearly audible words, saying: "Listen, Cain! I have changed My justice into love. However, love will be only with those who will in the future seek it not only in their misery and distress, but also in their happiness and freedom.

11. "Behold, I will grant you a period of two thousand years during which time no one shall be struck by My justice. And from this My justice I will prepare a great vessel and set it above the stars, and from My love I will prepare another vessel and set it under the earth. And so you may do whatever you like: If you do evil, your deeds will fill the vessel of justice which, once it is full, will burst in all places and let the entire weight crash down upon the evildoers and kill them all. And the vessel of love, if it remains empty under the earth, will receive the dead for a lengthy, very painful cleansing. Those who will let themselves be cleansed shall be transferred to the stars for continuous struggles, whereas those who will harden themselves through their inner wickedness shall, at some future time, be cast beneath the bottom of this vessel where there will be eternal weeping and gnashing of teeth in the wrath of God.

12. "And now go to the bush which has been moistened by the blessing and eat to still your hunger, but remember always from whom you have received this gift.

13. "Spread out in the lowland, but let none of you ever dare set his foot on the mountains, for their summits are holy and are destined for housing My children. Whoever of you will ever violate this rule shall become a prey to the there always dwelling guardian beasts, as bears, wolves, hyenas, lions, tigers and also big, live serpents which will dwell at the bottom. This applies also to all the tame animals, which will later on be subject to you.

14. "Only if one of you were to become very pious and stand the crucial test by My love, he will be permitted to penetrate the inner part of the mountains there to gather ore and iron for making tools as taught by your needs.

15. "And now eat, impregnate your wives and multiply, both male and female, and resist the seed of the serpent through your just fear of Me, Who am God, the Eternal, the Just and the Holy one. Amen!"

## **Chapter 22**

### **ENOCH, CAIN'S SON, AS LAWGIVER**

And behold, they did as commanded and lived thus for some time. Cain again knew his wife and she bore him a son whom he gave the name 'Enoch', which means The Honor of Cain'. And Cain summoned all his children and told them: "Children, behold here a new brother whom the Lord has given me to be a lord over all of you. I will make him your lord so that there might be order among you and an end to your quarrels and strife. He will give you laws, praise the faithful and punish the transgressors so that we, too, may become a great, glorious nation like the children of God. They do not need laws because they have love, which makes them free, but has put us beneath their feet on account of my sin. Their feet will crush us if we, who are lawless and without order, do not have one who intercedes for us and justifies us before their great might.

2. "Behold, their God is also ours, but they have a good Father in Him whilst we have a Judge. The Father knows their love and His eye and ear is with them. But this is not the case with us. We are left to our own devices and can do what we want. However, if we wish to subsist we need law and order. Otherwise, in their quarrels and strife one may kill the other at will and the vessel of justice will thus fill before the time and all of us will perish, crushed by the great weight of our evil deeds. Therefore, let all of us join together, gather stones of all sizes and erect for him a tall and solid mansion and for each of us a small one, surrounding his in a wide circle in order that he may watch us all and observe our actions. He shall be free from any work and, as a sovereign in your midst, shall be provided for through the work of your hands.

3. "However, for the time being, I, as your father, will be the lawgiver for all of you in the name of God's justice, and woe betide him who will disobey my laws. My curse will strike him hard and there will be no mercy for the cursed in my heart since there no longer dwells love, but only justice.

4. "Behold, where there is love, there is also mercy and love is the law. But where there dwells only justice, the law is fight for fight, judgment for judgment, reward for reward, loyalty for loyalty, obedience to the law, judgment for disobedience, punishment for offences, curse for treachery and death for death.

5. "To sanction these my words I now swear to all of you by heaven and its inexorable justice and by the earth, the harsh dwelling-place of God's curse, that every transgressor shall be struck strictly in accordance with all you have just been told through my mouth, as your father and sovereign.

6. "Later on there will be your brother, as your true lord and lawgiver according to his just insight and free choice. Therefore, he will also be free from the law, and every one of his free actions must become and remain law to you until he decides to revoke it.

7. "Now that my will is known to you act in accordance with it if you wish to subsist in the severity of justice through laws for the upholding of order, thus avoiding judgment which would come upon all if within justice judgment were not set for judgment."

8. And behold, they all went away to put their hands to the work of building a city. And they worked on it for sixty years. Since their buildings often collapsed they needed much time for the construction of the new sovereign's mansion, and they only managed to complete it after I had shown Enoch in a dream how they had to build, as I felt pity for the poor children who in this work were subjected to much ill-treatment by Cain. Until that time he had adhered strictly to law and order, but now he was ruling his people as a tyrant by great terror and fear of punishment without mercy because there was no love in him. Where obedience to all the laws was concerned he was just, but he did not take into consideration that obedience as a result of great fear was actually not obedience at all, but purely self-love. For he who loves himself will observe a law only for fear of certain punishment following its transgression as he deeply pities himself when he, helplessly, has to experience the pain of punishment. Seeing only the slightest chance of remaining undetected in what he feels in his heart, he will curse the law and its giver and soon disregard it completely.

9. If such a man has been able to gain greater power, he will be twice as cruel in his attack on all the laws and abolish and destroy them together with the loveless lawgiver. *(Note: This should be considered by all the leaders and lawgivers of this time, for their lot will be the same if they think that fear is the only means of upholding order and its advantages through the dumb obedience of slaves. Otherwise, they will all, sooner or later, maybe already here, but certainly in the beyond, one day painfully experience the consequences of laws which have not originated from the purest, unselfish love.)*

10. For behold, Cain - as it were, lawfully - acted cruelly because he did not always find My full grace and acceptance whenever following a wicked act he shed tears of repentance. This I could not give him as his repentance was directed only at the loss of My grace, but never at My love.

11. Whoever grieves in this way, does not grieve deeply and truly for the loss of life, but rather for the loss of good living. Thus, his repentance is false, for he is not concerned about a complete reunification with Me. If I then wanted to give him what he has not asked for and does not desire, such an exchange of will would only give him death, since the free will is the actual life of man.

12. And behold, this was also the case with Cain when he banned love and chose justice instead, not hearing in mind that there is no justice without love and that justice is actually the highest form of love without which everything would - and necessarily had to - perish.

## **Chapter 23**

### **THE LAWS OF ENOCH, THE TYRANT**

When the building of the city was completed, Cain led Enoch into the tall mansion built for him and there, in the presence of all his children, and already grandchildren, transferred to him the full power over them and asked him to give all of them laws according to his proper understanding and at his discretion, saying:

2. "Behold, Enoch, in this mansion which was built especially for you I am handing over to you all my paternal rights with all the power and might for the free guidance of all the children, mine, yours and theirs, through laws given at your discretion. They shall keep these laws and regard them as sacred, for the law as such is not of major importance, be it one way or another, but everything depends on the exact observance of it. Therefore, it will mean: 'To act in accordance with it is to act right; to act against it is totally wrong, and this must always be punished according to the degree of the transgression.

3. "Thus, we shall become free through the observance and not through the law itself the nature of which is not important, although its observance is.

4. "However, you as the lawgiver are free from the law, for your freedom must be sacred because of the law. For if you were also bound to the law it would obstruct your action in the necessarily free sphere and make you a prisoner of the law. Therefore, you have to stand outside the law, as free as one who does not know any laws. But every one of your actions must be a strict law to the ones that are completely entrusted to you and they have to act in accordance with your will. Thus, all their actions and movements shall be only those willed by you."

5. Then the new sovereign opened his mouth and spake in a dictatorial voice: "So listen, all my subjects, male and female! Let no one ever regard anything as his property, but always as mine alone in order that the quarrels and strife among you may end. In the future all of you will serve only me and work for my storerooms, and for that you shall receive your food, according to your diligence. The most faithful

shall be allowed to come closer to me than the less faithful, and the supervisors, the officers of the law and the executors of the just punishments shall have a better fare. Woe betides the disobedient one! I shall have him driven out to the mountains where the beasts are going to kill him and tear him to pieces. But those who will transgress my laws owing to their laziness, in attention and carelessness shall be chastised with the rod till blood is drawn. Those, however, who dare to oppose me, their sovereign, in anything shall be tormented with serpents right to the marrow of their bones, and their tongues shall be torn out and cast to the serpents for food. And if anyone would ever look at me with envy, his eyes shall be put out so that he will no longer be able to see his sovereign. The lazy one shall become a carrier of burdens and be treated like a beast of burden and beaten with sticks and cudgels to make his feet and hands faster.

6. "I give you no other law but that of the strictest obedience to all my unrestricted wishes and orders issued at any time of day or night, *amen.*"

7. And behold, even Cain was deeply shocked, and so were all the others, and they left Enoch's house and in their hearts cursed their cruel father Cain who for all their great efforts had prepared for them such a miserable lot.

8. In the evening they were all hungry and did not dare to eat, but went dejectedly to Enoch and said: "Lord, we have worked all day, now give us food as you have promised."

9. But Enoch rose to his feet and said: "Where are the fruits of your work? Bring them here and show them to me and put them into my storerooms, and then I will have everyone given what he is entitled to."

10. And they went and brought, as they had been commanded, some of them much and others little and put it all down at his feet.

11. But Cain and his wife did not bring anything assuming that they would be free. And behold, Enoch distributed the fruits and said: "He who has worked shall also eat, but he who has not worked shall not eat."

12. Thus Cain and his wife had on this occasion to fast. They left the mansion of Enoch weeping, and among all his children and grandchildren Cain did not find a single compassionate heart. So he went out into the fields and ate of the leftover fruits. And since no house had been erected for him, he and his wife spent the night in the open air.

13. The next day, when his children came to start work, they found him already gathering fruits. "Look," they said, "he is working for the first time in this land. It serves him right since this is what he wanted: Right instead of love!"

14. And behold, when they had again worked uninterruptedly until midday, some gathering fruits, others building still more houses, dwellings and storerooms, and again others serving their sovereign, his wife and his children for their comfort, they once more came to his mansion bringing fruits and other proofs of their tiring diligence and asked for the food they were entitled to, and so did Cain and his wife.

15. Then Enoch rose and spoke in grim earnest: "How often during a day do you want to eat? Do you think I have the fruits gathered for you that you may be fed without a care! What shall I and my servants live on whose duty is not to work like you, but to do all they can for their lord's comfort! Therefore, go away all of you and let none of you ever dare come to the threshold of this my exalted mansion. From now on I shall have my servants collect from you the fruit for my house, and you can eat frugally of those fruits only, which have freely fallen boom bushes and trees. This applies to both the gatherers and the builders. This shall be a new commandment for you which you have to keep as sacred, and woe to the transgressors!"

16. Then Cain spoke, asking Enoch with great sadness and deeply moved: "O Enoch, you great sovereign, my former son, tell me honestly and justly from your heart whether your father and your mother are not excepted from all that you have wisely bidden your subjects at your discretion? And if I must be like my children, command them to supply with food their father and mother who are already old and have become weary and very weak. Or allow me graciously to leave this land and travel to the end of the world that I may not see the great misery of my children as they languish under the heavy yoke of free justice."

17. And behold, Enoch said: "How can you ask me this? Am I not doing the right thing when I act in accordance with the instruction and the power you have given me? You have declared no one but me as free from the law and have not made an exception with yourself. How can you now demand this illegally thereby forcing me to mercilessly enforce upon you, the first lawgiver, the strictly legal consequences of disobedience as a deterring example for the others? And if I do act like that, have I then done wrong? Since there is no love with us, but only the bare right, how can you ask for an exception to the laws of my free discretion as a grace which cannot ever be consistent with the rights of your sovereign's laws? What is it to me that you are my father, since I came into existence through you without having ever under any circumstances wished to be! So you have begotten me without my will and also without my will made me a sovereign. Since I now have become what I am and how I am completely without my will, as I did not have one, unconditionally and purely by chance through your lust, and a sovereign through your ambition, tell me what obligation do I have towards you from a lawful point of view?"

18. "Therefore, flee from my presence wherever you want to go in order that the severe consequences of justice may not catch up with you! This shall be the only grace I will grant you freely since I can do what I want. And now go and flee!"

## Chapter 24

### CAIN'S JOURNEY TO THE SEA

And behold, Cain wept and departed with his wife and four children, two sons and two daughters, and after forty days came to the shores of the sea. Seeing the great expanse of water he became frightened and thought in all earnest that he had come to the end of the world. "If Enoch now followed me, whither could I flee?" he thought.

2. "Before me is the end of the world and left and right are high mountains where I am forbidden to go, and the Lord's gracious eye and ear are closed to me. Besides, I see here all kinds of strange and unblessed fruits; who would dare eat them? And the provisions we brought with us have now been consumed. Whatever shall I now do?"

3. "I will once more attempt to cry mightily to the Lord. Either He will hear me or let us perish. Then we will at least finally fare according to His will which in our great blindness we have certainly not recognized during all this long time."

4. And behold, after a period of seventy-seven years Cain again began to pray to Me. He prayed for three days unceasingly day and night, crying all the time: "Lord, You just and loving God, look graciously down upon Your greatest sinner and do to me according to Your holy will!" These words he kept repeating many thousands of times.

5. Since he was crying so mightily and miserably I took pity on him and sent Abel to him in a flame of fire who spake the following words to him as if coming from Me: "Cain, rise from the ground and look at me and then tell me whether you still recognize me!"

6. Then Cain rose full of fear and looked at the flame, but did not recognize it, neither the voice nor the form and shaking with fear asked: "Who are you strange being in this flame?"

7. And Abel answered: "It is I, your brother Abel, in the flame of divine love before you. What do you wish to be done to you?" -"O brother," said Cain, "if it is you, behold I have no longer any will. My son Enoch has taken everything from me, also my will. Now I no longer have a will and, look, all of us here are now entirely without a will. Therefore, I can only say: Let it be done to me and us all according to the holy will of the Lord!"

8. Then Abel said: "So listen! It is the will of the Lord, my Father and your God, that you eat of all the fruits you find here without fear. For the serpent has driven you to this place and has stayed at home with your children in the city of Enoch with all its venom and will have no more dealings with you. Once a person has relinquished his

will there is no more to do for the evil brood, but he who has subjected his will to the serpent is its captive and the end of his free actions has come.

9. "But to him who has escaped from its powerful fangs and thus has saved the last spark of his will and laid it down upon the earth before Jehovah, He will give a new will out of Himself that in the future he may work as His tool. Thus, it is the Lord's will for you too that in the future you act in accordance with His will. If ever the descendants of Enoch should find you and your people, they would not recognize you, for the love of the Lord will burn you permanently black.

10. "The name of 'Cain' will be taken from you and you will be given another name, which is 'Ethiope', meaning 'the one without a will after the will of God.' Now you and your people must make a very large basket out of rattan and reed which must be seven man-heights long, three wide and one high, very strong and stopped with resin and pitch. Having completed this with great diligence, you must place it near the great waters and for forty days gather fruits, put them in the basket and, finally, get all in.

11. "Then the Lord will send a great tide from the large waters. This will lift the basket with you in it and carry you to a distant land in the middle of these great waters where you will be completely safe from the persecution of Enoch.

12. "In these great waters you will see small islands all around you, and when there have become too many of you on one island, proceed to the next one, and so on. Thus you shall gradually, in accordance with the Lord's will, populate all the islands in the great expanse of water.

13. "And if you will not forget the Lord, He will some day give you a large continent to inhabit where you will remain until the end of the world. But this will first have to be cleansed from the curse by floods which will rush down upon it choking and killing the descendants of Enoch and also many children of God who will allow themselves to be enticed by the beautiful daughters of Enoch.

14. "However, you who have no will of your own shall not be touched by the torrents of these floods because the will of the Lord has set you upon the waters of His great mercies. - And if there is anything you should need, you know anyway where to find the great Giver Who will not forsake you if you will not forsake Him within your hearts.

15. "And now come closer, Cain." And behold, Cain stepped up to his flaming brother and Abel embraced him and he became jet-black and his hair became curly like fur. And this was done to the other five, too.

16. Then Abel said: "Now, brother Ethiope, you are free from any guilt, which has remained at home with Enoch, and so act in accordance with the will of the Lord! *Amen.*"

## **Chapter 25**

### **THE DEVELOPMENT OF CAIN'S LINE**

And behold, Abel disappeared and Ethiope ate of the fruits, entirely happy for the first time in his life. And he did exactly as commanded.

2. Thus the last branch of his line has right to the present time populated all the islands and, following the great destruction of the serpent's brood by the floods from the heavens, also the large continents which you today call 'Africa', 'America' and 'Australia'. His line was not extinguished in the floods and is still the same in this last era as a testimony to the atrocities committed in the past and present time by My children and those of Enoch.

3. And so this Ethiope is still today living naturally and spiritually as a constant observer of your actions, hidden on an island in the middle of the great waters, which no mortal will ever discover.

4. And he ate and drank of all kinds of fruits and begat still 700 children during a thousand years. Thereafter he was renewed by Me and ate and drank no longer because he became filled forever with My love, which is the best food. For whoever is filled with that will not ever see, taste and experience death, and he will never hunger for food and thirst for a drink. His death will be a living departure from life to life into the life of the life of the living through the Living Who is I Myself.

5. Thus Ethiope is still living physically as the first son of man in the wide face of the earth, able to watch the actions of all men and is, therefore, an ancient witness of all My deeds fight to the present time.

6. He knew Noah, Abraham, Moses, all the prophets and Melchizedek, the high priest.

7. He witnessed My birth and My new creation through the greatest of all My works, the work of salvation. And so he will remain until My Holy City has fully descended, which is now beginning to happen. Then he will be fully received there as a faithful gatekeeper for, except Me, nobody has such a thorough knowledge of the serpent as he has who has suffered through it so much.

8. This is the history of Cain, made known to you that you may ponder on yourselves and more easily and sooner recognize the roots of evil within you and destroy them completely so that you may then in My love find again the long lost Paradise and at

last become true, faithful citizens of My new, great and holy City, just as I am your truest, holiest and best Father from all Eternities of eternities. *Amen.*

## **Chapter 26**

### **ENOCH'S GODLESS RULE**

Now let us for a while return to the city of Enoch and I will show you in passing what the situation there was like after a period of only thirty years.

2. And behold, Enoch had now chosen the most beautiful wife and in addition two concubines, and kept committing excessive harlotry with them. As a result his mind had become so darkened that he completely forgot his duties of government. The few thoughts he was still barely capable of thinking were occupied entirely with the pleasant life, glamour, soft garments and harlotry.

3. As long as his subjects brought him many dishes of excellent fruits of every kind, also all sorts of glitter and soft garments, woven of the most delicate grass which grew at the foot of the mountains, he was wholly satisfied and left law and government alone.

4. His subjects, noticing that he had become indifferent, took advantage of his blindness. Also his servants noticed what was happening and, being as crafty and cunning as the serpent itself, sought in many ways to lull their lord to sleep. They deceitfully granted the subjects all sorts of amusements as long as they diligently delivered to them their ever increasing number of gifts.

5. And behold, since these servants now saw that they could get away with all these things with impunity, they began to rule the people, giving them laws. Firstly, they had to worship their sovereign as a god by bringing all kinds of sacrifices. Secondly, the most beautiful daughter of some subject had to be given to the sovereign and the fortunate subject who became such a giver would be exempted from all taxes, become the free owner of his house and would be admitted to the mansion of the sovereign where he could socialize with the servants. And once a year he would be able to meet his sovereign face to face and thank him for his great grace and all the privileges enjoyed.

6. And behold, this was - as you would say - a stroke of genius on the part of the serpent, for now the parents began to keep their daughters at home giving particular care to them that they might become especially tender and beautiful in order to gain a certain degree of freedom for the future. Such a beauty would then no longer look at a common man as she felt herself destined for the sovereign.

7. Now, what was the result of such reciprocal deceit? The worst you could imagine, namely: The servants finally seized the entire government by cunningly convincing

Enoch that he was now no longer the people's ruler, but their god and that it would now be beneath the dignity of his divine status of exalted and unspeakable sublimity to give laws to the worms of the earth. Because of their boundless respect for his sublime holiness, his servants were willing to take this degrading business upon themselves. Thus he should do nothing, except give a sign of either his pleasure or dissatisfaction, and graciously accept the treasures his subjects would be gathering for him in great abundance.

8. Furthermore, he should show himself to the people only once a year when everyone would be prostrating themselves before him and worship him from the dust. And if he then felt like showing a particular favor to one of the dust-covered worms, this would be done by a hard kick on the head of the worm with his half foot.

9. And the one granted such a sublime favor, maybe for offering his beautiful and charming daughter, shall be promptly raised from the ground to behold the divine sublimity of the lord of all might and power. And he shall then become a free citizen of the half city of Enoch, the exalted god.

10. Such words of his servants flattered Enoch's self-love and vanity to such a degree that he immediately fully agreed to all their proposals. Oh for his utter foolishness!

11. And lo, at last his servants had achieved that for which they had so long been striving, namely, the law-giving, the punishing and thereby the whole government. Thus, instead of one, there were now ten rulers who did not make the least distinction between men, who were their brothers, and animals, except that they classed them as rational and irrational beasts. Only when such a rational beast had been successful in playing some evil trick for their benefit, he was granted the right of calling himself a man.

12. When these ten rulers saw how the animal-men blindly obeyed their laws - naturally because of their great fear of the countless ill-treatments - each one of them in time chose also ten servants from the free citizens of the city and, with their wives and children, raised them to a certain nobility. However, in return for this favor their daughters, if they were sufficiently beautiful and charming, had to be given to them as whores with whom they begat countless children all of whom were handed to the animal-men to be raised. When they had grown up, the males became also animal-men and the females, who through the cunning of the serpent had usually become very beautiful and charming, were made whores too, often already at the age of twelve, and thereby made barren. And when in a short while they had lost all their attraction they were cast out to the beasts and had to work for them. They were called 'Hoohorae', i.e., 'people who tend the beasts'.

13. And behold, this way of life continued for over 30 years. But then, since in this unchaste manner the population had grown to several hundred thousand and spread all over the land and could no longer be overseen, ten further cities were built with

the unsuspecting agreement of Enoch, the now totally weak and inactive god, and received the names of the ten rulers, which were:

14. Kad (the thief), Kahrak (the lord of whores), Nohad (the deceiver), Houid (the wicked), Hlad (the cold), Ouvrak (Seed of the serpent), Farak (the cruel), Molakim (the liar), Ouvrahim (the fine flatterer) and Thahirak (the great evil-doer).

15. Each of these cities was built exactly after the model of the city of Enoch with a high castle in the center like Enoch's mansion and surrounded by a rampart and moat. And consider this: Since men in those times did not as yet have tools, as cramps, spades, hoes and picks, they had to use their hands to dig up the ground like field mice.

## Chapter 27

### THE POLICIES OF ENOCH'S COUNSELERS

I will not dwell on all the ill treatment, which occurred during this building, but will lead you to the main point. - When the building of the cities had been completed, the rulers went to Enoch and said: "Enoch, you great and sublime god of all the might and power (*N.B. although he was already weaker than a gnat and no longer had any might*) and supreme lord of all justice (*N.B. at the bottom of which was nothing but thieving, whoring, deceit, all that is evil, heartlessness, malice, cruelty, falsehood, flattery and crimes of all kinds*)! Behold, your people has increased under the wise guidance of your endless, incomprehensible and unfathomable justice (*N .B. a truly endless, for him quite incomprehensible and even more unfathomable justice*) and has spread all over the vast lands of your divine glory. Therefore, they can no longer be overseen from your high residence. If we do not watch them they would do what they want and could even stray so far as no longer to worship you, to whom all adoration is due, but begin to worship again the old God of Cain. And it might suit this old God to grant someone's prayer and bestow on him invincible power, whereupon he might gather around him a great multitude, attack and finally destroy all of us. (*N .B. Such fears surely befit such a mighty god!*)

2. "Besides, we would not have enough reliable servants to send everywhere to collect the fruits and bring them here. The servants might deceive us on the war and themselves consume what the obedient earth has produced for you alone." (*N .B. So the great god was also tormented by the fear of starvation!*)

3. And behold, Enoch became very uneasy and did not know what to do, for he had not been told how much his people had increased. Finally, he rose and spoke with a fearful, shrill voice: "What if we gradually killed the ones that are too many and thus reduced the population to the original number when the people were weak and despondent? What do you think, my most faithful ones?" (*N.B. What a fine plan for divine justice!*)

4. Then the ten rulers spoke: "Oh most just god, think of what is possible and what is not! (*N .B. Thus the wisest, mightiest and most just god had to be told by his servants what is possible and what impossible!*) For lo, if we were to slay but one of them they would in great numbers fall upon you and us and destroy all of us. Besides, do remember the vessel above the stars about which Cain has told us on many occasions, and what is going to happen if we should begin to commit atrocities." (*N .B. So the great, mighty god still feared the old God!*)

5. And behold, Enoch spoke to them, saying: "Then listen and hear my mighty will: Let each of you, my ten most faithful servants, move to one of the ten cities where he shall rule in my name and give laws according to his proper insight and knowledge, watching strictly over their exact observance. Over the one of you who should ever become lax in his zeal I shall set the most faithful and zealous among you. I shall know you by the gathering of fruits you bring me. The first one to bring the gifts as a just tribute to my holy majesty shall also be the first to earn the praise of justice, and I shall accept from him the lesser as if it were much. The later ones will have to bring much, and I shall receive it as if it were only little because thereby I shall measure their laziness and their actions will bring them just praise or just blame. The last one, however, shall be handed to the first in order to make him more zealous and strict in all just matters. For the most severe justice is the only foundation for a kingdom such as ours.

6. "This is my just and severe will since I am your god and lord and you, with all your free and serving subjects, cannot - and shall not - have another. There was once some old God Who was also very mighty, while he was just. But they say that he abandoned justice and did good to both the evildoers and the righteous out of a certain love, similar to our feelings for beautiful women. Thereby he destroyed himself completely and does no longer exist.

7. "Therefore, I am now in his place as you see me here, and supplication to this old God is quite useless since he is no longer anywhere or anything. So you have to turn in all matters to me within whom now dwells all the might and power! *Amen.*"

8. (*N .B. Such and even worse utterances concerning Me I hear today from many hundreds of thousands who in the utter darkness of their reason set their sheer folly on My throne, thus worshiping themselves. They no longer call themselves 'gods' - which name to them sounds too ordinary and silly - but 'philosophers' or 'scholars' or also 'scientists' or 'doctors' of all kinds. These men, of the most unenlightened kind, even want to force Me to learn from them if I wish to be a God in this so very enlightened time of the super-scholars. But I say that an earthworm is more sensible than they, although it has only one sense. They will soon open their eyes wide yet see no more than does a field mouse in the earth, and when they prick up their ears hear no more than a fish in the water, having no voice and no hearing.*)

9. And behold, the ten rulers rejoiced, for Enoch had anticipated their innermost desires by giving them a strict law, which suited them perfectly. For now they were entitled to do an imaginable mischief, deceiving the people and their foolish god.

10. After having finished his speech, the god Enoch dismissed his ten servants who left him apparently deeply moved by such a mighty speech. But in their hearts they rejoiced at Enoch's great foolishness who in his fear and apprehension had made their will a strict law and had begun to be himself convinced that he was a god. However, concerning this last point they were quite wrong, for Enoch knew very well that he was no god because his weakness and total exhaustion showed him only too clearly what was the case with his god ship.

11. But he wanted to keep the others in their gross blindness, fortify it and be a god because of the profit. And he thought: "It is easy to preach to the blind for they cannot distinguish black from white and take the day for night and vice versa." But herein he, too, was mistaken. Thus there existed between them a truly foolish relationship, since one always considered the other the greater fool.

12. When the ten had once more gathered in their chamber, Kad took the word and said to all of them: "Well, my brothers, all of us still have Cain for our father and we have seen the arch-father Adam and the arch-mother Eve whom Enoch does not know and has not seen, nor will he ever see Adam. Behold, our father Cain was a bad man, worse than any of us has been or ever will be, but when he turned to the God of Adam, he received what he wanted.

13. "What more do we need? We know and are eye and ear witnesses of His great deeds. Thus we know where the great Lord is dwelling. What Cain did in his distress, let us do it also in our abundance and you may be assured it will soon become obvious who the actual Lord in the lowlands is. Let each of us erect a sacrificial altar to this God and offer Him the fruits of the land and we shall have all the power. Then the fool Enoch can wait a long time for the tribute to his imagined holiness from us who have seen Adam and Eve!"

14. And behold, when Kad had ended his speech, Kahrak rose and said: "Brothers, if this is so, our success is assured! Look, as far as I am concerned, I fully agree with Kad. We would be greater fools than Enoch if we mightier ones were to feed him for nothing else but to strengthen his folly and increase his lust for our most beautiful women. And when he no longer desires them, as you all know, we have to regard it as an extraordinary grace if any of them is given to one of us. I think we keep the most attractive ones for ourselves. The less attractive we give to our servants and let the others become the property of our subjects. Then Enoch can defile his own daughters, taste his shame and grow thin like the leg of a buck and feed with the calves and drink with the birds. Why should we not do to him what he did to our father? He did, indeed, safeguard certain things which father Cain forgot to do, who had to flee, although he was his father as he was ours. Look, Enoch is only a foolish

brother, why should we not make him par for the flight of Cain? This is my opinion and has advantage to all of us. For my part, I shall do to the old God as Kad considered it right, most expedient and wise."

15. They an unanimously agreed with Kahrak, whereupon Nohad rose and said: "You know my office and duty which I have carried out faithfully, diligently and with zeal according to Enoch's will. But if I ask of you what I have gained during all this time, each one of you will no doubt say: Nothing! I helped the greatest fraud to deceive and was thus myself a deceived fraud. Because of his hypocrisy I had to live poorly in the sight of the people - just for the sake of hypocrisy and public opinion - and as a strict man of integrity deny myself every pleasure. For this I secretly, instead of praise and some invisible reward to make up for suffering public hardship, received from his incomprehensible folly even the rudest rebukes and all kinds of threats. All of you were better off and able to do many a thing for your own pleasure, which was impossible to me, who was placed at the top of his legitimate folly and had to exactly carry out every one of his craziest and most detestable wishes. Through my compulsory hypocrisy at which I was an expert - or rather had to be an expert -, they then received a lawful appearance. To make my deception as a legitimate deceiver valid, I had to allow myself to be deceived, and this threefold: First by Enoch on account of justice, then by myself on account of the people and, finally, by the people and all of you on account of Enoch. I believe to have given you sufficient reason for my dissatisfaction and to have revealed to you my life of hypocrisy. Now judge for yourselves whether I am wrong when I, in gratitude of such recognition by Enoch, take the threefold deceit away from me and hurl it with full force at his head, since I am going to reveal him to the people. Then let him see where his godship will escape to and let him run after it like a lame man after a hart. So I, too, will do what Kad considered to be fight and I will follow Kahrak's advice in detail, that is, my tribute shall not tire his eyes and the trotting of my camels not trouble his ears. And thus I am taking possession of the city named after me."

16. And all the others said: "Nohad has spoken well and so may he do what is lawful and good."

17. Then Hoid rose and the sound of his voice struck like a flash of lightning into the evil gathering, and his speech was more forcible than that of all the others: "Listen well, brothers and sons of Cain, the outlawed, and grasp each of my very important words!

18. "Who could count all the drops of blood which following the sentences of Nohad, the deceived, have flowed from the backs and loins of the poor and weak people who, the same as Enoch and we, are descendants of Cain! And this was not because of transgression of some law or laziness or the least apparently punishable cause, but, as you all know, solely to provide amusement for Enoch, not forgetting all the ill treatments during the building of the cities. And all this to such an extent that I find it quite incomprehensible how these poor people managed to stay alive during this long

time of torment. Whenever he was opposed, Enoch reminded us of the brittleness of the vessel above the stars, completely forgetting the one beneath the earth.

19. "But I honestly ask you whether the people would not fare better under the debris of the vessel than under our constant beatings with tough rods and hard cudgels. And tell me, what has he done for the vessel of love beneath the earth? I think there will not be much in it, except for the numerous drops of our brothers' blood. Had we not cunningly seized government, he - as the god of abomination - would surely have begun to have us killed one after the other.

20. "We had to be cruel ourselves while we still were his servants to avoid his suspicion. But the cities are now built, the people have been assigned, we have the power and acknowledge the old God and the blessed sacrifice. What more do we need? If the people obeyed us when we were ill-treating them, they will surely not be disloyal if we wish to, and shall, heal their wounds through wiser and more lenient laws instead of this evil cruelty. Behold, I am called wicked, but my great question is: Who is actually more wicked, is it I or Enoch or the serpent of Cain? I think Enoch is the master of all wickedness and the serpent has most likely put all its brood into his heart. Otherwise it would be impossible to imagine such cruelty committed by a brother against his brothers through his and their brothers.

21. "Therefore, I think we must get him into our power, make him serve us and let the people gradually pay him back for his cruelty manifold, instead of paying tribute. Thus he can then receive the lawful tribute on his back and carry it wherever he wishes."

22. "Your speech is just and wise, brother Houdid," said all the others, "and let it be done to Enoch according to your words which have struck home with us who have often witnessed his atrocities!"

23. And behold, thereupon Hlad rose and his speech was brief and clear: "Brothers, you know how unfeeling I always had to be in order to, as it were, personify the severe law, or present Enoch's despotic cruelty as inexorable law, and so had to make the best of all his evil acts. Although I did not have to carry out the flogging, I had to oversee it and count the lashes by Houdid and all his helpers and gratefully inform Enoch accordingly. Look, I had to appear unfeeling, although I was not so at all. Now I will change, as you can see! And I shall be towards Enoch the way I often had to appear to the people, our brothers, to whom I now will be warm-hearted. But as for Enoch, I shall coldly make him pay for the suffering caused to the brothers. My loyalty to him shall be cold retaliation, my diligence shall make me the first among you and the voice of his praise shall be turned into a howling and roaring and a feast for the ears of the so often ill-treated. And with the blood dripping from his back, the pale-faced shall give color to their cheeks.

24. As I otherwise fully agree with you, I believe that this, my judgment is not wrong when I act according to my feeling, having long enough had to helplessly watch Enoch's crimes. He who has feeling and is susceptible to pain and torment would have it for doing good, too. This I have often seen. Therefore, let us in the future rule by doing good. Let the one who has done wrong be judged with forbearing as he, too, is a brother and the obedient and good be rewarded with goodness tenfold. Then a worthy sacrifice shall be offered to the old God which will surely please Him if we bring back to Him what Cain and Enoch have so wantonly and carelessly lost for all of us."

25. And behold, they all rose and, bowing to Hlad, said: "O brother, your judgment is the most just of all; you are closest to the children of Adam. Therefore, you shall be an example to us and we shall, and firmly intend to, adhere to it in all our decrees.

26. "The warm blood of the poor brothers has melted the ice around your heart and now a stream of warmth is pouring forth from it. Do act within this warmth and warm all of us with your abundance!"

27. Then also Ouvrak rose and spoke: "Brothers, behold and listen! All your judgments are right and just, but according to my keen perception the one of Hlad is the wisest. And so I fully agree with his opinion, except for one thing, which is most important. We have to be extremely careful and astute in everything we undertake. For behold: To act righteously, do good, judge correctly and justly, just retaliation, a secure order - all these are things of great public benefit for the people as well as for all of us and suffice in our relation to the people. However, all the free citizens of the city of Enoch know that we are rulers and Enoch is for these fools a true god, and nothing will change their conviction, which is even firmer in all the people than in the free citizens.

28. "If we should lay hands on Enoch immediately, they would all fall upon us. And if then Enoch should join them and claim that our power had made it impossible for him to prevent our ill treatment of the people, they will fall upon us and we would perish under the weight of the masses.

29. Therefore, if we want to carry out our plans, great craftiness and careful cunning are absolutely necessary. Since I have been his secret counselor, I know very well how matters stand. It is my infallible opinion that at least for the next three years we must make Enoch believe that the demanded tribute is still forthcoming. Meanwhile we must treat the people well to will them for us and frequently tell the brighter ones about the vain nature of Enoch, all his deceit and gross presumption. We must also point them to the old God and make them understand that all our actions, harsh as they may have seemed, were steps to finally liberate them, our brothers, from Enoch's hard and heavy yoke, and that it had to be done now as otherwise they would all have been slain.

30. "I can assure you that if we instruct the people in this manner and treat them as suggested by Hlad, this will be to our great advantage and I think even the old God will not dispute our fight to rule, especially when we make an offering to Him. Then, I am sure, will Enoch experience from the people what Houid and Hlad, the speakers preceding me, have already mentioned in their great wisdom.

31. "Do take my words to heart, my brothers and great sons of Cain!" - And behold, they all bowed to him and said: "Amen, this shall be done, and the speech of each one shall be valid, accusing Enoch, the cursed, who outlawed our father and infamously offended against the old, mighty God."

32. Whilst the others sat down again, Farak remained standing and looked about earnestly as if to see whether there might not be something behind the words of each speaker anyone had dared to utter. And what he was seeking with his eyes, his intellect soon discovered. Then he began to speak mightily and his speech was like a sword on the battlefield, not sparring anyone:

33. "Brothers - if you are still worthy of this name of honor -, I have heard you express your thoughts, but you have deceitfully hidden from each other your desires and lied to each other about your plans. Thus you have become mutineers, as each of you intended to secretly inform Enoch that out of great loyalty for him and prior to taking over government he had called a gathering of the rulers - as it is here now - and incited them to express their shameful opinion of Enoch. Then the latter would realize into what hands he had placed the ten governments, would give him all the might and set him as a sovereign over all of us. Since Enoch would believe this, the others could then share the lot of Cain.

34. "Oh, you scoundrels, you scum of all depravity! Ask yourselves whether there has ever been an honest impulse within you. For everything that I am and you are you have achieved through craftiness, cunning, deceit, flattery and hypocrisy. Have the poor people not suffered enough? Are they not already so miserable that they can hardly be considered human? Have they not shed almost the last drop of blood under your beating? And what good have we ever done them that they have for so long willingly fed us in return for nothing but all kinds of ill treatment? Do not they, whom you call beast-men, have the same fight to everything the earth yields? And they were not permitted to eat of all the ripe fruits, except the rotten ones. This does not satisfy you, and you want to make them a thousand times more unhappy and miserable than they already are!

35. "In view of all this I tell you all without hesitation: If you want to rule the poor people - whose brothers you are not worthy of being, abandon all malice and wile and guide them in the face of God, the true, old God. Be true brothers also to Enoch and not deceivers for the sake of your mouths and stomachs. Become worthy through true loyalty of that which you have become through deceit and cunning, otherwise the old God will reject your offerings, will help the weak against you and make you slaves of

the beasts whom you gave that name. Do ponder on the words of the cruel one!  
*Amen.*"

36. Behold, when Farak had ended his speech, the others remained sitting like rooted to the spot and did not have a single word to say in their defense, and most of them thought by themselves: 'He has secretly forestalled us in his relations with the old God, for how could he otherwise see through us in such detail? Since this is now the situation, who could oppose him? If he could be destroyed, it would be easy enough, but now - who will be able to oppose his might? Before we can raise a hand, his hand will strike and destroy us. Therefore, we shall wait and see what course things will take; then we may know what to do.'

37. And behold, since no one dared say any more, Farak again began to speak and asked them: "Well, how do you feel now? Does none of you have the courage to rise and answer me? Where are now your craftiness, your deceit, your cunning, your flattery and hypocrisy? And where are your lies, your power, your princeliness and where your cheated god Enoch?"

38. "Yes, I tell you, my ears have not missed the silent speech of your thoughts. Whatever turn matters will take, you will be doing what has to be done in accordance with justice and fairness. Whoever of you will not comply with this exactly, shall be outlawed like Cain whom you call your father. He acted lawfully, but too blindly and strictly whereby he took himself captive and had to flee from his own work. Whither, - no one knows, except the old God. If He wished to make this known to someone, that person would know it. But that is not His will. Behold, Cain was just because he feared the old God's judgment, and he was wrong in all his actions because he did not act out of love, which was what the old God had demanded above all.

39. "You have even done away with all justice and have replaced it with cunning, deceit, slyness, falsehood and added countless other infamies, nameless because of their wickedness, and you think the old God will immediately be willing to support you in your endless infamies if you make Him a sham burnt offering. Oh, you are so wrong! The old God has keen eyes and knows your entire nature in every detail. Therefore, his ear is distant from you and will never give you a favorable hearing in your limitless infamy, not even if you burnt the whole earth as an offering to Him, unless you first cleansed your hearts with the fire of a boundless love for the brothers and sisters, who became weak and unhappy through you, and if you desisted from all fornication which is not fitting for men aged two hundred years and aspiring to be rulers.

40. "Now answer my questions, if you can or, if you have the courage, tell me openly and without hesitation, as I spoke to you, what you now plan to do. I do not strive, as you do, after ruling a principality, but solely after the exact fulfillment of the duties of my office so as to please the old God. Therefore, I have never committed an offence and have not ravished a woman or a virgin, let alone a young maiden of twelve and

under, as you have done. This is why you called me the cruel one because I did not want to be a lazy scoundrel like you.

41. "These shall be my last words to let you know whom you see before you, namely me, the cruel, whom you will never get to know better than is absolutely necessary in an emergency, as is the case now, so that everything might not perish for ever – yes, forever - in the reawakened wrath of the old, eternal and holy God! Let no one ask me further, whence and whereby! *Amen.*"

## **Chapter 28**

### **THE COUNSEL OF THE TEN RULERS**

And behold, since none of the ones who had already spoken dared contradict Farak, Molakim finally rose and, looking closely at Farak, said: "Brother, your speech was severe and struck every one of us hard. However, concerning our speeches, they are good and proper, except for our condemnation of Enoch. Besides, they have been degraded by our inner base desires which awakened within us only at the sight of the principalities entrusted to us.

2. "If we eradicated in us all these desires and intended to become true, faithful brothers to the people as well as to Enoch in a just and reasonable measure, would we then still be scoundrels?"

3. And Farak answered: "Desire is the life of the will. If you eradicated every desire within you, how could you then act as rulers? - Therefore, let no one suppress his inner desires, as the spark of God's love, but make sure that they do not take the wrong direction.

4. The right direction for them would be to aspire after winning God's love and then direct all actions according to our recognition of the supreme will within us, which will keep our self-love humble through sensing its futility and inconceivable weakness.

5. The wrong direction is the selfishness or total blindness and deafness of our will, and all actions out of it are then directed towards our own needs ignoring those of our equal brothers.

6. "Behold, the bad desires then keep swelling through their steady growth within us, suppress humility and create arrogance through their weight, in which situation man would like to lighten his great burden. However, since in his blindness he does not see and in his deafness does not hear what could help him, in his false desire he seeks all imaginable means his self-love can conceive thereby heaping up new burdens upon burdens which become so weighty that they smother the life out of God within us and turn us into beasts of the earth's matter and food for death which is found

everywhere in matter, be it in the fire or the water, the air or the earth, which latter is the mother of the flesh or of death; for where there is flesh, there is also death. Therefore we shall all die in the flesh.

7. "Thus he who has sunk into self-love is in the love of his flesh, and the one who loves his flesh, desires what represents death, and death will invade his desire and take him captive in all the fibers of life, thereby consuming and killing him. Then he will become the dirt of death and manure the fields in which the fruit of eternal destruction is sown. - Now you know all about it; act that you may live or do what shall give you death. *Amen.*"

8. And behold, now Molakim began to speak again and said: "Brothers, you know my office and line. It was not Enoch, who made me into what I am, nor was it the people, but all of you, except Farak, made me lie to Enoch and to the people and I had to disclose my actual knowledge to you alone. But now I am throwing all the deception at the feet of Farak and say openly and faithfully: When a God will come from heaven, His speech will not be wiser than that of Farak

9. "I freely confess that were he not my brother I would prostrate myself before him and worship him. However, he is a man like us - where did he get this great wisdom?

10. "Behold, I am blind and deaf like you, but an inner murmur tells me that God speaks invisibly through the mouth of Farak. We must listen to this voice, pay good attention and act accordingly if we want to live. Otherwise, our brothers' tears will accumulate to become a great flood and drown all of us in our great harlotry, deceit and malice."

11. And behold, also Ouvrahim took heart, stepped forward and said: "*Amen*, thanks to the old God that He has opened the mouth of Farak, our brother, without whom we would all have perished since we were all imprisoned by our deathly desires. Each one wanted to be a traitor to the others and as a result death would have claimed all of us, one way or another, as a just judgment from the height of holiness or the depth of the old God's wrath.

12. "I was a smart flatterer, thereby working more evil than you and Enoch with all your cruel force. For had it not been for me, he would have relinquished his divinity long ago which I, inspired by Ouvrak and with the help of Nohad and Thahirak had imposed upon him through flattery. Actually he had already on various occasions told me secretly that this divinity was causing him much anxiety in his heart, did not give him peace day and night, whenever he was alone, and that he had often deplored this unfortunate idea of Ouvrak, which, because of the people, he could now no longer get rid of. Yet it burned him more than fire in his breast.

13. "And now I am here laying down all my flattery, convinced that the wisdom of Farak will gradually heal our brother's great wound. Hopefully, it has opened our

eyes to show us the abyss at the crumbling brink of which all nine of us have found ourselves, blind to the great danger of losing our lives and everything of any value in life.

14. "And you, dear brother Farak, be to me and all of us a faithful guide toward the light from the heights of the true God who has become a stranger to us, like our patriarch Adam. And guide us all according to the to you well-known will of the only true God, and lead also the whole nation, our poor innocent brothers, for whose offences we alone are responsible through our immense malice. And what you, O brother, will consider as right and complying with the will from above, which is known to you alone, we shall with all our united strength and the grace from above do at all times willingly and conscientiously.

15. Therefore, I here resign my ruler ship, laying it down at the feet of the friend of God, the true one, and consider myself fortunate to be allowed to call myself a faithful servant to the only one in this land who among so many thousands has been favored by God, the alone true and only One, and Who has no one like Him.

16. "So listen to my well-considered will. The city of Farak shall be a holy city to all of us, where we will always obtain wise counsel to enable us to act wisely. And he himself shall be our ruler and guide according to God's wisdom within him and be the central point between Enoch, all the people and us. Thus we might grow worthy, not of becoming rulers - which is unimportant to us since we have seen God's wisdom -, but of being considered willing and faithful servants who will, and shall, rejoice in the welfare of the people, in the wisdom of God in our brother Farak and in the complete recovery of Enoch and therewith of all free and serving people.

17. "*Amen*, I say, in the name of all. And you, O brother Farak, look at me in your wisdom and are to all of us a brother, a ruler, a leader, a counselor and a wise friend! *Amen.*"

18. And behold, Ouvrahim's words reanimated Thahirak and all the others who had spoken before Farak hypocritical words full of self-interest and so he, too, began to speak as one who was a true representative of all that is evil and also one who presumed divine rights and other things like God's for all eternities inviolable holiness, His justice, His love, His almightiness, even the whole creation as if he could destroy it with one finger. For, as he often said, he was up to all the old God's tricks and would even be prepared to match My power and defy My almightiness. And since lout of love refrained from drawing the mighty sword of My wrath against a miserable worm in the dust - the Infinite against a nothing which could hardly be noticed in its insignificance compared with My eternal greatness and infinite might - he told everyone that My weakness was afraid of his strength. What do you, My servant, say to such a challenge?

20. And behold, this was not even quite as ridiculous as the challenges I now receive from you people, which are a thousand times worse.

21. For look at the root of your priesthood! When the holy one on the worldly throne speaks, I must be silent and may not dare speak to someone. For if he heard about it, the life of the one I have spoken to might be endangered.

22. I need not define the thorn in My eye more closely, for you can easily find him. However, not for much longer! - And now back to our subject!

23. And behold, now this Thahirak began to address the assembly with a mighty concluding speech, which was brief and like a flash of lightning. And he said: "Brothers, who have spoken before me with wisdom and power so that I was shaken to the innermost foundation of my wickedness and realized my insignificance and immense weakness and all the great wrong in all my actions. Your wisdom, brother Farak, does not require me to enumerate all my infamies since even the not so wise are sufficiently acquainted with my former office and specialty in the most infamous crimes.

24. "Look, I am too wicked for your assembly to seek an excuse for my actions, but can say only this much that I am a corner-stone for all evil among you and the people and Enoch. Therefore, I do not lay claim to anything at all, neither a principality nor servitude, let alone servants, but let happen to me what happened to father Cain. Thus the corner stone of all malice will be removed from the shaky structure of all evil so that it may collapse and make place for a better structure of Farak's just wisdom out of God, the True and Mighty, to last for all eternity.

25. "Look, brothers, that is the only reward which I have deserved most among all of you. Thereby I hope not to have made too unreasonable a demand since I am now quite aware that the old God can no longer show me grace and mercy on account of His holiness, which I alone have profaned unspeakably.

26. "Therefore, I have now said enough and am confidently and in all humility awaiting a just, fair and well-deserved sentence from the divine, proper and powerful wisdom of Farak.

27. "If you will allow me to take my wife and children with me on my flight after Cain, this shall be left to your mercy. May now Farak's will be done by me. *Amen.*"

## **Chapter 29**

### **THE SUCCESSORS OF ENOCH**

And behold, Farak rose once more and spoke: "Look, brother Thahirak, God and all the free spirits cannot undo in all eternity what has been done; all the less can we

weak men do that. Consider this, if a person possessed only a spark of divine wisdom, would not this have to judge as follows:

2. This man has sinned grossly out of his malicious thinking. He did not have grace from above and was blind in his selfishness doing great harm to himself and all who came in contact with him. But through God's mercy a bright flash of lightning descended from above, accompanied by roaring thunder, making him see his depravity and hear his countless atrocities. If this man then became afraid and in all earnest felt remorse for his evil deeds from the bottom of his heart, cast out all his wickedness and surrendered his will to the mercy of God -- tell me what would you yourself do to such a man? (Answer: 'Forgive and regard him as if he had never sinned, and feel great joy that one who had erred so much had found himself again and found a way out of the dungeons of the darkest delusion to the light of divine mercy!') You have answered correctly though you are only a man. How much more will the supremely wise God, as the first cause of all truth and love, agree with your judgment since He knows best how, whereby and why we have sinned so often.

3. "So know then: We loveless men judge our erring brothers according to the number of crimes, irrespective of whether there was any remorse or not. However, God out of His love and wisdom does not judge offences that were committed and repented, but only those that are still being committed and are not repented. Although what has happened does not ever disappear, but remains stored in the everlasting memory of God as a dark stain on the line of our life, this line is not judged at its beginning, nor in the middle, but only in the end when it grows and extends either in a straight line because of the love and justice in it or in a crooked line because of the malice and all the injustice out of it.

4. "And behold, the power of wisdom out of God has straightened out your crookedness and, therefore, you shall not judge yourself but from now on extend the line of your life in a straight direction towards the true God in loyalty and justice. You shall also look often back at the line God has straightened out for you in order to prevent yourself from swerving from the straight direction, for then you would easily discover any deviation which you could promptly adjust with the grace from above which would illumine for you your life's great goal in the realm of eternal love and all its life.

5. "Go now and do faithfully what Enoch bade you do and remember my words. This applies to all of you and includes me, the cruel one. Be brothers to Enoch and to each other and also to the people you have to lead according to the will of God, the Mighty, the Powerful, the Strong, the Most Wise and Most Loving *Amen.*"

6. Following this final speech they all rose, bowed to Farak and said: "Farak, you wise man out of the old wisdom of God! We now recognize your great might and incomprehensible insight in all things. Although we cannot imagine how you could have come by this, we will nevertheless do what you regard as good and

proper because we can see that your wisdom is based on love. This will never disadvantage one, especially when one walks love's gentle ways which all of us will now do in accordance with your wisdom.

7. "Just make sure that you straighten out Enoch as you did us, *amen*."

8. And behold, thereupon they all left for their cities where they ruled with wisdom and kindness as advised by Farak. And the people were happy under their leadership.

9. And when Farak had in a similar manner easily converted also Enoch, the latter rose, took the strong hand of Farak and said: "O brother, you have spoken the truth and acted properly, for wherever a being lives, love and grace from above can still be expected, as was the case with me. All this ceases only in death. Now that everything is still alive, amends can be made for much. I want to heal all the hurts my people have suffered and do all this by your side, my wise brother, for through your great insight you have been able to protect from a great disaster me, the grossly deceived, and thus the poor, deceived people, too."

10. And behold, this now somewhat better rule continued with fluctuations for over five hundred years, still under the sons, that is, the children and grandchildren of Enoch. His youngest son Irad (the forcible, as a pupil of Farak) ruled for a hundred years and his youngest son Mahujel (the fatalist or proclaimer of providence) ruled also for a hundred years, followed by his youngest son Methusael (the aim-setter and explorer of nature and its forces) who ruled for one hundred and ten years and, finally, his son Lamech (the inventor of capital punishment which under his rule became customary), who had forgotten Me almost completely. His rule lasted two hundred years.

11. With Lamech I have to remain a bit longer, for with him sovereignty comes to an end and is replaced by idolatry and mammonism, as well as by the cursed natural philosophy, the greatest masterpiece of the serpent's endless malice.

12. Actually Lamech was not entitled to rule because of his mid-birth. According to ancient custom only the youngest son was entitled to rule, and only if he died or could not rule for some reason it was the turn of the first-born, and if this one too should die, only then was the middle son entitled to take over government.

13. But in this case Methusael's eldest son Jored (the mystical sage after the manner of the long-deceased Farak) and his youngest brother Hail (faithful pupil of Jored and legitimate ruler) were still alive.

14. And behold, Lamech, a brutal, gloomy, ambitious and perjured man whose ambition and philosophy had convinced him that he, too, was entitled to rule, resented the ancient custom. And being surrounded by an evil gang of like-minded accomplices, when through the death of Methusael the time had come for Hail to take

over government, he called an evil council meeting to decide what could be done to make sure that his arrant purpose was achieved.

15. Then one of his accomplices of the name of Tatahar (that is, the bloodthirsty, or a bloodhound), gave him the gruesome advice: "We are seventy-seven of us, are strong as trees, daring as tigers, courageous as lions and cruel as hyenas, but you are a master of all of us. So we think it would not be difficult for you with a strong club in your hand to make an end to Jored's wisdom in the forest at the foot of the mountains where we recently hunted tigers. And once some hungry hyena has crushed his bones with its powerful teeth you may as well in gratitude throw to it as a tidbit the boy Hail, which will be a welcome meal for these beasts. Then we tell the people that when hunting hyenas in the mountains they acted rashly relying too much on their secret wisdom and were killed and eaten by hyenas. And since you will then be the sole legitimate descendent of Cain, Irad, Mahujel and his son Methusael, who could then dispute your right to take over government?"

16. "Well, Lamech, what do you think? Is this not the best advice, which will surely lead to the achievement of your purpose? Go and act accordingly; we stand by you, and success is beyond doubt!"

17. This advice was just what Lamech wanted, and already the following day he sought an opportunity to carry it out, which he soon found with the help of the serpent. Noticing that Jored and Hail were happily walking towards the forest, he followed quickly on another route with his accomplices and hidden behind trees waited for the two brothers. When they had entered the forest, he rushed upon Jored, killed him at one blow and then did with Hail as suggested by Tatahar.

18. And behold, this happened to the two because they had become proud of their wisdom and as princes had forgotten that true wisdom consists only in the greatest humility and that once this is neglected, also wisdom can debase. Since this was the case with them, they could not be advised or helped without interfering with their freedom. This I cannot do in the least, for the least part of freedom is worth endlessly more than the natural life of all living beings on earth. This explains the might allowed in wars, be it even for the sake of only one man's freedom of will and action.

19. Let this be a warning also to you, My quite capable instrument, in case you should ever feel superior to your brothers (either secretly or, even less, obviously) because I gave you the gift of wisdom. For behold, if you became unchaste or stole when in need or indulged and became mean in any way, then this rare gift in humans would weaken in you. But if you became proud of it, I would promptly take it away from you and leave you naked and forlorn in the forest of error, whereupon the wild beasts would come and consume you until nothing were left of you but a bad name.

20. Behold, you received it in humility, in humility you must keep it and pass it on in all humility to all your brothers.

## Chapter 30

### LAMECH BECOMES KING

And see what then happened. - When Lamech had at the head of Tatahar's gang killed his brothers in the forest, he happily returned to the city of Enoch and had made known to all the people in and around Enoch, as well as in the ten cities and their surroundings, what had happened to the foolhardy brothers Jored and Hail, which shocked all in the city of Enoch, the ten cities and on the land. Then the cleverest and more sensible men from the cities and all the people, on three thousand without their wives and children who stayed at home, assembled.

2. And this small army of men proceeded to the city of Enoch to see Lamech where one of them, as a spokesman for all, said: "Where is the forest in which this has happened to the young king and his wise brother Jored? Let us find the spot where this terrible thing happened and we might find some sad remnants or maybe other traces, which would convince us of the truth of this news. There we could sincerely weep over this great tragedy and then maybe look for the hyena, which must still have a bloody muzzle, kill it and then with our clubs and stone-slings kill all its kind as an atonement we owe to Jored and Hail.

3. "Yes," said Lamech, "you have formed a proper resolution and I, as now your lawful king, shall join you. My principal servant Tatahar shall show us the way together with his well-armed companions."

4. And behold, the people liked Lamech's prompt and favorable decision, and they said: "See, see and hear! A proper king is still living! He is wise too, and he shall be our king!"

5. Thereupon they all rose and led by Lamech went to the forest of tigers and hyenas where they soon found the still bloodstained place of horror. They wept and gathered the scattered remnants of clothing for a sad veneration.

6. When they had finished their sad work and gathered all the worthless relics of Jared and Hail, they left the place of horror and marched full of bitter anger deeper into the forest in several troops of a hundred each at small distances from each other to search for the infamous hyena. However, they did not find a single beast, let alone a hyena. And they said: "No doubt the infamous beast has fled into the mountains. Courage! Since Cain no mortal has ever dared to set his foot on a mountain, and we shall now be the first to take this road, for we have good reason to do so and no God could possibly disapprove of our action since we have a just cause against these infamous, voracious beasts. Therefore, once more: Courage even if we should all perish!"

7. And Lamech answered: "Your voice is my will and at your disposal. Therefore, go and do what you feel is right. But I will wait for you here with Tatahar and watch out for any beast that may have escaped from your powerful blows."

8. The three thousand were satisfied with this arrangement and continued on their way with unaccustomed, hesitant steps. They hardly dared look back because the sight from the heights they had climbed into the depths from which they had come made them dizzy. For three days they searched for the hyena and they did not catch sight of even one. Then they became tired of it, hacked with their clubs at a more than twelve fathoms high rock face which blocked their way, cursed the forests and the mountains as being an abode of nothing but monsters and demanded vindication from the trees, rocks and cliffs, spat on the earth accusing it of being a bloodsucker and cursed it thoroughly. They also cursed the sun for having given light to such an atrocity and also all the stars and the moon for having witnessed such an unheard-of infamy. Then one of them who was the biggest and strongest among them, named Meduhed (that is, 'the strongest'), turned round and addressed a brief, but most appropriate speech to the angry crowd, saying:

9. "What will come of this nonsense? Look, you smash your clubs at this dead, hard and invincible wall and by venting your anger you make the road back unsafe. Have you not thought how you will defend yourselves when on the homeward road we may have to face hyenas, tigers, bears and big serpents? If the old God has already here set an invincible barrier to our futile and blind revenge, how easy it would be for him to set a much more frightful obstacle on our way back. Do bear in mind that it does not pay to argue with Him since He could even give life to trees and stones should He have insufficient beasts to slay and destroy all of us because of our foolishness and disobedience by entering the mountains against the strict command of Cain, Enoch and Farak, the wisest and most just one. Who knows whether higher beings are not dwelling above this cliff? There still exists a faint memory about this among the people, for there must be a reason for the existence of these mountains. And if but one of these beings should catch sight of us, what chance have we, a number of gnats, against such a giant of God? Therefore, let us humbly turn back while it is still day that we might not perish under the curse of the night which has always been our great enemy, although the day was drudgery, but did not hold quite as great dangers as did the night. So let us all follow this well-considered advice. *Amen.*"

10. And behold, when these words had brought them to their senses and they wanted to set out on their way back, Meduhed caught sight of a big man standing on a ledge of the cliff. This man was Seth, son of Adam and substitute for Abel, whom I later on instructed through his brother angel Abel to go with Adam and Eve to the Promised Land and there to live in the mountains with the former Paradise in distant view. About this I shall tell you more at a later time.

11. This Seth, to whom the language of all created beings was still familiar, spoke to them with a firm voice, saying: "You rough children of the fratricide Cain! What just

punishment of God, my Father and that of Adam, who is still living, and all his children dwelling on the mountains, has led you here to your certain destruction? O you brood of vipers, just look at you! O you food for hyenas, tell me what you want here in this holy place! Whatever are you seeking in this region, which has been so strictly forbidden you? Leave here and may all of you fall victim to the threatened punishment, namely, to the deadly jaws from which you will not escape, or this cliff will bury you forever!"

12. Then Meduhed fell to his knees and cried aloud for mercy. And Seth, since he was speaking only out of Me, became filled with My love, was softened by Meduhed's lamentation and said:

13. "Meduhed, you alone may look up to me, to the great nearness of God, because you deterred your brothers from great, wanton spite before the all-seeing eyes of God. Therefore, you alone shall know where and who this voracious hyena is. Behold, this thousand-fold hyena has remained in the lowlands at the head of Tatahar's infamous gang and is called Lamech.

14. "Let none of you dare lay violent hands upon him. Woe betides such a one seventy-seven times, for he would then encroach upon God's time. This would be terrible, for he would destroy the bond of divine love and thereby release the wide, immeasurable belt of the Deity's most severe judgments throwing great columns of fire over the entire earth thus destroying the whole world through fire. Now rise with your companions and go home in peace and do not look towards the city of Enoch, but look to yourselves and to God Who is a faithful deliverer of those who look up to Him at all times, - in their happiness as well as in their misery. *Amen.*"

15. And behold, Seth became all light, and they were frightened and fled from his sight and thus still reached the plain before sunset and their dwellings, which were at a distance of ten hours from the mountains, around midnight.

## **Chapter 31**

### **EMIGRATION UNDER MEDUHED**

Before they all dispersed, Meduhed still spoke to them briefly, saying:

"Brothers, listen to me carefully, for I have to tell you something of great importance. You saw the man standing on the ledge of the great cliff high in the mountains, you heard the thunderous sound of his voice and also noticed the great light enveloping him which frightened us so much that, driven by our great fear, we ran and ran until we arrived in our familiar neighborhood.

2. "You have heard him mention the to us well-known thousand fold hyena; you also heard his warning of seventy-sevenfold retaliation and, finally, heard his shocking threat of the columns of fire.

3. "Now judge for yourselves what can be done under these circumstances! If we allow him to live, he will soon do to all of us as he unscrupulously did to his brothers, but if we take revenge we have to face seventy sevenfold retaliation with fire from above. Thus we find ourselves now between two lethal alternatives. Whether we do one or the other, certain death awaits us.

4. "Let us bury the horrible secret, as a secret of death, deep within us, then take our wives and children and in the stillness of night leave this land of horror. We shall push eastward where we have already noticed a low mountain range, which we shall cross. Then we shall see whether there is still another land beyond this wicked one. Even if there were the end of the world, I think it would be better to live there peacefully and go to sleep in our old age than here in constant anxiety either to soak the earth with our blood or be burnt to ashes.

5. "For the giant on the ledge also said: 'Do not look towards the city of Enoch, but to yourselves and to God, Who is a faithful deliverer of those who look up to Him at all times, in their happiness as well as in their misery!' - which latter has now reached its peak with us.

6. "Therefore, brothers, all of whom are striving for justice, do rely on the God the great one on the mountain has poignantly brought to our notice and let us do that today rather than tomorrow, when it might be too late. So take heart, trust in God and let us tomorrow already greet the sun there near the distant mountain range! Hurry, fetch your families and your belongings, as foods and animals, and in three thousand moments we shall gather here once more, well equipped with clubs. *Amen:*'

7. And behold, the crowd said *amen*, too, and within two hours all were ready for the journey, and it was the second hour of midnight. When Meduhed had counted all the fathers and found them to be all present, he thanked God and fled at the head of the large crowd following him consisting of ten thousand male and twenty thousand female members on as many camels and big donkeys.

8. When the sun rose they had already quite a while ago reached the distant, low mountain range. Of course, without My special help this could not have happened as in a straight line the mountains were at a distance of thirty hours.

9. Here they let their animals graze for two hours and they themselves rested, ate of the fruits they had brought with them and, bid by Meduhed, thanked God for such a miraculous deliverance. But Meduhed, inspired by the spirit, went a bit further, accompanied by ten men, threw himself to the ground in the presence of the ten companions, ignited in his love for God and in the light of this love discovered much evil in his heart, whereupon he began to weep and lament in his remorse about his great guilt.

10. When I saw that his penitence was genuine I wrote in clearly legible fiery script the following words into his heart: "Meduhed, rise in the face of My great mercy! - You are saved with all those who have followed you here moved by your loving care. But here you cannot and must not stay long, let alone remain. You see this gorge stretch towards the east and the little river flowing in that direction. Follow it with the crowd for seventy days until you come to a great expanse of water. Rest there also for seventy days and then come again in your heart to Me, as you did today, and I will show you the way how to cross the waters to a distant, great land where you shall be safe without bloodshed from the persecution and cruelty of Lamech, the fratricide. And when you are hungry you may eat of all the fruits you will find in plenty on your way and drink the good water of the river, which will lead you to the great water. And do remember your great God Who is sublime beyond all creation and think that I have a people on this earth to whom I am a holy, loving Father.

11. "When this earth flowed from My great fatherly heart like a dewdrop and the sun as a tear of mercy from My all-seeing eyes, oh then you were still My children. You little crowd, seek to become through love what you once were before the earth carried a wicked race and the great sun up there burned out of My grace! - But now set off and go in My name! *Amen.*"

12. And behold, Meduhed repeated these words aloud to the people and was deeply moved, and so were the people through him. And they quickly rose and did exactly in accordance with My revealed will.

13. When after a journey of seventy days Meduhed had - as predestined reached the shore of the great water of the earth, now called by you the 'Pacific Ocean', which near the shore, partly also in deeper places, appeared yellowish, but to far distances shone blue owing to the mixture of colors at the bottom, a rich content of copper salt and the rays of the sun refracting therein, he and his people camped along the shore in a region abundant in fruit, exactly where I wanted them to be.

14. When Meduhed - and also all who had followed him - saw what a good guide I am, he fell on his face and thanked Me from the bottom of his heart and all the people more or less followed his good example, which pleased Me.

15. After having thanked Me, Meduhed, deeply moved in his heart by My great mercy, rose, looked at the thankful crowd still lying on the ground and began to weep for joy over My great mercy which had saved the lives of so many and restored golden freedom to the ones who for such a long time had lived in harsh servitude and had now found a place of rest rich in food and secure under My protection.

16. And when soon the people had risen, strengthened and very happy, Meduhed climbed to the top of a hillock about seven fathoms high, or rather overlooking the plain at the height of seven men, and from there made a lengthy speech. This was placed into his heart from above, and he spoke not one word more or less than he was

given and was thus a good preacher in My name for the people who needed light and love. And the words of his lengthy speech were as follows:

17. "Brothers, look up to me and listen with open ears and hearts to the words I will be speaking to all of you at the inner bidding of God, for they are of the greatest importance!

18. "Listen: God, the Most High, has miraculously liberated us from the murderous hands of Lamech and has faithfully guided us here to the end of the world, for all of you can see the end of the earth and beginning of the great waters. Look at the land how beautiful it is as if it had come to the earth from the high heavens and everyone of us would gladly remain here permanently if that were possible or allowed. However, this is not God's will and we may remain here only for seventy days, for during this time Lamech's cruel army, led by Tatahar, will spy out our whereabouts, and woe betide anyone who might fall into their cruel hands; he would be torn to pieces like a lamb by the tiger

19. "Therefore, the Lord in His great mercy has shown me here a place where we must go and where we shall find ready for us tools similar to those given to His great children who dwell on the earth's mountains. Thereby we shall recognize that He wants to be, and will become, our Father, too, if we willingly submit to His exceedingly great love which so far has cared for us so wonderfully as even the best fatherly heart could not have done, even if it possessed the greatest abundance.

20. "We are to take these tools and use them for felling the slim trees, remove their bark and all the branches, square them on four sides, on top like the calm surface of water Ten thousand trunks of the best kind which have only little foliage shall be prepared like this. Each well-trimmed trunk shall have the length of ten men and the width of a man's step. With the nails, which in great quantity will be found among the tools, always thirty trunks shall be firmly joined together. When this base is completed, on the sides three trunks shall be fastened lengthwise, one on top of the other, and broad-wise two on top of each other. Then the inside shall be well tarred with resin or pitch from the trees, which in the meantime shall be collected by the wives and children in great quantities.

21. "These new structures we shall build along the shores, and on the last day we shall fasten a large branch with green foliage in each corner of the structures for a sign of the victory won through the great mercy from above. Further instructions we may expect on the last day according to the great promise I received when our eyes were still turned towards the city of Enoch in great fear. And so let us all work together as brothers since we have no ruler whom we must pay an exorbitant tribute, - except for our great God Who is Lord of all might and power, infinite from eternity and also a mighty and just Lord over all masters wherever they may unlawfully be on earth, now and in all future Times of times, committing atrocities and murdering their brothers. To our God Who wants to be a Father to us we owe love and unconditional

obedience. Whoever will there in resist, shall not be punished by his brothers, either with rods or clubs, but God Himself will punish him by withdrawing His grace

22. "Now you know all you need to know at this stage; therefore assemble, strengthen yourselves with food and drink, thank the Lord and then without delay start on the commanded great task. *Amen.*"

## **Chapter 32**

### **THE SONG OF MEDUHED**

And behold, when Meduhed had ended his speech, they all prostrated themselves before God and thanked and praised Him from the bottom of their hearts for a whole hour. Then they rose happily and, guided by the spirit of grace, they went a little further inland and found there in a large cave a great many tools of all kinds, as picks, axes, hatchets, planes, all kinds of knives, saws, hammers, drills, T-squares, chisels and a million double nails or clamps. This made them extremely happy and they leapt and shouted with joy at My so incomprehensibly great grace towards them. (N.B. Look, what I am giving you here is more than these tools, but as yet no one can be found who has thanked Me fittingly with the greatest joy in his heart. Note this, you dull reverent of My name and epicures of My Word, and open wide the gates of love, which is a new holy city in your hearts, so that I may send My angels there to cleanse in advance all the squares, alleys and haunts, as well as all the dwellings in it, in order that I may enter there and you rush to meet Me, exclaiming with great joy: "Glory to God in the highest and peace to all men of good will! Praised be the Lord Who comes riding on a she-ass. Hallelujah to the Son of David; hallelujah to the Prince of Peace; hallelujah to Him Who comes in the name of the Lord God Zebaoth. He alone is worthy of receiving from us all praise and all honor He is the alone holy Father of our hearts. *Amen.*")

2. Now let us continue! - And lo, they took all the tools and the nails and carried them to the shore. There they refreshed themselves with rest, food and drink, and already the next day they set to work with grateful hearts and praised Me, even when they blundered. Therefore, their work proceeded with speed and precision so that it could be regarded as a miracle rather than actual work. Thus, within fourteen days 250 hulks were standing, completed, at the shores, secured with ropes to prevent them from being swept away by the always slowly rising tide of the great ocean.

3. And behold, after their faithfully completed work they had still some fifty days for total rest, during which time I gave them through Meduhed, who had become quite pious and full of love, gradually a better knowledge about Me. I also gave them a Sabbath on which they were to rest within My love, do no work and submit all day long fully to Me. If they continued to do this, they would all become as wise as Farak was, and now Meduhed is. Indeed, if they would not only strive to become pious in the exalted reverence and the pure knowledge of My name, but began to love Me

deeply in all humility of their hearts and kept growing in this love, then I would become a good Father to them, too. 'In en death would be again taken from them, for they would be received as children to the wide bosom of divine love until a certain great Time of all times on earth when they would all come to the great Father and behold His countenance forever and be filled with the immeasurably rich streams of love within Me.

4. All this they heard through the mouth of Meduhed and rejoiced and crowded in great numbers around Meduhed, keen on hearing daily something about Me. This gave Me and all the primordial angels in heaven great pleasure.

5. I also taught them through Meduhed to preserve the words in symbols, and these symbols were corresponding pictures behind whose natural cover was hidden a spiritual meaning. Thus they learnt during this short time also to write and read.

6. And behold, in this manner I prepared for Myself within a short time a people descendants of which still exist right to this day; but where - you will hear a bit later. Well, when they were thus well prepared, I let an exalted song full of wisdom and love sound in the background through Meduhed. This was already recorded and still exists today. But where also about that at a later time. This was the song:

Listen well, late children of My grace,  
How I invite you all to the great meal.  
Come all with faithful hearts into My presence,  
Praise happily My name as you were taught  
Devotedly and faithfully by Meduhed,  
The first who longed for Me deep in his heart.

Follow his example with a pure and honest mind.  
Look at his eyes, his mouth, his ears and at  
The soft white beard, a sign of good, wise speech.  
Behold, in all of this you must become like him  
If you wish to be My true, dear children once,  
Completely free from the evil serpent's guile.

Look, soon I'll wash off all filth from the earth.  
And all sinners will seek My love in vain!  
But if your hearts remain faithful and good  
My floods shall pass you by and I will hide  
You in the higher regions of the earth  
When My wrath is unleashed from heavy bonds.

Then will all earth's generations cry aloud  
And all the mockery of the great be silenced.  
The waters rushing high across the mountains

Will carry only few children of Mine, dwarfs  
Of My love, tiny like children of a gnat,  
For love grew lame and had to use a crutch.

Look upwards to My heavens' light-filled spaces,  
Look at My stars' bright radiance of My grace.  
The sun peacefully illumines the earth's fields,  
The moon accompanies the earth and never grumbles  
And all the worlds meekly obey My will.  
Thus also you shall quietly perform your tasks.

And what may be the nature of these stars?  
Listen, I tell you, love will solve this riddle!  
Once pure and perfect love dwell in your hearts  
The torch of My grace shall give light to you.  
Then you will read with ease in the bright flame  
A great script of the truth in your God's name.

Oh little heart imprisoned in the narrow breast  
If you but knew the source from which you came,  
You would not care about the lifeless masses,  
But let them float, completely unconcerned.  
For the Creator of these things, so transitory  
Compared to a heart - would lovingly attach Himself to it.

What is considered great by you weak human beings,  
How insignificant it is considered by My love!  
Oh they are nothing all the things in the wide spaces  
And so are men whose hearts have not developed love!  
Great is alone My love's true faithfulness, of course,  
And what comes close to it: The sinner's true remorse.

I alone am great through My love's mighty action,  
A free Spirit having kept Himself under control.  
But the to you unknown paths of My suns  
Which like so many things remind you of your weakness,  
What are they in the great abundance of My Deity?  
Only a mite's discarded weightless body.

If you climbed to the center of the universe  
And heard the sound of all the spheres' fast flight  
And realized the force of all the suns' bright light  
And comprehended the great works of My almightiness,  
Would you then, perhaps, be drawn to My great love?  
Oh no, say I: You would be just confused by all your doubts!

Even if you could control the movement of the stars  
And as great spirits would be chasing after them.  
If you could from your mouth breathe radiant suns  
And, as I do with Mine, let them plunge into the sea,  
Still all your power compared with Mine would be  
But like the sand and dust in some old quarry

Look straight up to the great blue ribbon of the sky,  
Look also to the sea's far end across the waves;  
Believe Me when I tell you that there are no limits  
Where by day the sun shines and by night the countless stars.  
The vast expanse of the great sea cannot be compared  
With a single drop in the smallest regions of those stars.

Therefore, you men shall only look at Me, the Great,  
And have your thirst for knowledge satisfied by Me,  
For everywhere My love seeks and explores.  
Wherever you may look with searching eyes  
You shall discover signs of My name everywhere.  
Yet nothing else shall ever bind you but My love!

Even by the grass My gospel is proclaimed to you  
If you desist from all the sins of Enoch.  
And if you loved each other as true brothers  
And used your limbs for the benefit of others,  
Then a great grace will come to you from above  
To show you how to praise the Father with love!

Now sink down to the earth, the mother of your sins,  
Shake off the dust, the serpent's deadly fare.  
Thank Me, your Savior, with a cheerful heart  
And never grudge the time that you devote to Me.  
Let in your hearts at all times work the power of My love,  
Then You will be renewed by the light of grace from above!

7. And behold, when Meduhed had finished this great song of life out of My grace, which is a small spark of My endless love and all its mercy, and when it had been completely recorded and read to the people, they were seized with unrestrained joy, which could be calmed only through a miracle from heaven. Such a miracle did occur in the form of a sudden rain, and this rain was a rain of love out of Me, as their joy was justified. For they rejoiced at having made the acquaintance of My name, even more so of My love and most of all they rejoiced that the supreme, holy God had condescended to speak as a Father to the children of misery, teaching them in His incomprehensible love through Meduhed.

8. And lo, the rain scattered them, driving them into their tents made from branches, grass and white clay, and there they praised My name, enraptured, till the middle of the night and would not have ceased if I had not sent them a well-deserved, peaceful sleep. (N.B. I have given you even greater things, in verse and in prose, but since the Roman commander and the woman from Cana in the Gospel, with the exception of the Apostles and some martyrs, I have never found such great joy, least of all with you. I do not demand it; I am just telling you that you should begin to love Me more and more, which is My will for you. This shall not weigh on your hearts, for what is not the case yet, could well happen in the future when you become better acquainted with Me and thereby expand your hearts, so that I can enter them with the abundance of My grace. This all of you shall wish above all, but you shall not be afraid, as some among you are, for there must not be fear in love. *Amen.*)

## Chapter 33

### THE DEPARTURE OF THE MEDUHEDITES

And behold, when the last fifty days had passed, Meduhed- inspired by Me- called them all together and delivered a mighty speech, as follows:

"You men, friends and brothers, with all your wives, children and male and female servants, all of whom are now, according to the will from above, our dear brothers and sisters, too. Come all to me and position yourselves after the well-known order around the small hill so that you may clearly hear the, to me, newly revealed will of the Most High!

2. "For it is the will of the Lord that you collect all the tools and place an even number of them in each hulk in the straw which has so far served you as a bed. When you have done this and fastened in the corners the branches, which are well covered with foliage, with the still available nails, only then fetch the fruits gathered for a duration of at least thirty days and place them carefully in the corners below the branches onto the foliage of figs. Leave the camels and donkeys behind as a sign for the Lamechites that we were here and also as a sign that we have left to them all that is beastly and have saved what is human and divine Surround the tools with small branches to the height of a foot and cover them with your blankets and straw coats, and throw the animal skins over the tools. All this has to be done exactly in accordance with the divine instructions through me. Then come once more to me to the hill so that I may give you further instructions as willed from above. Thereupon we shall all together thank God and praise Him for His immense and boundless goodness and mercy.

3. "Now go and do quickly as advised from above through me. *Amen.*"

4. And they all bowed to Meduhed, thanked God in their hearts for His instructions and most willingly and quickly set to work. In seven days, by your reckoning, everything was in perfect order

5. When they had completed their tasks as prescribed, they all, according to Meduhed's pious wish, once more assembled at the hill and thanked Me for the so promptly and successfully accomplished work.

6. When Meduhed had seen their completed work and saw them all gathered around the hill with cheerful and pious hearts, he once more spoke to them, saying:

7. "Men, friends and brothers, women and sisters, listen! It is the will of the Lord, our great and almighty God, that always one hundred and twenty of you shall occupy one hulk, forty males and eighty females. The children shall sit and lie on the skins on top of the tools The women shall sit on the branches, blankets and coats. But you men shall stand around the women with your laces turned towards the row of the hulks and the current of the wind, and you shall eat only once a day, and that at noon You shall relieve yourselves, like the women and children, at the rear of the hulk into the water, and one shall support the other so that no one falls into the water. Throughout this time the men shall not sleep or sit, least of all lie down. For the Lord will strengthen your bodies and keep you awake throughout the time we shall spend on the surface of the great water according to His holy will The women and children shall not help themselves to the fruit, but shall humbly ask the men and fathers for food in order that we may become one people in accordance with the will and the eternal, almighty order of God, worthy of His goodwill and His endless love and grace". And we will not, and shall not, touch a single hair on our heads without His holy will.

8. "Once all of us will be inside the hulks, the elder in each hulk shall be prepared, upon a sign from heaven in the form of a bright Hash of lightning, to promptly cut the rope with a sharp knife. Then a wind will arise and drive the hulks out to sea, which will already be witnessed by Tatahar and his murderous gangs, they will be reaching the shore when we are already a thousand man-lengths away from it.

9. "You will see them throw stones into the water, but none of them will be able to reach us. For God's right hand will quickly remove us from the sight of these hyenas and guide us to a great, distant land, thirty days and thirty nights away from all the firm lands, situated almost in the middle of the great water. It is called "Ihypon" (i.e., 'a safe garden') and this land will be there for us as long as the world stands, according to the will from above. We shall recognize it when, already from a considerable distance, we will catch sight of a burning mountain fully aflame in the love of God.

10. "In the inner parts of the land there will be vast plains full of the most glorious and sweetest fruits, as well as of useful, tame animals which will give us their milk

for a healthy fare. The earth will taste like honey and milk and will be without sand and stones and enjoyable like good bread. And listen what the Lord says: There is nowhere on the entire earth, mother land as fine as this, for there it is never too warm or too cold, but there reigns eternal spring

11. "The people who will be living there in accordance with the will of God shall never grow older and their dying will be like a gentle sleep, and invisible beings will come and secretly revive such a person and carry him up to God. And not even a mote will be left behind which had stuck to the feet of such a reanimated one.

12. "But he who ever ignores the will of God in his heart will also die and never rise again in his body. And the worms of the earth will come and consume him completely, and his soul and spirit will once more for thousands of years, as solidified bodies, have to serve the mountains as a foundation, darkly aware of their misery and total nothingness, until finally, by the gracious will from above, some animal absorbs them. Then they will have to work their way up from stage to stage through the entire animal world in mute misery, until finally they can once again attain to the dignity of man. Do remember this well, for you might have to die thousands of times before you again win the life out of the love and grace of God. Do understand what the Lord is here telling you!

13. "In future you shall not sleep with your wives before you are forty years old, and then not more often than it requires with the blessing of God to beget a human being. And you may at the most have two or three wives. Whatever is above that would be considered a grave sin by God and make your life on earth short and difficult, weaken your love for God and thus, finally, deprive you of all wisdom which is but God's voluntary gift to those who scrupulously keep His commandments.

14. "And finally: As it is here, you shall also there not regard anything as your property, but as the property of God. And the one who might claim a right and say: This blade of grass belongs to me!" will be promptly punished by God with blindness so that in the future he will never again be able to pick up a fruit from the ground, but will have to learn to subsist throughout his lifetime on the love of God and his brothers

15. "The sinners shall eat nothing but the grass on the ground and the bitter foliage of poor trees as do the animals to whose level they will have degraded themselves. And before they have not atoned for their sin, they shall not dare eat anything else if they want to stay alive. This concerns above all the unchaste, and particularly those young women who will lie with a man more often for the sake of sensual pleasure. The Lord will fill the body of such a one with a pestilence, and she will be expelled to the outer limits of the great land where nothing grows but grass and leaves. Finally, the Lord, our great almighty God, says that you shall love one another, and no one shall ever become the judge of the other. Let the weaker go to the stronger to obtain support and

help for his sojourn on earth, and the wisest shall serve au and be a counselor to his brothers.

16. "Now that you have heard God's will clearly and plainly, thank God with me in your hearts, saying: Lord, You almighty and great God, we thank You with the fervor of our still weak heart Do make it strong, You great, good and powerful eternal God, so that one day, worthier or Your holiness than now in our utter weakness, we may thank You and praise You and thereby, as You have so graciously promised us, become worthy of being at least in some way like Your children. Now, O great God, Your will be done. Let us enter the hulks and be led by You as it pleases You!  
*Amen.*"

17. And behold, after this brief prayer they left the place together with Meduhed and boarded the hulks with cheerful hearts.

18. And lo, everything happened exactly as predicted by Meduhed. Led by the serpent, Lamech's hyena and tiger hordes chased angrily after the poor Meduhedites. But quite as quickly I swept the hulks with My people away from the shores and then calmly, yet with speed, to the shores of the great land that was surrounded by the vast waters.

19. As for the Lamechites, I had them driven by the constantly rising tides of the sea right to the mountains where thousands of them were killed and eaten by hyenas, tigers, lions, bears, wolves and serpents; for the army of pursuers consisted of seven thousand men and seven thousand women. And only seven young men and seven maidens returned to the city of Enoch and reported what had happened. They also brought the animals left behind by the Meduhedites safely back, in all thirty-five thousand camels and as many donkeys, which they handed over to Lamech and told him all they had seen, namely, how a bright flash of lightning had come down from the cloudless sky between them and the fugitives and carried the latter at the end of the world far out on a boundlessly vast water. Thereupon the waters had begun to rise and driven them high into the mountains where countless numbers of the well-known ravaging beasts had come upon them and killed and consumed all except them because they had fled among the great number of camels and donkeys. Let Lamech well consider the events that had taken place, for they felt that there might live a great king above the stars with whom men should never dare to fight They should rather worship Him and honor Him because of His incomprehensible might, for even the sea, the winds, the lightning and all the ravaging beasts obeyed Him. - This they had seen with their own eyes, and they had heard a great voice like thunder command the beasts and speak also with the elements like a great storm from the heights of the stars.

20. And behold, when Lamech had heard this he became very angry in his heart and decided to take revenge on Me. This resulted from the fact that the serpent had taken full possession of his heart. Therefore, he said to the young men who had returned:

"Listen, you seven innocent youths! I want the king above the stars to make amends and I insist on a thousand-fold compensation. Since you know where He can be contacted, go there and tell Him in my name what I demand. And should He refuse, tell Him that I curse Him and however great and mighty He may be, He shall on earth through me, and with my mockery, be torn to pieces by His people, as was done to my people by His beasts. For with all His windy and watery might He is but a weak lamb compared with me, the king of lions. Set fire to the forests everywhere and to all the mountains that all His beasts be fried and He sit down at a well-prepared table and eat the flesh and bones of the burnt beasts. If He does not want them to burn, let Him conduct floods over all of it and drown His might!

21. "Oh, I am well acquainted with this airy king above the stars! Whatever He does is for fear of me. For He knows my greatness, might and power which cause Him much trouble and will finally destroy Him completely unless He satisfies my justified demand and all my wishes.

22. "Now go and do what I bade you do. Take with you men with plenty of fire brands in order to set fire to the mountains in case of His refusal!"

23. The young men left and discussed the situation. "For if he is so mighty," they said, "why does he not go himself? It is no doubt easier to be furious than to fight and easier to threaten in blind fury than to act. What he said, each one of us could have said too, but where does it lead? Everyone can see how far his and our hands can reach, but who has ever seen even one finger of the king above the stars to be able to judge His might and power? Lamech is but a gnat compared to Tatahar and his adherents, and where are they now? We seven are now the entire center of his power, and we have witnessed the incomprehensible might of the great, invisible king above the stars, have heard His speech the power of which made the whole earth tremble, like someone whom the frost has penetrated, freezing his bones and marrow.

24. "Therefore, we shall go and do what we please, and instead of threatening we shall praise Him and His great might and power. Maybe He will accept us as He has done with Meduhed, and then let Lamech at home measure his strength and bite into the stones in his fury.

25. "We would rather serve such a great and mighty king who can surely hold us above the tides like Meduhed's people."

26. And behold, as they had wisely decided they carried out their resolve, which was pleasing to Me. They took their wives and camels and donkeys laden with fruits and hurried to where they saw the waters, and rested on the shore of the great ocean.

27. Now the one who had been the spokesman said: "Here we are! Where do we want to go? We are so ignorant, therefore, let us ask the great king to take us into His service and show us the place of our true destination. Most likely we

have only thanks to His influence been able to free ourselves from the clutches of Lamech and managed to *get* here.

28. "Therefore, I can respectfully on behalf of all of us who have no names as yet to You, O great invisible king of all might and strength! First of all, receive our thanks for saving us from the teeth of the hyenas and the clutches of Lamech. And I pray that You lead also us to some safe place according to Your will, where we can serve You undisturbed. For we know that You are a mighty Lord and we are aware of the absolute nothingness of Lamech whose supporters we were supposed to be. However, we did not want that since we have seen and deeply sensed the great might of Your glory and have also heard the wild, senseless and empty prattle of the now completely powerless Lamech.

29. "Do hear our joint supplication and let us know Your will - or destroy us. For it is better to be destroyed by You than to serve Lamech!"

30. And lo, as the seven with their seven wives had ended their brief, but very sincere prayer a strong wind arose in the mountains and with the wind came racing towards them a very big hyena full of fury. It stopped in front of the small group surveying them penetratingly as if trying to find the best morsel among the people who were seized with mortal terror. And when they all wanted to flee into the water, the spokesman pulled himself together and shouted at them: "Listen to me! Let us remain standing here completely surrounded by the invincible might of the great king. And believe me, if He should destroy us, He will preserve us also in our destruction Do not be so afraid of this small hyena since we have luckily escaped the murderous clutches of a much bigger one, and this all the more so as we are now in the plain where a hyena has no longer the power of attacking humans and tearing them to pieces. For the great, mighty king above the stars has in the mountains saved us from the teeth of thousands of the most ravenous beasts at a time when we were still *against* Him - how could He now wish to destroy us when we are *for* Him?"

31 "Believe me, He will surely save all of us. Look at me, I will now trustfully go to the hyena and put my head in its jaws. Should it hurt me, then you may flee into the water or wherever you wish. But if you see me pull my head unhurt from its jaws, then you shall all cast yourselves down and thank the great king, for then He will have come already very close to us."

32. And behold, he immediately did what he had said, walked full of trust up to the foaming hyena, which opened its jaws wide so that his whole head would fit in.

33. And as he had put his head in, quite as unhurt he withdrew it again. The whole group was amazed, and they promptly fell on their faces and thanked Me from the depth of their hearts, although I was still a stranger to them.

34. When they were almost exhausted from their effusive gratitude and praise, the hyena, to their utter amazement, began to direct a sensible speech to them, saying:

35. "You late descendants of Cain and Enoch, rise to your feet and look at me! See my angry and threatening appearance! I am only a ravenous beast destined to faithfully guard the mountains and the there living great children of God Whom in your blindness you call a great king. But tell me whether as an animal I have ever disregarded the will of God. My life is dust and earth, my time is only a few years, days and heartbeats. I have nothing to expect. What my blood thirst gives me is all I can receive from the Creator for my existence. If one of you has ever seen me transgress my prescribed limits without the will of God, let him take a stone and kill me.

36. "But you hesitate, - not that you lack the courage, but because my obedience to the will of God astonishes you. And look how a ravenous beast, according to the will of God, teaches you men, whom an everlasting life is awaiting, about your forgetting God so completely and, thus, about your destiny. Look, no ravenous beast is so wild that even in starvation it would attack and kill one of its kinds in order to satisfy its hunger. But you men, who are meant to live forever, go about in hordes to kill your brothers, not out of necessity, but out of a purely hellish love of power; to stain the earth with their blood and to hurriedly bury their flesh in the earth.

37. "Oh shame on you, you humans who are meant to be lords of the world! Where is your glory? You are fourteen of you and I am only one and you were mortally afraid of my appearance, of an unfortunate animal, which by the will of God was originally destined to serve you!

38. "Accompany me into the forests and convince yourselves as to whether even *one* animal dominates the other. If one of them becomes quarrelsome and envious it is soon expelled from the herd because it was not according to the will of God within us. And you will never find an animal, which sends another on the prey in order to be fed as a loafer, except it has become weak. Then another animal will carry some prey to its cave and place it near its jaws. And no animal will eat it before it has become cold. This we are taught by the divine will within us, and be assured, not *one* animal will lift its head without the will of God.

39. "We know no property limits, except those of our nature and the nature of our bodies. But you men who have so completely forgotten God, divide the earth, and then some king or ruler, or favorite of them, says: "This I give you for a small tribute, and this to the favorite and his better servants because of their helpful, strong fists. The rest of the people you may use as beasts of burden, which you have to supply only with just enough to keep them alive so that they can perform all the tedious work for the idlers. Should they resist, they would have to face ill-treatment and possibly death." If then such a slave imagined that he could also be a brother of the king or of a ruler or had the same right as a man who was made great by the king, - would

he not be promptly murdered? - Oh tell me, where upon the entire earth is there anything crueler than you men are? Is not a serpent, or I or a lion, a tiger, a ravaging wolf or an angry bear like a pure, holy angel compared with you men? Oh if we were given love, as you are, how we would love God! But even without love we love Him through our perfect obedience endlessly more than you do who have not only forgotten His love out of which He created you, but God Himself, your Creator.

40. "Ask the stones, ask the grass, ask the air, ask the water, ask everything you see, except men, and all the things will proclaim the great God to you and tell you of the endless wonders of His love. Only you free humans, who were meant to live forever in bliss, could completely forget your Creator, your benefactor! - No wonder that you are nameless, whatever could you be called? Devils know God and flee Him. Satans know God too, and hate Him for being God and a lord of their existence. But who are you who from devils and satans have through His endless love become free human beings and have forgotten Him completely and in your gnat-like weakness consider yourselves gods because you can strike each other with stones and clubs and erect hollow heaps of stones which you call cities? Look, you are nothing, as you now are. A blade of grass is more and the claw of a hyena is a sacred object compared with all the countless brood of such men as the ones you left behind in the city of Enoch and as you yourselves have been till now.

41. "In short, this is the will of the great God: Before you are given another destination you shall for seventy days be schooled by us hyenas to learn humaneness and love of your neighbor and through it learn to know God again. And when through us wild beasts you have recognized your equality and God through our mute and blind obedience, only then will the Lord of all creatures let us show you a peaceful place.

42. "Now follow me, as willed by God, willingly and without fear, except in the fear of God! He who is willing shall not be harmed, but the unwilling and disobedient one is not even worth being torn to pieces by the teeth of hyenas, he may expect the lot of Lamech, the satans and the prince of satans.

43. And behold, all fourteen persons followed a fierce hyena to a dark cave in the mountains where, allowed by Me, they learned from the nature of the beasts equal right of humanity, love of their neighbor, obedience and, thus, to again recognize Me and fully trust Me. Thereby they became aware of the great difference between humans and animals and at the same time recognized how deep they had been beneath them. All this they learned through My particular grace, which made them, see and fully sense My will in the wild beasts.

44. (N.B. More than at that time, you would now need such a school. For then men, as children of the world, were bad because of the darkness, but now they are evil in the light and the prince of darkness admits that compared with the children of the

world he has become a bungler, and he fares already like some weak parents who are surpassed by their children in all kinds of judgments.)

## **Chapter 34**

### **THE MEDUHEDITES LAND IN JAPAN**

Now we will leave this small company in the school of the creatures and let them eat wild berries, grass and roots until their appointed time; and we will turn to the land Ihypon (today called 'Japon' or 'Japan') and await there the approaching Meduhedites and devote still a little time to them.

2. After thirty days and nights, thanks to My favorable winds and with small detours owing to the calm of the sea, the Meduhedites arrived safely on the before-mentioned large island with loud jubilation and praising of My name. They arrived at the wide estuary of a quietly flowing stream coming from the interior on whose calm and broad back they were carried in their hulks up-stream towards the interior of the land by a rather strong, serviceable wind.

3. When they had fully arrived, Meduhed cast himself down, deeply moved by the beauty of the land, and thanked Me in the profound stillness of his heart for about an hour, and all eyes and ears were turned towards him.

4. Having finished his to Me pleasing prayer during which he had recognized My further beneficial will for the saved people, he rose again and waited until all the hulks had completely lined up.

5. When all this had taken place along the shallow bank of the river, according to My will, I bid him enter all the hulks and warn the crowds lovingly on no account to set foot on the land before they had all, for three hours, thanked the Lord in their hearts for His boundless grace. And when the Lord would then bless the beautiful land He had given them through a visible sign before their eyes, he, Meduhed, would step onto the land first, followed by their children, and only after that they themselves were to set foot on the land and once more prostrate themselves before God, worship His holiness and praise His endless goodness and boundless love.

6. And behold, when they had done this with great joy in their hearts, Meduhed told them to look up to the sky, and they saw a luminous cloud envelop the entire land and an abundance of large drops fall from the cloud for a whole hour. Then they saw this cloud again dissolve and under it a small rainbow shine brightly. From the east a soft breeze was blowing which clearly announced through the mouth of Meduhed that I had now blessed the land for them. Thereupon they stepped onto the land in the above-mentioned order and did with joyous hearts as lovingly advised by the pious and wise Meduhed. When all this had been done, Meduhed once more called them all together and spoke to them, as follows:

7. "Men, brothers, sisters and also you children who are already capable of understanding! Take good notice of what I shall now tell you through the great grace of God! Let it be the foundation of all our thoughts and actions never to lose sight of the holy will of God and to fulfill it in every detail at all times with gratitude and praise in our hearts. For whatever comes from Him is great and holy and thus also most important. However insignificant it may appear to our worldly eyes, it is still of immense value since it is from God Who is now the Lord of all of us. And we, if we are willing and obedient, shall be able, as was promised to us, to become like His great children, which you met under the rock face above the city of Enoch.

8. "Look, it is the will of the Lord, our great God Who wants to be our Father, that we shall love each other, that is, everyone shall love his neighbor like a brother and sister seven times more than himself Everyone shall be strict with himself and mild, gentle and loving towards his brothers and sisters. Let no one ever imagine himself to be greater and worthier than the weakest of his brothers. For before God nothing counts, except a pure and humble heart. Let he to whom the Lord may ever give His grace, as He did to me, consider himself the least and be willing, as I am, to serve all and according to the will of God be an example to all. Only children, because of their weakness and the need for a proper upbringing, owe their parents absolute obedience. And once they have recognized the will of God within their hearts, this obedience, which is then due to God alone, shall be substituted by the greatest love and respect of a child for its parents. However, it is God's will that you always listen and look to the wisest among you in order to willingly receive the decrees of God, both general and personal But beware of ever according such a wise one more respect, love and reverence than another not yet wise, but still most willing and dear brother.

9. "And the respect for the one wise out of God's grace shall consist in nothing else but love of God, love of the neighbor and the most willing obedience to God's directives through the humble heart of a wise brother.

10. "Let no lie ever pass your lips, for falsehood is a foundation for all evil. Do not ever gloat over the repentance of a sinner, but let your love give a fallen brother a helping hand.

11. "The land belongs equally to all without distinction. Of what the soil will yield in abundance, let the needy one take enough to satisfy his hunger, and let the strong willingly gather for the weak.

12. "Make the animals friendly towards you so that they do not deny you their warm milk.

13. "Let every one be subject to his brother and willing to serve him. But no one shall ever give orders to another, for you shall always show love to each other so that one day you may become children of *one* Father within love.

14. "Although the Lord always gives more than a person needs to sustain his life, you shall never be excessive in all your enjoyments, but after the will of God for the sake of your health moderate in everything you do and enjoy. For thus speaks the Lord: 'A proper measure and a proper goal be blessed, but excess be cursed, and damned be the aimless ways on which only harlotry and unchastely shall walk and find there the night of perdition and eternal death!' Therefore, gather the surplus of the blessing and erect everywhere storehouses, but not of stones, as in the city of Enoch, but of timber. Put four well-trimmed tree-trunks into the ground so that they project two man-heights above the ground in a square. Place on top of them four crossbars in the manner already known to you. Then place a lean-to roof over this, covered with reeds and grass. Between the four wooden props projecting from the earth make walls also braided from reeds. But leave an opening in each wall, four times the size of a man's head, and on the east side also a door, but without bars so that everyone can enter freely whenever needed. Inside drive several small stakes into the earth of about half of the storehouse, projecting half a man's length above the ground. Over them fasten some thinner joists and cover them also with braided reeds so as to place the blessing's surplus upon them for your brothers and also for yourselves. For the other half gather long dry grass and place it knee-high on the ground as a resting place for you where you can sleep through the night, rest your tired limbs and refresh your organism.

15. "Your tools and other implements you shall place underneath the braided reeds. However, no one shall ever take possession of such a house, but let one work for all and all for one and, thus, all for all work there so that no one among you and all your descendants shall ever suffer want.

16. "Close to the mountains which do not smoke or ever burn, as the ones you can see from here in a great distance, you shall dig deep holes where you will find the to you already known bread-earth. This you shall eat in moderation and not daily, but only now and then after the will of God for the sake of your health, when your faces have become too soft.

17. "Furthermore, you will find in the mountains - which you are allowed to climb if they are not burning- nice, very hard and smooth stones. Gather them and place them in front of your dwellings. Firstly, you shall grind upon them the seeds of a grass and from the meal you shall, by adding water, make dough in a vessel great numbers of which you will find on the banks of the river. Then you shall bake from it wholesome bread in a place for baking, which you already know how to prepare. Secondly, you shall also take such stone slabs which are somewhat softer and are found in great quantities at the foot of the fire-free mountains, and upon them you shall record all this in the manner known to you in order that even your late descendants may learn about the now revealed will of God.

18. "For listen! Thus speaks the Lord: 'As long as you and your descendants will remain within the given order, no alien people will ever be able to approach this land and disturb your peace. And I Myself will teach you to recognize and prepare many good and useful things. However, if you should ever step out of My order, forget Me completely and not return to My order, I shall awaken another people, lead it to this land, and it will subject you and make you its slaves. Then there will be an emperor who will destroy your sanctuary, beat you and have many put to death. He will have you harnessed to the plough like donkeys and thrash you like a camel. He will take everything away from you and let you starve, not allowing you to quench your thirst with the juice of fruits, but will drive you to the water like a tame animal. And, as in the land of Enoch, you will have to build cities for him and provide good food for him and his servants in order to make him strong to beat and kill you.

19. "Then you will no longer receive fruits and bread for your work, but only dead tokens depending on the extent of the work, for which tokens you will be given something to eat. If even then you do not return to My order, you will have to give the fifth part of the tokens without recompense back to the emperor as a tax on the hard-earned reward. This means that you will have to beg to be allowed to work at all and for permission to do so you will have to pay the mentioned tax.

20. "And I tell you, in all the land there will not be a single spot which the emperor would not have appropriated. Then he will distribute the land to his favorites and courtiers as a fief, but you he will make ignominious serfs of his favorites and courtiers who will then be lords over your death and life. They will give you a fare of cooked grass and miserable roots, for they will take the best fruits for themselves. Whoever should seize such a fruit, will promptly be punished with death.

21. "The emperor will take your most attractive wives and daughters for his own and his favorites' and courtiers' pleasure and you will have to throw your sons in the river and instead have to provide for his children who will then ill-treat you. But I will plug up My ears till the end of time so as not to hear your lamentations, and you will be a thousand times worse off than in the land of Enoch.

22. "This, too, you shall bear in mind and write it onto the soft stones, as you were told!"

23. "So you see, my dear brothers, what is God's will. Therefore do as you have been advised, and you can easily remain an independent people without any loss of your rights. Therefore, you shall become full of love and grace and far be from you the evil self-interest. Then you will remain, as you now are, a people of God. - And now it is God's will that you place these hulks one after the other across the river, connected with poles to form a bridge so that we can also go to the land on the other side of the river and freely make use of it.

24. "Now cast yourselves down and thank the Lord for this great grace of instructing us and making known His will for our greatest benefit and speak with me:

25. "'Oh You great, exceedingly good and holy almighty God, we thank you in the dust of our nothingness! Let the weak voice of our gratitude reach Your holy ears from the depth of our ignominy and look graciously at our humble and timid hearts! O Lord, we do not understand how great is the emptiness of our mind. Therefore, fill us graciously with the warmth of Your love and never withdraw your grace from us poor children of sin! If ever we could forget ourselves and act against Your most holy will, let us not be punished by men, but do punish us Yourself according to Your justice and great clemency and change our hearts through Your great mercy, so that one day we may become worthy being at least somewhat like Your children. Do remain our great and holy God and Lord Who one day will become also our beloved, most holy Father! - O Lord, grant our entreaty and listen graciously to our weak prayers! *Amen.*'

26. "Now go and do in due course all you were told to do and convince yourselves how true and faithful the Lord is. And when you have carried out everything, not ever forgetting the Lord before and after each task and before and after every meal, before and after sleep, before and after sunrise, before and after sunset. And, especially, when you sleep together you shall before and after the act above all ask the Lord for His blessing, - then you will beget children of life and light, otherwise, only children of death and darkness.

27. "I shall remain all my life here in the region of the river where we have landed. And there, overlooking the river in that spacious grotto and on the beautiful mountain will be my and my children's dwelling so that you can always find me whenever someone has a concern. The Lord is giving me ownership of this grotto and the mountain out of love for you in order that you may find me at any time.

28. "However, the entire, large and beautiful land is yours. It is the will of God that I shall grow very old and still be a late witness of all your good and bad actions. And of all who are now present here I shall be the very last to follow you to the presence of the Lord.

29. "You, my ten companions who have already become wise too, take the people, lead them and distribute them wisely in the land and teach them what they need. And whenever it is full moon come to me to obtain advice and instruction. *Amen.*"

30. And behold, when Meduhed had finished his speech, all the people bowed to him and once more cast themselves down, without Meduhed's command, and thanked Me for the beneficial instruction. Then they stood up, ate the food with reverence, lay down on the ground to rest and prayed from time to time. Having done this for three days, they rose to their feet, took the tools and first built the bridge. Then, with Meduhed's blessing, they went to their further destinations throughout the land,

praising Me everywhere. And, as is easy to understand, many of them became wise like Meduhed, and they lived thus as a happy people about nineteen hundred years, almost to the time of Abraham, and did not perish in Noah's flood.

31. Later on, however, they began to gradually forget Me, who had made them the best-educated and richest nation on earth. They enjoyed all kinds of carvings and thereby sank into the darkest idolatry and all kinds of harlotry.

32. When I had patiently looked on for six hundred years without noticing any trace of remorse and intention of changing their ways, I awakened as I had warned them through Meduhed - in the region of today's Mongolia a people for a general scourge which I had through an invisible angel led to Ihypon and prepared for them an island bridge from present day China, of which still today several islands in a somewhat curved line are witnessing. Thus they could almost simultaneously get there dry-shod, like the Israelites across the Red Sea. Through the tire of the earth I also had a great number of larger and smaller islands raised around Ihypon as places of refuge for a few wise men that then lived there in grottoes and served Me on the quiet until I called them away from the world.

33. There can still be found in such grottoes, as signs of My love, such engraved tablets, which now of course could not be deciphered by anyone, even less so than the hieroglyphs of Egypt which only a fully reborn person will be able to read. Now and then a physically ailing woman in trance may be able to guess some of it through her for short moments awakened childlike spirit.

34. And in the grotto (which originally was called Meduhed's grotto) till today there could be found the to you already known song of Meduhed and some of the tools. However, this grotto, which is on a high mountain, has now become inaccessible, which I arranged later through fire and earthquakes still continuing to this day.

35. Thus this land is still today under the imperial rule with its partly Mongolian and partly original Ihyponian people. Let him who does not believe this go there and convince himself. But it will not be of much use to him if he has not attained to the full rebirth. And the one who does have it will be able not only to oversee the entire surface of the earth, but also to gaze with transfigured eyes into its depths right to the bottom.

36. (For everything I give you here is true and faithful for My children, for I do not give it to the world, but only to My weak children. Therefore, they shall not measure My love and wisdom, My words and My grace by worldly standards. I do not want to shine before the world; I only want to be loved by you, for I have plenty of suns to shine upon the world. If you criticize My writings with your worldly learning, what do you think I shall one day do with your worldly nonsense? - Therefore, learn from Me, and once you will have been taught by Me, you will see and recognize whose laws are on a higher level- Mine or those of the world.

For to the world the *word* is important, but to Me the *meaning* within the word; and he who does not gather with Me will mightily scatter!)

37. - Before I lead you any further in this My household, I will briefly tell you something concerning My angel, especially to those who almost in every line find something to criticize in the grammar, for the sake of the world. Since they have no malice in their heart, they may, where My weak secret scribe of My New Word has in his old inattentive way made a little stroke too many or too little, complement it according to their insight; also correct the spelling and dot the i's, where necessary. But at him who would dare to change a single word, or seek a better rime or to unnecessarily improve a line, I shall look with angry eyes. Do not seek the word in the sense, but the sense in the word if you want to find the truth. For the truth is in the spirit, but not the spirit in the truth, which might be impossible since the spirit is free and preceded every rule, allowing to derive truth from it Since you say this already of your men of genius, why do you look with critical eyes at My Spirit as if a schoolboy had given you some poor work for correction? - Therefore, if anyone should think that I do not fit into the world with *that* garment, let him keep Me at home. However, there will be more merit for everyone if he added to My writing a rule learnt from it rather than worldly criticism; for giving is more blessed than taking! Do understand this well! *Amen.*

## **Chapter 35**

### **THE ANIMAL'S SERMON OF REPENTANCE**

*(July 27th, 1840)*

Now let us turn to the school] of the hyena and to our fourteen pupils and find out how far these people have during this short time advanced in the improvement of their minds in this extraordinary educational establishment

2. Behold and pay attention, and let no one have his ears plugged up and his eyes shut, but listen to another powerful word from the jaws of the hyena, also from a tiger, a lion, a wolf and a bear. For men are full of falsehood, and not one of them can tell another something that is true. Experience has often shown you how wrong the scholars are, how all their false doctrines are supplanted by others, which often are even worse than the ones they have replaced. Therefore, it is also for you not unnecessary to hear reliable words from the sphere of honest nature full of power and write them into your hearts in order to see how true, just and faithful your holy, eternal Father is.

3. For lo, when the allotted period of time had successfully run its course, the hyena once more faced the frightened group full of anger, in order to render their minds through fear all the more receptive, and, allowed by Me, spoke with a loosened tongue from its wide open jaws, as follows:

4. "Rise from death! This is the will of the great, almighty God and Lord of all His countless creatures! The short time has passed quickly, days and nights have in fast succession alternated over your weak existence. At the time you were led by me, the hyena, through the mighty will of the supreme God, you saw the full moon illuminating the steep paths of the wild heights to the cave inhabited by me and my children and which we willingly left to you to rest in the fresh coolness of the earth. Now you again see the moon and how it has once more become large and full, whereas earlier it had lost its light completely and had in succession become a child, a youth and now once more like a man full of power and majesty

5. "What the moon shows you constantly within short periods of time to teach you wisely, you shall one day faithfully imitate in your lives. Your worldly light shall, and must, wane like the light of the moon to enable you, after complete surrender of your former worldly light, - which is your proud intellect - to absorb a new light from the high heavens, which is true love without self-interest and out of it the grace of the great, holy God.

6. "Look, just as I am now speaking to you thanks to gracious permission from above, every thing can become capable of speaking to you. If you remain stubborn and tyrannical in your heart, then cast yourselves down before us, remember this speech and think how deep beneath us you stand, and how high above us the children of God.

7. "For tell me, which animal have you ever seen dominant the other? Which animal have you seen appropriate something? Which animal have you seen ever rob another? Or have you ever seen us murder each other or lie and cheat or practice fornication just for the satisfaction of lust?

8. "Tell me, when have you seen us commit an act which would have been completely against our nature.

9. "Should not the animals have learnt from you the beneficial use of their powers? But as you see, we ravenous beasts must show and teach you gentleness and the wise earnest of life. Oh, shame on you, you lords of the world, when a gnat, buzzing around my ears has more wisdom than you and the whole city of Enoch and its ten cities. For, although its life is limited to hardly a few days and its action does not leave a visible trace, it has even in its short life done endlessly more than you since the time of Cain with all your building of cities and tormenting your brothers; for the gnat fulfilled the ruling will of God and gratefully enjoyed its so short existence But you men, who are meant to live forever, could forget your own worth and above all the boundless worth of the eternal, holy God's supremely holy love within your spirit.

10. "We lifeless beings gratefully enjoy our mute, short life, and you living men can and pleasure in licking the dirt of death with a greedy tongue!

11. "Oh, you great, holy God, why did you not rather create just hyenas, tigers, lions, wolves and bears which at all times do Your holy will? And You should never have thought of creating even one man who could forget not only Your supremely holy will, but even You Yourself!

12. "Look here, you handsome, smooth men and see my forbidding, shaggy, miserable appearance. Does it not look as if it were enveloped in the night of God's curse, but yours in the highest blessing of eternal love?

13. "But how is it that under the cover of death gratitude is hastening to meet the Creator, whereas under your blessed skin there is only derision, mockery, contempt and, finally, even total forgetfulness?

14. What is the reason why you have made yourselves through your disobedience the scum of hell, whilst my kind in servitude to the might of God has many millennia prior to you walked over the earth, yet under the hard pressure of its ferocity has never ungratefully stepped out of the order assigned it by God

15. "Oh remember these words of a ravenous beast and rise to the dignity of even being called created beings and see whether you may one day succeed in being called humans. And bear in mind how high above you the children of God will still rank and see that you can, and shall, become at least similar to them, if not quite like them. - My speech is now ended, but stay and listen to yet another kind of beast. *Amen.*"

16. And behold, when the hyena had ended its impressive speech, a huge, ferocious tiger came leaping towards the intimidated group, looked at them with great earnestness and, swinging its tail, then turned to the speaker and leader, stared at him for a while and, finally, opened wide its deadly jaws and spoke, as follows:

17. "Sihin! That shall be your name, that is, this name shall tell you that you are a son of the earthly heaven, which is a heaven of the animals. They have a soul out of the fire of the sun, and this soul is speaking to your soul, which is a soul out of God given to you, greatly shaming you before me and all the bloodthirsty beasts of the forests and the scrub, for it had forgotten the great Giver, whilst our souls have not ever dared to overstep His order, although we are endowed with the same five senses you have and we possess a memory and desire and distinguish earth, water, fire and air, wet and dry. We also distinguish day and night, high and low, steep and level, warm and cold and possess very keen sight from which even a corrupt spirit cannot hide, but trembles in deadly fear since he recognizes before him an inexorable, strong and courageous judge, come to perform on him the initial uncovering and to tear up his palace of filth and drink his impure blood so that the hallowed mountains may not be defiled.

18. "All of you have seen with your own eyes what happened to the army of Tatahar not far from here Do you think that the camels and donkeys have protected you from

our fury? Oh no, if you think this you are very wrong! God bade us spare you, and there was not a single one among us that would not have promptly obeyed the will of the almighty Creator.

19. "But you men, who not only have the five most noble senses, but in addition an immortal soul] with a divine spirit in it, you were able to forget God and completely ignore this most holy name and will!

20. "Oh you miserable kind, you infamous human beings, you veritable monsters of decay of the wide earth! Tell me what you are or what you want to be since you have lost God, the Holy One, your most loving Creator through Whom alone you are and exist, like everything else? He Who out of His supreme love also gave you complete freedom in order to one day draw you scum from hell ever closer to His loving fatherly heart. And for this He, the most loving holy Father, is being cursed and forgotten! - Oh You great God, do preserve my strength, which tends to desert me at the sight of these monsters, so that I may fulfill Your holy will!

21. "See the grass! It praises God, for in its muteness it knows God, but you in your living freedom do not know a thing about Him! Yes, look at these mountains, the stones, the water, look at us, how everything you perceive with your eyes, ears and other senses extols, honors and praises God. And all the heavens are full of His great mercy, of His glory and His boundless honor! And what are you filled with that you could so completely have lost sight of Him and lose Him from your hearts?

22. "In short, my words have come to an end! I could not possibly look at you any longer and curb my justified anger. So I leave you now after the will of the Most High and, finally, just add this: If eternal Love will free you from our gentle claws - gentle compared with your hands which are still reeking of the blood of your brothers - and set you up as a people on the earth, you shall remember what a fierce tiger - with bloodthirstiness burning in his eyes, yet like a lamb compared with you - has here told and shown you, as willed by God.

23. "If your heart has become dumb against the so loud voice of God, you have to learn from nature! *Amen.*"

24. And as the tiger had thus ended his powerful and effective speech, it was the turn of the lion which, too, came suddenly leaping out from a thicket where it had been lurking and positioned itself firmly before the already less apprehensive Sihin, opened its jaws wide and began to speak, saying: "Listen and see, you lords of the earth who want to be deaf and blind, you powerful kings, rulers and lords of the world in your gnat like weakness! What do you think would be the first duty of a free being that can use its God-given powers at will, that is not, and cannot be, restrained by anything from thinking in the light of the great, almighty Creator's love?"

25. "You stare at me like a shattered boulder and know less than a rotting tree trunk. Would it not be the first duty to fulfill the will of the One Who gave you, as also me, life - an immortal life to you and a mortal one to me -- and willingly fulfill this will in order to thereby regain the lost grace which your great disobedience had forfeited?"

26. "Have you ever done that, or are you doing it maybe now? Oh no, you have never as yet recognized God; and one is not indebted to something one does not know -- that is your base comfort. But I must speak to you about it and ask you how it is possible to forget Him of Whom each day and night should have forcefully reminded you, and Whose great majesty the rising sun, the moon and the bright stars openly proclaim.

27. "Look, I am a strong, cruel inhabitant of this wild region full of dead stones and thorny scrub. With effort, and owing to my nature necessarily also in a cruel manner, I have to seek a pitiful nourishment and take gratefully what God's judgments only scantily offer me after having suffered a raging hunger for days on end. Therefore, I tell you: If in my great need anyone would come to my aid with even a few drops of water to quench my burning thirst, thus refreshing my parched tongue, I would gratefully follow him like a guardian angel, share my last morsel with him and die for love of my benefactor!"

28. "But you men -- not only that you beat, torture and kill the brothers working for you - are even ungrateful towards God, curse His blessings, His grace and turn His great love into the serpents' most poisonous dirt."

29. "O Lamech, Lamech! You wanted to set the forests on fire in order to destroy us who only obeyed the will of the great God! But what shall we do to you who forgot God, murdered your brothers and wanted to blame us for the murder before the Just One?"

30. "Look, we do not seek revenge although his plans are well known to us; only you ungrateful humans want to take revenge on the innocent. Therefore, you shall learn from me to be grateful and obedient to God. Only then may you leave this place and become that for which God's supreme love has destined you. *Amen.*"

31. And behold, when the lion had ended his speech, also the wolf came sneaking along and began to preach to this already awakened group, earnestly admonishing them of their duty of obedience and mutual love to God and all His created beings, saying:

32. "Look here at me, a feared, ravenous wolf, standing before your eyes, ears and fearful hearts, called and awakened by the great merciful love of the almighty, holy God - Who is an eternal power full of the highest, most perfect life out of and within Him, invisible to all beings who have become unholy in His grace, since He is the Most Holy - to show you His will which you have in such an infamous fratricidal

manner forgotten in your selfishness, self-love, tyranny and, as a result, with contempt for everything that might have reminded you of the existence of the great God and His inviolable holiness.

33. Therefore, eternal Love awakened for your great humiliation and shame especially us, the most despised and feared beasts, to preach to YOII, above all, obedience in meekness and humility and, besides, to show you blind men through our actions, and now also through the words from our loosened tongues, energetically and impressively, the will of God for you men, who are meant to be, and to become, immortal.

34. "And this holy will consisting in all power and might, all wisdom and strength, life everlasting and the most blissful and wonderful freedom, in which it will consist forever, is this: All of you are absolutely equal before God, thus, brothers and sisters; so let no one ever dream of any superiority over the others. For no strength, beauty, youth, age, virtue, wisdom or whatever else give you the right of superiority, but with all these points you shall, lovingly resigned to the will of God, come to each other's aid and help the less gifted and diligent, so that you may have the opportunity to practice the divine virtue of eternal love implanted in you by the so exceedingly good Creator. For only out of the purest and greatest love God's almighty holiness has allowed itself to be moved to create out of Itself you bad, ungrateful men, who could forget honor, love and God, and then create for your sake also a great number of beings of countless species which were meant to serve you in every imaginable way.

35. "However, you threefold blind and super deaf people do not perceive any of this which would always have benefited you, but your infamous, confused and wanton sensuality and carnal love has obscured everything for you and thus thrown you into the jaws of just and deserved death.

36. Therefore, bear in mind what you are meant to be, and could be, and what you now are: Nothing but miserable larvae and serpents' puppets of hell.

37. "Change your ways, restrain your desires, wash yourselves with love and become similar to each other in humility, in obedience and in the orderly upbringing of your children. Let be harlotry, beget your children within God's blessing and be true fathers and mothers to them in the love and grace of God. Teach them first of all to obey your wise love and find therein the great love, the holy will and thus also the inestimable grace of God. Only then will you recognize that it is not we bad beasts, but the love of God that has graciously spoken such holy words to you through our loosened tongues.

38. "And once you become as you have now been taught by the love of the eternal, holy Creator, you will find that not only animals, as you are now experiencing, but all creation will speak to you, Then death will vanish from your heart, and with alive eyes and wide open ears you will perceive clearly the depths of the divine wonders.

Do ponder over what a wolf has here preached to you in a truly miraculous way and reflect in your dimmed hearts on how all things are easily possible to the eternal love and holiness of God. Then you will perceive within yourselves even much stranger things thanks to the grace of God! *Amen.*"

## **Chapter 36**

### **REMEMBERING ADAM'S DISOBEDIENCE AND GOD'S MERCY**

And behold, when the wolf - mind this, I say a wolf- had finished this miraculous speech full of wisdom out of Me, he happily leapt away and a big bear was suddenly standing before the remorseful, contrite group and gazed at them with confused and unsteady eyes as if it wanted thereby to show that their minds were still confused and unsteady like its eyes. Thus pointing to their state of mind finally the bear, too, opened its jaws and, willed by Me, began to address to them fortifying words full of earnestness and dignity, saying:

2. "What is God, what are you and what am I? After God, the Eternal, the Holy, the Almighty, had created out of Himself through His almighty, essential Word the entire visible world with all the suns, planets, moons, seas, mountains, valleys and great plains and then placed upon them all kinds of plants like grasses, herbs, shrubs and trees, and all this according to His wise order one after the other and, thus, a little later in the same order gradually all imaginable kinds of animals and had found that all this was perfectly in agreement with His holiness and was good, His Love within Him spoke to God in the center of His infinite, almighty holiness:

3. "Now that everything is well prepared, let Us make also man from the finest clay of the earth as a perfect image out of Me according to My love and My grace in order that We may be recognized and praised by an independent life outside of Us, and that one day all creation may be saved in and through him thereby to attain once more to the free awareness of its useful existence out of Me!"

4. "And behold, this was promptly carried out, as planned. Within a few moments the free, eternal man was standing there in all his glorious majesty, endowed with endless perfections, privileges and still greater abilities for the attainment of even more endless perfections towards becoming similar to his primeval, most holy origin, namely, to become like his great God out of and in the sphere of spiritual consecration.

5. "He had the power to speak with all creation, and there was not a sun so high and distant that it could not have perceived his forceful and querying voice. And none of

the highest angel spirits would have dared not to answer the great inquirer and speaker.

6. "And God Himself, visible to His beloved, spoke with him like a brother, saying: 'Look at Me, My beloved Adam! (For that was, and is, the name of this still living first man.) Not in order to test you, but to make you perfectly free and mighty as Myself I give you an easy and brief commandment for only a very short time. This you shall keep during this time until I again return to you. If you have kept it faithfully, I shall remain with you and you shall share everything with Me as if we were one.

7. "Behold, everything must obey your might; but there in a short distance you see a tree laden with beautiful fruit. For a wise reason I have not yet blessed this tree. Therefore, you shall not yet taste of the sweet juice of its apples; for on the day you will eat from it before I have returned with My blessing, you will be sinning and rendering yourself perishable, weak, powerless, blind, deaf and mortal. O My beloved Adam, do bear in mind the words of your most loving Creator and do not spoil the already so far advanced greatest work of My love and wisdom!

8. "For, now it no longer depends on Me and My almightiness, but on you alone by virtue of the freedom of your will which I have reluctantly granted you.

9. "Now you can preserve or ruin yourself. Therefore, keep this easy commandment and you shall become a second god out of and in Me!"

10. "And lo, the day changed hardly seven times with its lightless companion when already this first man, placed by God so very high and free, through the lustful and ruinous sight of his second self became weak, deaf and blind and yet fully aware of what he was doing, forgot God to his great detriment, and willfully disobeyed the so easy commandment which was full of the good and holy Creator's love.

11. Then the Eternal, the Holy One, in His anger destroyed the entire visible world before the eyes of the remorseful sinner. Not even a stone of the size of an apple was preserved and not a single animal which already for millennia, prior to ungrateful man, had gratefully walked over the meager plains of the earth. Everything was completely destroyed in the endless sea of fire of the divine wrath.

12. "Nothing was holy to God any longer, whether guilty or innocent, that was all the same to the great wrath. His voice thundered above and in the spaces of infinity with immense might eternal destruction to all creation. The worlds shook, dissolving in their foundations and their fragments were flying, howling and frightfully lamenting, from one infinity to the next before the angry face of God.

13. "However, here something takes place which no angel will comprehend in all eternity. While He, the Holy One, in His wrath destroys everything with His right

hand on account of the desecration through the sin of the great evildoer, His equally holy left hand protects the weeping sinner. And only a small tear of the sinner fell into the so mightily cruel and furious eye of God and, behold, all the wrath had vanished and already a new creation was smiling in and out of the endless spaces at the disobedient man and the earth and all the worlds were once more happily teeming with countless creatures for the service of disobedient man.

14. "As he had been prior to the sin, he remained, pardoned, *after* it for almost more than thirty years with all his incomprehensible might and power. But he fell again having forgotten his so loving Creator in the passion of his lust. Then the Creator expelled him (that is, carried him on His hands) from Paradise, and in another place the desert had to flower under the tread of the great sinner.

15. "The Creator punished the fratricide Cain with an extremely fertile land because he had cried over his evil deed, and besides He freed him from the clutches of his son Enoch and gave him the sea and all the land therein. The same happened with Meduhed and his numerous people, and now His boundless love proves itself once more where you are concerned. And even against the greatest evildoer Lamech His heart is not hardened.

16. "Oh see, see, you most unworthy men, what a boundless love God had, and still has, for you, notwithstanding all your unspeakable sins!

17. "Hear His voice through me proclaim His mercy! Look over there towards midday where He has already prepared a great land for you and see how He invisibly protected you from our just anger at His great, most loving heart!

18. "And listen, now when I will have finished my commanded speech to you and you shall, weeping, cast yourselves down before His love, He will have you seized by an angel and gently guided to the already mentioned beautiful land.

19. "Oh men, think what God is and what you are, and could and should be, through His boundless love, but when you enjoy God's grace bear also in mind who and what we despised beasts are and like Him - Who is not only your Creator and ours, but also wants to be a true Father, and actually is that and has been for a very long time since before the world and we were made - embrace with His love all beings unselfishly and bear in mind that we, too, although dumb and without speech, enjoy life. Therefore, in your love out of God, let once on the great day to come also us see a new light of the free life out of God, in which all creatures shall, and will, live everlastingly.

20. "Now fall on your faces before God, your holy Father, and weep penitent tears of true love. Then let yourselves be raised by the gentle hand of the almighty Creator, and now also your most loving Father, and be led by His blessing right hand to the

mentioned land. There you shall become a nation, and what you have to be like His own holy mouth will teach you mightily through the lips of a great brother-angel.

*Amen."*

*(August 3rd, 1840)*

21. And behold, when the bear had ended its speech it vanished from their sight and in its place there suddenly appeared an angel clothed in a white garment of light. This angel was the pious Abel who actually had already invisibly spoken through the souls of the animals. (Actually, whenever natural things speak through the mouth of a seer and prophet, some angel transfers it from these things to the soul of the seer and prophet who then with corresponding natural words either writes it down or, which is easier, proclaims it directly with concise words. Only the seer and prophet understands why the one is harder to do and the other easier, wherefore also the Apostles used to more often speak rather than write, as did all the earlier seers and prophets.)

22. When these fourteen people of both sexes finally caught sight of the angel, the latter began to speak to them very gently out of Me, as follows, and this is faithful and true:

23. "Children of Cain, my brother who had been so bad, but who is still living and will be living physically throughout the earth's ages and until the end of all time, inaccessible to all mortals right to the early end of all malice, when after the great Time of times the Almighty will proclaim to the late descendants great things through a small seer and will speak of your evil patriarch (which is now happening, and has already happened). Take notice of what I shall here make known to you according to the most holy will of God, the almighty, eternal Creator, as well as most loving Father of all the angels, patriarchs and men! You have heard most precious words from the jaws of the fiercest beasts, which God has appeased through me and enabled to speak to you who were more corrupt than these beasts through the malice of Enoch's serpent. It is now especially Lamech who has become a great evildoer, loathed by all creation, and whose shoulders are already burdened with God's judgments weighing like whole worlds, watching the almost totally filled vessel of crimes above the stars.

24. "Since you were the youngest, and still are, who were compelled to join the serpent-army of Tatahar against your somewhat better will, God's boundless love has shown mercy to you. It enabled you to recognize Lamech's, the atheist's, crimes in his most arrogant, cruel tyranny. Then it led you here in a miraculous way, negotiating this great distance in a short time, whereas normally it would take more than 120 days. Above all you were saved from the clutches of the beasts where the infamous Tatahar found his just judgment, and through death you were shown your own death. Then I, who already have been fully alive for a long time, was sent to you in order to awaken you from the sleep of death and to show you the life in humility and willing obedience to the most holy will of God and to lead you to a land which God's eternal

love has prepared for you. And once you will have come to know yourselves completely in your love for Him in all humility, you will also, through the added grace of God, recognize life's true, holy and greatest worth within you and only there from the most holy and supreme worth of the eternal love of the holy, almighty Creator of all things and most loving Father of all the angels and men, not only of this earth, but of countless other worlds of which so far you have not had the faintest notion; for to know that is only given to the children and angels of God.

25. "However, one day worlds will bow to this earth when its light will surpass that of all the heavens. For then God's holiness will shine to all nations that will be of good will. And if you will remain true in humility and willing obedience to the most holy will of the eternal great Father, this light will penetrate to you too and make you alive throughout. But if ever you should, or could, assume superiority one over the other, this most brilliant and most holy light from God's innermost depth will shine upon you only like the light of the most distant sun of creation in the dark night of the earth

26. "Look, the descendants of Lamech will because of their arrogance soon reach the firmament with their heads and penetrate it with their infamous, blind and deaf obstinacy as dark and evil criminals in that particular spot where the large vessel is standing, which is now almost full to the brim with all kinds of atrocities and has become very brittle. This large vessel will then fall upon the earth, filled with sins and the most terrible judgments of God. Then all the evildoers will drown and choke in the mire-deluge of harlotry and sweep along with them a very great number of God's children who will have allowed the daughters of the serpent to captivate their hearts - they will commit infamous harlotry with them and beget children of God's wrath and curse who will be called children of hell and infants of the dragons; and no more than eight persons will then be spared.

27. "But before all this happens the Lord will for three hundred years send teachers and prophets who will warn the people of the Lord's judgments and preach penitence to them for the forgiveness of their sins and the complete change of their deathly sham-life in the night of hell. They will show them the path of true life out of God's endless merciful love and grace and show them in a miraculous way on a small scale the type of God's imminent great judgments.

28. Then the evil brood will seize the teachers and prophets and kill part of them, but the others they will embrace with serpent's arms and drag them down into the sink of corruption of their harlotry, deprave and deaden their spirit and make them murderers of their own children.

29. "Then God will have the last teacher, Mahal, - a brother of the only righteous son, whose name will be Noah, i.e., 'the just son' - of his own free will travel to the wicked cities and preach there. 'This man will have bad experiences, become bad himself, finally abandon God and perish in the sink of corruption.

30. "Only then will the mentioned vessel, full of sin and judgment, break to pieces and laden with all the curse be flung to the earth to ignite it in all the evil spots from their center. And only for the sake of the few righteous the merciful love of God will open the mighty floodgates of heaven and roll the high floods over even the highest mountains in order to mitigate the hellish fires and preserve and cleanse the children as well as the earth itself for the carrying of a better race according to the will of God.

31. "However, neither the fire nor the floods shall afflict you if in humble obedience you will observe the now revealed will of God, which says:

32. "Let your foremost thought be God, His will, His love and His grace. And when the day will retire into the star-glittering arms of the night and the last ray of God's beautiful sun will gently fade away above the wide plains of the earth, you shall in these searching light-thoughts of your immortal spirit retire into the blessed repose of your body.

33. "You shall not worry about nourishment for your body, for where the Lord has blessed some land on earth, its inhabitants will never have to suffer hunger, as long as their aspiration will be directed towards having before their eyes and in their hearts the most holy will of the eternal, great Father, blessing all things. For men were created to recognize God and His most holy will, to live according to it and in word and deed praise the most holy name of the great, eternal God.

34. "And if you will do this in all humility and willing obedience out of pure, unselfish love for God, He will always be prepared to make His most holy will known to you, partly indirectly through the language of nature, partly directly through His own living Word speaking aloud in your hearts.

35. "Should you fail to do this on just one day in a state of false complacency, which is only to test you, the heart of the one who was able to forget God, will initially feel heavy with an admonishing sadness and be for seven days dumb like a rotten tree. And as the ground under the tread of the obedient will bear and ripen the noblest fruits, the earth under the tread of the disobedient will become a desert and bear nothing but dust, stones, thorns, thistles and poisonous berries.

36. "For God's boundless love and wisdom gives everyone his due. To the pious and obedient children it gives bread, honey, milk and sweet fruits both physically and spiritually, whereas the disobedient, proud brood of the serpent receives stones, dust, thorns and thistles and poisonous berries, spiritually and physically, in order that the evil brood may perish and, if possible, the dead spirit can be preserved and gradually become alive again through the boundless merciful love of the great, eternal, alone most holy Father.

37. "Behold, all of you are equal, the men the same as the women. But you women shall properly cover your private parts, also your whole body and preferably also your head so that the men are not enticed to unchastely by your lewd nature, as the serpent by the great, secret lasciviousness of its seductive eyes lures the free genus of birds into its venomous jaws. For you women are first of all children of the serpent and full of its venom. Therefore, be above all modest like the queen bee that does not venture out into the sunlight, but carefully crawls by day and night over the cells of its harmless little children. You, too, shall be like this and obey your husbands in everything, as far as is required by the most holy will of God. But if a man - which should never be the case - should want to force you to something that is against the most holy will of God, you are allowed to uncover your head before the man and lovingly remind him of his duties towards God. And if you will fulfill all this, then the Lord will overwhelm you with His graces and you will become a sweet and welcome sight to the eternal, holy Father, eternal and immortal.

38. "You men shall have no other law but the always apparent most holy will of the supreme God. If any of you should ever ignore this in his heart, the holy mouth of God, as well as that of nature, will gradually cease to speak to you. Then, since he turned away from God to the outside, he will be given an external law which will make him a slave of sin and a servant of hell if he does not soon change his heart, cleanse it in humble obedience and once more with lengthy prayers carry it to God in awe and love in order that He may bless and hallow it again with His also to you most holy will. - (N.B. Let this also to you be a good reminder of how and why you shall aspire after the rebirth!)

39. "Now stand up and don the clothes prepared for you by the children of God. Over there are the ones for the men and there the ones for women so that you may be distinguished from each other also by the style of your garments morally, modestly and in your behavior. But far be from you any magnificence and haughtiness. The garment shall only cover you and protect you from the cold in cool nights and spiritually lead you to God in the warmth of eternal love, meekness and obedience.

40. "And let each of you now take also a protective wrap to cover the eyes so that no one may suffer giddiness at the sight of the precipices across which I am going to lead you. Once we have reached the destined place, you shall free your eyes once more and let them enjoy the sight of your preliminary homeland, beautifully appointed by the immense love of the best and most holy Father. There you shall refresh yourselves for the eternal, vital strengthening of your spirit with blessed fare of the earth, given to you by two great children of God, a man and a woman, already awaiting you. Now follow me according to the most holy will of God! *Amen.*"

41. And behold, thus My dear Abel led them for seven days and nights to the destined place with great speed over a distance of normally more than thirty days, without rest and food. For there they were My guests and I nourished them spiritually. The spirit

then strengthened the soul and the soul gave energy to the body. Thus, with My true heavenly fare they could easily endure the journey.

42. When they had safely reached the destined place, they were received by the two already waiting children of God, or children of My love, Ahujel and his wife Aza ('son of heaven' and his wife as 'the silent just desire'), grandchildren of Adam's children before Seth. They removed the wraps from the travelers' eyes and welcomed them in the friendliest manner. The fourteen little ones were amazed at the sight of the two great children of My love who had the just measurements of a human being, namely, six hundred sixty-six inches the man and the woman sixty-six inches less, whereas the rescued ones reached hardly your size of sixty inches.

43. When they had once more the full use of their eyes and ears, the angel again began to speak: "Children, this is the place destined for you. Regard these two great children of God as parents given you by God and obey them in everything. For that is the will of God which in my first speech I was not allowed revealing.

44. "They will always confirm to you what God is going to speak to your hearts and when your spirit becomes inclined to go to sleep, they will always awaken you and teach you many useful things which, both physically and spiritually, will be of great benefit to you. And sexually you shall not know your partners until these your parents will bless you according to the most holy will of God. Even when you will have been blessed, let all harlotry be far from you and may chastity shine from your forehead like an evergreen, and let discord, anger, jealousy, covetousness and lechery never desecrate the hallowed begetting of your children, but be moderate in everything and let the love of God be your law. If you will do this, the life of your body will be a long one. You will depart from the earth in the great light of the eternal, holy Father's boundless grace, and your true reward will be waiting for you as everlasting life in the wide bosom of the most holy and most loving Father in the high heaven above the stars and one day, ah one day, in His most loving heart.

45. "However, about this your parents will tell you more, who are well informed by God and do not need me to instruct you. May God's love bless you and His grace enlightens and hallows you and leads you to life! *Amen, amen, amen.*"

46. And behold, this is the foundation of Sina or China, which land was spared from the flood and is still today in general much better than other countries on earth, except for some silly changes for the worse which were only later brought in through contact with people from the evil world. Let one who is not reborn never dare to preach My Gospel there! *Amen.*

## **Chapter 37**

ORIGINAL HISTORY OF THE CHINESE PEOPLE  
(August 10th, 1840)

Before we return to the city of Enoch, I must necessarily tell you a little more about the inhabitants of China. First of all, regarding the size of the great children of My love out of Adam, you are wrong if you imagine a physical tallness, for six hundred sixty-six inches are a full number of My love within man, where six hundred are directed towards Me, sixty towards the fellowman and six towards self. The measure of the woman is equal to the divine measure in man, but as for the woman's neighborly love and self-love there is a difference of sixty-six, and the woman must definitely obey the man in all things concerning this. Since the woman was created out of the man as self-love, she can love herself only in the man if her love is to be just. And since she is closest to the man, also her neighborly love is closest to him. That is why there is the difference.

2. Actually, these two, like all Adam's children, were also bodily considerably taller than the much weakened children of Cain, and they were more powerful, stronger and more robust in all their muscles, veins and organs.

3. (N.B. The reason why the number of man is similar to the number of My adversary is that with the latter the opposite is the case, making him the most abominable being in My eyes.)

4. Behold, Sihin was the first who turned in his heart to Me, and he was the most obedient son of these parents and with great care led also the others in obedience. Therefore, Ahujel blessed him first and in My name said to him in the presence of Aza and all the others:

5. "Sihin, I bless you in the name of my God and yours! The land will be called by your name. Take your most beautiful sister for your wife and beget with her in the most blessed discipline children like the children of God and call them 'sons of heaven' and 'daughters of the earth'. And when the love of God will take my great line away from the earth, then your descendants shall be loving and wise leaders to the descendants of your brothers.

6. "Seek love, and wisdom shall be given you, and your tribe will survive to the end of time, for the Lord will create many lines of your tribe so that your name may live to the end of all times.

7. "You have been given only *one* wife, but in the future men shall take in strict discipline also several wives for the sake of begetting the generations. But let all harlotry be far from you, thus causing an unblessed procreation. If you will observe all this, in a thousand years your people will already have spread like grass on the earth and like the stars in the firmament.

8. "I with my few descendants am still going to bless and guide you for five hundred years, but then it will be your turn until the end of time. You shall measure the time

by the ripening of a fruit, which ripens five times during one revolution of the earth around the sun. And whenever you have recognized a thing, look within yourselves and you will find a sign that shall represent the thing. Your actions shall be expressed through various corresponding lines and the accomplishment through dots. In this manner you shall record all you will in the future still hear from us, learn and experience. And what is important show also to your children till the end of time for a great witness one day to the evil brood of the serpent. *Amen.*"

9. However, without prejudice to the spiritual freedom, also this nation did not remain quite the same. Approximately one hundred and twenty years after the flood also the descendants of Sihin grew to a considerable nation, had frequently all kinds of quarrels and formed parties which differed in their customs and divine services. Some insisted that only the firstborn were capable leaders, whereas others maintained that it was nothing special to be the first-born since they were often female, and the ones with more insight in their hearts should always be the leaders. The people who said took up this argument: "If it is only the heart, why should not the sensible heart of a brother from the lower class be capable of leading?" Some rejected all this and said: "As it was in the beginning, let it be also to the end of time!" Others said that in everything and at all times God should be asked for advice and nothing should be judged and done independently. To this others replied: "If this is so, then everyone can do it; so what would be the use of one or even more leaders?" Some said that God did not reveal Himself to everybody in order to prevent men from becoming superfluous to each other. Thereupon again others replied: "Then let every seer teach what has been revealed to him and the leadership be left to God. Why then one or several leaders?" Again others remarked: "But who guarantees that such a supposedly more advanced seer and teacher always teaches the Word of God?" Whereupon others said: "Well, if one can no longer have complete faith in the teachers, then leaders and teachers are no use to us!" Thus the arguments continued and as a result many sects came into existence and the realm fell apart, each section under a different leadership and teaching, and in this way it continued right to the year 3700 after the creation of Adam, when the to your better historians already known builder (The Great Wall of China) of the Hehu Tsin line, named Chi Huang Ti (wise absolute leader of the people) appeared and began to preach mightily. He prophesied that a great people not far from the borders of their land had secretly spied on them, and if they did not all work together and erect a high and thick wall along their entire realm, this people would invade their land in great numbers and murder all of them.

10. He himself had been given the power by Me to hold back this invasion until the completion of the wall. But this could be only for ten years and, therefore, they had to work diligently to accomplish this great, holy task according to My revealed will; otherwise things would look very bad for them.

11. Now everyone who had hands took part in the work and in eight and a half years the wall was completed its length was more than eight hundred and seventy thousand man-lengths; it was nine man-lengths wide and nineteen man-lengths high, and every

hundred lengths it was provided with a ten lengths higher watchtower, in which alternately a hundred men had to keep watch. This situation did not last very long because the false prophet gave himself away to the people when he had all their religious writings collected and whatever in them did not suit his despotic spirit burnt and destroyed

12. Thus he managed, although only by force, to once more reunite this before him so divided realm and as a veritable usurper to rule over it for almost sixty years. His son of the same name became indifferent and indulgent, but as a result the latter's son, the third in the line of these usurpers, had to pay for the outrage with his life in a general revolt of the people when he began with an even more cruel persecution of the believers than the one his grandfather had already started.

13. Thereafter the realm once more disintegrated into many parts until, finally, in the year 3786 Liu Pang (a highwayman) gathered around him an army of like-minded, as a general subjected all and, finally, set himself up as an emperor and a son of heaven. He collected whatever he could find of ancient, still hidden writings and legends, organized religion, appointed priests to watch over the sanctuaries and divided the people into classes or castes, threatening with death those who would break the rules.

14. Thus he founded the so-called Heavenly Empire or the great dynasty (Han) and expanded it considerably west of the wall. This empire lasted until the fourth century before the incarnation of My Word when it again suffered a considerable, division, losing a great part of Tartary and Mongolia, and was reduced to three fighting realms, called I Chen kue. Still later, in the fourth century after the great incarnation of My Word, this line became extinct and the realm, in the same heavenly form, because of the people and the priests, came under the rule of Mongol-Tartar rulers from the region of Baikal, under whose bearable leadership it still exists today.

15. Here you have the whole history of China **in** brief. Whoever cannot believe it, may go there and convince himself. However, he will not fare much better than if he traveled to Japan. To the blind a lantern is no use even in bright daylight, whereas the light of the sun suffices to the one who can see.

16. Now, having taken care of our fourteen students, let us return for a short while to the city of Enoch and watch Lamech's conduct. And when we have satisfied ourselves right to the times of Noah, we shall pay a short visit to the forefather Adam and following that open the sluice gates of heaven. *Amen.*

## **Chapter: 38**

### **LAMECH'S FAMILY**

You can easily imagine that through a considerable emigration within one year the city of Enoch as well as the other ten cities became noticeably deserted. Furthermore, Lamech had lost his loyal followers and, as a result, his might, which he had considered to be so great, became as much as non-existent.

2. Bearing this in mind you will understand that Lamech for a period of about thirty years necessarily had to change his tone to a milder attitude in his government in order that the people would once more become submissive and begin to work for him so that at least he and his own could without a care gourmandize like a pig and a lazy oxen.

3. His family consisted of two wives, namely, Ada ('well-advised virtue in joyfulness') and Zilla ('silent submission and patience'). Ada had two sons, namely, Jabal (father of the hut-dwellers at the foot of the mountains) and Jubal (musician, inventor of the Pan's pipe and the violin, an instrument which resembled yours, but it consisted of a single piece of wood which he had laboriously fashioned with the help of grinding and smoothing implements of stone).

4. Zilla had a son Thubalkain and his sister Naeme. I graciously allowed him to become a master in working metals, and Naeme tamed the wild animals and thereby enabled her brother and his helpers to enter the iron-rich mountains. She was exceedingly beautiful, had a very humble, but all the more courageous soul and her eyes possessed such a power that before her gaze stones became like wax and the hard teeth of the beasts soft like the down of a dove.

5. Behold, this was Lamech's family, plus a few servants he had retained, a few lady's-maids and some worthless concubines; in all about thirty people, all of whom had to work diligently in order to get something to eat and cover their nakedness. As already mentioned, this situation lasted about thirty years when the people, because of the good inventions rather than because of Lamech, began to visit the city of Enoch in order to buy there useful metal articles by way of barter. Also from the other ten cities people came to hear Jubal's music, which softened their hearts and changed their attitude towards Lamech. Thus Naeme's great beauty charmed the hearts, and the one who had not been able to see Naeme might weep and lament for days.

6. To help you understand how this could be possible, I will describe her appearance to you. This Naeme was the same person who, going back to the times of darkest heathendom, was known by the name of 'Venus', as the wife of a blacksmith and goddess of beauty. Since Sarah and Rachel there had never been such a beauty on earth as that of Naeme. She was five feet tall (according to your measurement). Her hair was blacker than coal, her forehead white like new snow, slightly pink towards the eyes. The eyes were large and sky-blue, the pupil fiery black, the eyelids fresh and tender, as were the dark eyebrows. The nose was straight and ended in a soft tip below which the nostrils gave it a sweet look through their gently rounded shape. The

mouth was of the size of an eye, and its gently raised lips silenced any rose. Her perfectly formed beautiful and serene cheeks had the slightest flush of the most tender red of roses, and they looked like snow-covered roses, where the snow, as it were, lets the last love-ray of this royal bloom shine through to its brilliantly white surface. Thus her chin was incomparable to any other in an earthly shape. Her neck was neither too long nor too short, but just perfect, smooth and round and absolutely faultless. The beginning of her bosom distinguished itself from the neck only by a tenderly rounded elevation and the shoulders and the nape of the neck were all in perfect harmony. The bosom was like an ethereal, soft and white elevation of life rather than something of flesh on whose highest full and gentle roundness two bright young roses seemed to bud. Her arms were so rounded and soft that you would not be able to even imagine it, for such arms are found only in heaven. And in this perfect harmony all her body was covered with the shining white of snow in ethereal tenderness and softness.

7. This Naeme became the wife of her brother who begat with her seven sons who looked very heavy and shapeless and resembled your so-called idiots. This was caused by the fact that Naeme, at her father's will, had to allow herself to be used too often for purely unchaste reasons because of his tyranny, for thereby all the men became once more submissive to Lamech. Now all eyes were turned towards Naeme and all ears to the greedy commands of Lamech. For right to her eightieth year Naeme remained an object of human admiration, during which time the people had multiplied considerably and obeyed Lamech's commands. Seeing how mighty he had once more become, Lamech became increasingly severe and hard and cruelly reinstated the death penalty for those who resisted him.

*(28th August 1840)*

8. At this particular time of Naeme, Adam's children, at My bidding, sent the first good emissary from the mountains to the lowlands of Enoch there to proclaim My name, and that, in particular at the court of Lamech. And behold, Lamech received the emissary well, who was a grandson of Adam descended from Adam's grandchildren before Seth. His name was Hored ('the terrible') and he was tall, wise and had neither wife nor children. When Lamech had taken Hored's teaching to heart, he honored this emissary by assembling all female members of his court and inviting Hored to choose the most beautiful woman. And lo, against My will, Hored looked at the wife of Thubalkain and she had to obey Lamech's command, this being a matter of life and death.

9. For although Naeme had at that time already reached an age of almost eighty she was still so beautiful that now a very attractive girl of eighteen would be no match for her. Besides, Thubalkain was used to unfaithfulness anyway, and so he did not take this event to heart, all the more so since Hored assured him that the wild beasts would be unable to harm him because of the weapons and his metal Armour and, besides, Hored would provide for him some strong helpers from the mountains who would

protect him and teach him the proper method of how to produce all kinds of useful things from metals.

10. This satisfied Thubalkain completely and thus this matter was ignominiously resolved. Hored departed from the city of Enoch and returned with his wife to the mountains.

11. However, as far as the helpers from on high were concerned, this promise was not kept as Hored did not return to his people with his wife, but had chosen a lonely spot where he could enjoy his happiness without being envied by anyone

12. Through this deception Thubalkain was compelled to persuade his brother Jabal, son of Ada, to join forces with him and erect foundries at the mountains and live there as a guard. Thus he became the first known foundry man.

13. In this way they established regular metal-works and manufactured hundreds of objects, partly useful things, partly just ornaments and jewelry, which were avidly acquired in exchange for fruit. From all the cities and from all parts of the great land people traveled to the secure foundries where they bought articles they needed as well as luxury objects. They admired Thubalkain and brought their sons to him to be apprenticed, and thus within a short time the foundry population grew to such numbers that Lamech began to become anxious concerning them.

14. He thought: "What will, what shall I do? The crime I committed against my brothers is weighing down my heart. The great Terrible One from the mountains, who became my second son-in-law, has severely reproached me and bade me tell the people about this crime. If I do that, my life will be in danger, and if I do not, I will have God and His great children in the mountains against me, who will destroy the disobedient one."

15. And behold, a powerful voice sounded from his breast: "Reveal it to your wives and tell them: You wives of Lamech, listen to my words and pay good attention to what I tell you. I have killed a man, which deed gave me a tumor, and a youth, which act wounded me. Cain shall be revenged seven times, but Lamech seventy-seven times!"

16. And behold, Lamech found this acceptable and soon did as bidden by the voice. But when his wives heard this they had such a shock that they lost their speech and thus were unable to tell anyone about it. After a while they left him secretly to go to their sons in the foundries, but before they had reached them they were stopped by two mountain dwellers, their speech was restored and they were taken to the hallowed heights of the mountains.

17. As soon as they had arrived there they asked about Naeme, but the guides told them that Hored had vanished out of disloyalty and jealousy and they had not been

shown where he was hiding like a worm. And if they wished to be blessed by them (the guides), they would take them for their wives. For Ada was one hundred and ten years old and Zilla only a hundred, and both were still extremely beautiful. Nowadays they would have been thought to be only in their twenty-fourth year.

18. Thereupon they let themselves be blessed, became the guides' wives and traveled with their husbands to the abode of Adam, who was then already nine hundred and twenty years old, in order to receive his blessing, too.

19. When Adam saw them he spoke in a troubled voice: "Listen, you sons of the children of my children, I know all of my descendants who are within my blessing according to the blessing of Abel from eternal Love. But these two women I do not know! Where are they from?" And the two answered: "They are outlawed wives of Lamech whose crime has outlawed them."

20. And Adam said: "What are you saying? I know the son of Methuselah who is only one hundred and twenty-six years old and has never known a woman as yet! \* So, what are you saying? Cursed be the lie and the mouth that has uttered it and the tongue, which speaks an untruth in the face of God! Therefore, by the curse of Cain, the murderer, tell me, where are these women from?"

21. "Do not be angry, father Adam! Also out of Cain a Lamech has come into existence in the lowland, and he has murdered two brothers. These wives were godly, notwithstanding the curse, and therefore the Lord has awakened us to save what was lost And if we did His will, do not be angry, father, but bless what the Lord has saved!"

22. And behold, Adam was moved and spoke: "What the Lord has saved is already blessed, and my blessing would in this case be a sin. So go in peace! How could I dislike what pleases God? Therefore, keep the treasures of eternal Love and Mercy! Amen."

\*

*N.B: of June 25, 1841: "Here 126 years do not denote the age, but only point to a state wherein man has not yet attained the proper ratio which is hundred for God, ten for the brother and fellowman and one for himself.*

*If you know your arithmetic, work it out and you will know when a man is ready to be reborn. Lamech has not yet known a woman because in his spirit he has not as yet reached the stage set as a foundation of eternal order. Ans. W.H. (Anselm W. Huttenbrenner. The Publ.) is only one hundred and thirty-seven years old; there from the seven and the three some things have still to come off. This says I, your Father. Amen. Amen. Amen." - Methuselah was at that time two hundred and seventy-three years old and Lamech forty-six. Comp. Chap. 110, 7.- 'The Publ*

## Chapter 39

## **BEGIN AND CAUSE OF THE DECLINE OF THE CHILDREN OF THE HEIGHTS**

And behold, thereupon they left the first patriarch and kept their treasures in their hearts. But they cared too much so that there remained only very little room for Me, which was, of course, not according to My order. Thus their hearts became gradually dark and they increasingly sensual. The same happened to their children, and soon there was not much difference between them and the Enochites.

2. When Adam's children noticed how exceedingly beautiful these women were they asked the two where they had come from.

3. They (the two guides, the Ed.) replied: "From the city of Enoch in the lowland; and there are still many thousands that have come from the blood of Cain. Go there and preach the name of the Lord and you shall receive such a reward, too. Hored went and was rewarded. We went, and the reward is tied to our hearts!" When they inquired after Hored, the two answered: "Brothers, our love has blinded us in its blessed sweetness; therefore, we do not know where he has gone. But we assume that he has taken the road of Ahujel and Aza and you know that the sun has to rise and set eighty times before that place can be reached. However, you should not envy him in his happiness, but do the will of Jehovah and go to the city of Enoch and powerfully proclaim His holy name. Then the reward will not be withheld from you."

4. There were seven of them who had heard this, and they went into the lowlands. - However, we shall first throw a glance into the depth of the city of Enoch before we await them there and allow them to appear and act there as unauthorized ones in My name out of temporal interests.

5. Behold, now Lamech had no one left to comfort him. Nothing would appeal to him. Music stirred his conscience; in the soft vibrations he kept hearing the last sighs of his murdered brothers and the sound of the pipe cut through his heart of stone. And he cursed Jubal for producing such miserable things, which at the sound of every note did not kill him only seventy-sevenfold, but always caused him a thousand-fold death. Because of this, which always mightily disturbed his conscience, Jubal had to leave the court and was not permitted to show his face there if he still valued his life.

6. Thus Lamech's most beautiful mistresses, however attractive they might be, were unable to win any favors. Therefore, they tore their garments, wept and grieved. When Lamech saw this, he went to them and said: "My Ada is gone and so is my Zilla. Of what use could you be to me? Go into the fields and work so that you may not starve at my court, for all I need now is myself! If I still possessed my might, then the sun, the moon and all the stars would have to submit to my anger. But since Tatahar I have become weak and am no longer able - notwithstanding the numerous executions, which were carried out in accordance with my just laws - to regain my

lost power. Therefore, I want to get rid of everything and be left alone with my few servants, counselors and other workers and will limit my government to my city only. Let all else be lawless and outlawed and whoever should approach my court shall be punished with death.

7. And now away with you that you may not be the first to experience this punishment and let none of you dare answer back if she does not want to see me cool my anger in her blood!"

8. Then he left them suddenly and the thirty maids of exquisite beauty, aged between twenty and forty, departed. Out in the open, they sat down and deliberated what they should do, but were unable to come to a satisfactory decision. And look, while they were still deliberating they suddenly noticed that seven tall, robust men whose unexpected appearance frightened them surrounded them. But when the men noticed their embarrassment, they spoke to them, as follows:

9. "Do not be afraid you young and beautiful children, for you will not be harmed! We do not come from the city of Enoch to lead you to your death, but we come from the heights of the mountains and want to save you. If you will let us bless you, confessing the divine name of Jehovah, we shall take you for our dear wives in the love of God, the mightiest Father of our father Adam. Then you will have to follow us to the heights where Naeme has followed the great Hored and where in the protective arms of the brothers Aholin and Jolliel, Ada and Zilla, the former wives of Lamech, the cruel murderer of his brothers, have found safe refuge."

10. Thereupon the maids rose and said: "There are thirty of us and you are only seven. If, as we have once heard, each of you may take only *one* wife, what should we, the other twenty-three, do by your side?"

11. And the seven said: "It is not as you think! Although in the beginning, as we were taught by our still living original progenitor Adam, Jehovah's almighty love created only *one* man and *one* woman, we children have been allowed by God to take four, five and even more wives for the sake of begetting. Therefore, do not have misgivings, but let yourselves be blessed and follow us."

12. And behold, when the maids heard this they were very happy and followed the men. Having reached the heights, the seven did not know how to distribute these treasures of love among themselves. So they prostrated themselves and implored Me for advice. - And lo, Seth approached and said: "Rise and do not tempt God with perjured hearts, asking the Holy One how to distribute the impure catch among you, but go to Adam, repent there your mighty offence and then distribute the women among your brothers after the father Adam has blessed them, so that you may appear just before God, for you know that God is holy and that His land must not be desecrated through disobedience and the lewdness of your vain hearts."

13. Upon such a reprimand the seven, together with the maids, followed Seth to the dwelling of Adam where they found him and Eve praying and sighing by the side of Enos (the preacher of My name), a son of Seth, and Enoch ('the will of Jehovah'), the extremely pious son of Jared. Seth told Adam what had happened and asked him to show mercy to the blood of Cain and thereby once more restore the order, which had been disturbed by the seven.

14. And Adam said: "O my dear son Abel-Seth, you are a true image of my godly Abel. You are, as he was, according to my heart, full of love. Abel blessed his murderer out of love and you ask for blessing of the blood of my enemy!

15. Oh be blessed a thousand fold, you awakened seed of God, and bless with this blessing the so deeply desecrated blood and distribute it to the children. And as it pleases the Lord, let each one take *one* of the maids, but only one. And he shall no longer remain in the land of Jehovah, but go westward for thirty days and settle there in the deep valleys and not return to the here dwelling fathers before the sun has completed a hundred times the circle of its journey. For you, my dear Abel-Seth, know anyway how holy this place is where every mouth so often utters His holy name, where your sacrificial altar is standing, where Enos proclaims the holy will of the most high, holy Father and where Enoch fulfils that holy will to the last detail. Therefore, you shall act in the most holy name of Jehovah and in my name which is a holy name since I received it from God's most holy mouth as the first, unborn man created by His holy hand.

16. May love guide you and grace lead you forever! *Amen.*"

17. And behold, Enos and Enoch accompanied the father Seth from Adam's hut. And Eve wept for joy when she saw Adam so happy and said: "Adam, how I always rejoice when you are really happy! But when I look back at myself I become again sad when I realize the magnitude of my guilt and how much evil has gone forth from it. What must things be like with the descendants of Cain! O God, what a great sinner I am!"

18. But Adam comforted her, saying: "Beloved wife, you my second self, your grief is always just and pleasing to the Lord. Therefore, let your heart be calm and bear in mind that we can do nothing without God, whereas with God we can accomplish everything, as Enoch has taught us. Without God we can never find complete peace, and therefore we must sacrifice everything to the Lord. Behold, He is mighty, wise and full of love and shall find the right means to once more straighten out what we have spoilt. So be unconcerned; the Lord's love will set everything to rights in due course. *Amen.*"

19. And Eve thanked Adam and he blessed her for the last time in My name and he lived still ten years, but Eve another thirty.

20. Seth did as suggested by Adam, but the seven began to weep because they were to go away. And Seth pitied them in his heart and he prostrated himself and implored Me in his heart: "O Jehovah, behold, the tears of these children are burning me, and yet my love is no more than hate compared with Your endless compassion! Show me through Your mouthpiece Enoch what I am to do, or let me die like Abel that I may not see the tears of the children that are to be orphaned! O Jehovah, hear my prayers also this time as You always do! *Amen.*"

21. And behold, Enoch raised his eyes to heaven and I opened his mouth and he began to speak, as follows: "I have put My ear to the earth and have heard Seth's love. If the seven will give the maids to their thirty unmarried brothers and they live for ten years in chastity, they may stay. But if not, they must flee from My face as Adam bade them! *Amen.*"

22. Having heard this, the seven rejoiced in their hearts and praised God for His immense grace. And with great joy they took the maids to their brothers, accompanied by Seth, Enoch and Enos.

23. However, when the brothers saw the maids they were alarmed at the situation and refused to accept them. But when I noticed the willingness of the seven, I spoke to them through the mouth of Enoch:

24. "I have seen the seven to possess unselfish hearts, happy to give joy to the brothers. Therefore, keep the maids and they shall be blessed for your hearts, four each, and the two eldest shall have five each. But the demanded chastity shall be observed! *Amen.*"

25. And behold, Seth, Enos and Enoch blessed them and left, praising My name, and then went and told Adam about it.

## **Chapter 40**

### **ADAM'S SPEECH ABOUT HIS FALL**

When Adam heard this from Seth, Enos and the exceedingly godly Enoch he rejoiced seeing how far My love surpasses all human love, and he was amazed to see that My love had even descended to the depths of the curse, to the smooth serpent's brood. He was deeply moved and made the following short speech, which was preserved until the Flood. This speech was not recorded, but was passed on from mouth to mouth. And this is what it said:

2. "O my children! Open your eyes wide and take in the vast stretches of the earth, which now, as far as you can see, are almost everywhere inhabited by my blessed children. Gaze also down into the deep and over all the dark and vast lowlands and

see in the east that very high and always burning mountain! Envisage the entire earth if you can and see me, the first man of this earth, - oh what am I saying, see me as the one intended to be the First who in spirit preceded all created beings, was more radiant than the center of the suns and wanted to be greater than God! And God showed me the might of His holiness and I was condemned and cast into the endless depths of the sea of divine wrath where I was flung furiously through bottomless depths. Yes, eternities upon eternities must have passed, but in the vast boundlessness there was still no spot to be found where in this great nothingness I could have found a resting-place.

3. "And while I was falling from one endlessness to the next and kept falling and falling forever, I began to realize the greatness and endlessly and forever continuing might of God, and the futility of my aspiration became clear to me.

4. "Yet I thought: 'What good is this realization to me now? I am now too distant from God and He cannot possibly know anything of me any longer. For in this endless nothingness there rules nothing but eternal oblivion of God. I have been falling forever from one sea of wrath to the next where endless floods of fire were beating against my brow and broad tongues of flames singed my intestines burning me more than white-hot iron-plates. Now I have sunk even beneath these streams of wrath. Where is the angry God now, and where am I? - All this is dead, endless night!'

5. "And behold, when such thoughts of remorse flowed through me, I suddenly noticed a being similar to me floating towards me from the eternal heights. The being reached me with the speed of lightning, seized me with a powerful hand, looked at me with a tender smile and said: 'Lucifer, you poor fallen spirit, do you not know me?'

6. "And I replied: 'How should I recognize you in this empty and dark nothingness? But if you are able to destroy me and render me like that which has never been, is not and will never be, then do it and I shall thank you in advance that you may not have to return without having been thanked from this empty place to your to me unknown heights.'

7. "And hear what the being spoke: 'Listen! I do not wish to destroy you, but to save and lead you back on strange ways to where you have proceeded from full of sinful arrogance!'

8. "And I said: 'Do whatever you can, but bear in mind the magnitude of God's wrath! For I was great and have come to nothing So bear in mind even if you should be greater than I have been - that God is eternal and infinite and full of flaming wrath!'

9. "And the being replied: 'Have you never measured also the love in God? - Behold, great as the floods of wrath may be, His love reaches to the point where the deep

streams of wrath are exhausted forever under the endless brink of infinity, where a second infinity begins.'

10. "To this I replied: 'Behold, when I still was a prince of all the light I was shown a faint little flame. This I was expected to worship as it was said to be God's eternal Love. I could not believe this considering my own radiance, and I saw myself far superior to the faint little flame. And lo, I was overcome with the pride of my level of light. I became still more ignited and wanted to destroy the little flame completely with my light. However, I was seized by the divine wrath and was flung here into this eternal, dark emptiness, which I have reached only after eternities.'

11. "And behold, then I saw the little flame float above the head of the being that again spoke to me: 'Lucifer, do you recognize Me now?' And I replied: 'Yes, Lord, I recognize You. You are God's Love and reach further than the flood of His wrath. Look at me in Your mercy and give me a firm little spot where I can find rest in this eternal emptiness!'

12. "And behold, from the bright eye of eternal Love a tear ran down into the dark spaces of eternity and became a great water. And Love breathed over the great waters in the depth, the waters separated and countless drops formed from the waters. Then the little flame above the head of eternal Love suddenly expanded and ignited the little drops to countless great suns which in the warmth of eternal Love emitted earths and they in turn their moons.

13. "And lo, from the center of God's tear this earth swam up to me and Love blessed it and breathed on it whereupon the earth flowered like a garden, and it was smooth, beautiful and even, but no living being could be seen there as yet. However, Love gazed at the earth and it teemed with all kinds of life, in the seas and other waters, on the firm land and in the air.

14. "Look, all this I saw and am now fully aware of it through the special grace of the Lord. - As the earth was now after the will of God's Love gradually in accordance with eternal order equipped in this way, Love raised Its eyes to the height of God and said:

15. "'You holy powers of the Father, let us make man and give him a living soul so that what has fallen may find a resting-place and become humble before You and Me and the might of Our holiness!'

16. "Then it thundered from the fire-filled eternal spaces, and the thunder was the voice of God and Love alone understood this voice and It formed from fine clay - look here - these feet which have carried me already for over nine-hundred years, these hands, in short, as I am standing before you eternal Love has formed me.

17. "So I was standing there, but I was still lifeless and there were no stirring, no movement to be seen in me. Then eternal Love bent over this lifeless form and breathed through the nose with the living breath a living soul into the organism. And look, then I became alive, as I am now, the first man on the vast earth. I saw the great creation, but it did not give me pleasure and I became tired of my wonderful existence and could not understand how, when and why and whence I had come, for my living, animated form could not see the creating eternal Love.

18. "And behold, eternal Love let the form fall into its first sleep and spoke to me: 'Behold your resting-place! Move into the heart of this living habitation, for I have prepared it for you. In it you will find a well-appointed tablet and upon it the will of God will be engraved with great fiery signs. You shall follow this, surrender your will and instead make the will of God your own.

19. "This is the strange way on which I will lead you back. Do not ever look to yourself, but always to the tablet of God. Then you will live with Me forever and from a throne rule over infinity! But woe betides you if you fall again, for then even Love will become a curse to you. I shall give man another spirit, initially out of Me, - - but you will have to leave this resting place again for eternities upon eternities and you will have to remain in the eternal fire of God's wrath and the curse of Love!

20."So bear in mind what this means! God's wrath can be appeased if Love intercedes, but if the very Love curses you, who will then protect you from the eternal wrath of the Deity and who will then stand between the wrath of God and you? I tell you -- nothing but judgment and damnation! For you is a work of God out of Me. But where is the being that would touch God's glory? For either a work shall go forth after the will of the free might of God's eternal holiness - for that is why you were given a free will, namely, that you may recognize the will of God's eternal might within you or, if you will not do that, you are of no consequence and shall then recognize God's endless might when it will ban you to eternal, burning nothingness.

21. "For with God no being is of importance and He is forever not concerned for billions of spirits like you since He can every moment call forth countless billions of greater spirits than you and again destroy them forever if they do not conform to His eternal glory.

22. Therefore, bear in mind what God is and wants and what you are and are meant to become with the free will you have been given that the great glory of God may become manifest within you and also in all those who have come out of you and have fallen within and with you!

23. "Behold the vast tomb of the earth as well as that of countless stellar worlds! I take away from you the great burden of those who fell with you and place it into the earth and all the stars, and not a single mote shall float around uselessly, but shall hold temporarily a living being like you.'

24. "And look, then Love took the spirit and planted it in the sleeping form and the spirit was pleased to be securely within me, delivered from the great burden it had been compelled to carry so long. Now it was being carried within the living abode prepared by eternal Love.

25. "As I had in this way become one with the spirit, eternal Love awakened me. I woke up and was standing there as one only man facing the entire immeasurable creation, seeing no one but myself, the grass on the ground of the earth, its bushes and trees and the shining sun in the vast, blue firmament. Then I became frightened, left the spot looking for company, but found not one single being like myself.

26. "Tired of my search, I once more sank to the ground and was overcome by a sweet sleep and had the following dream: I saw an exceedingly attractive being in the center of my heart And this being spoke to me:

27. "Look at me how beautiful and enticing I am with a form like yours, which I can well behold. Once my form was only a great light sending its rays along the endless spaces and consuming itself in its immense power, but I could never behold a form, being a light myself within which countless forms manifested. The forms in which I saw and felt my endlessness were taken from me, but instead I myself have now been given a form. This form is more beautiful than all my former light and I like myself very much in this form and am greatly pleased with myself. I love myself and am loved by you and I feel a great desire within me and for me and can draw you to me whenever I want it and you have to follow the pull of my desire."

28. "And look, I actually felt within me a great pleasure with myself, and in my sound sleep I saw a radiant hand reaching into the center of my heart seizing my second self. Initially this resisted, but soon succumbed to the powerful fingers of Jehovah's Love. For the radiant hand was the hand of eternal Love.

29. "Thereupon the powerful finger of God broke a rib of my second self, reached inside and soon pulled a worm from its intestines and then closed the spot where the powerful finger of the Lord had entered to remove the selfish desire. After that my second self no longer looked quite as enticing as before. Its form was similar to mine and I no longer felt the pull towards it, but both of us were drawn by eternal Love. Then I saw the spirit falling asleep, and during this sleep it dissolved seeping into all my parts and we became completely one.

30. "While I was still dreaming this, I was suddenly woken by a gentle voice, which was the voice of the Lord, and it spoke: 'Adam, you son of the earth, wake up and look at your helpmate!' - And I saw Eve before me and was very happy, for I saw my second self which had come forth from me and took delight in me. This delight was the first love I, the first, unborn man felt. I saw for the first time my beloved wife and

felt a pure love for her in the purity of God's eternal Love in all the fullness of initial life.

31. "And in such a sweet sensation I lived for three days and three nights. But then I suddenly felt certain emptiness within me and did not know what to make of it and what could develop there from.

32. "My heart felt like a desert and my mouth was dry, and behold, suddenly eternal Love was standing before me, looking so mild and loving, breathed upon me, strengthened me and spoke: 'Adam, look, you are hungry and thirsty for food and drink and so is your love whose name shall be 'Eve'. See the trees I shall now bless for you; eat their fruit for the invigoration of your body and soul. But of that tree which is standing in the middle of the garden you shall not eat before I return to bless you and the tree. For on the day you will eat from that tree death will enter you. You will be tempted, but be steadfast until the third time and you will destroy the worm of death which is gnawing at that tree, purify Eve and prepare for yourself, for her and all that go forth from you a completely free, blissful, everlasting life in God.

33. "Behold, I created time in order that your temptation may not last long, but the attained life forever.

34. "You do not have to fight against any strange power, but only against yourself I have subjected everything to you, but I could not, and may not, do it with you if you are to attain to life. Therefore, do not ignore this easy commandment, but rise above yourself that you may live forever!

35. "Behold, the worm is the evil within you and carries the pricks of death. So do not kick against the pricks of the worm, which I have before Eve removed from your heart while you were asleep forming Eve from it. You love her because she has come forth from your love and her flesh from your desire and thus there remained within her the root of death, which you shall animate through your obedience.

36. "Beloved Adam, behold I, God's eternal Love from which all life issues, am telling you this, requesting you: Do not spoil for Me this great work on you! You know what a lengthy Time of times has passed since I caught you in your eternal fall from life to death. If then time had already existed, a billion of such earth years might have passed, and I did not hesitate at making every effort to save you, My dear created brother. Since I have done so much, you may as well do what little is needed to restore to Me My beloved brother so that we may become once more *one* love in God, our holy Father, forever. *Amen.*'

37. "And behold, thereupon Love left me and I took food and drink to fortify me - for disobedience! O children, listen, I became disobedient to eternal Love!

38. "Earth can tell you about the magnitude of my offence, for everything was razed to the ground and infinity was filled with the great power of God's wrath.

39. "I hid myself and wept bitter tears of remorse, and eternal Love did not reject my tears and was pleased by the tears of Eve. O children, listen, Love straightened everything out again! - I sinned again on a Sabbath and wept aloud about my depravity. And behold, Love sent an angel and had me led away from the garden of temptation to a land, which Seth still well remembers, a land of betterment, but also a land of sorrow, - but then again to a land of joy. For when I removed the curse from Cain, who had become bad through my prick of death as he had come into being from the juice of the apple poisoned by the worm of death, the Lord's Love gave me my dear Abel-Seth. Now, a hundred years ago, the new angel of the Lord's eternal Love led all of us into this land of the cognition of God and His eternal truth where Abel planted the sword and picked the red and white berries from the bush.

40. "Behold, children, God's boundless love and what it has done for me and all of you, what it is still doing and will be doing forever! Therefore, be happy, even when eternal Love punishes also the children of Cain. But let none of us go there without the Lord's express command, for there the soil consists of the dirt of the worms. Therefore, let no one dare go there unless the Lord has blessed him! For now all evil lies in the women of the lowland, so do not defile yourselves with them. *Amen.*"

## **Chapter 41**

### **ENOCH'S CALLING AS A PREACHER**

When Adam had ended this speech, which was specially allowed by Me, his innermost was closed once more for the sake of his salvation. But Seth, Enos and Enoch were amazed and unable to grasp the full purport of this speech and asked Adam what he had actually meant by it.

2. However, Adam gazed at them in astonishment and was hardly aware that he had spoken and he asked them what he had actually said.

3. And Seth said: "O father, behold, you have revealed to us your miraculous coming into existence from the very beginning and showed us the inconceivable guidance of eternal Love. We did not understand it and wanted to ask you for further elucidation. Therefore forgive us our inquisitiveness. Whoever would not be amazed at the things we have just heard from your mouth?"

4. But Adam rose in agitation and said: "If you have now heard miraculous things, bear in mind that they do not come from me, but from the Lord. Thus you know also who must first be thanked and praised.

5. "Therefore, praise the Lord Who is the very supreme love and wisdom in all holiness and bear in mind that man cannot give another anything, provided he has first received it from the love of the Lord Who alone is the Giver of all good gifts. If I have given you something good, it is not really I, but the Lord Who gave it to you. If you lack light, lift your eyes to the light of heaven and you will easily recognize where the Light of all lights is constantly streaming from, for wherever someone is given a gift the great, holy Giver is not far away. Therefore, seek Him and you will find Him, whereupon the understanding of the grace will come, too.

6. "Do heed this, for Adam, the father of all of you, is telling you now, as before, of the transition into existence (i.e., the transition from Lucifer to Adam, the Ed.) thanks to the condescending great mercy of the eternal, exceedingly holy and good Father! Since the Holy, Loving One has done His part, you should do yours also and be obedient in everything! *Amen.*"

7. And behold, they bowed to Adam and left, on the way discussing what would have to be done. Enoch, the youngest of them, who because of his exceptional piety was a teacher in My name, said to the patriarchs:

8. "Fathers! Adam, the earthly father of all of us, has spoken words full of wisdom and deep significance. We did not understand them, for he spoke not knowing that he had spoken like that. If that is so, we can well understand the depth of his words. Had he spoken as a man, why should we as men not have understood him? But since he spoke - although in human fashion- things out of God with the tongue of the spirit that was a witness of the love in and out of God, our physical being was naturally unable to understand any of that which is of God and the spirit of love.

9. "Since this was spoken out of the spirit of love in accordance with the eternal decree of the holiness of Jehovah, this had to be said for the glorification of the most holy name. We do not understand it, short-sighted as we are, but there is One Who does understand it, and that is the eternal Love of the Lord, from which everything that exists has gone forth and, thus, our love for It, too. And I feel that if someone would let his love stream throughout all the parts of his being towards eternal Love out of and in God, he would then understand such words of wisdom, for love is the root of all wisdom and there is nowhere wisdom but in love for the love in God.

10. "Therefore, O fathers, we have the root out of God. Let us allow it to sprout into all parts of our life, and my feeling tells me loud and clear, that we are still going to be offered many and great things from eternal Love's sea of grace, even greater and deeper and more sublime than what Adam has told us. As we were born out of Adam and Eve, we have much flesh, but little understanding of the heart. If one day it will be possible for men to be born out of the pure love of God, our understanding will be child's-play to them,"

11. And behold, Seth and Enos liked this short instructive speech so much that Enos, turning to Seth, said: "Father Seth, Enoch has now spoken words so full of hidden significance that they penetrated to my very marrow like a stream of fire and my heart trembled at the hidden wisdom of divine love within him.

12. "Listen father, his feeling is right as his whole being expresses itself through purest love and meekness. Therefore, he shall in future be for all our brothers and children a general teacher of the hidden wisdom of eternal Love. For although the

Lord gave everyone love and understanding of the heart, purely as a grace out of Him, it is on the other hand unfortunately true that not every one of us is capable of lifting the same burden. One has stronger feet, another more strength in his hands, another in his chest or his back, again another in his intestines and, thus, one in this, another in that. Thus, everyone has a human face, but no one looks exactly like another. And so I think that Enoch has great strength and power in his heart and therein no one will be like him. One cannot possess love as one wishes, but only as much as the Lord has given one. Although He has given love to everyone, not all are equal in it. Consequently, the understanding must differ so that one brother is needed by another. Thereby all is evened out that the Lord in His great wisdom has allowed forming unevenly.

13. "And you, my dear Enoch, having heard these my words, tell me whether this is not so or whether it can, shall or may be otherwise? Your heart is powerful, and your understanding baffles mine. Therefore, speak and teach the proper ways of the Lord and show all of us His incomprehensible footsteps and teach us to properly praise and glorify the most holy name of the Lord as befits us children of His eternal Love and thereby children of our old father. *Amen.*"

14. When the godly Enoch had heard these words full of dignity and sublimity from the mouth of Enos, he asked the two patriarchs: "Will a weak child be fit to preach to those from whom it still has to learn a great deal?"

15. But Seth and Enos replied: "Dear Enoch, do you not know what Adam has repeatedly told us? Only with the blessing of the Lord have the patriarchs procreated in the bodies of their children abodes for our younger brothers. And we are only procreators of the bodies, but not also of the love, which is a living spirit out of God's love. We are in the love nothing but brothers and sisters among ourselves and, thus, children of one and the same most holy Father in the high heavens, the eternal abode of the holiness of God Who is a true Father of all of us. Therefore, do go on preaching in your love and be assured that we will well distinguish the tongue of the brother and that of the child with the grace of God. For he who preaches love, speaks as a brother out of the heart of eternal Love, and his word will be like a rising sun whose light with its warmth drives off the mists from the dark furrows of the earth. But if someone preached only out of the wisdom given to him, his teaching would be like the light of the sun at midday, which no longer warms, but burns mightily and unbearably, making one want to flee from its glaring rays and their burning heat into the densest shade.

16. "You, dear Enoch, have within you only a great fountain of love but not of plain wisdom. So let your divine morning sun raise for us, your brothers in God!"

17. And Enoch replied: "Dear fathers, if this is so, as my feeling out of God is telling me it is, you have spoken correctly. However, you have forgotten one thing, which is extremely important, namely, that everyone may freely speak, and act for the glory of God in whatever way and whenever he wishes; but only he can preach in His name that has been inspired from above. Only you have given me this, but not yet from above and therefore I preach only before you. But when I shall be given it from above too, only then can and may I preach the great power of the name of eternal Love to all brothers. Concerning the proper manner of praising the great Name, you, dear fathers,

know anyway which kind of praise and glorification is most pleasing to the Lord, and you also know that neither words nor gestures, thoughts or ceremonial rites are of any value, but that only love and obedience are to Him the most pleasing offering we humans can bring Him. - He who is the God and Father of all of us knows exactly what He intends with us and therefore His holy will be done at all times. *Amen.*"

18. "Indeed," said Seth, "also these words of yours, dear Enoch, were full of wisdom out of the boundless love of the Lord and were like a beautiful morning, rising within you and gently illuminating our furrows. Look, Enoch, all truth is a light issuing from the gentle flame of eternal Love; and this most beautiful and glorious light is the true morning-sun of the heart. It is the only light, and except for this there is no light, and even the sunlight is only a faint reflection of this glorious, sole light of eternal Love. This light is shining ever so gently in your heart, and it always refreshes us and warms our hearts with great thoughts worthy of our holy Father. Yes, when you speak I feel as if I were hearing harmonies from a world, which will one day arise for our late descendants like a great stream of light from God's eternal morning. Behold, this is how much the speech of your heart refreshes us. So do not be silent, but speak allowing your heart free expression and show us what I and Enos desire."

19. When Enoch had heard this, he raised his eyes towards heaven and spoke softly in his heart to Me: "Holy Father, look graciously down upon me, Your weak child. Behold, I am supposed to give, yet have nothing but my love for You. O Father, we are all worms in the dust before You, You almighty, eternal, holy Father. There is nothing good in us, except our love for You, which originally has come into us from You. O good, holy Father, let us love You with this Your love within us with all our heart and with all our strength. For what can I, who am so weak, say since my love for You always inhibits my tongue? As You know I am unable to praise and glorify You as my love for You paralyzes my tongue.

20. "Therefore, O Father, look graciously down upon me, a dusty worm, and loosen my tongue if it be Your holy will that I become able to speak before my fathers, brothers and children, for the glorification of Your name. - You know that Enos, Kenan, Mahalaleel and my father Jared have always proclaimed the great glory of Your holy name, so do not let me be an unworthy son of my devout fathers!"

21. And behold, when Enoch had in his loving heart silently spoken this little prayer, which was a true prayer - the only kind that is pleasing to Me and will remain so forever since it is a proper prayer - I had an angel descend to earth to strengthen his brother Enoch and fully loosen his tongue. When this had happened, Enoch took courage from his love and began to speak, as follows:

22. "O dear fathers and beloved of God, look, my love for God has for a short time rendered me blind, deaf and dumb. The Lord has looked at me in my love and in His boundless love strengthened me and loosened my feeble tongue. All this eternal Love has just now done for me. Only now can and may I speak, and so you shall hear the praise of the holy Father.

23. "Behold, this is the will of God, Who is full of love, that man shall love Him with all his strength, for there is nowhere any other might or power but God alone. Thus all strength in man is nothing but strength of the love out of God. This strength was planted in our heart and is nothing else but love itself. Since we now have love we

must not keep it to ourselves, but offer it to Him Who in such a wondrous way has in His grace planted it superabundantly in our hearts.

24. "We possess nothing we could give the Lord which we have not first received from Him. And could we please Him if we were able to give Him even the whole earth, indeed, the entire world? He would say to us: 'Children, I do not need this in eternity, for if worlds could give me pleasure I could every moment create for Myself countless billions of them and would have for Eternities of eternities also sufficient room for them. Not your sacrifices prepared from matter, which is a house of death, please Me, but only a remorseful and penitent heart that loves Me. That is yours alone as a free gift from Me; you are its full owners. If you wish you might return it to Me and I will enter it with My grace. Then you will live forever with the grace in My eternal Love, and everything shall become dear like a drop of water. However, if you yourselves take possession of your heart and bolt the door against Me preventing My entering when I wish it, you will soon have consumed your bread of life within you; and since I, as the sole Giver of the bread of life, am no longer admitted with My gift of life, eternal death will be the necessary consequence of the self-love and self-conceit within you.

25. "'For behold,' continues the Lord, 'I do not enjoy the taking, but My greatest bliss consists solely in constant giving! Whoever wishes to receive, let him always accept willingly what I give him and let him fill his heart with My grace so that one day My love may fully enter it. For he whose heart is not completely filled with My love will never taste life within him, but death will hold him in bondage throughout. Now is the time to give first My grace to everyone and only then love out of Me until the great Time of times. Then love will be the first and all those who have no love will never receive the light of grace, but the light of the world will destroy them all'

26. "And look, dear fathers, do listen to my speech and hear what more the Father has to say. And these are His words: 'Listen, children of My mercy, My grace is a great treasure and there is nothing on earth like it. My grace is a true light from the height of My holiness, as My love is a true food of life. Whoever has not received My grace cannot believe that it is I out of Whom all life keeps flowing forever and he who has no faith is like the animals and is subject to judgment wherever he is. However, if there were one who recognized Me in his love, over such a one streams of grace would be poured and he would then already in advance share in what one day in the great Time of times will be given to those men on earth who are of good will.

27. "Therefore, believe so that one day you may attain to love and thereby to live. Love Me in your spirit and let all the works of your hands and your will bear witness to the life within you and let your tongue tell you that you are children of God. I shall judge people according to their faith, but My children I shall lead in My love and the light of My wisdom shall become an eternal light to them illuminating the most blissful life in Me, their most loving and holiest Father, now and in all Eternities of eternities. *Amen.*'

28. "O dear fathers, have you heard what the Lord has spoken?" And Seth answered: "Yes, beloved Enoch, we have heard it clearly, but we do not fare much better with it than with Adam's story. For all of us do have grace, but too little love!"

## Chapter 42

### KENAN'S SONG OF THE TEN COLUMNS

When Seth had made this brief remark about the lack of love, Kenan, Mahalaleel and Jared who greeted them lovingly and thanked Me for the grace of meeting again joined the three. Seth blessed them all in My name to enable them to speak in the face of My love and also in the presence of Seth, the second in the highly blessed line of Adam which finally, I Myself completed corporeally in the great Time of times.

2. When these three had received the blessing, Kenan was the first to speak: "Dear fathers and children, hear and listen carefully to my words, for I will tell you faithfully what I saw in a vision at night. In this vision I was shown ten columns towering over great water, which often mightily lapped against them. On the first column Adam was standing and speaking to the waves: 'Listen, children, God, the Lord Zebaoth, the mighty, great and holy Father of all the children begotten by me is the only God. As He has made me an only man of the earth, He is from eternity the only God and besides Him there does not exist any other God. For infinity is from eternity to eternity filled completely with His glory, holiness and love. Therefore, you waves shall believe that the Lord is the only, great, eternal, almighty, holy, just, exceedingly wise, most loving, gracious, merciful, supremely good and sublime God and thus our Father. So be calm, you brisk waves, and become clear that the light of this only God may shine through you right to the foundation of your life! *Amen.*'

3. "And behold, the waves around the column of Adam became calm and a mighty light shone from God's heights upon the smooth mirror of the water's surface, whereupon the surface shone like a sun and from the bottom of the waters rose a solo song of praise, floating from the waters like a luminous cloud, rising with increasing radiance towards the eternal, holy heights of the almighty Father, the one only God.

4. "And hear further, dear fathers and children, what I have seen in my vision at night, not with the eyes of my body though, but I saw this, enraptured, with my spiritual eyes.

5. "Not far from the column of Adam stood a similar one, almost as stately. The brisk waves hesitated to lift their sparkling heads up to the stately column and were gently swinging, full of reverence, around this noble column as if to say: 'Look, mortal man, see the name of the Most High Who, holy and loving, is called "Jehovah"! This name shall never be uttered in vain by base tongues. The holy Father's name is holy, most holy! O men, O children', the circling waves were calling, 'Oh do bear in mind *Whose* name it is! Consider in your hearts that it is a God Who has this name!'

6. "And behold, only when I had in amazement heard this from the gently moving waves could I timidly raise the spirit's amazed vision to the top of the column and I saw- oh I cannot describe how warm and delighted I felt - I saw standing on the shining top of the column with an earnest mien you, dear father Seth. And you spoke to the gently circling waves what I have just told you. For I believed to have heard

from all the circling waves what you spoke from the holy height to the waves gently tossing around the column. This I saw exactly as I have told you.

7. "Now hear further, you dearest fathers and also you always obedient children! - Not far from the column of Seth, surrounded by shining waves, I saw the third of the columns. It was standing there, bathed in reddish light, more sublime than all the others; and all the waves, which more and more briskly kept tossing around the other columns, were here standing still and from their gently vibrating furrows steamed, full of reverence and love, a fiery song of praise to the Lord and eternal, holy Father.

8. "I wanted to investigate in what direction the Fiery vapors were going, - and behold, my eyes, almost blinded by the glory of exalted songs issuing like steam from the calm of the pure waters, discovered in the holy height of the third column, surrounded by shining clouds, the third of you, dear fathers, who was Enos.

9. "You, Enos, were standing on the third column speaking to the quietly listening waves with fiery words: 'Oh listen all you waters of the earth, hear the words from the height and listen to the sounds of the holy speech! For six days and nights you may move and toss in merry ripples, but when the seventh day has come, blessed with holy rest, the Lord's Sabbath, a holy day, mind you, this day you must always celebrate as you owe it to the holy Father to praise and glorify Him. For it is in accordance with eternal order that all that has the living breath out of God and in a loving, thinking heart feels the eternal, holy Father's love, shall observe the rest and celebration of the holy day. This is always the holy Father's most holy will: 'For six days all the waters may work, flow and toss, but on the holy Sabbath there shall be holy rest, wafting like fiery clouds loftily above the silent, listening waters, inviting them to the celebration.'

10. "Listen, you dearest fathers and obedient children, to what I have here told you, faithfully and exactly as I have heard it.

11. "And continue to listen patiently, beloved fathers, and also you children who love us, what wonders of divine love and shining grace I have furthermore faithfully seen with amazed eyes of the spirit O fathers and children, as you are seeing and hearing me in my zeal telling you of my visions, truly, there I was standing in this vision, bathed in the reddish light, as the fourth on an only little less stately column which was like the first three radiantly surrounded in all directions by the brisk, circling waves. Amazed at this so suddenly exalted position which I occupied much like the fathers, I noticed with sadness that further and further away from the column the waves kept getting darker and more turbulent and in countless places in burning zeal lifted restlessly their foaming heads like smoking mountains high above the column on which I was standing full of sorrow and anxiety, as if they were disobedient, naughty children endeavoring to overturn the column of both the father and the mother, abusing it in its fall with blaspheming tongues and stamping it with their feet to which masses of smothering dust of the blackest ingratitude were sticking.

12. "When I had looked at this for a while with a bleeding heart, there suddenly arose out of the column a mighty storm, raging like hurricanes over the foaming heads of the rising waves. And behold, this mighty storm, issuing from the column, had not lasted long when the raging waves, impelled by the punishing force of the hurricanes, settled to a blessing calm, only here and there not unpleasantly interrupted by an

occasional soft murmuring of the willingly leveling furrows on the vast water's surface, followed by a complete calm of the shining layers of the breath flowing from the divine mouth. And when the mighty love of the eternal, holy Father had with such amazing means faithfully achieved the complete blessing calm, a beautiful sound began to flow forth from my mouth, and it sounded like holy words streaming from the loving heart of the holy, eternal Father from the Heights of heights of the eternal Light of lights in the endless, shining spheres, pouring in abundant, shining streams powerfully and far across the endless, listening surface of the great waters. And, as I heard it, I faithfully tell you the meaning of the glorious sound of this divine voice. The meaning was beautifully and wondrously expressed in the following way:

13. "'Listen,' spoke the holy voice, 'you stormily inclined torrents. You owe obedience and love to the column of Kenan, you quivering waves, if you want to moisten for a long time the dead and solid clefts of the grieving earth. But woe betides the waves, which tend to rise and foam if they should ever rise above the shining column of Kenan!

14. "'However high they might rise, I shall through the eternal power of My wrath and burning anger harden and solidify them to yawning mountains for their temporal as well as spiritual eternal torment in the burning pit of My eternal curse.

15. "'But the quietly obedient waters shall soon out of My mercy temporally and eternally enjoy the surging in the light of the eternal Love of the holy Father of fathers in blessed, brisk and happy floods streaming towards the seas of eternal life.

16. "'So rise above the holy, shining column of Kenan. This is the will of the eternal, holy Father of fathers and Judge of the raging waves of the seas of life in endless rows and fiery streams out of God!' - Look, most beloved fathers and you loving children, I have seen this with my inner vision exactly as I have told you faithfully and truly, full of wonder and through the higher working of eternal Love in God and out of God.

17. "'And listen further what wonders of divine Love I have seen with amazement so clearly as if these unusual things were substantially standing before the keen, open eyes of my physical body.

18. "'I was still standing on the shining column and looking towards the fifth column. And how amazed I was at the newly unfolding wonder of the divine Love of the eternal, holy Father!

19. "'The column was dark from its base to the top, and the waves surging around it with violent thrusts appeared like glowing iron and seemed to furiously destroy each other. Death was rushing and raging through the glowing depths of the angry waters and, seized by the glowing rage, wave upon wave solidified.

20. "'I gazed into the nights of the rushing depths of death and what I saw there, listen, the human tongue would become numb rather than describe the horror of the raging waves burning throughout with deadly anger!

21. "'When I had long enough gazed at it with the opened eyes of the spirit in the heart of the soul, I lifted my eyes with a heavy heart to the top of the dark column, and there I saw you, Jared, the son of my son Mahalaleel's first blessed love, praying fervently to the eternal, holy Father for love for the enraged waves pushing, strangling and murdering each other.

22. "And as you, my Jared, were praying like that there suddenly rushed along the wide-open heavens a great flood of merciful love down upon the foaming waves which had been hardened by the heat of the deadly wrath. Oh listen, now the hardening surface of the deadly sea was rushing and raging anew and the waves already solidified in death began to loosen once more from their embittered hardness and flowed like brothers and sisters, softly surging, heaving, penetrating and helping each other, contentedly into the arms and hearts, newly warmed by eternal Love.

23. Then suddenly a flaming sword was by mighty hands tossed into the trembling hands of the praying Jared who quickly seized it and, according to divine decree, swung it as far as he was able. Following this, I could clearly hear these words:

24. "'You earthly, faithless bustle of waves shall not ever dare to slay beings created as children of eternal Love, for I am the Lord over life as well as death! Whoever will with an angry heart slay his brothers and sisters, shall surely be punished forthwith with eternal death of spirit and soul. Therefore, let no one knock or beat, or curse, or murder, or slay another, for I am the Lord and mighty God of life and temporal and eternal death!'

25. "And listen and see, most beloved fathers and also you, loving children, as I have now told you faithfully and truly, so it has happened from sign to sign and word to word.

26. "Having heard and clearly seen this, I looked towards the sixth column where I saw - oh listen, beloved fathers and also you loving children, oh, the fearful tongue of Kenan before your searching eyes dreads to tell you of the horror which I, your Kenan, had to see take place at the sixth column.

27. "I saw the column surrounded by blood and horrible slime, and instead of the brisk waves, circling around the former columns, here the most disgusting and incomparably sickening, abominable worms were crawling around.

28. "And listen, even the column, the splendid column was, like none of the others, soiled from its base to the top with the blood of shame, of the vile, hideous worms. Often they were crawling even to the top, and masses upon masses were rising so that no one could see there the glorious mark of the divine will.

29. "However far the eye of the spirit could reach, it was unable to see anything but heaps upon heaps of these worms, squashing each other in their frightful eagerness and then again combining to bigger worms, crawling over the others, wriggling and twisting towards the slime-covered column of Mahalaleel, coiling around it right to the top. They wanted to deprive it of its divine form by which the holy will of the eternal, holy Father is to be proclaimed to the peaceful waves of the great waters of life in the endless sea of the holy love in the eternal, holy Father's heart.

30. "But hear what then happened! Suddenly the glowing heavens resounded, the sun lost its light and also the moon could no longer gently dispense its faithful shine, nor could the stars, for they were falling in countless numbers from the crimson-glowing sky.

31. "And listen, when this had happened countless dead from all the depths of the stinking slime began to wail and scream: 'Oh cover us up, all you broken stars, that we may not ever see the face of Mahalaleel who has come in the name of the eternal,

angry God as a scourge to punish us poor worms who are clinging to the high and glorious column!

32. "When these cries had risen from the dark depths of death, the heavens burst and from their opened cracks mighty streams of the divine fire were pouring upon Mahalaleel's column.

33. "But Mahalaleel, enlightened by the Spirit of the Lord, said: 'Listen, you stinking waves in the shape of worms, the love of the Lord is eternal, holy and pure; therefore, you shall also not practice unchastely.

34. "The time has come for a holy fire from heaven to wash you stinking worms in the eternal fire of wrath if you do not beforehand wash yourselves to become peaceful, brisk waves filled with the light of love and grace.'

*(2nd October 1840)*

35. "And when these forceful words had come from the fiery mouth of Mahalaleel under constant flashes of lightning and accompanying thunder, the heaps and masses of worms began to sink down and, having reached the level ground, the hideous, sickening forms flowed like metal in the sparkling fire of the dark, powerful forge in initially still clouded, but gradually more and more clearing waves and peaceful currents.

36 "And hear, thus order, glorious order had been restored and I eagerly let my eye rove to endless distances across the whitish surface of the great, now cleansed waters. Nowhere did I now see heaps and masses pushing each other, but only here and there darker waves were approaching the lighter ones whereupon they themselves became lighter and lighter and in the end even self-luminous. When I again looked towards the Mahalaleel-column I saw that it had been washed of all the bloody shame and was shining delightfully in a whitish light with pretty, shining waves playing around it.

37. "Listen Mahalaleel, I saw you on your knees thanking the Lord, the holy Father of the shining waves. And behold, each word of thanks to the Father of eternal Love coming from your trembling lips floated upward to the eternal heights of the eternal, holy Father like a radiant sun.

38. "And listen, beloved fathers and you loving children, I am now faithfully and truly reporting to you what I have seen and heard.

39. "Since you have now willingly perceived this in your hearts, let me, Kenan, tell you more about the nightly wonders of divine love and super gloriously radiating grace of the eternal, holy Father.

40. "Now listen! When I had sufficiently watched all this in the radiating light of grace, flowing from the eternal heights of the holy God and Father of Love and from all the peaceful and shining waves, I suddenly caught sight of a red-glowing seventh column; and Enoch, the godly, honest Enoch, was standing, or rather suspended, on this glowing column.

41. "The waves were surging maliciously around the column of Enoch which was rising high into the flaming atmosphere. I had not long gazed in amazement at this strange sight with the eyes of the spirit, when I began to notice that under the malicious waves, partially covered by the mud of the ground, there were foreign, stolen waters heinously fettered.

42. "They were the waters of love and of grace, as well as waters of life and light and all kinds of other waters. And all these countless waters were solidified, like transparent stones, held with glowing fetters of the infamous self-love.

43. "And behold, you fathers and children, how this loveless robbing and stealing took place. I shall tell you as I have seen it. Masses, driven by thievish zeal, were rising like pretty cloudlets from the maliciously surging surface of the great waters surrounding the column of Enoch in all directions. These cloudlets were floating far beyond the limits of their column's area and, seeing calm surfaces in other areas of the great waters, they pounced on them with more than lightning speed, seized the peaceful waves with greedy haste, reduced them to vaporous mists, lifted them up and drove them with the speed of hurricanes into the sinister, muddy depths of their spiteful rabble. There they sunk the so maliciously robbed, peaceful waters, pushed them down and compressed them with their stolen might to the hardest stones and then, in a heinous way, covered them with mud and the dirt of lies out of shameful self-interest.

44. "However, this malicious and bad activity did not last long, for soon I saw Enoch becoming much more radiant than the sun and scorching rays, flowing from Enoch's head in mighty streams, in a moment turned over and brightened all the muddy, thievish depths of the great waters inflamed with rapacity.

45. "As the burning rays flowing from the head of Enoch had just touched the surface of the malicious waters, these began to rush and roar. The endless surface was steaming and, forced by the heat of the rays, returned under duress all the spitefully stolen and through self-love and greed in the muddy ground solidified foreign waters. The latter, in great numbers quickly wresting themselves from the dark and cloudy vapors of the spiteful currents down below, rose like fiery clouds up into the purer, shining atmosphere. And behold, as they were ascending from the depths of death, active winds streamed from the column of Enoch and carried in whirling joy the newly released children carefully past the raging vapors of the spiteful waters back into the loving, waiting arms of waters which had become ennobled through commandments given by divine grace. When this had taken place thanks to the wonders of holy Love from above, suddenly Enoch stretched out his hands powerfully and spoke with a commanding, forcible, thunderous voice:

46. "You spiteful, rapacious, thievish waves, hear right down into the depths of the muddy and dark places the will of the eternal, mighty God. Hear with a calm surface the mighty words of salvation, calling: Every drop is repeatedly counted in the heart of eternal Love and, thus, every one belongs to itself and to eternal Love. Therefore, let no one ever cruelly become prey to another. For woe betide the thief, the malicious robber and murderer of the property of other purer waters and beings; indeed, woe betides all the waves evilly loving only themselves! Note this: The malice of robbers and thieves will never surge in serene, furrowing circles, but it will in rigid death, solidified to glowing stones of the eternal curse, be thrown into the lowest depths of the earth by the deadly might of the commandment, now or one day for sure. "You shall not rob and steal!!" says the mighty will of the eternal, holy God.

47. "Take note of this and heed it, you malicious waves!" And listen, most beloved fathers and you loving children, these were the final words Enoch thundered from the

shining column as the most glorious, eternal mark of the divine will As these glorious words faded away to distant areas of the horrible, surging dark surfaces foreign even to the eye of the spirit, I could clearly hear words rising from the depths. 'These words, directed upwards to the column, had the sound of obedience: 'Do cleanse us, you shining herald of the holy, eternal God's mighty will, so that we too may become pleasing to the radiant, holy eye of eternal Love like other waters!'

48. "And hear, thereupon, streaming from the shining column, powerful fiery winds began to blow, marvelously mixing the fire of eternal Love in radiant abundance into the surging waves of the listening, endless surface. And the waves and currents were purified through this shining mildness, and they appeared as bright as the surface of the sun and praised and glorified the Lord of Grace, circling around the column shining brightly. And the holy echoes sounded harmoniously along the boundless spaces of the shining waves. - This is exactly what I saw, and I have reported it to you faithfully.

49. "As you, most beloved fathers and loving children, have so patiently listened to me, Kenan the spiritual speaker, do continue to hear what further wonders of divine love and grace I have faithfully seen. At a short distance I discovered a very smooth column, looking almost like gleaming metal. Surging around it was a sea of sand.

50. "From the distance I believed to see floods of water, but the closer this dusty flood was approaching the clearer it became to me that it was not water which was here surging around the column, but dry sand which was lifted and whirled around by the winds, thus giving to the searching eye of Kenan the false impression of heaving waters.

51. "Having watched this in annoyed amazement and unable to discover even a drop of water anywhere, I lifted my eyes heavenward and implored the eternal, holy Father of love for His grace, help and wise counsel. But heaven remained silent, enveloped in whitish light, here and there with a faint reddish shimmer, and there was not the slightest sound from the more and more clouding holy, eternal height of the eternal, holy Father's abode, usually so willingly spreading love and graces.

52. "And behold, the deceptive waves of sand kept rising higher and higher and, understandably, became denser and denser the higher they rose so that not even the most glaring ray could penetrate through the dustily heaving masses of the deceptive sand to refresh the eye.

53. "But fortunately the mischievous obscuring-affair did not last long, for glad of heart I soon saw Methuselah standing on that column which was surrounded by the dark sand, and he was armed with a two-edged, flaming sword. He was blindfolded with a linen bandage soiled with glittering dust and his ears were plugged up with sticky resin. But look, suddenly there appeared, dazzling with heavenly brightness, a mighty eagle in fast flight. It flew around the head of Methuselah in ever smaller circles, loosened the blindfold from his eyes and carefully picked the sticky resin from his ears. When thus Methuselah's senses were freed, the powerful, bright eagle, in the distance still shining like a star, flew up to the holy heights of the heavens, from where it had come. But Methuselah, the loyal and truthful, seized the two-edged, flaming sword, swinging it in his threatening right hand in circles in all imaginable directions like flashes of lightning.

54. "And while he was swinging it with zeal, flaming, shining tongues were detaching themselves from the flaming sword like gleaming sparks from an intensely burning resinous trunk of the timber growing in abundance at the foot of the mountains.

55. 'The countless tongues were flying with the greatest possible speed in all directions across the endless dusty surface causing with the might of their fire chaos on touching the deceptive sand, and it was not clear what good could come of this

56. "With great expectations I watched this peculiar scene how for quite a while the flaming tongues were mixing with the deceptive sand, yet the long wished-for result was nothing but sand which had already turned white from the burning heat.

57. "But look, in the middle of such longingly waiting wishes arose Methuselah, looking extremely stern, and he began to powerfully preach the most holy will of the eternal, most holy Father to the throughout glowing sand. The mighty words, passionately flowing from Methuselah's mouth, were pouring like great waters in broad streams, terribly rushing and raging, dragging the sand with them - like earlier the tongues - in all imaginable directions. And the rushing and raging uttered clearly audible, powerful words, indeed, words of the might and eternal greatness of the holiness of God.

58. "And hear, you fathers and children, these were the words: 'You futile dust, hear the will of the holiness of God! You shall never perform a false, deceptive heaving, but you shall convert to flowing, purest water and as such keep surging in eternally shining waves; for only through falsehood will you one day perish completely!'

59. "And look, when this had been heard by the endless surface, tiny grains upon grains dissolved into pure drops which in shining truth ran happily all together, joining to a boundless surface of the purest waters, and surged and furrowed thoroughly, happily praising the most holy name of the eternal God. They washed the still resisting, firmly sticking sand from Methuselah's column, praising it and circling around it in shining rows after adorning with loving eagerness their light, shining, swinging and tossing heads with the light which abundantly flowed from the column

60. "See and hear, worthy fathers and you so dear children, what I have faithfully seen and heard with open ears and am now reporting to you just as faithfully and truly. It is the truth, nothing but the truth, which is actually the delightful nature of love. Therefore, the lie comes to nothing like no other vice, for only the lie is the exact opposite to the eternal truth of the Father's Love.

61. "And now, most beloved fathers and loving children, hear further about all the wonders I, your Kenan, have seen with amazed eyes. - I felt as if I, together with the column on which I was standing, had been pushed farther and farther to distant regions of the other columns. And as had been the case earlier, it was now also, for I saw from my high position the ninth column.

62. "O fathers and children, how peculiar it looked there! From a boundless depth of the eternal nights a terrible column, soiled by all kinds of dirty, glittering colors, rose to a height no longer discernible by the eye.

No surging of waters or any dusty sand, nor any stirring and striving of any nameable beings could be seen. Only eternal nights silently surrounded this mottled endless

ninth column. Seeing this terrible, endless and life-less desert I thought: 'Whatever can this mean? For whom is this endless column standing here?'

63. "And thus I kept pondering for quite a while, but notwithstanding all my futile thinking not the tiniest spark would lighten the eternal endless night around the endless, mottled column. O fathers and children, I became frightened, for even the light of my column kept fading so that I could hardly perceive that my feet were still standing on its faintly shimmering pinnacle. This sad experience made me fall down upon my face, and I began to pray with all my heart to the eternal, Holy Father and implore Him not to let me perish here.

64. "When I had done this in all earnest, I suddenly heard an admonishing voice, saying: 'Kenan, lower your thinking with pure love into Me, your Father and God, and you will soon see things with quite different eyes!' So I immediately did what the holy voice bade me without pondering at all on its loving sound.

65. "And as I was doing so with a heart full of love, the column which had appeared endless to me began to sink deeper and deeper into the abyss of the eternal night This sinking had not lasted long, when a distant rushing of very great waters reached my keenly listening ears, a sound not unlike the thunderous rolling of the spheres. Before I could look around properly, O fathers and children, I already saw huge masses of the foaming torrents rushing down into the dark, endless spaces of the former eternal night around the mottled column. Soon I saw the site of the former eternal night filled with still muddy, but endlessly surging water. I also saw the end of the column, which had appeared endless to me, emerge from the eternal heights of the heavens and descend to the surging, muddy waves of the new waters of the shining pinnacle upon which, in shining glory, Lamech, Methuselah's young son, was standing as a delightful herald of the divine, holy will. And when he, too, caught sight of me, he began to address the waters, as follows:

66. "'O hear, you great waters, do not ever waste yourselves in your desires; for that which you possess in love and grace from above, is your possession for eternal times and abundantly sufficient for you. For, more than one thing cannot occupy one and the same place Therefore, do not ever seek to destroy yourselves through foreign desires, but surge and circle in your very own sphere for the praise and glory of the eternal, holy Father!'

67. "And listen, when Lamech had spoken these wise words, the waters promptly surged and cleared themselves, penetrated by the eternal light of the divine will. But I, Kenan, have faithfully seen this, and as I have seen and heard it, I have now reported it to you faithfully and truly.

*(19th October 1840)*

68. "And hear, you beloved fathers and loving children, oh do continue to hear patiently the end of my speech. Look with me, your Kenan, into the depth of the divine wrath and the grace, shimmering faintly through the flames of wrath, for the faithless peoples of the earth!

69. "O hear and see all I had to hear and see in the darkest place where the tenth column was. All the former columns had more or less some light of their own, even the ninth column was surrounded by a mottled colorful glitter. However, this one, the tenth in the order of columns, did not have even the faintest shimmering spot. It was

so dark that I could only feel it, but not see it with even the keenest spiritual sight. Whether it was surrounded by surging water or sand or by a dark, empty nothingness, all that was uncannily hidden to the exploring eye of the dreaming Kenan because of the unbelievably dark, black night around the tenth column.

70. "I waited and waited for a long time and looked with a threefold impregnated keenness of my sight whether some faint light could not be detected, but my efforts were futile and even my ears could not hear the slightest lisp of a tender breeze.

71. "Oh listen, then I became frightened in this dark, forsaken peace, filled with eternal death. I was unable to pray or implore the eternal Father of love to quickly liberate me from this dismal night of death. For only now did I feel that not just my eyes and ears, but even my tongue was paralyzed and unable to speak.

72. "When I had to experience this on myself, suddenly a fierce flash of lightning shot from the bottomless depth of the eternal night up to the metallic-looking heights of the completely closed heaven.

73. "However, as lightning is usually followed by thunder, after this endless flash of lightning there were not the slightest sign of thunder. And as it had been prior to the lightning, it was after it, too. The densest night was spread out from one endlessness to the other and I, your Kenan, began to long mightily for light and life, for truly I tell you, I had become fed up with the endless night of death. O fathers and children, the night lasted a long time until, finally, a tiny starlet was appearing on the metallic heaven as the belated only trace of the flash of lightning which much earlier had shot up from the depth toward heaven.

74. "My eyes, blinded for such a long time, were now gazing steadily at this tiny, shimmering little dot. And as I was gazing at it in astonishment, something sounded clearly into my almost deaf ears. It was not words or human voices, nor a rushing or roaring. This sound resembled the piping of shepherds when they were gathering the sheep of Abel around them, as was their custom, and when the sheep came hurrying along gazing in astonishment at the caring shepherds with their heads turned heavenwards.

75. "Only the piping I heard clearly, but I did not see anything of the sheep of Abel. When I experienced this with my almost deadened senses, a word flashed like lightning through my soul and this word, this sweet word, said: 'Your tongue is released, Kenan, now pray and implore the Father of light, love and life for light, love and life for this column broken in death!'

76. "Then I fell down and promptly began to pray and implore the Father of love and of all stirring life to give in His mercy a brightly shining little flame of grace from above so that my eyes might behold the formidable magnitude and vast extent of dark death. And when I had for some time implored the holy Father, suddenly a powerful voice called my name, saying: 'Rise quickly and look into the great abysses of the darkest death! Here at the spot of the tenth broken column adultery is denoted, destroyed by which the lower half of love is lying spread out in the deepest abyss of death, whereas the upper half of grace is hanging on the endless, brazen arc of heaven and will not descend to the broken pieces before the base of this column is cleansed of the dirt of the serpent. The ground is the earth, a sinful house, and the dirt of the serpent is the so attractive flesh of all the women from the city of Enoch in the

lowlands. Therefore, woe betide the earth which has become saturated with the blood of the brothers who because of the wanton women have cruelly murdered one another and saturated the earth with their blessed blood! Soon I will let great floods gush forth from heaven to destroy all flesh because of the enticing flesh of the women through which all the waters here surrounding the tenth column were consumed. Oh, do make a show you splendid, enticing flesh of all the women, as the most insidious children of the dragon! Oh, make a show, you alluring food of worms from the pit, you stench on My honor! You bathe and wash yourselves daily in the best water prepared with all kinds of herbs and spices, rubbing the finest oils into your skin to make yourselves even more enticing so that you may seduce the eternal, holy Father's children.

77. "An eternal curse shall be upon you. This say I, Jehovah, God the Almighty, the Eternal. Soon I will prepare for you a bath, which will serve you eternally for bathing and smearing yourselves to your heart's content.

78. "'How this will happen I will now show you, Kenan, in the light of the eternal, holy Father's grace. Therefore, you shall rise on your now also quite darkened column and look down to the lowlands where you will see what is going to happen soon!'

79. "And hear, you fathers and children, I promptly rose and gazed with great amazement into the depth of death. I saw numerous of our children leave the mountains and happily hurry down to the daughters of men to unite with them and even beget children, strong sons and charming daughters. Then I saw the sons become cruel rulers, murdering and slaughtering the poor, helpless children of men and streams of blood of the brothers and children of men were flowing. These streams of innocent blood were mightily crying aloft to the brazen arc of heaven.

80. 'Then heaven burst asunder and from the shining breach emerged an angel flying with great speed to Lamech's love and said: 'You shall now prepare the box of grace, Noah, as the Lord faithfully bade you do already quite a while ago, and take refuge in it with all the Lord bade you take. For behold, already the curse-laden earth is burning in countless places, ignited by the judging wrath of the eternal God! As you can see, the accusing blood has now mightily shaken the grace of heaven. Therefore, the holy Father has resolved to wash the earth of this curse and thereby to fertilize it for a better race which will soon go forth from you, His Noah, the only one who has remained faithful.'

8L "And behold, you beloved fathers and loving children, when the shining angel had in a hurry spoken thus to the love of Lamech, the brazen arcs of heaven suddenly burst asunder and from the yawning chasms and fiery crevices were gushing forth enormous torrents of steaming water, as the eternal, holy Father's grace, to extinguish the fire and one day redeem the guilt on the sinful earth.

82. "When the floods began to fill the low places of the earth I saw countless generations emerge from them and, lamenting, seek the heights of the mountains. I saw the most attractive women with the whitest bodies, the daughters of men, fearfully and exhausted with bleeding fingers climb the most rugged crags and there on dizzy heights stretch their bleeding hands towards the yawning cracks of the fiery heaven and cry in desperation for comfort and help. But all their crying was in vain, and with the floods, which with ever increasing force were gushing along the

yawning, fiery clefts of the brazen heaven, fiery whirling winds pushed with great force the most tender human children, burning and singeing them, from the so laboriously climbed crags of the mountains down into the raging torrents as a lamenting food of death.

83. "The fiery winds, as soon as they had here and there cruelly freed a crag of the mountains from the tenders, whitest and most attractive flesh, kept raging and calling with gruesome scorn: 'So bathe and wash and smear yourselves, you infamous, enticing food of the devil and his helpers. Adorn yourselves in the fragrant arms of eternal death and receive the award for your untiring efforts which caused all the generations of the earth to fall, beginning with Adam right to the last inhabitant of the curse laden earth, and walk the deadly path of all the enticing flesh!'

84. "Thus called the raging, fiery winds whenever they had freed one or the other sheltering crag of the laboriously climbed heights and ridges of the mountains.

85. "But this so ghastly killing and murdering of the sinful flesh of the voluptuous women and of all the earthly sons and children of heaven, deceived and thus fallen through their seductive craftiness, did not last very long, for soon I saw vast waters surge and heave all over the highest mountain peaks. And except for me, no living being could be seen or any sound heard, except the surging of the waves of the newly formed great water against my faintly shining column.

86. "Through the nine preceding cases, I was already used to seeing, as soon as the waters had filled the endless depths of death, a shining column rising nobly above the surging surface of the waters. And if previously the column, as was the case with the ninth, was not immediately fully visible to the searching eye of Kenan, it still did not take long and Lamech, emerged from heaven, was seen upon it laying down the law. But now none of the columns could be seen.

87. "I waited for a long time and was amazed when, instead of the column, I saw the box of grace swimming towards me on peaceful waters. And when it had reached the spot where I felt the dark column had presented itself to me, the blind seer, the raging waves receded and the box of grace remained standing on a very tall, now softly shimmering column, which had risen from the waters.

88. "And now when the shining box of grace was completely free from the heaving waters, a sparkling window in its roof was opened from which soon some gentle doves were emerging and briskly flying away across the waters.

89. "However, the lively doves, flying to and fro, did not remain long above the waters as, except for the column of the box of grace, they did not find anything where they could after a long flight alight for a needed rest. And so they flew quickly back to the box of grace, searched for the sparkling window and entered it.

90. "And when the sparkling window had once more been closed, violent fiery winds began to blow endlessly far in all directions across the to me infinite seeming surface of the heaving great waters. Due to the violent, fiery winds masses of clouds were rising with lightning speed from the heaving surface. This mighty raging of the winds did not last long and soon here and there high mountain peaks began to appear above the mirror of the water. Some of them were even becoming green and soon resembled pretty gardens.

91. "When the searching, happy eye of Kenan was seeing this, the sparkling window in the roof of the box of grace opened again and soon once more doves came out and briskly and with great speed flew towards the mountain peaks which had already become green, circled them and then alighted on freshly grown branches where they stayed for quite a while. But then they returned to the waiting box of grace, loaded with sprouting twigs.

92. "And when this had taken place within a short time, the floods began quickly to recede and mountains and delightful fields with fertile soil began miraculously soon to rise from the sinking surface of the waters and became green, animated by the warming rays of the sun, turning into lovely meadows and gardens abounding with fruit.

93. "At the spot of the column, land was miraculously growing all around the column, rising higher and higher until the box of grace came to rest on the sprouting earth. And look, the window in the roof of the box of grace sparkled once more and a large flight of lively doves flew out of it with great speed and probably never returned to the open window in the roof of the box of grace.

94. "Then Noah, as the love of Lamech in the box of grace, saw that the waters had completely receded and began to open its doors to let out all the saved animals and gradually also his children and women. When with quaking hearts and trembling feet they had stepped upon the sprouting earth, they prostrated themselves and in view of the shining open box of grace thanked and praised the Lord as the only merciful savior from such a deserved judgment by the eternal, holy God's wrath.

95. "When they had done this for quite a long time, full of gratitude and love for the holy, eternal Father, there appeared a shining angel bringing Noah a joyful message from the sublimely radiant heaven around which a colorful bow was twining. And hear what the shining angel spoke:

96. "'Listen, Noah, you sole bond of My love. From you I will one day awaken the seed of life which will powerfully rescue from death the countless prey it has swallowed as I am sorry for the flesh down there under the now hardened floods of sin. Therefore, I will one day send a mighty savior and never again punish the quaking earth with such judgments. The colorful rainbow shall at all times tell the peoples that until the end of time this will never happen to the earth again. But what will happen then, is known only to Me, the eternal Father!'

97. "And listen, you beloved fathers and also you loving children! This is all I have seen and faithfully heard; and I have truly passed it on to you. You wisest fathers and children full of love may interpret it, for the meaning of such strange dreams out of God is hidden from me."

## **Chapter 43**

### **ENOCH EXPLAINS THE SPEECHES OF ADAM AND KENAN**

*(12th November 1840)*

And behold; when Kenan had completed his dream-speech in a most fluent and pleasant form, they all looked at him and bowed to him, for they were amazed and did not know what to make of it.

2. Finally, father Seth overcame his amazement and, gratefully raising his eyes to heaven, began to speak to the children present, as follows: "O Kenan, O children, what is this? What does it mean and what shall become of it?"

3. "As yet our senses have hardly grasped the mystical speech of our first patriarch Adam and our hearts, so weak in love, have not been able to clearly interpret any of it. Even Enoch's last fiery speech is still floating before my senses like a dark tangle and now you, dear Kenan, come with a super world of uncanniness the meaning of which God alone can understand. I am even inclined to maintain that a man could hardly survive if the eternal, holy Father gave him so much wisdom that he could comprehend the incomprehensible, most profound meaning of such mystical, exalted things.

4. "O Kenan, Kenan, why did you have to see such a vision and tell us poor, weak fathers and children of it thereby confounding all our senses. You have made us poorer than we were before we were worried by such speeches revealing the ways and decrees of Jehovah's eternal holiness whose meaning cannot be clear to any angel while he is just an angel and will never be like Him Who is our beloved, holy Father, inscrutable in everyone of His holy words.

5. "O children, forget that you have heard such things from the mouth of dear Kenan and admit together with me in the deep contrition and humility of our hearts so weak in love that all of us are incapable of anything. Besides, none of you should ever desire to comprehend such things, but we will leave these incomprehensible things always to God Who will know what He intends with them. He has surely given this to us only as a stumbling block to show us poor weak men first of all how powerful He is even in a mote and then that we may realize in our humility that we ourselves are nothing, but that He, our beloved, holy Father, is at all times All in all.

6. "O children, do heed the words of your father Seth and guard yourselves against any temptation! *Amen.*"

7. And when Seth had ended his well-considered speech, Enoch, the exceedingly pious, stepped forward, bowed to the father and asked permission to say a few words on this subject because he had just received an inner summons to do so.

8. Seth looked at him and said "Oh do speak, you fair, pious son of eternal spring. Even your fiery speeches are only a cooling morning-dew compared to such unheard-of blazes of the sun from the mouth of Kenan. It will be good for all of us if you could smother them a bit; so do speak, - actually you should already have done so. *Amen.*"

9. They all assented to the wish of Seth and Enoch began to speak, as follows: "O beloved fathers and all you children of God, do listen well to the words from my mouth.

10. "If you wish to and can, raise your eyes and look up to the boundless heights of the heavens of God, our most holy and best Father, and then again look down into the quite as boundless depths of the same one mighty God Whose reign is forever

without end. Ponder on how much there may lie hidden in the heights as well as in the depths of which no human mind could ever have dreamt.

11. "Kenan alone was so fortunate, as far as is known to me now, to see in his spirit a tiny mote partially dissected. And our first patriarch Adam has also shown us a somewhat pulverized mote - not to mention my so-called fiery speech - and that already amazes us so greatly and incomprehensibly. But how is it possible that we are able to see worlds and suns pass before our weak eyes and still remain alive? Who has ever seen the wonders in a blade of grass, which bends under our tread? What greatness and sublimity of God lays in it; yet we tread upon it with our unworthy feet and still live.

12. "Is it not with us spiritually similar to when children are looking at a harder piece of bread they have been given when they still expect a soft milk-pap? Should they then never be given bread because they are used to soft fare? But how will they gain a man's strength with this?

13. "Look, the same applies to us now. While we were babes the Father gave us milk and a suitable soft fare. But now we are to become men in the spirit. Look, there the soft fare is no longer suitable and the Father is giving us now bread that we may become men strong in His grace, and we are no longer meant to just look at things, but we must comprehend them and recognize His great love and wisdom and out of both His most holy will.

14. "If our first father Adam told us of the preliminary ways of his spirit that once lost its way, in and through which also our spirit became lost and confounded, there is truly nothing so incomprehensible in it. For the spirit had to be in existence prior to the body, just as God was there before any creature, which only came forth from Him since He is the First Cause of all things. For whom did this frail structure of clay have to be created if it had not been for the necessarily already long existent spirit for which, for the sake of its freedom test, God, our holy Father, prepared this habitation.

15. "Actually no hen has ever laid an empty egg. Besides we know only too well that the contents of the egg must be there before the white, hard and well-closed shell. Or could anyone with wisdom assume that the spirit comes into existence and develops only in the body? One who could think thus would be a thousand times more stupid than a person who built a hut for someone who does not yet exist being of the crazy opinion that once the hut is ready it would create a resident out of itself.

16. "Why is procreation before coming into existence, why the man before the woman? How do we hear the wind blowing from a distance while our trees are still standing motionless? Once the wind has come upon our trees, all the little branches are moving. Did not the wind have to be there first in order to come to us and stir our trees to such activity? The trees have surely not created the wind, but the wind has freely come upon them and made them alive.

17. "Or could someone maintain that some fruit was created because of the tree or that the tree would have to have been there first so that it might create a fruit out of itself? How is it that you say God had planted all kinds of seeds in the earth out of which then a variety of grasses, plants, bushes and trees had come forth producing the fruits of the seed wherein the living seed is found again, reborn!

18. "If God is showing us, His children, the eternal order in all His countless wondrous works, namely, that life or the force must always precede that which comes into existence only through and, finally, for it, why should it amaze us if Adam, thanks to higher enlightenment, told us the story of his spirit, thereby showing that and how we, too, are, and were, involved and thus will be all our descendants more or less to the end of time. And that he also showed us how holy and great and yet so loving and full of grace and mercy God, our almighty Father, is and how boundlessly forbearing and indulgent.

19. "And since we have experienced this, how could we be afraid, knowing how endlessly good He is Who has given us this experience. Yes, we shall and must fear God, but not because He gives us bread. We shall only fear not to love Him, for he who has for a moment failed in his love for God was dead as long as he was outside the love for God. Therefore, our most urgent striving must be to love God constantly since He has, according to our arch-patriarch Adam, loved us mightily before we were, and what we now are as His children we have become only through His boundless love. And so all our efforts must be directed at the constant strengthening of our love for God.

20. "Behold the countless creatures around us! Although they, too, are and come into existence out of this almighty love, they cannot and may not return this love, as they are not ready and capable of it, just as we withhold the love for each other from our young ones until they are mature for it.

21. "However, all of us have matured towards love and, therefore, let it be our main concern to love Him constantly Who has made us so completely mature for love!

22. "How does a husband say to his wife that she shall love him in all her actions because he loves her in all his entrails? May a virtuous youth say that to an immature maiden? You say: 'By the holiness of God, no; not until the tree has been blessed! Woe betide him who should violate her, for first there must be the maturity, then the blessing and only after that the love!'

23. "O fathers, you are quite right according to the will of God to say this. But answer yourselves the question whether the sin might not be greater if the mature and blessed did as the children do and avoided each other than if immature children slept together.

24. "Through Kenan God showed us our full maturity for a free love for Him. Why then does this amaze us, as if we were immature children, when we should rather wonder why we are all so lukewarm and variable like waves in our love whereby the grace within us is scattered like the sun on the restless surface of the water?

25. "I say: Kenan's dream tells us nothing else but that we must love God, our holy Father, more and more with all our strength and in this love regret every loveless moment which has deadened us during all the time we have been without love; for living and loving is one and the same. He who has life is living in the joyousness of his existence of which he is well aware and is, thus, a friend of life. But someone who has lost the joy about his own life would lose also his life as soon as he lost the inclination to live and would become a suicide, as Cain became a fratricide, and would die twice, first out of the love of God and then out of his own love.

26. "Behold, our life or our love is in God and God alone is our love and life. If we became weak and indifferent in our love for God, our life also would gradually weaken with the result that in this dumbness of life we would see the things in and around us as if we were blind and deaf. And we would not comprehend anything that happened in and around us but think, when the holy Father came to us, who are so lazy and indolent in our love, to awaken us with His grace, that it did not befit us to become awake in love. O dear fathers, far be this from us, for our God is an earnest God and super holy as our most loving Father and does not enjoy teasing and temptations, for why should He Who has counted all our hairs long before they grew on our heads tempt us? As if He did not know what we would do. - Oh, this He does not need!

27. "But we are all the more in need of His grace. His grace is not to tease or tempt us, but it is the pure blessed gift of the holy Father Who wants to more and more strengthen our weakened life in His love. O fathers, do look at the visions of Kenan with the proper love for God, our most holy Father, and you will easily understand that God has thereby only demonstrated to us the dead weakness of our love for Him. Therefore, let us become once more strong in the love in and for Him, then everything will become clear to us, which so far has remained obscure! *Amen.*"

## Chapter 44

### ADAM EXPLAINS HIS WEAKNESS

Having heard this, Seth's eyes were opened and so were those of all the others. For now they understood what Enoch had wanted to say and were satisfied that at least Enoch comprehended the things which were so totally incomprehensible to them. And they praised and glorified Me deep within their simple hearts for having endowed a man with so much wisdom for their benefit, shown him things from the heights as well as the depths and let their hidden meaning be revealed for the spiritual benefit of those who sought Me in true love.

*2. (Notabene: You have also been given many and far greater things. But none of you has as yet come to Me in the depth of his heart to glorify and praise Me in true love, boundlessly happy about this great and now so abundant grace flowing to you and secretly longing for the consecration of the servant who has to be an instrument of My grace for little more reward than that for which everyone of you shall serve Me in true love. Only one have I awakened for you to be a fool before the world so that you may be raised to great glory before the angels, and this one is My poor weak servant (J. Lorber. The Publ.), a fool who came to you long ago from the country. He was for a long time among you and no one noticed that he is a fool before the world. But the fool sought Me and I allowed him to find Me and awakened him before your eyes to become a beast of burden to you and bring you a new bread of love from the heavens, which is a true bread since it gives and demands love. When this beast of burden is on Zion on a boggy road, you approach him and take*

*greedily bread from his basket. But you take no notice of his feet, which, usually because of you, are up to the ankles in sticky clay. But I tell you that if you enjoy the bread and the water of life, do not let the good-natured beast of burden remain stuck. Whoever is able to do it, let him free his feet from the mud, unnoticed by the world. Otherwise, if he should remain with you, his feet will gradually become weak from fear so that he will hardly be able to carry bread for you, except I Myself free him; but then I shall also lead him where I want him to be. In that case I will not leave him with you, for although I have still many children, there are only few among them who would let themselves be used as fools. For it is better and easier to eat the bread when it is already prepared, but much harder to have oneself for love harnessed to the plough as a beast of burden for a small reward. Do heed this and glorify and praise Me in your obedience! The one among you who will do something about it shall never lose a penny, and in due course he will be recompensed temporally and eternally The servant will tell the one who wishes to help wherein his feet have got stuck. Amen.)*

3. When all had for about an hour glorified and praised Me, Seth rose again, told the others to do the same and said: "Children, our dear Enoch has with the visible grace from above lifted heavy burdens from our oppressed hearts and thrown them forcefully into a boundless depth of delight and bliss. God, our most holy and best Father, be forever glorified and praised for this! However, as Enoch was given this for our sake because of his great humility before God and the brothers - and he has faithfully passed on to us without the least reservation all that he has received - and we are now happy and are praising God, our most holy Father, I think that in our love and joy we should not forget Enoch. Since he has become a favorite of God, how could he not be ours as well?

4. "Although we are aware that all he told us comes only from above, I still think - while we must respect the spot upon which our dear father Adam and our mother Eve have tread -- that it would be important not to ignore the mouth through which God Himself has spoken to our hearts.

5. "O children, let us take dear Enoch into our midst and let him no longer till the meager earth for his daily bread, but since God, our most holy Father, has in His boundless love graciously made him into a cultivate for of our hearts so weak in love, let us work the land for him through our many other sons and daughters who all have strong limbs, but all the weaker hearts.

6. You, dear Henoch, will take willingly and gratefully what your fathers want to give you because of their gratitude towards God, so you can work our hearts very much to the holiest desire of God.

7. "And now, children, follow me into my hut and let us strengthen our bodies with food and drink in the name of our most holy Father. And then our dear Enoch may speak to us once more about love. *Amen.*"

*(26th November 1840)*

8. When Seth had enjoined this on his children, they all walked towards his hut, which was situated near the one of Adam. Arrived there, they all bowed first to the hut of Adam and only then to Seth's hut They paid a brief call to the arch-patriarch and arch-mother and had Adam bless them before the meal. This was done daily for

those who were present and a general free blessing was spoken for the absent ones. When they wanted to leave, respectfully and extremely gratefully, Adam spoke to them, deeply moved and with an already weak and touching voice:

9. "Dear children and you, my most beloved son Abel Seth! I, your father Adam, have now blessed you and you are on your way to invigorate your limbs with food and drink, which is, of course, the right thing to do. But behold, I have become already very old and weak, as has mother Eve, and can no longer work, as my limbs no longer serve me. You know that I have still worked all the time and did not want anyone else to work for me, so as to set a good example.

10. "However, today I was no longer able to do it. When all of you were unable to work I, your father, worked for you with the gracious help of our great, holy Father, but now I cannot do it any longer.

11. "Children, I am hungry and thirsty. When you have eaten your fill, do think with a small refreshment also of your old father and mother and give me, too, something to eat and drink and henceforth do keep us in your care. And what you do to us, your parents, do that out of love so that the offered food may be enjoyable and not taste hard and bitter to your old and weak parents. You will not have long to endure this small burden as I, your weak father, will not dwell much longer in this hut, always blessing you, but shall leave it forever and go to dwell in another one where Abel has gone. Therefore, you should gladly look after me, your old, weak father, and also after your mother while we are still among you, for in a few years, which will have passed soon, you will sadly seek the one who now in his helpless weakness is asking you for food and drink, but his hut will no longer be found on the vast earth. Now, dear children, go with God's blessing and strengthen your limbs, but do not forget your old, weak father and mother. *Amen.*"

12. When the good children had heard these words of Adam, they were so moved in their soft hearts that they all began to weep aloud and could not calm down for a long time. But finally Seth rose and spoke, deeply moved:

13. "Father, children! As long as the earth exists and heaven with its stars, the moon and the sun surrounds it such a holy word has never been spoken by the mouth of man as the one, which I, after Adam the father of all of you, shall now speak. I say: Let all the stars fall from heaven and sun and moon be deprived of their light forever; let all seas, lakes and rivers dry out completely and the entire earth turn to stone; let all this happen rather than that we eat a morsel before our father Adam and our mother Eve have sufficiently satisfied their hunger at any time of the day.

14. "O father and mother, you already know how happy I used to be when you were willing to accept something from me in the days of your strength. So my joy is all the greater that you do need our care and I, thus, have the blessed opportunity of repaying with my greatest love at least the tiniest part of my very great debt to you, O father and mother, for all your great kindness. O father and mother, accept this graciously and remain among us with your blessings to the end of time!

15. "And you, Enos and Kenan, hurry to my hut and fetch the best food and the freshest drink and tell my wife, Jeha, your mother, that her father Adam and her mother Eve are hungry and thirsty and bring her here that she, too, may promise what

I have now promised sacredly in the face of God. Now go and return immediately!  
*Amen, amen, amen.*"

## Chapter 45

### ADAM BLESSES HIS CHILDREN

And behold, hardly a hundred heartbeats had passed when the two emissaries returned with food and drink, accompanied by the weeping Jeha. They entered Adam's hut with reverence and handed what they had brought respectfully to Seth, as the most worthy, that he might, kneeling before Adam and Eve, give them joyfully and with the greatest filial love what they had asked for.

2. When Adam saw the great willingness and love of his children, he raised his eyes to heaven, before he had put a morsel in his mouth, and said: "O You great, best and super holy Father, how great must Your love for us weak, disobedient men be when the smallest spark of this Your boundless love in my descendants and Your children is already shining so mildly and gloriously upon me, the first, weak man of the earth! O Father, look graciously down from Your holy height upon Your weak, fallen son whose fall has brought about the fall of all his descendants and bless in Your kindness the loving gift of my descendants and Your dear children that it may strengthen me and my dear wife in our constant remorse about our disobedience to You, O most holy, best and most loving Father! Bless also Your dear children and let it graciously happen that Your holy name be always praised and glorified! *Amen.*"

3. After these words, Adam took the food he had been given and happily enjoyed it with Eve, full of gratitude towards Me and kind thoughts for his children. But the children silently thanked Me in their hearts for the great grace that I had deemed them worthy of now caring with great joy for their parents. Behold, these were dear children to Me of which kind there are nowadays only few on the totally depraved earth. They were truly children after My heart! If there were many such children I would not have to be such a hidden Father to them as I now must, unfortunately, be to many, that they may not perish completely in their stubborn blindness.

4. And when Adam and Eve had satisfied their hunger in the presence of the children still weeping for love, Adam rose and thanked Me with a deeply moved heart, then turned to his children and said with great kindness and deep feeling in his voice: "May God's blessing as well as my blessing be always with you and all your descendants. And as long as the earth will remain earth shall your now so highly blessed lineage continue till the end of all time; and with those from your direct line this my blessing out of God, our most holy Father, shall always be evident in all their dealings. And one day this my blessing upon you shall become visible as a newly rising sun of love and grace out of God the Father over all the nations of the earth who will then behold the great glory of God, descending in supreme love and meekness as a Life of all life. *Amen.* - And now go, dear children, and strengthen and refresh yourselves with God's and my blessing! *Amen.*"

5. Then Seth rose and said: "O you dear father and you lovely mother! It would not be right if when you have been hungry even for only half a day we should not out of

our great love share your undeserved discomfort for which we are responsible as we have come to you only so late. Therefore, let us because of our great love for you, and through you for God, take no food today so that we may praise and glorify God more purely and worthily in our very happy emptiness. O father, do graciously accept this little just sacrifice from us and instead allow your grandson Enoch to speak about the love of God before you and us that his mouth may be hallowed through your blessing, too, as it was hallowed before us by God through your deceased son Abel. O father, do graciously accept my pious request! *Amen.*"

6. When Adam heard this he was moved to tears and said: "O children, you are doing more than I asked of you. You shall never be limited in all that is good. Do what you wish, yet not in my honor but always for the glory of God, and do not forget your father in his great distress and always remember the weakness of your mother.

7. "And you, dear Enoch, who through my beloved Abel were blessed by God to be a speaker and preacher of love, be blessed also by me in all your descendants, and may from your lineage arise a great preacher for all the nations of the earth who with the word of life eternal shall proclaim the Kingdom of God to all men. *Amen.* - And now speak with your blessed tongue! *Amen.*"

8. Having received this exalted encouragement Enoch became exceedingly happy and cheerful. He first thanked Me in his heart, then he prostrated himself before Adam, kissed his feet and the garment of Eve and implored the original progenitor to place his blessing fatherly hands on his head so that through this act his weak tongue might become worthy of uttering words of love before the ears which once had heard the words from the mouth of eternal Love Itself, yes, before and to the hallowed ears which have heard God's voice so often.

9. After complying with Enoch's request, Adam said to him: "Dear Enoch! You have formulated your request well and pleasing to God and me. And it is as you have said. But there is one thing I must add which would not have been proper for you to think, let alone say, namely, the ears before and to which God's voice once spoke in vain in its supreme love.

10. "Behold, dear Enoch, I am entitled, as is each one of you, to confess my own mistakes openly and, thus, to humble myself before God and the earth. But woe betide him who should disparage the name of his brother and take away the honor God Himself has given him. Such honor is everyone's possession received from God and no one has the right to attack such a hallowed possession of another with his tongue or hand. However, everyone has the right to humble himself before God and the earth, that is, before his adult brothers, but not before the minors that they may not become proud or take offence in any way.

11. "Let this be a good lesson to all of you and a great comfort to me enabling me to hear God's words from the blessed mouth of Enoch. For it is quite a different thing if one brother speaks to the other about the earth, the moon, the sun and all the stars -- for these are things of the world, all created for my sake and yours - and a different thing again if a brother speaks to the other words out of God about the things which are God's. These things can and shall no one hear who has not first humbled himself before the judging holiness of God.

12. "If someone thought that the brother spoke out of himself and not out of God when his tongue had been blessed, that one would pass judgment on himself in his self-conceit imagining that he, too, was good enough and God could, and would, speak through anyone's mouth, and it did not have to be just that of Enoch. But I, the physical father of all of you and procreator of your soul out of God, tell you that this is not so. Look at the flowers in the field. Has not each one a different shape, color, fragrance and use, and the noblest of all is only the rose with its glorious fragrance and its dew strengthening every weak eye if the heart was first refreshed through the fragrance? And when you gaze at the countless stars in the firmament you will find, if you observe them closely, that not two of them have the same light. But among all the stars that do not leave their community there is only one that you call the star of Abel and which radiates like a bright dewdrop in the morning sun. It does not make any difference to God whether He looks after a mote or a sun or whether he provides for a gnat or a mammoth, for when someone possesses much he can give great and little things with the same love. To the one who needs much he gives much and a small gift to the one who needs only little. He can distribute a variety of gifts, to one this and to the other that and, thus, something different to everyone. Enoch was given love, a blessed tongue and a well-enlightened heart. Therefore he shall also give what he has received. And because the love of God became his share, he shall pass on this love like the rose that gives what it has received and no one doubts that it received it from God since it is a good gift and of benefit to our senses. Who will ever doubt where Enoch's gift is from when his tongue trembles with the love of God?

13. "So speak, Enoch, and strengthen us, your fathers, with the superabundance of your grace out of God! *Amen.*"

## **Chapter 46**

### **ABOUT THE COMING OF THE LORD**

And behold, when father Adam had finished speaking, Enoch rose respectfully in order to speak to the fathers; but before he began he silently turned his loving heart to Me imploring Me for the grace to now be enabled to speak of My love and the holiness of My name, unutterable to any tongue because of its holiness.

2. I gave him what he had asked for and made the sound of his voice melodious like refined ore. His speech was full of dignity and sweetness, and no human tongue, before and after him, has spoken like this until Moses and all the prophets who, too, spoke with the tongue of Enoch and out of the same spirit. And his speech was as follows:

3. "O fathers! The immense grace of God, our most holy Father, has come among us like a cooling breeze floating from the distant morning. Yes, the holy, eternal Father is among us! You, father Adam, may say: 'Enoch, listen, that cannot be, for the Lord has told me: You will and shall not see Me any more, for I shall appoint an angel to lead, guide and test you until the time of My pleasure!' However, father Adam, if a man had a weak wife who on a bright morning saddened her husband, who loved her deeply, when she refused to follow him into the room to receive the blessing of God

where-upon the sun would rise and bless the earth out of God with the bright rays of God's merciful love, then the husband, seeing this disobedience in her love, will say: 'Wife, what use are you to me when you reject the grace and power of God in me and oppose the blessing of God? Look, in order to appease the holiness of God in my vigor, I will leave you and no blessing shall touch you before the sun has shone upon you seven thousand times and has always found you washing yourself in your tears of remorse. Then I will send you in my place someone to bless you in my name. And when you will have changed, I shall look at you from a distance to see whether you have become worthy of my touching you with my blessing vigor. You will be surrounded by my memory and only thorns and thistles will be growing in your field, but the seed from which may come a sprout out of God shall be absent from your body for the time being.'

4. "Having said this, the husband would leave his wife. She, realizing the holy seriousness of the matter would throw herself to the ground and begin to weep and lament about herself and her unforgivable disobedience to her husband's holy vigor out of God and roll in the dust of the earth in her sorrow. Seeing the earnestness of his wife's remorse the husband would say to himself: 'She mightily regrets her sin and is at her wit's end about my harshness, which is a protection of the holy vigor out of God within me, and her lamentations silence the voice of my emissary. Therefore I will break the word of harshness in my heart and will allow myself to be led only by my exceedingly forbearing love and go to her before the time, comfort and touch her, dry her tears and accept her once more as my wife.'

5. "However, the wife, after having cried her eyes out, only gradually recognizes the great mercy of her husband, rises from the ground and, happy and surprised, sees the face of her husband who admonishes her, saying: 'Wife, you are surprised that I have broken my word, but look, this is due to my love, and my harshness had compassion on you as you had appeased it so mightily with your remorse. And so I have returned to you before the threatened time to admit you once more into my heart.'

6. "O look, fathers, as this husband because of his great love broke his word and forgot his harshness in view of his wife's great remorse, also God, our most holy Father, has in His exceedingly great love often broken His Word and did not stick to His just severity. For the penitent His anger is like that of a dove, but His love is like a strong spring, which keeps feeding the ocean.

7. "O fathers, and also you, mother Eve, lift up your eyes and behold the great Holy One among us, yes, behold among us, His children, the most loving Father, who broke His word!

8. "O fathers, my speech is finished and now let Him speak Who gave me these words and before Whom my tongue becomes silent

9. "O You holy Father, do speak the great *Amen* Yourself!"

10. And behold, it happened like Enoch had said, and visible to all I spoke the great *Amen*. When they saw Me they all prostrated themselves before Me and in the dust worshipped Me, their holy Father, with great contrition of their hearts. No one dared lift up his eyes, but I called them all by their names and bade them raise their heads that they might recognize their holy Father. Then they looked up and Adam

recognized Me and tried to speak, but his tongue did not obey his overflowing love. I pitied these weak children and so stayed in their midst for a while.

11. However, no one dared utter even a single word; they were all unable to speak out of great fear and love. And I pitied them for their weakness and faint-heartedness and breathed courage and strength into them so that they would be able to bear the thunderous sound of My voice and understand the exalted meaning of the words from the mouth of eternal Love which were flowing like a great flood from the eternal source, the First Cause of all existence.

12. When thus all their senses were strengthened and thereby also their soul and spirit, Adam rose to his feet, supported by his children, and spoke full of love and humble trust: "O You holy Father Who are the very eternal Love; in Your great mercy You have looked graciously and lovingly upon all of us who are so sinful. Therefore, I, a poor servant of sin in my endless nothingness before You, dare with a trembling heart to pray and ask: O most holy Father! Where is there in us still a fiber of life worth in the least of saying to itself joyfully: Because it was still un-spoilt You came to us?"

13. "However, everyone of our hairs has become bad and every fiber of our life useless. Would You, therefore, graciously reveal to us what has caused Your love to so mercifully descend into this lowliness?"

14. "O most holy Father, do not treat our request unfavorably. But as always Your most holy will be done!"

15. And lo, when Adam had spoken thus from the depth of his heart, they all once more knelt before Me and worshipped Me in their love inexpressible by human standards. Then I stepped up to them and, when they had sufficiently expressed their love, bade them rise and open their eyes and ears to clearly perceive My Word.

16. Only when this had been done did I direct the following words to their hearts, which translated as follows:

17. "Children, listen! Thus speaks He Who has given you an immortal soul and a living spirit out of Himself that you may recognize My great love for you and that I will one day give you eternal life out of your love for Me and My love for you, once the great debt of My Love will have atoned for this same debt to the Holiness at a time which I am going to prepare out of Me. As I have made all of you out of My mercy, I shall prepare this time out of My love.

18. "As I am now a spirit of grace among you I shall then be a man full of supreme love among men. But though you now recognize that I, your Father, have come to you as a high, eternal Spirit full of power and might and you are well aware that it is I Who is speaking to you, your later children will not immediately recognize Me in a weak, poor brother among them. They will persecute Me, cruelly maltreat Me and do to Me what Cain did to Abel. However, it will be hard to slay the Lord of life and My apparent death will bring about eternal life for all who will believe that it is I Who came as a Savior among them, endowed with all the might of love to atone for the debt your disobedience has brought upon all of you, over all the earth and all the stars - for there are also children who initially have gone forth from you, Adam. But for the unbelievers and stubborn ones in their selfish malice this will lead to eternal judgment and also eternal death.

19. "And thus I will come seven times, but the seventh time I will come in the fire of My holiness. Then woe betides those who are found unrighteous; they shall be no more, except in the eternal fire of My wrath!

20. "Behold, I have once been here in the beginning of the world to create all things for your sake and you for Mine. Soon I shall return in great floods of water in order to wash the pestilence off the earth. For the depths of the earth have become an abomination to Me, full of dirty mud and pestilence, which has grown out of your disobedience. There I shall come for your sake so that the whole world may not perish and one lineage remains the last descendant of which I Myself shall be.

21 "And I shall come to you a third time manifold (Abraham, Moses and the prophets. The Ed.), untold times as now - sometimes visibly and sometimes invisibly in the word of the Spirit - to prepare My way. And I shall come a fourth time bodily, in great distress, in the great Time of times. Soon after that I shall come for the fifth time in the spirit of love and sanctification. And I shall come for the sixth time to the inner self of anyone who will truly long for Me in his heart and shall be a guide to him who full of love and faith will let himself be drawn by Me to eternal life. At that time I shall be more remote from the world; but whoever will be accepted shall live and My Kingdom will be with him forever.

22. "Finally I shall come again, as already mentioned. But this last coming will be to all a permanent return - one way or another.

23. "Listen and comprehend it well: Abide in love, for this will be your Redeemer! Love Me above all - this will be your life everlasting. But also love one another so that you may be released from judgment. My grace and My primary love be with you until the end of all times! *Amen.*" - And their eyes were again closed.

## **Chapter 47**

### **ABOUT THE GREATNESS AND DEPTH OF THE WORD OF GOD**

When they had completely returned to their normal state, Adam rose and spoke to the small gathering: "Well, children, have you seen with your own eyes and heard with your own ears? Yes, you have beheld the Lord of Eternity, the God of Infinity, our most loving, holy Father, and you have seen and heard His inexpressibly sweet voice! Indeed, He is as He was when I saw Him before He had been seen by a mortal eye, which is now enveloped in death's threefold night. And His voice is the same unchanged voice full of might and power obeying to the endlessly sweet sound of which suns and worlds came out of their nothingness and in boundless reverence became what they are now. Through the sound of this voice even the mightiest and greatest spirit became what he now is: a helpless worm in the dust of the earth here before your eyes. For I was set in his place as a miserable, bad and ungrateful creature full of disobedience out of myself.

2. "O children, look how exceedingly good our God, yes, our most loving and holy Father is! This great spirit whose place now I, a poor and very weak man from the dust, am taking, was called to be a brother to the eternal Love of the Father's holiness. But disobedience because of his self-love forced this great, mighty spirit here into

this indescribable lowliness. Since it is no longer possible for us in our nothingness ever to be worthy of the Deity and come closer to Him even by a mote, He intends, as you now have all heard, Himself to enter our nothingness in order to draw us closer to Him, and thereby give to this our nothingness more than the greatest spirit could ever comprehend; that is - if I have grasped it correctly - He wants to be to us worms of the dust not only a God, a holy Father, which He has been from eternity, but He wants to become a strong brother to us thereby to unite us unworthy ones with Himself for eternal life.

3. "O children, who can ever grasp such endless love? Where is the heart which in its greatest rapture could bear even an infinitesimal part of such love capable of drawing down to us the great God, the most holy Father, to have mercy upon our nothingness and out of such love to clothe Himself in our nothingness in order to become everything, yes, everything to us?"

4. "O children, my emotion is numbing my tongue, and therefore you, Enoch, you blessed speaker of God, shall continue and let us hear the wondrous power of your tongue! But listen; do begin to speak of the great love of the most holy Father where I have ended to speak of it. *Amen.*"

5. And when Enoch had heard this wish, he pulled himself together, rose from the ground, thanked Me in the great humility of his heart, bowed to all, then stepped up to Adam, bowed to him and said:

6. "O father of my fathers! Behold, my fathers and your children are present here; how could I dare to speak before these whom God called into being out of you before me and thus has set them to be my fathers? Therefore, I would like them to give also their permission so that I may with complete peace of mind utter the word of God's immense grace before all the patriarchs and the exalted mother Eve."

7. When the patriarchs heard these meek words of modesty, they all rose, bowed to Adam, praised Me aloud and thanked Me for giving Enoch such a modest and meek heart. And their faces were beaming with great joy at the glorious Enoch. Adam himself praised his insight and humility and now asked him with the happy consent of all to cheerfully begin to speak of the great love of God, the eternal, holy Father.

8. Only after hearing this, and after an inner, silent prayer for My grace and mercy, did he begin to speak, saying:

9. "O most beloved fathers! What can the feeble tongue of weak, limited and insignificant man bring forth and stammer at this so holy place where a little while before the eternal Love and Wisdom of the most holy Father has spoken words full of eternal meaning to our hearts.

10. "O fathers, what is our greatest word compared to His smallest which caused the eternal might of such holy Love to bring forth out of Himself countless great and small things in order to fill with them the infinite, eternal expanse of His will, whereas our greatest speeches are unable to blow even the tiniest mote from its destined order.

11. "O fathers, if we ponder on this must we not feel as if we were standing on embers and I, the speaker, on the burning rays of the midday sun when its rays above our heads make the hard ore melt?"

12. "Bear in mind that it was God Who was standing there as a mighty, eternal Spirit speaking to us out of Himself great words. And we do not understand them and shall not ever understand them completely; for how could that, which is nothing in itself, comprehend the eternal, infinite Being of God and grasp the eternal essence of a word from the mouth of God since all of us know how many words eternal Love and Wisdom needed in order to call forth us and the entire universe so perfect, yet incomprehensible for us.

13. "O fathers, look, if one considers this and wishes to speak of the so endlessly great glory of God, where is one to begin and where to end?

14. "Should we turn to the mote which is so insignificantly floating in the air of our little hut, glistening in the rays of the sun, not knowing with what to begin first? Or who might know what to end with so as to give appropriate praise to the Lord, the most holy Father, the infinite, eternal God?

15. "O fathers, since we already here in our hut realize the impossibility of greeting the first mote in a way pleasing to God and to thank Him for the recognition of the last one, - where would we begin when on leaving our hut we see the endless multiplicity of dust on the vast earth?

16. "Yet we must admit that all this which appears so endless to us comes to almost nothing before God, although the full revelation of but one such mote would take a whole eternity if we were to recognize it in the boundless perfection of God.

17. "O fathers, look, if such a tiny mote as we now recognize is already so immense to us, what must then the magnitude of the endless multiplicity from the first to the last be? - Where is there a being, except God, that could comprehend the eternal wisdom of the most holy Father herein?

18. "And since this is so, what can we say about the earth as such, all the countless stars and all that is on the earth and on the great stars? And what could we say about us, now and about our original being? Yet all this is only a simple word from the mouth of God.

19. "O fathers, do think about it: How many words has before our eyes, ears and hearts the eternal, infinite, most holy Father now spoken; the same through whose almighty 'Let there be!' infinity was filled with endless things.

20. "Oh listen, eternity will not ever comprehend it and infinity is too small to absorb what we have just now, enraptured, heard from the most holy mouth. We men cannot possibly imagine it; but when all this will happen in accordance with the most holy and supreme decree, then heaven and earth themselves must become endless. The dust will become earth and infinity itself will have to be endlessly extended before we shall be able to understand only a mote of what our most holy Father has in mind by wanting to become a holy brother to us.

21. "O fathers, behold the greatness and profundity in God, - and I, a poor worm in the dust, should dare after such a speech to interpret it to you since, for our great comfort, this was given for a new heaven and not for this limited earth. We can do nothing but love Him Who always is and will be holy, holy, holy. Let all that we can understand consist in our ever increasing love for our most holy Father and let our greatest wisdom be that we love Him above all who is the very Love eternal and throughout and we and everything through Him - eternal! *Amen, amen, amen.*"

## Chapter 48

### ABOUT THE DIVINE BLESSING ON EARTH

When Enoch had in this way ended his apologetic speech he thanked Me silently for having given him such suitable words. Then he once more bowed to Adam and to all the patriarchs. Adam and the patriarchs, however, stood up, said all an '*Amen*' and embraced the usually very shy Enoch who did not have the courage to put himself forward before others, but had all the more courage to quietly love Me very much out of the boundless humility of his heart and also obey the patriarchs with childlike love -- and thanked Me also, full of love and firm trust, for the grace that I had awakened among them such a love-preacher.

2. "Seth thanked father Adam especially for the blessing of Enoch's tongue and asked Me in the presence of all to let this blessed tongue of Enoch continue to be with all descendants of this basic lineage of men until the end of all time.

3. Then they all said *Amen*, but Adam blessed Seth's wish and said:

"The Lord will be faithful in all His great promises until the end of time. May all our descendants become ever more faithful to Him until the end of all time! *Amen*."

4. "But now, dear children, go with my rich blessing and thereby in the most holy name of our eternal, exceedingly kind and most loving Father to your dwellings and rest your limbs and your soul and spirit in God. And you, Abel-Seth, do not forget your father and bring me my food and drink and then do with my threefold blessing what I have advised your children to do. But Enoch shall all the time of my life dwell in my hut and eat from the bowl I shall be eating from. In return he shall always be prepared to serve me and all his fathers, brothers and sisters in the love out of the Spirit of God. And now go and do according to what you have heard! *Amen*."

5. Then they all bowed to Adam and went to their nearby huts. Seth, helped by his wife, did his duty and Enoch fetched his bedding from his plain hut, took it to Adam's hut and, after a silent thanksgiving, into the hut where the old mother Eve did her best to help him make the bed as soft as possible. When all was ready, Seth with his wife arrived with plenty of food and drinks and thanked Me, deeply moved in his heart, for the immense grace bestowed on him before all his elder brothers to be allowed to provide with food and drink his parents and the dear Enoch who appeared to him as a rising morning star.

6. After the evening meal, followed by a prayer of thanks, Adam said to Seth: "Abel-Seth, you know that tomorrow is the sixth day of the week and the day after tomorrow the Lord's holy day of rest. Let at the time of the offering all my children out of you, their children and children's children come here and also as many as possible of those of my children the Lord has given me after you.

7. They shall tomorrow be reminded - and also those who got themselves wives from the lowlands - that they must cleanse themselves before entering this place, above which the eternal Spirit of Love and Wisdom has hovered in all wisdom, might and power, and there hear from the mouth of Enoch a new teaching from God which will be comforting to their hearts as it was to ours when they were filled with boundless

expectations out of the immeasurable love of God. Now, dear Seth, I have made known to you everything concerning today and tomorrow. Everything else your heart will reveal to you and so may God's grace and also my blessing guide you! *Amen.*"

8. Prior to retiring, Enoch shyly stepped up to Adam and said: "O father of the fathers, would you still allow me to bother you with a small request; but first of all do forgive me my unauthorized question."

9. Adam, moved by this modest and humble sincerity, embraced Enoch and kissed him and then said weeping for joy: "O You great, exceedingly holy and kind Father! What a glorious fruit You have given me through Seth to replace the much grieved-for Abel! Abel was a hero before You and me, but the fruit of Seth is a dripping honey from Your eternal morning. Oh be thanked, be thanked forever for so much grace and mercy!

10. "Look, my Eve, how kind our God and Father is! With what treasures He has enriched us!" - And Eve said: "O Adam, I can but weep for joy at this much grace and love! We are not at all worthy of it, for next to my very great joy I also feel the great burden pressing upon the low places of the earth owing solely to my guilt. O Cain, Cain, why did you have to become a curse to the earth? O Adam, this thought always deprives my tongue of speech and the thorns, which absorbed my first tear when still in Paradise, twine around my joy. O Adam, let me weep and pray!"

11. But Adam said: "Be calm, wife, let God now care and you do what is of benefit to your heart! And you, my dear Enoch, open your loving heart to me and tell me your pious wish. My heart, my eye and ear are now open to what comes from your blessed mouth. Therefore speak if you want to, whenever and in whatever manner you wish to, it would always be welcome to me. *Amen.*"

12. Thereupon Enoch opened his heart, gave his tongue free vent and said to Adam: "O father of my fathers, do bless my bed in your hut so that also my soul may rest peacefully where the exalted mother has provided for the rest of my body.

13. "For when the body is resting the soul must be at peace. Otherwise, the body cannot rest properly and the spirit is unable to practice viewing itself in its efforts to become like its archetype in God. Just as sleep to rest the body is a blessing of God through nature, peace of the soul is that inner, calm warmth of eternal Love from which the spirit receives the elements for its perfection so that it may one day become once more a true vessel for the holding of love and, thus, the life out of God.

14. "O father of the fathers, my wish to approach you and ask for your blessing of my bed was not an insignificant matter. For there is nothing in the world that is not from life and leading to life, showing us the ways of salvation through the endless mercy of eternal Love and boundless grace. But men should not fail to bless everything beforehand out of God's love: the visions, the night, the bed, the rest and everything connected with it. Then dreams will show the pure person faithfully the works of love in spirit and he will find it easy to know himself. But whoever ignores the visions and does not respect the blessings of the bed, and thus the rest is like a blind and deaf person and love and life will silently pass him by.

15. "If I were not able to behold great things in the smallest, how could I be able to eventually behold the infinite in the great and in the infinite, eternal Love and God's infinite wisdom, might and power?"

16. "Therefore, O father of my fathers, do not deny me the blessing of my bed and give peace to my soul so that it may cheerfully rest in God's love in order to bear powerful witness to the great grace in spirit and in all truth out of eternal mercy.

*Amen."*

17. Having heard this pious request, Adam let himself be guided to Enoch's bed and blessed it three times. After he had completed this work of blessing, he returned to his place and said: "Enoch, it has been done according to the wish of your faith in God. However, since you need such a blessing it is surely needed by all and would not be superfluous for me either. But who will bless my bed?"

18. Then Enoch replied with love and respect: "O father of my fathers!

The mountains are full of your blessing and no doubt the One who had blessed you already before any human eye had gazed up to the holy great Father's dwellings of light has attended to your bed. If the holy great Father has blessed you and everything He has given you, how could you possibly expect a blessing from me who am myself only a very small part of your blessing from God?

19. "Oh do be at peace in God For the very earth has been placed under your feet from the great abundance of blessing out of you and for you. Thus also your bed has been blessed for a long time already, allowing you a free rest and a great peace for your soul out of God, whereas my soul is only a soul out of you and, thus, just a small part of the exceedingly great blessing you received directly from the hand of the most holy Father's eternal Love. Therefore you may rest in great peace in the place, which was illumined and abundantly blessed by the most holy presence of God among all of us. Look, you need not worry about that to which the Lord has attended long before a sun illumined the earth!

20. "But I have to thank you for this great grace that you have blessed my bed.

However, to bless your bed with my hand, O father of my fathers, would be the greatest presumptuousness. How should he who has nothing 'give to the one who has long before received everything from God?

21. "Look, I have received nothing but love, and this I can pass on as I have received it. But the blessing has been given to you alone, and we Ourselves are your blessing. Therefore, rest in all the peace of your soul out of God. *Amen."*

22. Adam was quite moved by these words, kissed Enoch three times on his mouth and spoke the following profound words: "O you dear Enoch! Just like that my son Abel once spoke when during the flight from Paradise he was carrying me and my blessing on his shoulders, which he returned to me faithfully in the land of Euchip.

23. "O Enoch, the longer I listen to you the more familiar becomes to me the sound of your speech and it is as if I heard the sweet voice of my Abel. Even if your body is not that of Abel, your appearance is exactly like that of Abel, and so are your speech, the love, and the spirit.

24. "O You great, most holy Father, the earth will hardly ten times as long be inhabited by men as I have inhabited it and still shall do so bodily according to Your holy will. But if I lived to the end, what could be a greater blessing for my heart on this earth than if You, Jehovah, gave my Abel back to me? But this wish, seeming to me so impossible to fulfill, has now so wondrously been fulfilled. O Jehovah, I cannot thank You enough for the boundless grace of giving me back my Abel and all

the blessing in Enoch whom You find worthy of having from his lineage one day go forth a descendant, as a great, holy brother to all my children out of You. O Jehovah, do graciously accept my deepest gratitude!

25. "And you, mother Eve, did not in vain prepare joyfully such a soft and comfortable bed for Enoch. For he, for whom you have wept for 600 years, has now been given back to us in Enoch. So rejoice with me, for he will never die but, if he will remain on earth beyond our time, he will return from where he has come as he is now. So rejoice with me, Eve! And you, Enoch, say if this is not so?"

26. And Enoch said: "Yes, father Adam, my flesh is out of Eve, my soul out of you and my spirit out of God How should I not be the one you have blessed, or Abel or your blessed seed, since my spirit and Abel's spirit are one and the same spirit out of God. Therefore, rest tenderly in the peace of your soul and you, too, dear mother Eve, in God! *Amen.*"

## Chapter 49

### ADAM'S AND ENOCH'S MORNING PRAYER

When Enoch had said this, Adam rejoiced and Eve was very happy. Then Adam said: "*Amen*, may the Lord, the most holy Father of all of us, be with us, and so let us go to bed and may all our children enjoy their rest. *Amen,*"

2. Thus these three people went to bed and slept well till the friendly morning when a fresh wind woke and strengthened them. By your time it was the ninth hour when they went to bed and the third hour in the morning when they rose. And when thus refreshed they were on their feet again, each of them offered his heart in silent prayer and then Adam stood up and spoke the following little prayer in the presence of Enoch and Eve:

3. "O You great and loving most holy Father, I have in Your most holy name, which is full of might, power and all glory, lived to see a new day. O Lord, let me all this day long think and act in such a way that the glow of the setting sun may gently waft these words towards me: 'Adam, rejoice, for you have not turned your eye away from the face of Jehovah or your feet from the track of the ways of eternal Love. And just as the sun moved through the firmament quietly illumining and warming, so did your heart follow the quiet breath of the eternal spirit!'

4. "O Father, You have not ever turned Your eye and ear away from me; do not turn it away today, nor ever in all eternity!

5. "O Lord, let Your love squash every stone on the road on which I will be walking today so that my feet may not stumble and lead to my fall or that a stone may hurt my foot and prevent me from continuing to walk Your ways with straight limbs.

6. "O Lord, count my hairs in the morning that not one may be missing in the evening, and thus each drop of sweat that none may be found impure at night

7. "O Lord, bless and strengthen me in my weakness so that I may with Your strength today and henceforth, so long as it pleases You, bless in Your most holy name my children whom You have given me.

8. "O most holy Father, grant my weak plea in the name of all Your children and all creation! *Amen.*"

9. When Adam had ended this sincere little prayer, he turned to the still silently praying Enoch and said: "Enoch, behold, I have now prayed aloud before God and you and I have gained considerable strength so that I can bless all of you worthily and effectively; and my first blessing is for you. And since you have now been blessed, rise and perform your prayer before God and me aloud also so that we, I and your mother, are worthily and piously edified by the gentle morning glow in your love-filled heart. You have heard my prayer wherein I have faithfully submitted my human and fatherly request to the Lord from the innermost depth of my heart. Since you cannot pray as a father, but as a son, do give expression to the childlike love of your heart! *Amen*"

10. When the loving and pious Enoch had heard Adam's wish, he immediately rose to his feet, thanked Me and Adam from the bottom of his heart for the blessing he had received and finally, fulfilling Adam's wish, began to direct the following little prayer to Me:

11. "O great God, O most holy Father, You eternal Love full of immeasurable mercy and the most holy grace. Although I know that You pay attention only to the language of the heart and do not listen to the sound of the tongue, nor look at the breath of the lung and disregard every gesture of the flesh, I will let my tongue praise You, as requested by Your pious son Adam.

12. "O You most holy Father, behold, as a weak child I yesterday stretched out my tired limbs on the blessed, soft bed where I rested through Your kindness till this holy morning of Your boundless grace and rose overflowing with Your mercies!

13. "Who can fathom the magnitude of Your endless deeds of love towards me? If I were only able to grasp even an infinitesimal fraction of them!

14. "What is man compared with You that you remember him, O You, before whose faintest breath eternities scatter like weightless snowflakes before a violent storm!

15. "How great, how endlessly great must Your love be that weak man can still hold his own before You when he is so full of ingratitude in all his imagined love and humility and cannot ever know how great his debt to You is and will also never be able to properly understand the extent of his lowliness before You.

16. "O most holy Father, do look graciously down from Your endless height, might and power upon me who am quite as endlessly weak and graciously accept my so very imperfect love for You. For even if I had the fullest love of all my brothers and fathers within me, what would my love amount to even then?

17. "Universes are but a dewdrop before You! Oh, so let this my weak and imperfect love for You be all I can gratefully offer You and strengthen it more and more in accordance with Your mercy. *Amen, amen, amen.*"

## **Chapter 50**

### **ENOCH'S MORNING CONTEMPLATION**

When Enoch had ended this morning prayer, Adam rose cheerfully, praised My name and thanked Me sincerely for the gift of hearing which made it possible to hear such wondrous things, and for the eyesight to enable one to behold the great wonders of My mercy, and for the voice which can present well comprehensible words of praise and of the unfathomable and infinite sublimity of the great and holy God as understandable as possible to the small human heart. And he thanked Me also for all the other senses, for he realized that their gift and continuous preservation are a great blessing from the generous hand of My love.

2. After ending these repeated contemplations of praise and gratitude, as was done daily, he once more turned to Enoch, who silently in his heart had done the same, and said:

3. "Enoch, you chosen tongue of God's eternal Love, behold, I called you 'Abel', but this was wrong of me and ungrateful towards God. Abel was indeed my first blessed son whom God had given me and therefore a favorite of my heart and a faithful tool in the hand of God for my salvation. But now towards the end of my life the Lord has sent you to me as a bracing balm to heal in my latter days the wound in my heart, which Cain dealt me. If you were Abel's soul and spirit in the body of Enoch, then you would be what Abel was and you would be like my dear Seth whom the Lord put in Abel's place. But you the Lord awakened out of His love which He planted in Jared's seed that you might become a pure fruit of love to show all your fathers and brothers the gentle way of love and also to show that love is more than all our wisdom which can fall, whereas love created mountains and rocks from the mud of the sea.

4. "O Enoch, my dear Enoch, come to my fatherly bosom and let me love and bless you abundantly so that the blessing may last to the end of all times! For you have poured an oil into my heart, which had already hardened considerably, and it is now beginning to soften and become as it was when the Lord for the first time led my dear helper to me. Now a rose bush with many branches is unfolding in my great thoughts and on top I see a bud - O Enoch, a bud! - and this bud, closed, shines brighter than the midday sun! -- But no more about this! - Behold, all this has been brought about by you.

5. "So you are neither Abel nor Seth, but a pure life of love out of God through the seed of Jared; and you have a life of your own which will never be conquered by death. Therefore, give to all of your abundance that they, too, may recognize that not wisdom, but love alone is the true eternal life out of God. For only now do I see it for myself that in love alone I shall be indestructible forever. All our wisdom shall and must come to nothing before God, whereas God will one day raise love, the little love, since He Himself is all love.

"O Enoch, when the sun rises, warn me and speak. *Amen.*"

7. After these words Adam pressed Enoch once more to his fatherly bosom, blessed him again and then bade him have a look to see whether Seth was still asleep as well as his children in their huts. He was also to look at the position of the stars and whether the sun was close to rising and what things looked like in the deep places, misty or clear, in what direction the winds were blowing, whether the firmament was

quite clear or showed cloudlets here and there and whether there was dew on the grass.

8. Having seen all this, he was to return and report on everything at the glorious rise of the morning sun.

9. And behold, Enoch thanked Adam respectfully and went to do what he had been bidden by Adam.

10. By your reckoning it would have been past the fourth hour when Enoch came out of Adam's hallowed hut. Thus stepping out into the open he took heart and thought to himself:

11. "O You eternal, great, and most holy Father, full of the most incomprehensible, purest, supreme love! How small this hallowed hut of Adam, our earthly father, is compared with Your immeasurable domain! The fiery stars, actually world-sized, are shimmering so small and isolated in Your great house which has no walls, and yet their number is endless and they are all floating in Your grace, firmly attached to Your love, and no power but Your own is capable of guiding them in the distant paths of endless circles.

12. "O You holy Father, how great, strong and good You are, and how glorious You must be in Your light since already Your night is so great, beautiful and glorious!

13. "O You my good, holy Father, do expand my too narrow breast so that I can love You to the full; for everything my eye is now seeing is just too beautiful and too great! How magnificently the tops of the tall cedars rise into the free, light-filled, gently moving air, moving their branches and twigs as if lovingly waving to the stars. Then there comes some breath from You, they sense Your holy nearness and bow their tall heads to the earth. But soon they straighten themselves out once more, drawn by the great, most holy might of Your love, and joyously rustle in the free height an unfathomable, thoughtful praise towards You. How great and sublime must this praise be that I cannot even surmise what kind of holy offering Your creation is bringing You, its sublime Creator. The earth, the grass, the plants, the bushes and trees and all the magnificent stars are praising You perpetually; only man is able to sleep in the midst of such holy offerings!

14. "O You exceedingly good and holy Father, I will never cease praising You; and every stirring mote shall encourage me never to slacken in praising You more and more!

15. "For You gave me a heart filled with love and piety, and I will always be happy at Your so endlessly great goodness and always rejoice in You, my God, that You are so full of love and grace towards everyone who has joy in Your most holy name.

16. "O joyfulness, joyfulness, you most wonderful companion of love, you taste so sweet to the heart that beats according to the will of the holy Father!

17. "Oh it is good and joyful to be where the most holy Father is graciously receiving a great praise from infinity as He is from a dewdrop blown away by the soft breath of the morning sun.

18. "O Father, look graciously down upon my weak heart, recognize the futile mote of my praise and do not miss hearing amidst the loud-sounding hymns of thanks from Your suns my poor chirping which may even be weaker than the soft buzzing of a most insignificant gnat dizzied by the night.

19. "O You, my great, holy, most loving Father, Lord and God, do receive this my confused stammering graciously and let me now faithfully carry out the will of the arch-patriarch Adam! *Amen.*"

## Chapter 51

### JARED'S DELIGHT IN HIS SON ENOCH

And behold, now Enoch went to carry out Adam's bidding, observing everything as Adam had told him.

2. When he came to the nearby hut of Seth, he found the latter still asleep and did not dare wake him, for Seth was next to Adam a highly blessed patriarch to him. As he gazed searchingly at the starry sky and then towards the east to judge the time of sunrise from the extent of the dawn, Jared approached, blessed Enoch and said to his son:

3. "My dear son, look. I was unable to sleep for joy that you have found so much grace before God. For who, except Seth, would ever have dared out of holy awe to enter the hallowed hut of Adam after sunset, and you are now even allowed to dwell in it! And now all the more so since we were yesterday eye-and-ear witnesses of the immeasurable grace bestowed on this hut from the supreme heights of God.

4. "O my dear son, my joy is too great for me to be able to show you how happy, grateful and filled with love my heart has become. I feel as if I should lovingly embrace every tree and kiss its bark, and even the stars seem particularly close to me today, breathing all love towards me.

5. "O Enoch, behold, joy and love are overwhelming me and my tongue is trembling with bliss so that I can no longer talk with you! Just tell me what has called you here so early away from the hallowed dwelling of our arch-patriarch?

6. "For that which kept me from sleeping could not have driven you out because my joy and grace are before me, whereas you are within joy and grace. Therefore, a higher will must be guiding you. O Enoch, my dear son, do not hide from me the holy gift which was laid into your heart, for it cannot be an insignificant thing, which you are carrying in your heart and following. O do not keep it from me, your father!"

7. Having heard this, the devout Enoch thanked his father for the blessing, caressed him and said:

8. "O dear father Jared, you know your son and that all he possesses is also yours, for I have nothing which I have not first received from you. My love is your foundation and my joy your blessing; through my eyes looks a soul out of you and your blood fills my veins. All my organs are out of you and you taught me also only God and His love and drew my attention to His grace. And behold, thus all my actions are your work thanks to the great grace from above and nothing that I do could be unknown to you; but he who sent me out is more than you and I and is Adam, the arch-patriarch of all of us. Why he sent me here, he alone may know first as he is the first on earth among us, and because what he entrusted to me belongs neither to me nor to you, but to him.

9. "Therefore, dear father, you should not seek to find out about it until you hear it from him whose property it is, so that he may then give it to all who need it.

10. "He will soon come out and then you will hear it from him at sunrise."

11. While Enoch was still speaking, Seth came from his hut, saw the two, stepped up to them and blessed them both and they bowed to him respectfully, and gratefully. Seth asked Enoch the same question Jared had asked him, but got out from Enoch as little as Jared before him. Seth was surprised at Enoch's secrecy and Enoch replied:

12. "Father Seth, you are in place of Abel a blessed son and know that you have God and Adam for a father, closer than I and my father Jared. Has he not given you all that was his and has now become yours? If Adam has sent me to investigate that which is close to his heart, how can you now ask me to give it to you before I have given it to him whose heart bade me gather it for him so that he, as a father, might have something to give to all of you in the morning?"

13. "Behold, you can have all that is mine without reservation because it had been yours long before it became mine. However, Adam has a certain advantage over us and so he must also receive first so that he can give it to you and all the others. Look, the sun is on the point of rising, the pale moon hurries towards setting and the stars retreat from the great arena of the night and father Adam is already standing at the open door of his dwelling waiting for me. So just a little patience and you will soon receive what I was sent out so early to gather!"

14. After these words Enoch took his leave from his fathers and hurried to Adam's hut, threw himself to the ground before it and thanked Me. When Adam called him he rose, entered the hut respectfully and reported everything he had faithfully observed.

15. After listening to Enoch's report, Adam rose and said first to Eve:

"Eve, my faithful wife, rest peacefully in God's grace until I return accompanied by Enoch. On all the mountains the children are already waiting for my blessing. And you, my beloved Enoch, accompany me up the hill towards morning so that my blessing may not come later than the rays of the morning sun to all the children on the mountains as well as to those who as shepherds dwell in the small plains between the mountains and that the Lord may spare those in the lowlands still for a while from His severe judgments. Now let us hurry! *Amen.*"

## **Chapter 52**

### **ENOCH'S MORNING HYMN**

The two soon left the hut and hurried towards the small round hillock, which they ascended, for it was only ten man-lengths higher than the spot where Adam's hut was standing. There were no trees surrounding it and the tops of the cedars reached only to the foot of this free hill up to, which an only narrow but otherwise quite comfortable path was leading.

2. They arrived on the summit, according to your reckoning seven minutes before sunrise. There Adam sat down on the ground, thanked Me for the new day he was experiencing and asked Me for My blessing to enable him to bless effectively in My name all his children in My love and with My grace.

3. (N.B. What you now seldom observe and what the world regards as silliness, wherefore I and My blessing have to stay away as all this for a long time has no longer been needed!)
4. When he had done this, he perceived the presence of My Spirit, and he blessed all his children before sunrise.
5. When Adam had given the blessing out of Me to all his children, not forgetting those in the lowlands, the first rays of the morning sun broke forth over the wide horizon, and Adam wept for joy as his eyes beheld My grace shining across the wide plains of the earth and that through My merciful love the sun began once more to warm the ground of the mountains, which had become cold overnight where it was always colder than in the lowlands, as is the case still today.
6. After having thus rejoiced, Adam saw Enoch full of joy was reminded of him and admonished him to speak while the sun was rising as he had asked him earlier that morning, immediately after the morning prayer.
7. Upon this request Enoch promptly began to speak out of love, and this was his speech:
8. "O father, you demand a speech from me of which I am not capable! You want me now to sing a hymn to the morning, as did Seth who is a very gifted speaker on such subjects, whereas I am only a blind perceiver of love.
9. "Therefore, be patient if I cannot do it like the exalted Seth. However, what is stirring in my heart I will give forth to the best ability of my weak tongue.
10. "O father, what is this dim, weak, transitory morning compared with the eternal morning of the spirit out of the boundless love of the eternal, holy Father! This sun with its faint shine, what is its light compared with the endless glory of the love in God? Nothing but a black dot in the rays of the divine love. Yes, it is the last starting point of a tiny sparkle of grace from the eternal Love in God, and we marvel at its majesty! What would we do if we were capable of beholding the eternal, primordial source of all light in the love of the Father in all its holiness?
11. "Far be it from me to blame the sun because of it, but I say that it is meant to be a teacher and to tell us: 'O you weak people, why do you gaze at me, a faintly shining light for the earth, and marvel at me? That which on my surface dazzles your eye, how unimportant it is compared with what you carry in your heart. Had I been given as much as the lowest among you, truly, my light would just about penetrate to the distant poles of infinity with undiminished force. However, where my rays are unable to proceed, the eye of your spirit still spreads its rays powerfully and then receives fresher and even more powerful ones from the eternal morning of the love in God.'
12. "O father, look, the sun is right to teach us this with its first ray! For when we go within and consider the great, endless scope of our thoughts and the still greater one of our feelings and, finally, the greatest of all- our love for God, which surely must be boundless, as only this enables us to comprehend the infinite, eternal God and to love Him, how can we almost worship and consider magnificent and great the light of the dust, which has sufficient room in the eye of our flesh, when the eternal, great and holy Father lets Himself be loved and readily grasped in this love?
13. "Through our eyes our hearts enjoy the gentle shine of the morning sun and all the animals noisily greet the gracious mother of the day. The calices of the flowers

open up in order to greedily absorb the first mild gifts of the morning sun's bright blessing and the distant wavelets of the sea frisk about like young children and, like them, pull their shining mother at her wide garment of light. - These are indeed picturesque thought-forms; but when I think that for experiencing all this beauty it always needs a human whose heart is capable of forming such picturesque thoughts when his mind has faithfully rested in the love of God, there is the comforting afterthought of a true order. Considering this, all such morning and other scenes would not be really worth anything if they could be neither seen, sensed nor felt and thus externally grasped by a human with an indwelling living soul within which dwells an eternal spirit of love out of God.

14. "Since we are quite aware of this, how come that we always rejoice when the sun according to the will of God is made to rise in order to appear at a certain time? But when we consider our free spirit we hardly wonder when we behold a light in it that, never vanishing, keeps radiating to and fro in marvelous freedom with undiminished love-capacity and force in the endless regions of the eternal, holy Father's grace and love!

15. "Yes, we marvel at a dangling dewdrop when its shimmering radiance and glitter tickle our lustful eye, whereas we hardly pay attention to divine Love's immeasurable wonder-drops of life within us. When we feel a fresh little morning breeze, oh then we rejoice, but that an abundance of the freshest breeze of life from God's eternal morning keeps blowing upon us continuously in the face of the sun of the spirit for an eternal and increasingly freer life, oh, about that we do not much rejoice. Thus we strain our eyesight gazing across the great expanse of the surface of the sea and mightily enjoy the light swaying of the sparkling waves, but the great waves of light from the endless sea of divine grace often pass us by unnoticed and our joy at them is very limited. We also marvel at a red-, green- and blue- shimmering wing of a butterfly, but an exalted thought in the breast of an immortal brother is easily discarded as the poor work of deceptive fancy. Thus often the nest of a bird is admired and God justly praised for it, whereas an invaluable and beautiful work of the free immortal spirit is regarded with contempt.

16. "Oh what a sublime feeling the sough of the cedars gives our heart when a bold wind relentlessly blows through their tender branches, but the holy sough of the spirit of eternal Love is ignored by the wind-dizzied ear which listens to the language of the storm and pays no attention to the loud call of God's voice in one's own breast.

17. "O father, since I am speaking before you, let me continue to speak from my heart which realizes before God how truly unreasonable it is and outside of all order if someone has a large and a small vessel and puts only a little into the large one, and into the small one so much that it cannot be held by the vessel, but spills out around it and is trampled underfoot, whilst the large vessel is almost empty and so much could have been placed into it. Our physical body is the small vessel, which we always mightily overload. Our spirit of love, however, as the boundless large vessel, we mostly ignore and as a result we put shockingly little into it.

18. "We make our offerings regularly and believe to please the Lord when we throw ourselves into the dust in front of the sacrificial fire. But these are all things that

overload the small vessel, whereas the large vessel of pure love in spirit and in truth, the only one pleasing to the Lord, is not given much consideration.

19. " I am of the opinion that since we do the one for a visible sign of our spiritual blindness we should not neglect the essential thing on which alone depends the true eternal life of the spirit of love in God! Of this we are reminded every morning and by every sunrise, as owing to the blindness of our spirit we do not know whence it comes and what it is. Also the bark covering a tree reminds us of this, for no one can maintain that the tree is there for the bark; but the bark is there for the sake of the tree to protect its creative powers out of God and keep them hidden from our fleshly curiosity. To the spirit it may be a hint from God, saying:

20. "Behold, I have concealed the life from the flesh so that death may not catch sight of it, and I have veiled My property within you that you may carry it within well preserved until the time of unveiling. There is a mighty activity under the bark, working and arranging the eternal God's wise and lovingly earnest holy love; there mighty streams of the active life out of God are rushing!"

21. "O father, thus everything, everything we may ever see with our fleshly eyes is nothing but a dead garment inside of which a quiet life is active which is meant to attract us, but first of all our life within us. Once we have found this in the pure love for God, the wonders around us become alive; wonders by whose external, lifeless appearance we have already so often allowed ourselves to be carried away for nothing, almost worshipping them.

22. "Whoever would want to admire a drop of water because it is water? What, then, is one expected to do at the sight of the sea or of a fertile rain falling in countless drops from above upon the earth making it fruitful?

23. "But once the spirit discovers his own image in the drop, O father, he will begin to gather for the vessel of life and have plenty to wonder about when in himself, as well as in his brothers, he will discover the greatest wonder which is the eternal, boundless love of God full of the greatest humility within us!

24. "O father, behold I have now finished; do receive it graciously and show me graciously Your further will! *Amen,*"

## **Chapter 53**

### **ADAM'S AMAZEMENT AT ENOCH'S WISDOM**

Adam, amazed at such a speech from the mouth of Enoch, rubbed his forehead, struck his breast seven times and said finally:

2. "O love, what are you that I cannot be angry with you?! O Enoch, listen, you are a mighty speaker, for you have charged me with my guilt and touched those sides in me forcefully which have remained, since Abel, an inviolable sanctuary for everyone. But who can hold it against you when you utter words that have not grown out of you, but are pure words of eternal Love?"

3. "For no man can speak as you do unless it has been given him from above, and no one would have the strength to speak something before me unless such a mighty meaning had been given him by the eternal might of the most holy Father's love,

4. "However, you are speaking unafraid out of the might of your great love for God, distributing from the large vessel, and therefore you cannot be called to account; for out of your love every guilt is vindicated and thus mine, too. All I can say to you is that you are surely a man after the heart of Gael. When you speak my heart trembles like a child's in a dark, stormy night; and when you pray my whole body weeps.
5. "O Enoch, your words always resemble a rising sun into the face of which one can initially gaze happily, but as it keeps rising higher and higher every observer must cover his eyes, for man's dark eye cannot bear the force of such rays without losing its sight
6. "O Enoch, you have now told me so much that I may hardly ever be able to grasp it all in this earthly life. You made me happy and sad, - happy, because your angelic spirit has not ever as yet shone from you as brightly as now, and you made me sad because your extremely powerful light has very clearly shown me my indescribably great shortcomings before God and His eternal holy order.
7. "But when I remember that it is you, my dear Enoch, who yesterday advised us of the unexpected arrival of eternal Love, then I rejoice again when I look at you and think that you are a favorite of the great, holy Father whereby you have become mine as well for the whole of my life. This you will remain as long as I shall still walk on this earth, and your name, like mine, will be known to the end of all time.
8. "But now, dear Enoch, let us once more return to the hut where Seth has surely prepared a breakfast. After breakfast we shall visit the working children here and there and gladden them with our presence. And Eve, Seth and his first son Enos, also Enos' first son Kenan, the seer, and Kenan's first son Mahalaleel with his first son, your father Jared; and you shall be on my right shall accompany us. In this way we shall spend the forenoon usefully. At midday we will strengthen our limbs, praising the Lord aloud before and after the refreshment, and the afternoon we will spend again in my hut, going within and thinking of yesterday's great visitation.
9. "But your mouth shall never be silent, for your words are of benefit to everyone. And above all remember to hallow with your blessed tongue before your fathers and brothers the free Sabbath tomorrow; and as you have now spoken without consideration, do that also today, tomorrow and in the future!
10. "Now see Seth already hurrying towards us, and so let us go. *Amen.*"

## **Chapter 54**

### **ENOCH'S SPEECH ON TRUE THANKING AND PRAISING**

So they both rose turning their backs to the morning and descended to the foot of the hill where Seth was already waiting for them with longing. When they had reached Seth, he threw himself to the ground before Adam who gave him the morning blessing and then bade him rise and accompany them to the hut.

2. Arrived there, Adam and Enoch entered it where mother Eve was already awaiting them. Meanwhile Seth hurried to his hut and bade his wife to immediately take the prepared breakfast to the hut of Adam, while he and Enos, Kenan, Mahalaleel and the delighted Jared praised My name first and then went respectfully to Adam's hut in

order to give him the morning greeting and render their thanks for the blessing. When they respectfully entered the hut and were on the point of meeting their obligation, Adam told them to wait a bit until Enoch had finished the prayer before breakfast, which he was now going to begin. Hearing this, they stopped, retreated a bit and concentrated their eyes, ears and hearts on Enoch who began to address the following little prayer to Me in all faithfulness:

3. "Exceedingly great, most loving and holy Father, lend graciously Your holy ear to my weak mouth and hear the weak whimpering of a dusty worm of the earth on the day of Your endless love's eternal mercy, since it pleased You to wrest from the dust of the earth our arch-patriarch and out of him the arch-mother, then laying into both the blessed procreative power from whose abundance we and countless descendants have come into existence from the seed of love and be followed by countless generations upon generations till the end of all time. This seed You, O best and most holy Father, have taken out of Your eternal Love so that our soul might become a living image of You through the love of Your Spirit within it. Oh, be thanked, praised and glorified for such immense grace and mercy that You deigned to condescend so far to bid that, which had not ever been, come into existence and to freely recognize itself and You, to behold Your sublimity and marvel at the works of Your great might and glory.

4. "Behold, we are here in the presence of Adam, Your sublime first man, and we have already before us a good, healthy refreshment for the body O most holy Father, do bless us and bless also this fresh food that it may contribute to life for us in Your love and never again to death through Your wrath. And let us all through Your grace bear in mind what great things Your boundless love has done in and for all of us on the Pre-Sabbath.

5. "Oh let us be well aware that it was Your love alone which bade the arch-patriarch Adam rise from the dust of the earth and that the great hand of Your love formed him in Your image and let all of us wondrously go forth from him as perfect as he came forth out of You. Oh, for that I will glorify, thank and praise You all my life. But may You graciously receive my weak clamor although it is unworthy of touching Your heart which all Your creation fears to look at O Lord, bless this refreshment for us, for all our being is a blessing out of You! *Amen.*"

6. When Enoch had ended this prayer all the patriarchs bowed to Adam and performed their already earlier mentioned duty. Adam blessed them for this and said: "Dear children, stay with me for a while until Eve and the dear and pious Enoch will have refreshed us with the gift of God. Then I will inform you of my will and interpret the phenomena of the morning. Until then sit down and ponder on Enoch's prayer. *Amen.*"

7. So they sat down and silently did what Adam had bidden them do.

When the breakfast had been consumed, Adam rose, gazed up to Me deeply moved and thanked Me in his heart, and so did Eve and by her side Enoch

8. After having expressed his thanks, Adam turned to Enoch and said:

"Dear Enoch, what you began before the meal, finish it now aloud in the presence of all your fathers so that your work may become a complete one before God and us, your fathers *Amen.*"

9. Thereupon Enoch rose happily, thanked Adam for the reminder and began the following brief, but all the more weighty speech, addressing it to all:

10. "O dear fathers, what could be more reasonable than to keep offering God our childlike thanks for every gift, and that with such a powerful voice that the sun, moon and all the stars are embarrassed? But let us ask ourselves whether it would be of service to the great Lord if we, blinded by our pride, wanted to show Him as it were how powerful and impressive His love looks in our breast.

11. O fathers, this the great and holy Father in Heaven does not need; for He, before Whom all works are revealed, knows best what He has laid into us. Only in our humble weakness are we before Him something He looks at in His love, whereas our strength is a blind folly before the eyes of His holiness.

12. "Is not He Himself all our strength? How can we therefore pride ourselves of something that does not belong to us, but to Him Who has given it to us out of His great mercy so that we may become His property.

13. "But if we always shouted our praise and thanks to Him with a powerful voice, would it not be as if we praised and thanked ourselves in the face of God, if we boasted before Him with His property, persuading ourselves before Him that we were capable of something out of ourselves?

14. "Look, when someone speaks with a grand voice (i.e., with exalted words) as if out of himself, then this is not his voice, but the voice of the Lord through him. How then should we wish in our blindness for the Lord to glorify, praise and thank Himself in our place, whilst He only shows us graciously what we must do in our weakness so that we may become worthy of a proper strengthening from Him?

15. "Oh look, that we may worthily glorify, praise and thank the Lord we must do this most humbly in our weakness. Then He will look at us in His mercy and we shall always be newly strengthened by His boundless love. *Amen.*"

16. When Adam with all the others had heard these words, he turned to Enoch and asked him: "But dear Enoch, what does this mean what you have just said? If I do not understand it, how are my children supposed to understand it, mainly for whose sake I have actually asked you to speak? For I gather from your words, according to my understanding, that we should neither glorify nor praise and thank the Lord in this manner, for all of us and everything in us is God's and has gone forth from Him.

17. "Thus, if someone would like to glorify, praise and thank the Lord, he would have to keep silent when he remembers that the Lord within us, as His works, would then be glorifying, praising and thanking Himself.

18. "Behold, everything in us is God's might and power and we are surely His work and living parts out of Him. In view of this, all our actions would be nothing but presumptuousness towards God if we thought they were our work, whereas they are alone God's work, since nothing is ours, but everything God's.

19. "O Enoch, you must explain to us more clearly what you have said, otherwise we shall all perish in the night of our doubts!"

20. When Enoch realized the misunderstanding, he said: "Dear fathers, how come that you are baffled by this? Who would like to eat the wood of the tree, which is too hard, yet the sweet fruit comes from the wood, which as such is uneatable. But when

we eat the fruit, we thank for the fruit and not for the tree on which the fruit was prepared for us.

21. "Suppose we were the wood of the tree and, like the latter, we were given a fruit; but since the tree is meant to bear fruit, - which of them should thank the Lord, the tree or the fruit?"

22. "Is not the fruit the Lord's gift of love which cannot, and must not, thank the Lord, but alone the tree as a free law - although it has originated from the same fruit - because it was given for the future in an unbroken sequence the power from above to bring forth a living fruit and within it countless others of its kind.

23. "What difference is there in the planting, whether we take shoots from the tree and plant them in the ground and another tree grows there- from or we take a fruit and plant it in the earth, and from that grows a tree also?"

24. "Behold, we are the shoots and the seed is God's blessing. If we recognize that we are not the fruit and the seed, but just shoots and trees to be blessed with the fruit and the seed, then the grand voice in us is the God-given fruit and seed which are not supposed to glorify, praise and thank, for it is they for which thanks should be given. However, we are like the tree and the shoots and must glorify, praise and thank in that which we *are*, but not in that which we *receive*, and then always for what we receive so that we may become completely free before God and thereby conform to His holy purpose. *Amen.*"

## Chapter 55

### KENAN'S CONFESSION

Having heard this explanation, Adam and the other patriarchs were amazed at Enoch's ability to speak such lofty words of wisdom for he was such an unassuming young man that no one would have expected of him such high words of wisdom which made even Adam keep silent.

2. Then Kenan began to speak: "O father Adam, look, up to now I was a seer and had to interpret for you on every Pre-Sabbath my visions and yours as well as my observations in the firmament in the early hours of the night so that you might bless them and pass them on to your children.

3. "But now the Lord has with His own hand loosened the tongue of Enoch! Now my tongue no longer dares to speak before you and the other patriarchs and children and, therefore, let the loving and wise Enoch assume this task. Though we have once washed his body with morning dew, we ourselves now need all the more to be washed by him with the morning dew of his spirit, which abundantly drops from his blessed tongue.

4. "O Enoch, do wash me with your grace from above, for I confess and recognize that whoever is not washed with this water will perish and his life will fade away like that of the grass when no refreshing drop has fallen upon it.

5. "Only to *one* has the Lord given it completely that the others may take it from him when they want to make use of it. Life has been given to all, but not immortality which only *one* carries within him for all. And whoever wishes to take it from him

shall become immortal as he is; but the life of the one who ignores it will be taken by death at a time when the great Lord will put His sickle to the dry grass.

6. "When we put our hand on our heart we do perceive its well-measured beat - this also Enoch will perceive -, but if we ask our beating heart: 'Whither do you beat, restless heart?', we shall receive from it a gloomy and confused answer: 'I constantly beat against the brazen gate of eternal death and am waiting with great fear for it to open and swallow me up forever!'

7. "But if we ask the also beating heart of Enoch: 'Whither do you beat, you truly loving, pious heart?', it will answer with the greatest clarity: 'Listen brothers, I beat constantly on the bright gates of life and am full of the sweetest and greatest certainty that they are going to open soon to admit me to the endless abundance of the life out of God of which at present but a small dewdrop animates and quickens me!'

8. "O fathers, brothers and children, I have often seen in my visions that this is so; but that it shall not remain like that everyone is taught by his own love of life. We cannot give it to each other as we do not possess it, but we can take it from the one who has it. Enoch has received it from above and if he wants to give it to us, and is also allowed to do so, it is up to us to take it.

9. "O Enoch, do let your tongue full of life work diligently so that all of us may be washed from head to foot with the dew of life which flows abundantly out of life's spiritual, eternal morning from God through your blessed tongue. Therefore, father Adam, let now Enoch act in my place and interpret and point out to us the signs of life in the firmament and on the earth! *Amen.*"

10. When Kenan had concluded his good speech, Adam rose and said:

"Kenan, you have anticipated my wish and so let Enoch do briefly what all of you are waiting for and for what I am longing mightily!"

11. Then Enoch rose respectfully and said: "O fathers, so listen! The stars follow their course and shine now more, now less and the winds blow now from one place and now again from another, rushing to great distances. They often carry light cloudlets, often whole masses of clouds on their swaying wings; the dew keeps falling and so does the rain, the grass is fanning and the trees are swaying with their trembling foliage, and we do not know why all this is so and rack our brains about it. And when it is finally harvesting time, we say: The Lord has guided His elements wisely, for the harvest is good!", and we no longer care where the winds have carried the clouds.

12. "Behold, this is the best interpretation, for what the Lord does is well done. For us it is best to leave it all to the Lord and not to endeavor to explain His ways, but rather seek ourselves and the life within us.

13. "Behold, this is the best interpretation which holds all the mystery. But more about this on the road! *Amen.*"

## **Chapter 56**

### **IN ADAM'S GROTTA**

When Enoch had concluded his brief explanation, Seth joyfully jumped up, embraced Enoch and said: "O father Adam, how brief is the word of love on the bright path of its wisdom and yet so full of clarity, life, power and effect!

2. "But if man's clumsy mind laboriously counts all the stars, doubtfully traces the path of the winds, gazes at the drift of the clouds, wants to startle the sleeping mists in the valleys from their blessing rest, solemnly examines the dewdrops and the grass and almost foolishly and senselessly should ask the plants, the bushes and all the trees how they had rested during the night, in order to form from all these empty investigations a vague opinion from which one, at most with a guessed half-certainty, might conclude whether the coming harvest would be good, medium or bad, and that always after a lengthy deliberation, - such an explanation by Enoch is truly heaven sent and saves us all further quite sense- and worthless observations which in my opinion are as unimportant as is the time that has already passed a hundred years ago.

3. "Oh you dear Enoch, do continue to explain the signs of life within us and I am convinced that such divination will be to all of us of endlessly more benefit than if we were able to talk with all the stars, suns and moons, but did not understand anything of what is at the bottom of our impulses, what all our feelings and emotions are saying and in what way eternal Love maybe makes itself known within us and eternal life through it.

4. "O children, this is endlessly higher than are all the harvest fields and fruit trees on which we are unable, notwithstanding all our observations and Pre-Sabbath predictions, to bring forth even a single apple or other fruit, and the Lord despite all our futile care anyway does only what is in accordance with His love, wisdom and holiness.

5. "O Enoch, do continue to speak and explain so that our torpid wood and twigs, after Kenan, may soon bear blessed fruit of the eternal, imperishable life! *Amen.*"

6. Thereupon Adam rose and said: "*Amen*, may you be blessed my beloved Abel-Seth, greatly blessed the living tongue of Enoch and blessed all my children who have a good and pious heart!

7. "But let us now go and visit all our working children and announce to them the Sabbath of tomorrow and what they may expect from the so highly blessed tongue of our dear, wise and pious Enoch.

8. "May the Lord protect everyone of our steps from any hardship.

*Amen.*"

9. Then they all rose and happily left the hut, Eve by the side of Seth and Adam by the side of Enoch. All the children bowed to the old dwelling place of their father who took the lead with Enoch, followed by Seth with Eve and finally all the other present children of the main line.

10. They turned towards the east and had already covered quite a distance when they came to a grotto from which issued a pure spring. This grotto was known as "Adam's rest" and the spring as "Eve's rivulet of tears". Here Adam always used to have a rest and now, too, this was done.

11. The grotto was very spacious and could easily give shelter to twenty thousand people. But the main feature of this grotto was that it was about one hundred fathoms high and was a tunnel through a mountain rather than just a grotto This tunnel was

famous because towards the east it led through a large green and yellow crystalline cone-shaped mountain in the center of which a spring gushed upwards above which the sunlight was penetrating through motley crystal prisms in a thousand different hues.

12. Though the light was penetrating more faintly in many different spots marvelously illuminating this rather long tunnel, the above mentioned center with the gushing fountain was the most wonderful and glorious part of this tunnel, by far surpassing everything you have ever known.

13. That is also why this grotto-passage was Adam's favorite spot and, except for the children of the main line, others were seldom allowed to pass through it. This was not because of envy, but it was feared that a very emotional mind could allow itself to be carried away to worship such a miraculous place.

14. When the main party found itself in the middle of the grotto where around the wide, round, golden water basin a great number of well shaped, motley pure crystal blocks were lying, Adam sat down for a while and all the others were allowed to follow his example. Only Enoch remained standing beside Adam

15. Noticing this, Adam said: "Dear Enoch, why are you not doing what I and the others have done? Look, here on my right is a quite comfortable green crystal block. Do sit down and have a rest with me and the others."

16. Then Enoch did according to Adam's wish, but said: "O father Adam, since you allow me to rest on Seth's stone I will do it because your word rates above the word of all the other patriarchs. But if I had sat down on it without your permission, I would have committed an act of presumptuousness and would have deserved the anger of Seth and all the other patriarchs O dear fathers, forgive me for daring to do this, for I always want to be obedient to all the patriarchs and I shall never do anything that might make me unworthy of their love. *Amen.*"

17. And Seth rose and said to Enoch: "O my most beloved and so exceedingly humble and modest Enoch, do you not know that you have already long ago become the beautiful center of our love? Look, you could safely prepare yourself a seat on my head, for you have done that already long ago in our hearts -- and the head is not superior to the heart

18. "Since we have long ago given you our love and life for a dwelling place, why should we mind a cold stone on which you sit down? Do not worry about this at all But there is something else of importance to me and no doubt to all the others. Just look at this glorious spot! Dear Enoch, do give vent to your blessed tongue without reservation! *Amen.*"

19. When Adam and the others had heard Seth's pious wish they all besieged Enoch to tell them something good and exalted about this tunnel from his loving heart.

20. And the pious and obedient Enoch, as usual, did not have to be asked twice, but he rose, bowed towards the patriarchs and began to address the following most notable speech to all his fathers, saying:

21. "O dear fathers, I am being asked to speak at this place of Adam's rest not knowing what I should actually say and what I should speak about. O dear fathers, it used to be the custom that if someone wished to hear something from another he at

least put a question to the carrier of the secret, making it clear to him that there was something he did not know as yet.

22. "However, I am now supposed to speak without having been asked a question.

23. "So let it then be, for my tongue is free and can express what my eye clearly beholds as standing in the heart in glowing signs. These signs are living features of eternal Love and the all-merciful grace of the eternal, holy Father within me. And so I will speak out of these and hold an immortal conversation out of my God and your God, out of my holy Father, Who is full of love, and your holy Father full of love, grace and mercy.

24. "O dear fathers, this grotto is a faithful picture of the human heart in its relationship to God. Wherever we may turn our eyes, we cannot see any opaque spot, except for the ground, which carries us.

25. "Looking upwards to the high dome brightly illuminated by lights in a thousand colors, we see how gloriously this beautiful light animates this living, high-shooting fountain with a wondrous shine.

26. "Whoever could describe the magnificence which, changing a thousand-fold in a moment, surprises the onlooker's eye when each falling drop resembles a star that boldly strives towards heaven and then, as a punishment for its foolhardiness, is Hung away from it, dying out.

27. "Turning our eyes eastward, a green light shines towards us from the wide passage; looking back from where we came, the passage sends us a yellow light and, finally, even a blood-red one. Thus, wherever we may turn our eye a different light always surprises it

28. "Having marveled at this to our heart's content we say, moved to our innermost by this great glory: 'O You Great God, how sublime, beautiful and exceedingly glorious is everything You have made, Lord! We respect Your works and in turn You bless us with blissful delight, for You have made them for us, and we rejoice and want to praise and glorify You at all times and thank you for having made such wonderful things for us whom in Your great mercy You have found worthy of being called Your children.

29. "O dear fathers, it is only right that we should do this. However, if we looked into our heart and asked it whether the great Master Builder of these sublime things had created all these sublime marvels out of His boundless love and wisdom only for the enjoyment of our senses or whether He has maybe hidden within them other things we are to seek and find for the true glorification of His most holy name, - that, O dear fathers, is another question.

30. "Look, only *one* sun shines its white rays upon the high crown of this pure crystal mountain, but what an effect of this one solar light in this grotto!

31. "Let us gaze upwards! Whoever would be able to survey all the countless shapes each restless glance already multiplies endlessly, - and yet it is all the effect of one and the same light!

32. "O dear fathers, behold, here the Lord has erected a very great monument to us.

33. "We ourselves are this grotto in our earthly existence with an entrance from the evening and an exit towards the eternal morning. We are in the middle, as we are in the fullness of earthly life, entering from the evening as children into the grace and

mercy, and all we see in front of us is the center of life, not bearing in mind that this grotto of life is not closed, but always keeps an opposite exit towards morning open for us.

34. "O dear fathers, the most gracious little flame of eternal Love is also a single light. This sublime dome is our soul's vision. And this fountain is like our spirit that keeps striving upwards towards the light, but is constantly repulsed with the warning:

35. "'Why do you weak being keep striving upwards? There is no road for you; remain where you are or return into the golden basin of your humble and obedient love! There view yourself in the testing delusion of your soul-light and be always prepared to follow the course of the rivulet towards morning. Only there will mighty rays from the Sun of Grace seize you and as a fire-cloudlet draw you upwards to your origin in the fullest freedom of your life.'

36. "O dear fathers! Since we have already earlier in the hut spoken of signs, this explanation should be added. *Amen.*"

## Chapter 57

### ADAM'S SELF-CONFESSION

When Enoch had ended this godly speech, Seth again rose and said:

"Indeed, it is truly as you, dear Enoch, have so wonderfully and faithfully spoken to us from a high source."

2. "For I notice it on myself how I constantly leap upwards in my wisdom, and when this futile motivating force has in the limited height left me to my own weakness, oh, then I always fall like these drops back into the basin of my innate nothingness where I am promptly once more swallowed up and humbled by the ordinariness and customariness and, finally, swept along by the natural draught. Only then, helplessly, do I gradually begin to recognize the great law the Lord has lovingly in His great wisdom planted in my entire nature, namely, that he whom the Lord has not given wings to fly shall in beneficial and appropriate peace stay humbly at home there to quietly and gratefully wait until it will please eternal Mercy to have also the modest droplet, which I should always be, lifted from the rivulet and conveyed towards the eternal morning where the Lord's grace keeps eternally shining and where the boundless love of the eternal, holy Father will surely not let the modest droplet perish.

3. "O dear Enoch, tell me, is it not like that and have I understood you correctly? For I am sure, that it is so, and I also believe that nobody could have understood it differently.

4. "Therefore, do show us all briefly that this is so, or whether it is thus!"

5. And behold, Enoch was delighted, went to Seth, embraced his father and said: "O dear father Seth, rest assured for you have truly understood the voice of eternal Love as it poured over my trembling and weak tongue like the rays of a rising sun.

6. "For what I speak is not out of me but solely out of the eternal love of the best and most holy Father for which my whole being in all its parts and forces shall praise, glorify and thank Him. And henceforth there shall be nothing about me, without and

within me, that is not dedicated to the love, praise and gratitude to our so exceedingly good, holy and most loving Father out of Whom we and all things have come through His great mercy.

7. "Therefore, it is also the case that man out of himself cannot and should not do anything, even though he may flatter himself in the feeling of a pleasing awareness of a higher life in his confined breast But, like the droplet, he shall rely completely on the Lord Who will surely educate and guide him according to His eternal love and order and certainly in man's best interest *Amen.*"

8. "Yes, thus it is!" said Adam and all the present children of the main line. And Adam continued, saying: "For everything that grows on earth thrives and it all meekly and modestly submits to the eternal order of the supremely mighty God. We see daily how the sun's rays mightily draw the grass, as well as the plants, bushes and all the trees, from the dark womb of the earth. Thus the mightily gentle ray of the sun softly draws from the watery depths of the sea the cloudlets filled with a soft light, lifts them up to the firmament and finally glorifies and transfigures these cloudlets so that they, similar to the light itself, are no longer perceived by our gross senses, although they are forever imperishable to the eye of the spirit. Though this is but a corresponding earthly picture, it fully equals the high order of man who has been given a body with senses and a soul so that in it the noble fruit may develop according to eternal order towards everlasting life in God, just as procreation develops from the soul through the power of love out of God and His order to a new immortal fruit

9. "O children, behold, the Lord has prepared a speaker for us and opened his eyes and through him made our ears more receptive so that we are now beginning to understand the holy Father's great purpose with us. And since we have here to our great joy heard the wise interpretation of this my favorite spot, let us now continue on our way, for the earth carries many still unknown treasures and so let them become a further pasture for our spirit. *Amen.*"

10. And behold, the party of the first men on earth thanked Me silently, then rose and walked towards morning and the exit and there, through a narrow passage, into the bright open air. There they remained for a while, quite surprised, following with their eyes the rippling, clear rivulet and noticing further down how soft mists were rising from the rivulet upwards to the free spheres of light and how they, clarified through the warmth, vanished from their sight. Now they all clearly understood this scene of nature and with pleasure recognized themselves in it. They praised Me in the depth of their hearts feeling great joy and, finally, continued their walk across a rather extensive tableland where many families were living. When they already from a distance caught sight of the more than snow-white arch father they hurried in great numbers to the much-used path, had themselves blessed by Adam and then praised My name. And the sound of their pure voices carried far across the distant mountains inviting all the children living there to the Sabbath rest on the following day, when an offering due to Me would be burnt.

11. And behold, thus the patriarchs walked on with exultant hearts far out to where an extremely tall snow-white rock blocked their way, and where they again sat down on the ground surrounded by thousands of children who were all busily providing their

patriarchs of the main line with all kinds of refreshments, and everyone felt happy when his loving gifts were blessed.

12. Behold, at this place of rest Adam looked up to the high and vast pinnacles of this rock mountain reaching to the skies and remained for a long time silent and deep in thought and no one dared ask him what he might be seeing. Thus the loud rejoicing of the children became silent for a while, for they all noticed tears in the eyes of the father.

13. They all pondered on what he would do and, except Enoch, no one noticed what was happening in Adam's soul.

14. Finally, he took his eyes off the steep walls of this rock, quietly surveyed the assembled crowd of his children and at last said, deeply moved:

15. "Oh, it is all my own fault! O great, holy and just God, why did you allow my sin to grow into such a mountain? I am still alive and the mountain reaches almost to heaven; how high it will have grown by the end of all times!

16. "I am beholding this on the Pre-Sabbath, surrounded by a thousand children, resting here at the rock of my sin. And thus also the last man will one day here alone, deprived of all living beings and children, gaze sadly upwards to the eternal pinnacles of the shining worlds in God's infinity and wait longingly for the mountain to collapse and crush him and bury under its debris the last drop of my great guilt.

17. "O children, look, up there where it is still smoking and burning I came into existence and have sinned in the presence of God and the earth!

18. "There I was still perfect and all creatures were subject to me and comprehensible from the center of the earth up to that high and last World of worlds which no spirit's thought will ever reach.

19. "And what has this guilt made of me? What have I become in the night of my sin? Nothing but a miserable worm in the dust of the earth, hardly still able to carry around the little bit of most miserable life within him.

20. "O children, whoever of you could fall from the last, most distant star above down to the last, most distant star in the depth, behold, he would hardly have performed. The jump of a grasshopper compared to the fall from my height to this indescribable depth.

21. "Already up there in my earthly beginning I was submitted to the greatest, most humbling self-knowledge and knew myself and fell on that account even deeper, yes, to this place I had to fall and my feet even deeper through Cain.

22. "Oh for this indescribable fall! I, who except for God had none like me, have now to ask my children for instruction and bread!

23. "However, since this is the situation, let it be so in the name of Him Whom it pleased to make of me what I now am in the presence of all! *Amen.*"

24. Having ended this sad monologue, he began to weep and his dejected state saddened all those present, except Enoch. And the burden, which grieved Adam, Eve felt twice as heavy, but she tried to hide her tears so as not to make Adam even sadder. Thus this depressing state lasted for almost an hour, until Seth went to the father, dried the tears from his face and said:

25. "O father, do not weep because the Lord did this to you. If you were a bad father, how could we love you as our father!"

26. "We have never found anything bad about you, but all we found and what we have received from you was good, is good and will remain good. Therefore, all of us at all times bring you all our love and respect willingly as a truly childlike offering of thanks. So, dear father, be of good cheer and do not grieve at the most wise guidance of the almighty, most loving and holy Father!
27. "For you yourself have taught us that whatever the Lord does is well done. Now if He did this to all of us how could it possibly be other than good? Therefore, it should not concern us if the Lord's ways, thanks to His loving-wise and mighty guidance, are different from what we in our immense limitation before God might wish for.
28. "O father, if you once were given authority that even the sun, moon and all the stars had to obey you, this was still given to you by the Lord of all might and power and was thus not an authority out of you, but out of God.
29. "What belongs to the Lord, He may take back again after His loving wise order. And in accordance with His love and wisdom the Lord does anyway only what is best and expedient for us who, thanks to His great mercy, may call ourselves His children.
30. "Since He is the Father of all of us, how could He ever, considering His boundless love and endless mercy out of this, forget His children?
31. "O father, do cheer up and take heart and allow dear Enoch here, as soon as the children have left again, to cast his enlightened glances at all the things here that they may become transfigured through his tongue brimming over with life and serve as pastures for our spirit.
32. "So do cheer up, father! *Amen.*"
33. And behold, when Seth had ended his good and comforting speech, Adam looked at him with a brightened heart and beckoned to Enoch to comply with the wish of Seth and the other children of the main line. But he was to do this only after the others would have left, except for one who had black hair and did not belong to the tribe, but had only just fled from the lowlands. In his thirst for knowledge he had mixed with the children of Adam as great fear of Lamech had driven him to flee as a mortal to the immortals of the mountains.
34. When Enoch had been given the sign, Enos, Kenan and Mahalaleel, as had always been customary, rose and told the children that on the following Sabbath they had to come to the familiar place in front of Adam's hut and bring their gifts, but now should leave for a short time as it was the father's wish so that he might have a short rest for his heart; but on receiving a sign they should all assemble once more and accompany the father to the children of the midday, from where they should then return to their homes.
35. When the three had successfully completed their task and as bid by Adam brought the black-haired man with them, behold, then Adam rose and asked the stranger:
36. "What has brought you here, saving you from death? Answer - or flee from the face of the father of the earth's fathers! For in your veins flows a deadly blood and on your forehead Cain's mark of death is clearly visible Therefore, speak if you are able to and your tongue can use a language *Amen.*"
37. The stranger threw himself to the ground before Adam and fearfully stammered some broken sounds, which no one understood, except Enoch.

38. Then Seth said to Adam: "O father, your just zeal will cause the mortal's death. Therefore, do withdraw your justice graciously and full of blessing and let the living Enoch reanimate him so that he might satisfy your reasonable justice. *Amen.*"

39. And Adam complied with the wish of Seth's heart and said to Enoch: "Behold here a dead man from the lowlands; reanimate him and loosen his tongue that he may tell all of us what oppresses his heart. *Amen.*"

40. Thereupon Enoch rose and spoke to the patriarchs: "O fathers, how can you call this man a dead mortal when he is alive like us and is but a poor human from the lowlands! If a sick animal came to our dwelling, we would not chase it away, but care for it until its health is restored. And now that a poor, lost man has with great difficulties sought refuge with us, we let him lie in the dust before us like a worm.

41. "We all have seen that he came here alive and we are well aware that every life and its preservation can only have its origin in and out of God.

42. "Therefore, O dear fathers, let this man arise so that he may come to know the great God on these heights. For the love of the great, eternal and holy Father surely reaches farther than our greatest thought will ever be able to comprehend in the least.

43. "Should this boundless love not touch the children from the lowlands as well? And if it has drawn one of them up here to us, we must not reject such poverty. But accept it as if it had grown up there where it is still smoking and burning, - where we still sometimes direct our glances, foolishly imagining the rock to be our fault or we that of the rock.

44. "Oh, it is of very little importance to what height such a stone has grown since it is only a stone and perishable, whereas we are immortal children of God and imperishable. But of greatest importance is our love, which must not exclude any being, least of all, a poor brother from the lowlands. For we are only children of love and therein children of God. So let us act accordingly in order to be truly and worthily what we are meant to be! *Amen.*"

## **Chapter 58**

### **THE STRANGER ASMAHAEL**

And behold, after all this Enos, bid by Adam, bent down and raised the black-haired man. Then he asked Adam and Seth for permission to say a few words prior to departing from this spot.

2. There was agreement from all sides for him to say whatever he wished.

3. And Enos bowed, thanked for the permission and began to address the following memorable speech to all:

4. "Fathers and children! Just now a great thought came into my mind where it is now fixed in my agitated soul like a remnant of an intense flash of lightning. I once dreamt - it was at the time I overslept at sunrise, which earned me a small reproach - which we were, as is the case now, at this place. We were looking at the wonderful scene and had much joy at our many children whom we were also inviting to the coming Sabbath-offering. And behold, while we were thus rejoicing an intensely shining figure came into our midst startling all of us with its strong light. But the figure did

not leave us for long in this frightened state, but revealed itself before our dazzled eyes.

5. "O fathers and children, this now revealed figure was Abel and he led a similar man to the arch father and spoke very gently:

6. "'Listen father! Except for me Cain has not hurt anyone, only that my body was lost to you. Look, I have forgiven Cain with all my heart and it was all the easier for me since I had never any resentment against him. And when later on he fled from his son Enoch and arrived at the shore of one of the greatest waters of the earth where he languished suffering from heat, hunger, thirst and fear with the very few of his own that were saved, I voluntarily came to him with the permission of the eternal, holy Father, revealed myself to him and saw his tears of great remorse. I felt very deep compassion for him and taught him to weave a watertight basket and then guided him and his own across the waves to a distant, fertile and secure land.

7. "The same I did for several of his descendants from the city of Enoch who were of a better nature.

8. "'However, I never dared to lead anyone from Cain's great city of Enoch to you, O father, for I knew only too well your just anger at Cain. But I also knew what the Lord had said to Cain when in bitter remorse he fled across the vast earth, as He reassured Him, saying: 'Whoever slays Cain shall have to face a sevenfold revenge!'

9. "'Now I am bringing you, also at the will of Jehovah, a God-seeking fugitive from the lowland. Therefore, give him what he seeks and receive him with all Your fatherly love, for your blood Haws also in his veins.

10. "'Awaken him with your blessing, and the Lord will awaken your children that they may preach His name effectively to the children in the lowland for a possible salvation of the earth!"

11. "O fathers and children! Now I see the same man among us as I then saw him and just now I saw the shining Abel leave this place and Enoch truly saw this, too, and, therefore, was silent. This is what I had to say, think it over and act at your pleasure! *Amen.*"

12. Enoch promptly confirmed the statement of Enos, saying: "Yes, thus it was and is!"

13. When Adam had heard this, he was amazed and asked eagerly: "Where did Abel stand?"

14. Enos and Enoch then simultaneously pointed to one and the same spot and Adam firmly believed them as they had not been wrong in simultaneously showing the spot where Abel had affirmed his faith and love before Adam.

15. Afterwards he still had each of them secretly describe the appearance of Abel, and as their descriptions conformed also in this point, Adam could not doubt the genuineness of this vision and accepted it immediately.

16. In this way fully convinced, Adam exclaimed joyfully: "O Abel, what you bring me I accept and if it were Cain himself!

17. "So bring him to me, the weak ward of Abel that I may bless and receive him in our midst and show him in me the first man of this earth who was not born but went forth directly from the almighty hand of eternal Love and the mother of all men who went forth from me and, finally, Him of Whose greatness, might, holiness and love

all eternities and infinities filled with beings give faithful witness as do all of us who were given an eternal spirit out of and by God Himself!"

18. Thereupon they brought the black-haired to him and Adam touched him and blessed him three times and then asked his name. But he said: "O great, sublime first-created of God, the great King of the earth, you wise father of all the earth's fathers, forgive me, a poor fugitive from the lowland who, by the hand of a being of light, was saved from the deadly hands of Lamech and brought here. Look, I have no name, for I was a working slave, and they have no names, but are like animals called by empty, inarticulate shouts. They are only allowed to understand speech, but not to talk. Whoever might dare to let his tongue utter a sensible sound would have to pay for this with the cruelest death.

19. Therefore, do not be annoyed that I poor slave am unable to give what you demand, for things are most cruel in the lowland and there is no one whose life would not be in danger. Wherever a person may flee, Lamech's persecutors and mercenaries catch up with him and on the spot kill him without mercy in the cruelest manner.

20. "O you great father of the earth's fathers! The atrocities taking place clown there are such that no human tongue would be able to describe them. The cruel killing of the dumb working slaves is probably the least of them, for it can still be given a name. But also nameless atrocities are being committed there, and I would never dare tell you of them so as not to desecrate the heights. *Amen.*"

21. When Adam with his children had heard this account by the nameless, he was mightily shocked and was going to curse the lowland, but the nameless one interrupted the heavy word of anger, saying:

22. "Oh do hold back this disastrous word, you good father of the earth's fathers, for listen. They clown there do not need your curse, as they have curses in abundance. Lamech suffices for the entire earth and if the great King above the stars should wish to thunder his most bitter curse over the earth he would only have to send the earth another Lamech and you, O father of the earth, may be assured that before the sun had risen and set a hundred times, except for Lamech, no living being would burden the earth.

23. Therefore, O father of the earth's fathers, instead of cursing, rather bless the heavily curse-laden depths of horror, for if with a curse you increased the darkness of horror, then woe betide the poor dumb workers down there!

24. "Their abundantly shed blood anyway cries up to the stars for revenge like rushing storms. And if you added also your curse on the land down there, waves of blood might soon surge around the holy mountain peaks.

25. "O father of the earth's fathers, do bless, oh bless where you would be justified to curse! *Amen.*"

26. And behold, when Adam had heard this request he was moved and praised the nameless young man and asked him: "Listen, you poor son from the blood of Cain. Since in the lowland you were not allowed to speak, where did your tongue receive almost Kenan's fluency?"

27. "For you speak as if you had all along been an ordained speaker of God among us. Your words are precise and make always good sense. Tell me faithfully, how you have come by this."

28. And the nameless one took heart and answered: "O father of the earth's fathers! What you are asking me, surprised at my loosened tongue, makes my young heart rejoice at being praised by you, as the father of the wisest teacher.
29. "Oh behold and hear The teacher who wisely taught me to speak was the one who faithfully brought me here to you, O father of fathers! You know him and have known him already prior to the ones who are here surrounding you listening and waiting. It was Abel, your radiant son who, inspired by higher love, loosened my stammering tongue so that I might pleasantly utter before you, and all your descendants full of grace and blessing, the strange forms of truth.
30. "O father of the earth's fathers, now you know everything which might initially have sounded strange to you. Oh do allow me, the poor and alien refugee from the lowland, to seek here on the holy heights in your midst that mighty Ruler full of justice and kindness to Whom all the stars, the moon and the sun so wondrously bear witness.
31. "O father of the earth's fathers, do speak a loving *Amen!*"
32. Hearing this, Adam was so moved that he could not utter a single word and his eyes were swimming with tears of joy and compassion.
33. Finally, Adam pulled himself together and said deeply moved to the nameless one: "Listen, you dear stranger from the lowland of horror. Since things are as you have told me of which I am now convinced and because God has shown you immense grace, it is only right for us, His children, to do what our great, holy Father in His boundless mercy has done to you. Therefore, let happen for what your heart is thirsting.
34. "Behold here on my right the also very young Enoch, who is now God's blessed speaker. He shall become your future teacher in God, our most loving Father and Lord of Infinity.
35. "And since you have no name, I will give you the name 'Asmahael', that is, 'a faithful stranger seeking God!' For here everything must have its name and every action a word; and every condition and its indwelling characteristic must be well defined, and the how, when, where, why and whereby something is or happens must be exactly defined. Least of all can a man walk around without a name.
36. "However, every name must fully correspond to the one who received it, and he who has received a name shall faithfully live according to it. Otherwise he is a liar, as he does not act in accordance with his name. And since you now have a name, recognize it first and then act faithfully according to it, - or you will become a liar in the face of God and all His children and be confounded before every particle of dust which always corresponds to its name.
37. "And now I bless you once more and tell you: Asmahael! I, Adam, the first man who on this earth has come forth from the hand of God, the eternal, holy, most loving Father, am blessing you like my children and you shall be a faithful bearer of your name!
38. "And so I give you my hand and lift you up to the state of my children.
39. "Now, my children, follow my example and become his fathers and you, dear Enoch, become his brother and teacher.

40. "You, Jared, shall be in charge of him instead of Enoch who has now become a dweller in my hut

41. "May the Lord open your heart and all the senses of your soul towards the eternal life of your spirit in God! *Amen.*"

42. Thereupon Asmahael fell down at the feet of Adam, kissed them and thanked aloud for the immense grace that had been bestowed upon him in the height among My children, for he promptly felt within him the effect of the blessing, and he began to shout with joy, saying:

43. "Asmahael, what a glorious name which I am still unworthy of carrying! But I am of the opinion that a name initially given places the faithful recipient legally under obligation to obey this holy judge (a great, living commandment) as far as cognition would open the path for him. And if someone, as the bearer of a binding name, had to follow the distant paths of the sun and the stars he would have to do it joyfully and faithfully because of the great grace bestowed upon him, also if the gracious claim of the holy name was set even higher O father and fathers of the earth's fathers, listen, it is truly not difficult to follow the road to eternal life for one who has often been in the throes of death. And if one had, constantly fighting, to miserably force one's way through the darkest slime of the horrors of sin towards a scanty light and an even poorer life, which was often already nipped in the bud by the darkest doubts, O hear, how easy it then is to follow actively the shining road to life.

44. "O glorious name 'Asmahael', you fairest star, guiding me upwards to the eternal, holy heights of light and life. O listen, the stranger is not going to carry such a holy gift of grace in vain. *Amen, amen, amen, to this I say amen!*"

## Chapter 59

### ABOUT HUMILITY

When Asmahael had ended his speech, Adam, deeply moved, rose again and said: "Enoch, behold, now it is your turn again! After all this it is only appropriate to hear words from on high, then to be able to act in accordance with the Lord's will For behold, I have done my part already according to what my love thought right, but our love is not always pure and, therefore, not always certain and, thus, the result of its actions not holy So it is now important that you, dear Enoch, let all of us hear the living voice out of you.

2. Therefore, speak and show us the proper paths of your ward. *Amen.*"

3. When Adam had spoken thus, they all rose and bowed to Adam and thanked him for having ordered this. Especially Seth rejoiced, for he was Enoch's greatest adherent and referrer of his word, and so he could not restrain himself but called to Enoch, before he had begun to speak, a few encouraging words, namely:

4. "O dear Enoch, what my heart has already for quite some time been mightily longing for, the good and just order has now effected through my father and your father. Oh, I shall be so very happy to hear the holy will in this matter. For it is true, we may often do something we think is good, but whether it is really good and right because we think so is quite a different question.

5. "It is this you are to show us. And so begin to speak out of the life out of God within you! *Amen.*"

6. Then Enoch rose and began to speak to all, after having turned to Me in his heart, saying within him:

7. "O You most holy and loving, great Father, Lord and God, give me, the weakest, Your grace so that I may in love and humility faithfully reveal Your will to the fathers and give them in abundance out of You what their hearts are thirsting for.

"O most holy Father, only Your holiest will be done forever! *Amen.*"

9. And behold, thereupon I awakened Enoch fully and he began to speak "O dear fathers, that this is your wish is only fair, for God's love surpasses everything and all things are subject to His will; however, that you have called me to reveal to you in my weakness what all eternities will never comprehend and grasp, look, dear fathers, that is not just and fair of your fatherly dignity.

10. "Do you believe that the Lord has less regard for one person than for the other if both act in accordance with His will? O fathers, there you are very wrong, for this is not so!

11. "Raise your eyes to the spaces of infinity, full of light. Who among us can say that he is unable to see the extensive streams of light and all the things enveloped in it? Whose ear does not perceive even a slight breeze when it blows over withered leaves? Or is there one among us who has not been given perfectly usable senses and an actively feeling heart?

12. "If all of us have been given this by the Lord without distinction, how should someone be more or less the Lord's, having originated from Him and wishing to return to Him again? O fathers, look, which child when it came to you to ask for advice would you not listen to and provide with what is of benefit to him?

13. "Since you, as fallen men, are already merciful, even towards strangers, how much more will the very best and most holy Father do what is good for you and with pleasure give to everyone what is useful to him!

14. „Therefore, do not think that I am a chosen organ for the living voice of God. Oh no, that I am not, but you are. Just turn to Him and you will surely be shown the will of the Lord. *Amen.*"

15. After that Enoch was silent, turned within and, thus, also to Me. And beginning with Adam, down to Jared and Asmahael, no one knew what to make of these brief words of Enoch. So they asked each other:

16. "What does this mean? What did Enoch want to tell us, - that we might, like him, speak a word of life from the height of God? Let this understand whoever may, we do not!"

17. In this way they were talking among themselves and they all marveled at Enoch's so plain and brief speech in this instance. Even Seth was amazed that Enoch had this time made short work of all of them.

18. "For what is the use," said Seth, "if we are left to our own devices since we know without Enoch what we are capable of doing, how far the Lord in His Love is accessible to us and how much we have ever perceived of His voice. For this is part of love as wisdom is part of grace.

19. "But how can a person love the Lord and speak out of Him before he has, of necessity, received the love and the Word from the Lord? Who among us can pride himself on this, except Enoch? As if I did not know what I could do!

20. "Of course, we all possess the grace to be children of God and without doubt among all created beings the distinguished ability to be true humans as which we all have the same senses and use them in one and the same way; but let everyone ask himself whether, notwithstanding all we have in common, the same things give pleasure to everyone and in the same way!

21. "This only proves that not all are given the same amount of grace, let alone the same amount of love. This becomes all the more obvious when one knows from long experience in what an erratic way love sets about every object it has seized and what detachment and self-sacrifice is needed to become strong in one's love.

22. "Thereby I do not and cannot say that we are unable to become ever stronger in our love for the Lord, but one thing is certain, namely, that only grace is given us, instead of love, and only through grace the ability to earn and then absorb love. But we never receive it just because we desire it, even if we longed for it ever so much. In short, if it pleases the Lord to endow someone with an abundance of love, as He did for Enoch, this is a matter of the Lord's mercy and He does not need anyone's counsel if He wishes to do so. But listen all of you: this is certainly not the rule, and we may wish whatever we will, the Lord is still the sole Lord and does and acts according to His inscrutable wisdom as He pleases, and we are but witnesses of His acts before us and for us

23. "And you, my dear Enoch, do grasp these words of mine, and then speak For your great modesty is well known to me and your humility has made you so dear to me. In future, you need not be so very modest and show us your great humility when it concerns a service you owe to God and your fathers. For, that you possess all these qualities we have known for a long time and the Lord knows it endlessly better than we do. That is why He gave you the love as a permanent gift and you need not give us any more proof, for we appointed you a teacher and speaker of God only because of these virtues of yours. So you may speak before us without fear as you have already often done

24. "except if what you earlier said was spoken at the Lord's bidding, you probably could not speak differently and did right to speak thus.

25. "However, when I think of what you said, encouraging us to listen ourselves to the voice of life out of God, behold, could not God have done what you did and show our hearts what to do, as you did?

26. "But since you have already begun to speak out of God in this way, it is not enough to simply point us to Him from Whom we have received all things, of which we are all aware. But in view of the fact that *the Lord for the benefit of all has especially endowed one*, it is only fair that he help with this abundance in one way or another those who are less gifted. Only thereby can we prove to the Lord that we are truly His children.

27. "Behold, therefore also modesty and humility have, and must have, their most wise and useful limits!

28. "Take it from the natural point of view. Look, if we, when the father told us about his physical weakness, had from exaggerated humility been afraid to grant him what he asked for, oh, what use would our exaggerated humility have been to him if no one had dared provide him with food and drink?"

29. "Therefore, true humility must never go beyond the sphere of loving activity if it is to be truly pleasing to the Lord, and so it is our duty to help each other as long as we tell each other that in this or that we need one another. And as far as the reference to the Lord is concerned, it is only fair that the stronger admonishes the weaker one and this until the other one says: 'Look, now the Lord has awakened me, too!'"

30. "Behold, Enoch, as yet none of us can say this, for we are all of us nothing in the sight of God. So let go of your needless humility and in the fullness of your love think of that which we all still need at this stage to enable us to appear loving and just before God!"

31. "Oh do not hesitate and satisfy our love for God! *Amen*"

## **Chapter 60**

### **ENOCH'S JUSTIFIED RETICENCE**

And behold, after Seth had spoken thus, Adam rose and said: "Enoch's word was a harsh word, but Seth's a soft word!"

2. "If both of you have spoken justly, only one of you harshly and incomprehensibly, the other one gently and well comprehensibly, for my part I do not condemn anyone. However, one should not give children a fare for which their teeth have not grown as yet. And so, Enoch, your fare in this instance is too hard. Therefore, it will be up to you to soften the fare you have given so that we can consume it to our advantage. *Amen.*"

3. Then Enoch rose again and began the following noteworthy speech, saying:

4. "O dear, respectable fathers! What father Seth has said to me so well-meaning and full of dignity is true, just and fair and shows clearly man's duty to man. This is also the will from on high, and so everyone has the right of love to help the other in human matters and all the more so in times of need and when requested. „Therefore, he who for some trifling reason refrained from doing and saying what is required by duty and love, would hardly be worthy to be called a man"

5. "However, dear and respectable fathers, ask yourselves what should be done in case the arch father Adam, not wanting to speak himself, had asked me to give a brief, harsh and profound answer to some question of the children which the latter did not understand nor did I, as the bearer, for my part completely, but only as far as the arch father had explained it to me. And if he had forbidden me for the time being to give any explanation lest the children's hearts become too lazy in the sphere of their thinking, but increasingly more awakened, and then the children because of the somewhat obscure answer attacked me and demanded that I speak more comprehensibly and clearly, - O fathers, judge for yourselves, whose demand is here superior, that of the arch father or that of the children with their untimely thirst for knowledge?"

6. "O fathers, you cannot but fully agree with me if by my justified reticence I complied with the arch father's command as long as it pleased him. This I have also done today before sunrise with Jared, the father of my body, since the word of the arch father is superior to the covetous demand of all his children. And if I kept silent, did I not comply with my high duty?
7. "How come then that when I speak, which, as all of you very well know, I do out of the Lord and not out of myself, you reproach me as if I had spoken out of myself when only yesterday you had the most striking proof of how closely and visibly the Lord has guided my weak tongue
8. "Since you have not asked me, but the Lord through me and thus the Lord's voice and not mine was important to you, ask yourselves who has to be reproached
9. "Can I do more than is the Lord's will, or can I give more than I have received myself?
10. "Even if I had received it in abundance, but the Lord's will had certain limits for me to tell you for the time being only as much as I have conscientiously done, because the Lord has in His wisdom demanded this of me, - and if I do obey the Lord in fear and love, tell me, dear fathers, do you not think that I am doing the right thing when I regard the Lord's will as superior to the futile demands of men who taken all together are nothing compared to Him and can do nothing without Him, but with Him everything.
11. "O fathers, behold, for me your rebuke is unnecessary as if you rebuked a tree which cannot bear any fruit other than the ones the Lord has given it be they sweet or bitter. And as concerns the Lord, tell me, where is the being which would not agree with every one of His words which to understand would take eternities
12. "If you ask the Lord through me, you must also believe that I speak out of the Lord. But if someone doubts in his heart, the question and answer are futile anyway since he has no belief and distrusts his own heart
13. " How can anyone become firm in love if his heart wavers in the Lord? Therefore, trust in the Lord's Word that you may become firm in love!
14. "Although the son is not superior to the father, yet when the Lord speaks to the son, the latter is of the Lord and the father should not fret about the Lord's voice in the son.
15. "I, Asmahael and Abel have anyway proclaimed the Lord's will to you, which is a miracle to all of us. Why then still a question? The right thing is here to act with love and faith in the Lord, and what is beyond that, let it forever be the Lord's! *Amen.*"

## **Chapter 61**

### **ABOUT THE DIVINE WORD IN THE HUMAN HEART**

When Enoch had concluded his speech, Seth rose again and said: "Oh, what are we and what can we do? Nothing!

2. "When we discuss things among us as humans, we believe to be wise; but now it has become clear to me that in the sight of God all our wisdom is pure folly which cannot possibly please Him.

3. "Was not my earlier speech one which could have come only from the noblest human heart? What is it now? Nothing but folly; and I am like one confounded whose thoughts are scattered throughout the world and who in his dwelling asks for his hut.

4. "But why, why could we not realize our idle folly earlier and had to expose ourselves so awfully before the Lord? All of us must be blind or we could not possibly have worried dear Enoch quite unnecessarily with a pointless question, since we had already received the most marvelous confirmation from above through Abel, Enoch, Enos, Kenan and, finally, miraculously through Asmahael himself, and yet we were inclined to doubt the words of Enoch rather than look at our own blindness. Oh for this absurd folly! We should never have committed it, for a father should not have to be embarrassed in the presence of his children. "However, since this is the case, it shall be left in the hands of God!

6. "But I am thinking in my heart: The most loving and holy Father will in His great goodness not hold our anxiousness against us and will advise us through His love and not His wisdom, compared to which we are so absolutely nothing; and that He will regard us as sleeping children dreaming that they are awake, or at least with their eyes closed thinking that if they see nothing the awake ones must or cannot see anything either.

7 "O Enoch, do keep awaking us and, hopefully, there will come the time when we will be able to see what you are seeing, and all of us through you now and one day

8. This is how it will be in the future, namely, that the Lord will awaken the children to be teachers of their parents and He will give the parents a childlike heart. And after us there will be children who in their helplessness will be doing greater things than we are doing in our strength. Thus, the Lord's will shall always be done!

9. "And you, dear Enoch, rise and tell me whether what I have said is right, and thus revive all our hearts! *Amen.*"

10. Thereupon Enoch smiled lovingly at all the patriarchs and said: "O dear fathers, forgive me that I sometimes seem harsh, for it is not I, your son Enoch, who produces words for your instruction, but it is the Lord doing it at His goodwill. So it is not the fault of the instrument if the Lord uses it at His pleasure. And if I say things the meaning of which is hidden like the germ in the grain of seed, well-ordered nature already teaches us that the germ in the seed does not promptly bring forth fully ripened fruit once it has been planted in the soil, but that the grain around the germ must first perish and rot. Only then is the life freed and gradually grows in many a storm, in sunshine and rain, to become a blessed, thousand-fold fruit.

11. "Look, just like this it is also with every word Of the Lord. It is not going to bring fruit as it was given, but only if it was planted in the soil of our hearts in its protective hard shell If then this shell is through our love dissolved and consumed in the heart, the living germ, or the living, active understanding, will break through to the light of the sun of the spirit and ripen under many a stormy trial, the rain of love from on high and the light of grace from the most holy and most loving Father, to an invaluable fruit of all life and all love in the wisdom of God, our Father.

12. "O fathers, look, this is the will of the Lord; and thus we shall also take hold of everyone of His words. Only in this way shall we show the Lord that we are truly His

children who understand the Father's Word and recognize His voice at all *times*.  
*Amen.*"

## Chapter 62

### THE PATRIARCHS AND ENOCH'S SPEECH

Behold, this was a good speech and yet not quite clear to the patriarchs. And so Adam asked all the children surrounding him:

2. "Children, have you all properly understood Enoch's words?"

3. But Seth answered: "O father, if only now the seed was planted, how could we possibly understand it completely? Although we have received the shell with the germ and the stone with the life, the matter has not yet decayed so as to free the life. But I am confident that the Lord's time will do its part and will reform our hearts for a new Paradise. *Amen.*"

4. Then Adam asked also Enos whether he understood it and he replied: "O father, I once saw a heap of shapeless, heavy stones which were all of the same color. But soon there came a fertile rain from heaven which poured down also upon this heap of stones and the stones, having been submitted to the heat of the sun, greedily absorbed every drop and steamed, apparently delighted at such refreshment, so much so that I was unable to see them for all the steam. Now a strong wind began to blow under the rain, which soon dispelled the steam from the stones, which I could see once more. But how changed they were!

5. The plain color had turned into a thousand colors and the penetrated water had rendered them completely transparent. Some of them dissolved to a white pulp and I could see, almost too clearly, their multifarious content.

6. "Now too I believe to see such a heap of stones before me and within me which seem to be mightily warmed by the rays of grace from above and there is still little difference between them. But I firmly believe that when the rain will come, accompanied by storms, my stones will most likely become like the ones I saw where the transparent ones will be like the full understanding and the dissolved ones like the decay from which a new life will sprout out of the soil of my heart, just as there a luscious young grass began to grow from the white pulp. *Amen,*"

7. Then also Kenan was asked, and he replied as follows: "O father, recently I saw on a hot and humid day how distant regions began to fade away more and more, and much as I strained my eyes they finally vanished completely. Even the light of the sun could not prevent this perdition, which kept approaching closer, and closer. And gradually also my nearest steep and high neighbors were being swallowed up by this miasma and I became afraid for the earth and fled into my hut.

8. "During the night there was a thunderstorm with mighty flashes of lightning and thunder. One storm followed the other, hurricanes raged past my hut and from heaven gushed masses of rain whose glowing tore rents split asunder on the peaks of the mountains and then, thundering and foaming, rushed into the deep crevasses and valleys and on towards the sea.

9. "O fathers, then my whole house languished in a great stupefying fright and was afraid of God.

10. "I prayed. The thunderstorm was passing over and it became calm towards morning. Shortly before sunrise I left my hut and gazed into the distance, surprised and grateful. Oh, it was a most delightful morning and my eye discovered in formerly unimaginable distances things coming into a friendly existence.

11. "And so I firmly believe that also after my heart's stormy night, there will arise a calm and delightfully pure morning in and through the love for God, our most loving and holy Father. *Amen.*"

12. 'The question was now put to Mahalaleel whether and how he had comprehended Enoch's speech

13. And he answered them laconically: "O fathers, I recently decided one morning to gaze at the sun in order to maybe discover in it something, like in the full moon. However, I soon received the punishment for my folly, for when my eyes could no longer bear the great, burning intensity of the light and I turned my eyes away from the sun, I noticed with great anxiety that I could no longer see anything. Even I was lost to myself, and I could only feel but no longer see the earth and myself.

14. "Thus I remained all through the day and in the evening hardly noticed how the night was gradually spreading over the earth.

15. "My children led me into my hut. There I prayed to the good, holy Father to graciously restore to me the eyesight I had lost through my great folly. Then I fell asleep and the night spread plenty of dew on my eyelids and cooling breezes blew over my hot eyes and cooled the sunburn in my sight. The night passed and -- the good, holy Father be thanked and praised - there arose for me once more a calm, bright, pure and fresh morning. My eyesight was strengthened; yet not for another folly, but to see the earth's meadows abounding in flowers and to watch how life freely extricates itself from decay in countless forms and the happiest shapes.

16. "And so I too am convinced that even if now my spiritual eye is blinded by the immense light of grace from the holy height of God, a quiet nightly rest of the heart and the cooling dew of love, supported by a strengthening wafting of love from the height of the good, holy Father, will soon in the great morning of the spirit over the fields of my heart let a wondrous life arise from the decay of my hard thoughts and feelings. *Amen.*"

17. Thus it became also Jared's turn and his answer was as follows: "O fathers, what can I say? Enoch has in the first place gone forth from me just as the sun appears to go forth from the earth behind the mountains; but it soon rises high above the depths of the earth and mightily spreads its rays over the endless space and then the entire earth, blinded, bathes in the supremely mighty rays of its light. It awakens all life to happy activity and a multitudinous, marvelous unfolding out of the decay of the night.

18. "So I also believe firmly and steadfastly that Enoch was raised to an immeasurable height above me like a sun and now my whole being is blinded by his great light. However, the holy light shall act only like the light of the sun and my night shall become a blessing to me. For if the light gives life and draws the living germ from the decay, then wondrously forming and guiding it, I shall no doubt--

being not less than a plant - be looked after by the Lord in the tranquil calm of my humility. O fathers of that I am sure! May the Lord give to every one what pleases Him! *Amen.*"

## Chapter 63

### ASMAHAEL'S SPEECH ABOUT THE DIVINE WORD

"And now," said Adam, "since all except Enoch have answered me and Enoch, naturally, has been the living answer itself already for a long time, let us finally see how Asmahael has absorbed all this. And his answer shall be the last positive proof that he shall be worthily admitted into the midst of the fathers according to the will of Jehovah.

2. "And so also you, Asmahael, tell us how you understood all this and show us how you have grasped and comprehended the teacher you have been assigned. So speak to the best of your ability! *Amen.*"

3. And behold, thereupon Asmahael gave the following, most noteworthy answer and exactly as inspired by Me. He said:

4. "Beloved fathers of the earth's fathers, for you, children of the highest, the most holy Father, Enoch's marvelous word was too hard to understand and to grasp fully from the innermost depth of the root of life. O fathers of the earth's fathers, how am I transitory worm of the dust to explain and show you, yes, even show you to what extent the infinite might unite with the finite, death with life, the night with light, the earth with the sun, time with eternity and the created beings with God!

5. "O you fathers of the earth's fathers, if I could do that, truly, the earth would not be illuminated sparingly by just one only sun during the day. Oh hear, then hosts of suns would go forth from every word, from every sound of the tongue all of which would briskly circle the earth.

6 "O fathers of the earth's fathers, I believe that the power of such words, and thus also their eventual comprehension, is so high, endlessly higher than that I, a slave, only just rescued from the night of death, could possibly reveal the greatest wonder, a Wonder of wonders in the Word.

7. "I have often seen animals perform most clever acts and it was amazing that men could not do the same with diligent effort. But words, Oh hear, - *words*, this Wonder of wonders, I could never hear from the tongues of the wisest animals.

8. "Then I thought: Even the wisest act can never proclaim life to life of Life! For I often saw spiders die in the middle of the most daring web. Also in the greatest palaces of the mighty cities of the lowland death has often celebrated a ghastly harvest festival

9. "Yes, without words of life even men in their relations with each other would show us hardly more than would a stone towards a stone.

In. "But words, O listen, words that originate from life, show us again life. And could life originally be found anywhere else but in the word?

11. "In the word there is life; the word is life and God is the Word and the Life. Life is to be found only in the Word; and the Word forever creating and finding itself in

God, as life out of the Life, must have spoken mightily and thus have formed and created everything out of itself in infinity.

12. "O fathers of the earth's fathers, when I now learn through Enoch the mighty working of the Word and thereby change everything within me, oh, then I no longer ask about life. This I have truly found already in the Word; and he who does not find this evidence of life sufficient, O fathers, he would hardly ever find another one!

*Amen."*

## **Chapter 64**

### **ENOCH'S SPEECH ABOUT THE NATURE OF THE WORD**

When Adam and the other patriarchs had heard this from the mouth of Asmahael all of them, with the exception of Enoch, were amazed and at a loss as to what to make of it.

2. Enoch saw the embarrassment of the patriarchs and he was sorry for them and began, without having been asked, to address the following speech to them, which made them all very happy:

3. "Forgive me, dear fathers, that I am now going to speak to you freely and uninvited, but I have to do it, for you all need now a brighter light from on high. And so listen: What my tongue will now proclaim to you will be a word of life, a word from on high and a word from the depth; from on high a word full of light and from the depth full of life. For on high God is the Light of all light and in His depth the Life of all life.

4. "Behold, the explanation is this: When we cast a glance up to heaven and then again down to the earth, and this in quite a natural way, we shall see above everything full of light, but in and on the earth everything is full of all kinds of activity. In the furrows of the earth lie buried countless grains of seed carrying life within and thus countless seeds of the animal kingdom in their warmed nests as well as in the organs of the animals, where they are waiting for warmth and the arising to the light.

5. "But truly, not until all the furrows of the earth and all the nests and organs of the animals have been thoroughly warmed will a life arise in its germ from all these prisons to rise freely upwards to the free light-filled spaces.

6 "Do we not see both in summer and in winter the same light shine upon the earth and yet the furrows of the earth are not warmed by the same warmth. If light brought the warmth, behold, it would then have to be always warm under the same rays of the sun. However, the frosty, often very cold winter teaches us that this is not so.

7. "The question is now: What and where is the warmth if it is not part of the light and the latter thus not its carrier?

8. "Behold, the warmth is the hidden, dormant life in the depth and cannot free itself. But when the light has shone long enough upon the deep regions of the earth it awakens the warmth from its sleep. This then tears up its frosty containers and becomes freely active, combines with the light and forms a being which spreads its roots still in the primeval womb of life seeking its nourishment there but lifts its light-

related part freely above the earth in order to keep its once awakened life constantly awake. And that which is the awakening element with plants is the same also with animals of every kind. Thus everything is drawn by the light and germinated by the warmth.

9. "All this is but a natural manifestation and the different kinds of activity promote life only for the being which is a carrier of a higher life.

10. "When we see that homogeneous beings attract and find each other but foreign ones repel and flee each other, we learn that it is not one and the same kind of warmth and light that activates and draws them, but that there exists also a stolen light and a stolen warmth whereby all the weeds and pests are activated and drawn. However, a higher and free life is able to see all this.

11. "Now we ask: How is a higher and free life able to do so and why? O fathers, here lies the main knot which has to be unraveled!

12. "So listen: As the form of all things in their great variety is an expression of the natural warmth combined with the light and differs only in the ability to absorb more or less light or more or less warmth, thus also human language is formed by the spiritual warmth, which is the divine love within the heart, and by the spiritual light, as the divine grace within man.

13. "How could we utter sensible words unless they had been given us as eternal forms of the spirit? Since we are able to name all the things, tell me, who taught us this?

14. "God alone could do that, being the eternal essence of all forms, the very life and light or love and wisdom and, as the eternal, inherent combination of both, the archetype of all forms or the primal essence of all beings and, thus, the Eternal Word Itself.

15. Therefore, when someone has found the word externally, has comprehended and accepted it, he has not found a thing, but a fully existent spiritual life, since every word is a form arising from spiritual warmth and spiritual light. Why then should Asmahael's speech amaze us?

16. "Or do we not in these things resemble the fish which amidst the water do not see it and we, surrounded by air, do not see this, if we in the fullness of life out of God are amazed and disconcerted at Asmahael's true emotion?

17. "O fathers, everything has its purpose! Look, although we do have the indestructible life in our own word, this life still resembles the one hidden in the grain of seed. If we turn our hearts towards the world it is still winter in us and the fleeting light of grace is unable to release the spiritual warmth within us. But if we constantly direct our hearts upwards to the Lord, then the long-lasting, even continuous light of grace will soon release within us the spiritual warmth of life and we ourselves, as living forms or a living word, shall rise to eternal wakefulness in the light of the Lord.

18. "But he who will not this is a robber and thief and will form into a weed, a pest and a horrible formlessness of life like those in the deep places.

19. Thus, he who has the word has also the life forever; but depending on what the word is like will also the life be.

20. This is the explanation of Asmahael's words. *Amen.*"

## Chapter 65

### ADAM LOOKS BACK UPON HIS LIFE

When Enoch had given them so much light, they all rose and thanked Me silently in their hearts for this gift through Enoch. And Adam asked for some nourishment for his body, which he soon received. When he had refreshed himself with some honey, milk and bread, he thanked Me for this gift and then spoke to his children:

2. "Children! It was here that I once lost everything through myself, and truly, a thousand times more than I lost, the Lord, our most loving, gracious and holy Father, has now let me find here again.

3. "O Paradise, you beautiful garden, you place of light where I was still resplendent in the hand of God like a rising sun and was in the fullness of all life mightier than all the worlds, when I was your high-spirited inhabitant and you my weak carrier.

4. "I once fell and you, beautiful mirage, were unable to help me up. The fall of the mighty one has weighed you down and your soft ground was compressed like fresh wool, torn by a wind from a tree, then dropped to the ground to be trampled down by our feet.

5. "Although through my forced flight you have, unburdened, shot up to an idle height of your weakness, no longer oppressed by the foot of a mighty one, there is nothing to be proud about on you, except the empty memory that you were once my weak carrier.

6. "However, the Lord **in** His mercy saw that your ground was too loose for the heavy one prone to fall and he set stones under my feet that their firmness might save me from a further fall.

7. "Oh for the good ground upon which my feet are now resting. It has prevented me for almost nine hundred years from falling again, which you were unable to do for less than thirty years! This good ground was also the humiliating cause that I have now become a firmer carrier of you than you were once of me. For now I have raised you within me endlessly more glorious thanks to the immense grace from above, and I am sure that you will not ever come to a fall within me. And even if this were possible, you will not bend and oppress me, but I will be able, with the grace from above, to lift you up so that you may remain a permanent inhabitant of the one whose every hair is more important to the Lord than the entire earth which was once your unsteady carrier

8. "O children, I arrived here saddened, for I had to deplore my loss as I had done before a thousand times. But this time it was the last sigh and the last tear, which dampened your bare wall. From now on I will never enter you, you old, empty nutshell of a burnt out life, but my foot will now happily walk on my own ground upon which the fruit of eternal life has matured.

9. "O children, I am feeling so good, and for this my eternal blessing to you, my Enoch!

10. "Children, if anyone should still have a doubt, let him keep it for my hut **in** the afternoon. So let the children now assemble that I may bless them and tell them that

they shall tomorrow, as always before sunrise, congregate at the hallowed site of the burnt offerings. *Amen.*"

11. And behold, when Adam had concluded his speech of praise, abuse, thanks, glory, farewell and instruction, his children complied with his wish. Then all the children came hurrying to him joyfully, were blessed by Adam and invited to gather for the Sabbath at the right time, whereupon the children were once more dismissed in peace, praising Me.

12. After that Adam said: "Now, my children, let us continue on our way towards midday there to do the same we did here.

13. "May the Lord be with you, Enoch, and with all of us, also Asmahael and all our children dwelling here and everywhere!

14. "May the Lord guide us and prepare the hearts of all the children for our blessing arrival and His great mercy and grace so that they may tomorrow come with well-prepared and sensible hearts for the glorification of His name and the quickening of their souls and awakening of their still dormant spirit.

15. "And now let us cheerfully walk towards midday. Enoch and Asmahael shall lead me and the others follow in the previous order. But since the rays of the sun are already hot we shall take a shaded path through the forest so that our limbs may not grow weary prior to the designated time of rest after the faithfully performed duty. On the road all shall walk in silence and watch where they are treading to prevent suffering injury.

16. "O Lord, You best and most holy Father, let Your gentle eye rest on all of us! *Amen.*"

## **Chapter 66**

### **ASMAHAEL AND THE TIGER**

And now the patriarchs quietly walked on a shaded path under cedars and palms towards midday with cheerful hearts. The journey took about an hour and they praised Me in their hearts, for there was a great deal to see as nature had become fully transparent to their eyes which had been strengthened through My Word.

2. (N.R: In the way things have already been explained to you a little in "The Nature of Things".)

3. When they had walked half the way Asmahael suddenly stopped short, did not dare take another step and was shaking all over.

4. Then Enoch asked him: "Asmahael, what is the matter with you that your young legs fail to carry you? Tell us whether you can see some danger or whether some ailment has befallen you for, behold, we are walking on the road of the Lord, and the Lord is with us as we are with Him. Therefore, tell us faithfully what is troubling you. *Amen.*"

5. Thereupon Asmahael pulled himself together and said, still uneasy: "O fathers of the earth's fathers and you, my loving-wise Enoch! Do look a bit further ahead and see the huge, ferocious tiger! It is already showing its teeth and tensing its deadly claws for a forceful spring to seize and tear me to pieces and to drink my blood and

eat my flesh. For the terrible fury of *this* guard of the holy heights can never be assuaged, for it's watchful, cruel and angry faithfulness is beyond anything of its kind on earth.

6. "O fathers of the earth's fathers, do step back and let me be seized by this mighty beast as a sacrifice of deliverance so that your holy life in God may be spared. Oh save, save yourselves, you most worthy and mighty fathers!"

7. And behold, then the patriarchs looked ahead and saw what was frightening Asmahael so much.

8. But Adam said to Enoch: "Listen, dear Enoch, go and bring the ferocious guard here so that the frightened Asmahael may become acquainted with the power of God in man on account of which he was appointed lord over nature to be obeyed by all creatures. *Amen.*"

9. Enoch immediately walked up to the tiger, which promptly threw itself to the ground before Enoch shaking all over.

10. And Enoch spoke to the tiger with authority: "Rise to your feet, you ferocious and strong beast, go to Asmahael and bend your strong neck before your master to carry him carefully beside me and Adam towards midday, then there will be a rest, then towards evening, then a rest; then towards midnight, then a rest and, finally, to Adam's hut; then complete rest, your reward and your final destination. *Amen.*"

11. And behold, the huge tiger rose and at the side of Enoch walked meekly to Asmahael and did as commanded.

12. (N.B. This giant species of tiger is now found only in some tropical forests of the high mountain chains in central Africa and rarely in those of Asia.)

13. Seeing this, Asmahael was so amazed that he could not utter a word and could hardly keep on his feet. For now it was revealed before his eyes what his mother had once told him she had seen in a dream. His mother had been devout in her own way and had to pay for it, together with her spouse, with a disgraceful death. She had refused to worship Lamech as the supreme God after she had experienced the high favor of being raped by Lamech's lowest soldier during a whole night in the most lewd and unnatural way.

14. And since also her husband angrily refused giving thanks for it he, too, had his intestines torn from his belly with iron hooks while still alive.

Where Lamech got such tools from will be told in due course.

16. When Asmahael had pulled himself together, he spoke warmly: "O mighty fathers of the earth's fathers, it is not your great physical stature and strength that can tame such a huge and ferocious beast; truly, only a God, yes, a mighty God can do this through your hallowed hearts. Thanks, praise and glory, yes, holy glory to the mightiest and most holy Father of such great, sublime and mighty children! *Amen.*"

17. Then Adam praised him for his true cognition of the love for God and for having given Me all the glory.

18. And Enoch lifted him upon the back of the beast, which carefully carried its master by the side of Enoch.

19. And so the party continued to walk along the fragrant and shaded path without meeting any further obstacle. The little birds were singing cheerfully, swaying on the

branches, and they sang a melodious, prophetic little song to man; a little song about the Man of men was what the little birds sang for Him.

## Chapter 67

### THE PATRIARCHS VISIT THE CHILDREN OF THE MIDDAY

And so they came safely to the children of the midday who, when they caught sight of them, left everything and rushed to welcome the arch patriarchs with a dignified reception.

2. However, when the numerous children saw the tiger they were extremely frightened because they knew the cruel tenacity of this beast. This they had experienced on an occasion when several youths had set out on a journey to the city of Enoch of which they had heard.

3. Although the beast was not allowed to hurt them it could discourage them through its ferocious appearance and fury in its movements and thus keep them from their folly. But it demonstrated its strength by attacking before their eyes an ox, that is, a giant aurochs rushing out of the thicket, and eating it up completely.

4. This scene caused the few keen travelers to turn back and spoilt their pleasure in traveling also for the future, all the more so since the leader of the small party was hit hard by the tiger's tail.

5. In view of this lesson the children feared this beast and were amazed to see Asmahael sit on its back unafraid and be comfortably carried by it.

6. When Adam saw their fear he said to Enoch: "Behold, the children are scared of Asmahael's mighty carrier. Go and strengthen them in the name of the Lord so that they may no longer be frightened and come closer to us to receive my blessing.

*Amen."*

7. Then Enoch went to the frightened children and said to them:

"Listen, all you children of Adam, you children full of wisdom! How come that you are afraid at the sight of a mighty, yet fully obedient beast?

8. "What did you get Seth's wisdom for when you are afraid of that which should obey you?

9. "This is so because at some time you yourselves have strayed from obedience, which is the foundation of all wisdom, and you were then forced back by the power of such a beast's unbending obedience. Otherwise it is hard to imagine what could have caused your fear."

10. And the children answered: "Listen Enoch, grandson of Jared, it is as you say. Five youths secretly tried to be disobedient and secretly go against our will, for their eyes had shamelessly glanced towards the city of Enoch, but their feet were soon sent back to the region of the foundation of wisdom by such a beast.

11. "However, as they later told us of the great strength and cruelty of this beast which they had witnessed, we are afraid of it."

12. And Enoch answered: "As if I did not know what has troubled your hearts already for a long time. Good for you, that it was only your children in whom an evil seed which you had planted in them wanted to take root, otherwise this tiger might have

become a bad traitor to you and he whom the beast is carrying would have made your wisdom a great folly.

13. "But now go without fear to the arch father Adam that he may give you what you now need above all. And so take courage in the name of the Lord and follow me unafraid! *Amen.*"

14. And promptly one group after the other went to Adam where they fell down, and Adam blessed them.

15. When they had all received the blessing, Enos was asked to tell them to rise.

16. When this had happened according to old custom, they brought fruit, bread, milk and honey, which they handed to Adam and his grandsons. And they touched it all, praised Me for such gifts to the children and then bade them step back about thirty feet so that Enoch might again speak for this midday region some words out of the depth of life in God.

17. However, when these children of the midday wanted to step back, the tiger began to roar so mightily that the earth shook under their feet, and the midday-children sank down for fear and began to anxiously call for help.

18. Adam himself turned to Enoch and asked him what this meant.

19. Seth and the others did the same, for with the exception of Enoch and Asmahael no one understood the behavior of the tiger. For Enoch understood it out of Me and his disciple out of Enoch and therefore kept sitting calmly and unafraid on the back of the roaring beast.

20. Then Enoch turned respectfully to Adam and said: "O father, if you wish it touch the tongue of the beast and it will tell you why it roars so mightily."

21. Said Adam: "Enoch, is then my finger more powerful than yours?"

22. And Enoch replied: "Father, your finger is out of God, but mine only out of you. Therein lies the might of your finger for the glorification of the name of Jehovah!"

23. So Adam touched the tongue of the beast which then immediately mightily sounded the following intelligible words: "Adam, you great end and beginning of all creation out of the hand of God. Behold, the ones you bade step back have a blind obedience, but their will is sinning in this blindness. Therefore, awaken first of all the faithfulness in their hearts and make their will modest. Only then see what fruit the midday will bring you. But if you wish to partake of a spiritual meal, do not bid your children step back, for when I have a meal I do not drive my children away - and I am only a tiger! *Amen, hear, amen*"

## **Chapter 68**

### **ADAM SPEAKS TO HIS OWN AND TO THE CHILDREN OF THE MIDDAY**

Having heard this Adam rejoiced and said: "O children, rejoice with me for I have truly found the real Paradise. I have passed nine hundred years in dumbness when I no longer understood the animal species, but now I have with enjoyment once more understood the acute meaning of the beast, and I am exceedingly glad of it.

2. "O Enoch, you fortunate, you immortal one! Great is your light and great the love within you! Therefore, praise, thanks and glory to the Lord forever for having through you shown such great mercy to us!
3. "What would all of us be without it? Nothing but semi-rational, mobile machines which eventually would have been consumed by their own delusion; and the lord of nature would have become a deplorable gnat-like slave whom the sight of a frog would have scared and caused to flee like a lamb at the sight of a ferocious wolf, since he would not know what is inherent in the one or the other, least of all that his own soul is an ultimate and fully developed immortal soul, a soul within which the souls of all creatures are combined. And since, as three-quarter dead, he could not possibly ever have known it out of himself, how could he have comprehended his inner life, his love, his spirit and the latter's purely divine origin?
4. "O Enoch, O children! The marvelously comprehensible strong word of the tiger will have truly shaken you and even more so the guilty children of this midday region, but me it has made happy. For once I was at the head of not only this race but of all creatures from the biggest to the smallest, as well as from the strongest to the weakest. Indeed, all the elements were subject to my word and the sun, moon and stars did not ignore my word and wish.
5. "However, it is not important that I am no longer capable of this and I do not ever again want to regret it or ask the Lord to restore this to me. But it is of the greatest importance that we know how to love the Lord above all. For therein lies all life as did in the former might and marvelous abilities all temptation and with it the Fall.
6. "To be a lord means to be great, wise and mighty. But when man, who is meant to be humble, becomes a lord, then he will truly find it very hard to be humble. However, once man has surrendered all dominance to the Lord has instead chosen love and made himself very small before the Lord, to such person humility will be no problem.
7. "Or what else is he to give to the Lord who through his humility and love has made himself the property of the Lord? Once we belong to the Lord in our love, we no longer need any dominance.
8. "Does not the power of the Lord surpass everything anyway? If we are the Lord's in love, we will surely be also the Lord's in might and power. Thus the weakest will in the Lord be stronger than the strongest out of himself, even if all the elements were subject to him.
9. "What did such might from God do for me once? Abel's weakness in the Lord outweighed all my might. O Lord, now I no longer ask You for might and power, but I ask only for weakness so that I might be able to love You above all in the most humble self-abandonment. For if I only have seized You in my heart the whole world and its might and power is to me like an evaporated dewdrop, which was and now no longer is.
10. "O children, look, this is the reason why the word of the beast has gladdened me; not because I thought the Lord had restored my former might and worldly glory. Oh no, only because in my humble weakness I have become a new possession of the Lord's love. For my weakness hesitated to touch the beast's tongue, but the Lord's mighty word strengthened the tip of my finger which then loosened the tongue of the

animal to speak the words of wisdom. O children, this is endlessly more than to understand the nature of all creation; the first is only human, but the second purely divine and cannot be compared to anything.

11. "And now listen, children! Finally there shall still be a word directed to you. To comply with the wise admonition of the beast, let all the children come closer to us and hear a word from me, then a word from Seth and finally also one from Enoch. Then Enos and Kenan shall proclaim to them the coming day and as soon as today the sun will incline towards evening, they shall rest from all work

12. "However, before we leave this region also Asmahael, seated on his carrier, shall say something about it, comparing it with the lowland so that the children might receive a living proof of their folly; then a small refreshment, blessing and departure. *Amen.*"

13. Then Enoch went to the crowd, encouraged them and they, the children of the midday, came closer awaiting with fear and trembling what would happen to them,

14. When they had all properly arranged themselves in front of Adam according to age and rank, the latter rose and addressed the following memorable speech to them, saying:

15. "Children, you who are dwelling in the region above which, seen from my dwelling, the sun stands at midday, tell me or confirm it to me, the original Progenitor of progenitors, whether you have well understood the sincere word from the mouth of the un-spoilt nature of the otherwise dumb beasts."

16. The children affirmed it and confessed their guilt with many tears of remorse, and Adam continued, saying:

17, "Good for you that you regret your offence, for the Lord takes things seriously with His people. You could have been judged and your shoulders would have been burdened with calamity if you had not repented what this beast prevented you from doing.

18. "Do you think that your disobedience has now ceased to be disobedience and your sin to be such because you have returned? Oh no, say I, for it was not fear of the Lord and even less love for Him that kept you from carrying out your sinful plan, no, it was fear of this strong beast which is witnessing against you.

19. "And so to your great shame you were judged by the Lord through this beast, for the Lord took your glory away from you and instead filled your hearts with great alarm and fear of that which should have fled from you and whose masters you were meant to be. "Oh see what slaves your disobedience has made of you!

21. Truly, if you had not properly regretted your sin this beast would have been a cruel judge to you.

22. "However, it is not enough that you regret your deed because of the great shame with which the Lord has struck you, or that you regret it because the Lord has withdrawn from you a great part of His grace and has placed you on the borderline of His mercy, or because the Lord has set this beast, your judge, for a witness and has now miraculously awakened it to speak against you. If you truly regret your deed or your intention, then thank the Lord with a joyful heart that He has still kept you in the judgment and weep for having even for a moment been able to forget His endless, most holy fatherly love when daily the sun is calling to you aloud from the sky:

'Children, your good and holy Father has created me for you; do recognize His great love!' - and the moon calls to you: 'Children, listen, your most loving, good and holy Father created me for your sake to be a faithful guardian and constant companion of the earth and a permanent witness to His endless love!' And all the stars are calling: "O children, our number is great and endless; we are mostly suns of distant worlds all of which partly correspond to your nature, for every atom individually, and in their multiplicity endlessly. Behold, we have been made for you and so has all infinity! Oh see and recognize how mighty, great, loving, good and holy your Father is!"

23. "And the entire earth is calling to you: "O children, listen, I and everything I carry is for you! I must carry you like a tender mother through endless spaces, must let you daily suck on my always open breasts; I must turn and rotate that you may have day and night and, like playing children, may rest after your activity. O children, who could count the numerous tasks I have to perform for your sake within Me and without. Behold, all this your good and holy Father has arranged in this way because of His immense love for you!"

24. "O children, ask the water and it will tell you the same; ask the valleys and the mountains, they will also tell you the same. Ask all the grass, the plants, the bushes, the trees and all the animals, and you will be told the same everywhere. Yes, every dewdrop will proclaim it to you clearly and each mote whisper it to you that the Lord God Jehovah is the most loving, holy Father of all of us and has set us for our full education among all the loving and beneficial wonders of His fatherly heart that we may in our love for Him become capable of receiving ever greater and greater blessings and beatitudes and finally the indescribable one: Life eternal in Him!"

25. "O children, look how good our holy Father is! How could you forget Him for even a moment, and that because of such an unimportant thing!"

26. "And now if you want to truly repent of your disobedience, there it is, seek in it and recognize the true cause of your repentance, for all else is idle and useless.

27. "All of us have issued from eternal Love and are, therefore, children of one and the same holy Father Who dwells forever in His eternal glory and holiness and in His love with us and we with Him. Therefore, His love must mean everything to us. For only in and through love are we His children, only through love can we praise Him worthily as God and Lord; only through love can we recognize Him and approach Him, and through and in the love live and find and attain life eternal.

28. "God is inaccessible in His holiness, inscrutable in His wisdom, boundless in His mercy, terrible in His might and forever invincible in His strength His light is a Light of all light and His fire a Fire of all fires. And thus He is in all this an inviolable and to us alien God Who does not want us and keeps forever repelling us. But this same God is also Supreme Love Itself. This love appeases the Deity so much that He does care about us. If we love Him His divine essence overflows through the love for us; He makes us His children and reveals Himself to us as the best, most loving, holy Father in everything we see, to love and enjoy Him more and more and finally in the free, eternal life to fully behold Him as such.

29. "So bear in mind, children, Who and What God is and Who and What our most holy Father is and act accordingly and faithfully! *Amen.*"

## Chapter 69

### SETH'S COMFORTING SPEECH

And behold, when the children had heard this from the mouth of Adam they wept earnest tears of repentance and were so upset that they could hardly be soothed. For they now understood what they had lost, saw no way of regaining what they had lost and believed themselves already completely judged.

2. Seeing their earnest repentance Adam said to Seth: "Listen, my beloved son, rise, open your mouth and lift up their hearts in peace and love for Jehovah! *Amen.*"

3. So Seth rose and began to address the following most noteworthy speech to them, saying: "Listen, children who are weeping before our eyes and ears tears of true repentance. Our God and holy Father is, of course, a most just Lord, but also a Father full of love and mercy. Bear in mind that whatever we do could not possibly bother and annoy God as the Deity, for basically what difference would there be between destroying a mote or a world?"

4. "With respect to God one like the other is a pure nothing, just as all of us taken together are nothing compared to Him. How then could the nothing offend against that, which is nothing in the sight of God,

5. "the same as we do not take any notice of the almost completely invisible animalcules under the tiniest rotting leaf which a soft breeze lifted from the moss and with a little dewdrop hanging on it dropped into the sea. But this comparison is really nothing when we consider how much less an entire world including us is in comparison to God. Thus all our dealings and we are practically nothing compared to God.

6. "But hear! This same God has one thing, which is very important to Him and that is His own, eternal Love through which we - and all things for our sake - have come into existence. Through and in this love God is our Father and we are His children In this love of His He attends to the most insignificant as He does to the greatest with equal care. And thus His unmistakable divinity and fatherly love reveals itself in this loving care.

7. "Therefore it is not a matter of indifference to the love of God whether we act in one way or another. If we regarded love as independent, this too is of a nature that it is blind towards the actions of its children, like a tender mother towards her infant However, God would not be a God without love and love without God would not be love. Thus God and His love are *one*, and God is mighty in His love and love holy through God. And this one God in His oneness is our most loving and holy Father as we in His image are fully His children. We too have a heart and in it a spirit of love and a living, intelligent soul dwells in our whole being. This intellect as such is like that of God and the love of the spirit in the heart with its free will like the love in God. And once through the free will soul and spirit become one being, we too are in everything completely like God and only then His children.

8. "Just as God is for us only in the love God and our most loving, holy Father, we too can become His children only in love. God's union with His love is like the obedience. If we with our forward intellect obey the perceived demands of the spirit

and thereby unite the light with love we become children of love, full of wisdom and God's goodwill, and children full of eternal life.

9. "Now look, dear children, when you through your forward intellect became unfaithful to the innermost love out of God within you, you became disobedient in your soul, your sanctuary, and to the love in God. Then your love withdrew and you lived only in your soul striving for expansion (to infinity, if that were possible). Now judge for yourselves and tell me what would be more solid: a mist spreading in all directions, its transient extent enveloping entire vast regions, or a little round stone transparent like a dew-drop? Behold, therein lies the cause of your fear and your blindness!

10. "Is not the little stone so solid that no one could squash it and does it not resist every storm, every pressure and every knock? Yes, you did see the tiger tearing a big ox suddenly to small pieces, but surely, if this tiger had bitten into such a barely egg-sized little stone that would have been the end of the tiger's most awful weapon. And had it swallowed it as a whole, it would have swallowed its death and in the decomposition the little stone would have remained undamaged.

11. "Look, children, man in his obedience is like this little stone, but as an external, rational man he is like the mist. But does it not happen that when winds condense such mists this results in drops of water and when many drops flow together they form a lake? When the great weight of the mass of water presses hard in the depth its parts take hold of each other under such pressure and they form a transparent stone, which is then a firm block of rays, one and the same as Thummim, which is a symbol and a great sign of the returning obedience through true remorse.

12. "Behold, through your disobedience you became a mist. But all kinds of winds appeared and pushed and frightened you *from* all sides. You felt the pressure and wept tears of pain. Behold, that is the rain. But it did not suffice for you to become water in individual drops; you had to become a lake in your remorse. This you have now become In the depth of your life it pressures you now more than before, but hear and see and comprehend it well: Through this present final pressure your dual life has once more taken hold of itself like the little drops of water, and a new stone of life and true wisdom has formed within you. Therefore, rejoice and be of good cheer, for we did not come to destroy you, but that you may gain a new life in the true love for God, our most holy Father. *Amen.*"

13. (N.B. Listen, this is the so-called philosophers' stone which the world is forever unable to find, and will never find!)

## **Chapter 70**

### **ENOCH'S SERMON ABOUT LOVE**

Having heard this loving-wise speech from the mouth of Seth, the children raised their heads, gazed towards heaven and thanked and praised Me aloud for having awakened Seth to proclaim to them through his mouth such wonderfully healing words of comfort.

2. Adam, also moved, said: "Since you have now received from me a word of advice and from Seth a proper word of comfort, prepare yourselves now and open your hearts wide to receive also a word of life from the mouth of Enoch. Through me you have become a fertilized field, which Seth has loosened up with his words; but the living seed has not yet been planted in the furrows of your hearts. Enoch has *from* above been appointed the sewer and so you shall receive the seed of life from him! *Amen.*"

3. Then Enoch rose, turned his heart to Me and in his indescribably great love entreated Me for mercy and grace and that I may fill him with words of life thereby to quicken those who had grieved and wept in My name for having become unfaithful through their frivolous act.

4. Thereupon I fully awakened Enoch's heart He soon perceived a bright light flaming in his heart and, seeing for the first time a fiery script in his soul, recognized it as a living word out of Me. He thanked Me fervently, finally opened his mouth and began to address the following exceedingly noteworthy speech to all:

5. "O fathers and you children of the midday! Hear what the Lord, our God and most holy Father, is speaking!"

6. And behold, when the patriarchs heard this twofold call they were wondering why they too were to be included with the midday-children.

7. But Enoch said: "O fathers, are you to be excluded from life when these midday-children receive it? For now it is not I speaking to you, but He Who has the life and gives life with every word out of His boundless love speaking through my mouth!"

8. Then Seth rose and said quickly: "O Enoch, far be that from us! We know only too well wherein we are still greatly lacking. So do speak also to us so that we too may gain life! *Amen.*"

9. And so Enoch began with his actual speech, saying: "It is true, the field is fertilized and the soil furrowed, but there is still no seed in the furrows. But where shall we take the living seed from to plant it in the furrows there to develop to a living fruit?"

10. "O fathers and children of the midday! 'The seed is love and love is life and life is the Word. The Word, however, has dwelt in God from eternity. God Himself was in the Word as the Word was in Him. All things have come into existence out of this Word, including us, and no one, except God, is capable of uttering this Word. This Word is the actual name of God and no one can pronounce this name. And this name is the boundless love of the most holy Father, which love we have to recognize within us and with it then with all our strength and might love the One to Whom we and all things owe this happy existence.

11. "Therein consists life eternal that we recognize it as such in our love for God, that is, that with our love we recognize the love in God and the eternal life within it.

12. "When we consider our physical eye and notice what great distances we can reach with it, it is clear and true that such a light was not given us for standing still, but for progressing and being active. Whoever could doubt that someone would be able to reach a seen destination, all the more so when he was given two feet which can carry him to the seen destination?"

13. "If we have been given the inner vision, as well as the eyes and feet, and with this vision behold the love within us, we have, like the feet of the body, the free will with

the help of which we are able to energetically pursue this goal of all life thus bringing our whole nature to love, in order to let it be taken over by same to become alive throughout.

14. "Having accomplished this, how should then eternal life not be ours, as is the light of the eyes of the body? Or do you think that this life is a mere illusion? I ask you: Are then we and all the things we see mutual illusions?"

15. "If we do not regard the bark as an illusion, who would regard the wood and the innermost marrow of life as an illusion?"

16. "Do you believe the Lord has maybe created live machines that consume grass and meat only for His entertainment? Oh truly, His supreme wisdom would surely be capable of a better entertainment than being forced to create grass-eating machines and to watch with delight how they turn grass and other things into stinking dirt? Oh for the shame of such unbelief!"

17. "Or do you think when in the great limitation of your ideas you produce some limited work - within time and space - that also God, the Infinite, might like you be capable of limited ideas? Oh, what an offence against the holiness of God!"

18. "Show me a created being you would be able to destroy completely. Show me a thing that does not hold something infinite within. Divide in your mind the tiniest mote and show me the ultimate particle that can no longer be divided; or show me a grain of seed that is not capable of endless multiplication.

19. "Since already these unimportant things show us the endlessness of the divine ideas, how foolish and extremely blind would it be even to think that God should with those beings He has well endowed with the living feeling of an eternal life in the love for Him have associated a temporally limited idea, - He, the Infinite, the supremely Sublime, the Holy, the Eternal, full of love and all life!"

20. "O fathers and you children of the midday, listen to these words which come from the holy heights of the most loving Father!"

21. "We have no commandment except that of eternal life which is love, and it is as follows: 'You shall love Me, your God and holy Father, out of and with all the love which I gave you from eternity for everlasting life and as eternal life. When you love Me, you unite once more with Me and your life will never end; if you fail to do this, you separate yourself from life. Your life will not end because of it, nor shall I ever cease to be your judging God and though, separated from My life, you will fall along the eternal space of the depths of My wrath, your fall will truly not take place outside of Me. You will never lose Me, your God, but you will lose your most loving, best and holy Father and with Him an eternal, free and most blissful life.'

22. "O fathers and you children of the midday! This is the sole commandment we have; it has been written deeply into the heart already of every child. This commandment is the living seed which all of you must plant in your hearts if you want to live as children of a holy Father, Who is God, holy, holy, holy from eternity to eternity.

23. "You fathers have spoken much about obedience and have thus loosened up the hearts of these children; but I say that he who loves can dispense with obedience. Is not obedience the spiritual road to love, which is the goal of a life? Once someone

has reached the goal on this road, tell me, whither he should then still walk on this road?

24. Therefore, if someone were still far from the goal he would do well to walk on until he has reached it. Once he has reached it let him seize it with all his strength and hold on to it; that is, let him love God above all, then he has received everything. He has found the Father of Life forever and his freedom will then be endless.

25. "So receive this precious seed of life, you fathers and you children! God Himself gave it to me for you. O Love! You are this living seed; so do quicken the hearts of the weak and the dead! *Amen, amen, amen.*"

## Chapter 71

### SETHLAHEM'S DESIRE FOR TRUE WISDOM

And hear, this speech had dumbfounded almost all of them, for they now understood Enoch's words well and were pondering on how they until now had labored under many misapprehensions. And also their children had their eyes opened. They once more recognized themselves and Me more and more through the awakening love within their hearts. And now also the children of the main line from Adam to Jared fully comprehended Enoch's speech in the grotto and the significance of the latter. Adam pandered much on the sunrise and understood it. And Seth rose, gazed towards heaven and thanked Me for this great gift; then all present followed his example and praised and glorified Me beyond measure in their hearts.

2. Then one of the children of the midday, who descended from the line of Seth and Enos, stepped up to Enoch, bowed deeply to him and said: "Enoch, look, here I am standing before you in the name of all. My name is Sethlahem ('A son of Seth highly gifted with wisdom').

3. "First, I have to render through you our thanks due to the holy Giver of such sublime grace. For since you are closest to the Lord and have His living Word you will surely be able to complement what is lacking in our weak gratitude to the Lord for such a great favor. Having received wisdom from the Lord I did what this taught me and was unable to do more, as my wisdom considered what I did sufficient. However, what you have taught us here in your language of life is beyond the wisdom of all men; it is the root of all life and the eternal foundation of all wisdom, -- yes, it is God you are here proclaiming. And behold, here my wisdom is insufficient to render to the Lord the thanks due to Him. Will you therefore do in my place what is proper? The other reason why I came to you is to get your permission to be taught by you the path you have followed to attain to the life out of God in such depth.

4. "O Enoch, do not hold this twofold request against me, for my wisdom tells me that you are a true seer of God. The love of the Most High has filled your heart and touched your tongue with the fire, which flows with great might from the finger of God. Oh, do show Sethlahem how and when you have received this! *Amen.*"

5. "Thereupon Enoch rose and said: "Listen, Sethlahem, why all this praising? Were you given wisdom to use it for praising what is not worth to be praised, and yet you do not know how to praise Him to Whom alone all praise is due? Or do you think that

life can be learnt as can such wisdom, which you acquired with a cold heart to become a master in wisdom?

6. "O Sethlahem, Sethlahem, watch out that you do not suffocate in your idle thirst for knowledge!

7. "Look at this fig tree here and over there a tree full of half-ripe plums.

Do you think that if the plum tree endeavored to learn from the fig tree how instead of plums to bear also figs, this would ever happen?

8. "Of course, your wisdom, if it be of any use, must immediately warn and convince you that this will not work in all eternity.

9. "However, if someone takes shoots with seeds from the fig tree, prunes the plum tree on all sides, splits the small trunks of the twigs, inserts the seed-shoots and bandages them carefully with earth and resin, the sap of the plum tree will soon be changed in the fig shoots into the life of the fig tree. And so it will not take long for noble figs to appear on the changed plum tree.

10. "To do this your wisdom has taught you already a long time ago.

Then how come that it has not also taught you to love the Lord with all your might so that, instead of plums, you would have produced also figs of life?

11. "I tell you, Sethlahem, behold, Adam has pruned you like all your children and brothers, Seth has split you and the Lord has now through me inserted in you the shoots of eternal life. Now seek fresh earth and resin through mutual active love and join the life within you properly through faith, then you will soon find what you now sought to learn from me without success.

12. "Now go and do accordingly, and you shall live! *Amen.*"

13. When Sethlahem had heard this, He said: "O Enoch, I recognize the great truth of your words, but it is easy for you to speak like this, for you already possess the truth. The Lord has given it to you freely out of Himself and you did not have to do what you have told me to do. Oh look, it is easy to rest where it is dry and to receive without a pledge; but this is not the case with me. For a long time have I been working and striving incessantly for that which you have received without effort, but to no avail. For me stones block heaven, and it would be easier to dig into the earth to where it ends than to receive even a single dewdrop of the life of love.

14. That this is so, just look to the high patriarchs and let them confirm this for me. Considering their rank, are they not all above you and thus closer to the Lord than you? Why then does the Lord keep His distance from them, but walks arm in arm with you?

15. "O Enoch, if all this had not been given you freely by the holy Father and not as something merited, truly, you would at this moment speak like I do, lamenting about the mighty thirst and hunger of your soul!

16. "Or do you think I do not know that no tree is capable of learning something from another? Where that is concerned I could well have done without your speech; but when we have to teach children what they need as walking, speaking, working - in order to show them comprehensibly the mark of the supreme God, tell me, are we *more* compared with God than are our children compared with us? I believe, we are infinitely *less* compared with Him. How should and could we be shown the road in any other way than through instruction, as is the case with children?

17. "O Enoch, you believed to manage me easily by pointing me to the love for the brother and for God, but you will not find it as easy as you thought to get rid of me. I will want to see all this in you before I accept it.

18. "By cutting me short you do not show the highest degree of neighborly love; and if the love for your fellow man is part of the love for God, truly, then I do not know what to think of your love for God.

19. "Make sure you do not soon become your very own closest fellowman!

20. "Is it right that through someone's words another be annoyed?

Behold, as much as your first speech has edified me, your present words have annoyed me. I do know that you are a God-inspired seer and have the living word. If I did not know it, I would never have come to you; and I do praise this holy gift in you. But when you censured me for it, I must ask you: Who bade you assume this responsibility and censure me?

21. "Behold, it is not right to dismiss the hungry, thirsty and weeping brother in God in this fashion.

22. "Patience is the principal thing and humility is the soul of love! I know, Enoch, that you are a master in both. But why do you defy me and appear to have closed your heart against me? I have never harmed you in any way. Do turn around and be to me a brother in God instead of a cold, dry guide! *Amen.*"

23. When Enoch had listened to Sethlahem's words with the greatest, smiling composure, he rose again and replied with the following words:

24. "Sethlahem, if it were really as you believe according to your speech, truly, you would have seen me long ago weeping at your feet; but it is not so.

25. "In order that you do not have to enter your hut unjustly annoyed because of my misunderstood words, calm your heart and listen to what I will tell you. Sethlahem, gaze into the blue distance and describe to me the grass, the plants, trees and bushes. What are they like, are they like the ones here or different?

26. "The stones, the soil, the springs, -- are they like these here or different? What living beings inhabit it (the distant land, the Pub!)? Are there, perhaps, men, too, and what are they at present doing?

27. "Listen, Sethlahem, your silence proves that you do not know this.

And now I ask you: In what way could you best acquire such knowledge?

28. "Suppose, I myself had already been there and had observed everything. It could then happen that the patriarchs, in your presence, asked me about it and I revealed the blue distance to them. Hearing this and now knowing how, whence and whereby, you might say to me: 'Listen, I enjoyed very much what you have just revealed. I would also like to speak about the distance as you do; therefore, I will become your pupil and learn from you how to speak like this!' If I then replied: 'Listen, this cannot be learned with inner conviction by the one who strives after inner conviction. What a difficult road to the purest knowledge this would be, and how fruitless!

29. "'But look, there across these mountains leads the shortest road. Do go there and you may be assured that you will be back here in three days and like me you will be able to speak about it truthfully and with an inner vitality which otherwise you would not learn in years!'

30. "Now you might come to me again and accuse me of a lack of love because of this brief yet truthful advice. Tell me, how does such an accusation of loveless ness relate to a suggestion according to which you could achieve within three days what otherwise thousands of years would hardly have given you?"

"Behold, here you have beaten the air with your wisdom!"

32. "You have been shown the way. If you lack the courage to walk it alone, come and by me whether I will guide you as a brother with all love, or not. I do not think that you will ever have reason for complaint in this point

33. "However, if I were to do to you as requested, look, then I would actually become your enemy for deceiving, in my depravity, my dear, poor brother in God and Adam.

34. "Behold, knowledge will not ever lead you to life; but if you will act according to the truth you will find truth's testimony which will be the testimony of love - and love eternal life in God. *Amen, amen, amen.*"

## Chapter 72

### SETHIAHEM'S AND ASMAHAEL'S WISDOM

Upon hearing this, Sethlahem fell down before Enoch and said: O Enoch, your great wisdom has destroyed me and I now feel as if I no longer existed; but I notice that in my devastation I now understand more than I did before in my wisdom. And so receive my gratitude for your great patience and for not becoming annoyed at my great folly which made me bold enough to step up to your love-illuminated face and argue with you who are a living tool in the hand of the almighty, holy Father.

2. "Behold, although you have blinded my eyes and I do not as yet see what is right, I perceive within me another light showing me a new path. So far this is only faintly lit, but it is a path, which in a moment will help me, progress further than the futile light of my eyes has done in many years.

3. "O Enoch, if on this new path my foot should tread on a very unstable spot, allow me to come to you so that you may show me whether I am on the right road"

4. "O Enoch, do call out to me if you see me take a wrong step in my blindness!  
*Amen.*"

5. And Enoch replied: "O Sethlahem! You have an honest will and are full of a good zeal for which you deserve praise. But there is still one thing that needs to be censured, namely, that you seek from me, who am also only a weak man that which only God, our most holy Father, can give to His children. Thus you are praising the tool instead of the Master.

6. "Do you believe that I am more easily moved by entreaties than the eternal, holy Father's boundless love and mercy? O Sethlahem, do not allow the secret foolishness of your heart to delude you and do not ever turn to men before you have in your innermost turned full of love and remorse to God. And if your prayer is not granted for quite some time, do remember that compared with God the very best people are bad and loveless and that God will give you everything long before the most compassionate human eye will even glance at you.

7. "But as far as we are concerned, we have come to you anyway at the bidding of God, our most holy and best Father, and owing to His love within us will never turn our eyes away from you. Therefore, lift up your heart and love the holy Father with all your might, and you will live. For such love will teach you more in a moment than all the best and wisest people in hundreds of years. Behold, now you have all you need for the time being, act and walk within the love for God! *Amen.*"

8. After this speech, Sethlahem bowed to the patriarchs, stepped back gratefully and, beginning to feel great joy, praised Me in his heart.

9. Thereupon Enoch turned to Adam and said: "Dear father, do not hold it against me that I have kept you here longer than you had planned for me, but the Lord does not arrange His gifts of love according to our measure of time; He gives when He wants to give, and to Him, the great, most holy Giver, be all thanks, praise and glory! *Amen.*"

10. And Adam replied: "O dear Enoch, do not let that worry you; we all know that what the Lord does is always well done. *Amen.*"

11. Also Seth voiced his agreement and, finally, added: "And always at the most suitable time! *Amen.*"

12. Then Adam rose again and, turning to Enoch, said: "Enoch, let us now allow Asmahael to begin, so that he may first fulfill his number and then tell us what he thinks of this beautiful region and, finally, how he has comprehended all this. After that we shall proceed with our journey, briefly submit our invitation to the children of the evening and those of midnight and then return home. *Amen.*" So Enoch bade Asmahael begin with his speech.

14. And behold, the beast with its rider came forward. But the children of the midday were discussing various things with each other aloud, whereupon the beast roared three times in succession so forcibly that all were mightily scared and fell silent.

15. With order restored, also the beast was silent and Asmahael began with the following exceedingly strange, pleasant-sounding speech, saying:

16. "O most worthy fathers of the earth's fathers! What shall and what might I, who only recently escaped from the dark depth of death, speak on these hallowed heights where everything - full of wonders, full of grace, full of life - benumbs the most forcible word on my trembling tongue.

17. "As for the beautiful formations of this region, truly, how should one who cannot speak holy words of life out of himself describe with his trembling tongue and portray such glorious beauty?

18. "O fathers of the earth's fathers, I have hardly dared as yet to fully open my eyes to behold the wonders of the hallowed heights, and now I, a poor blind and dead being, am expected to portray them before you who full of grace, life, might and strength have probably already long ago beheld and seen through these things with their strange forms to their innermost core.

19. "What are these grassy plains, surrounded by sky-high towering rock faces and peaks if their great significance must remain hidden? Does not any little stone rank infinitely higher for me and everyone who can fully understand it than all the earth's mountain ranges and heights and the earth with them?

20. "How easy it is to say: 'One has just to see that there in the morning region a steaming, sky-high towering king of the mountains rises boldly as if to dominate the earth.' Indeed, also the beasts' eyes may see that. But if I ask myself: 'Do you understand this immense formation, Asmahael? It speaks **in** the night of my heart: 'How is the dead to understand the dead? Your life is but illusion and deception of your senses. Your pliant tongue is all that distinguishes you from the animals.'
21. "O fathers, since I have felt like this, think how inscrutable the formations of the hallowed heights are to me!
22. "Over there, between morning and midnight, I see a mountain shining more gloriously than the sun **in** the sky, which sends us only plain rays, whereas the mountain, confounding the sun, uses the light of all the stars and flowers **in** mighty streams. But when I ask myself: 'How come and whence and why?', oh then the grass as well as all the stones call to me with well comprehensible signs: 'O you fool, why do you laboriously ponder on the wonders of light? Can then the light, which has flowed from God, be seen?
23. "'O you fool, behold, the almightiness of the Creator once created the sun only for giving light and not for contemplation. And if you were given the ability for thorough thought, do not ponder on thought which would be as foolish as contemplating the sun.
24. "Thoughts are lights of the soul illuminating the tangle of physical life, but you are not meant to use them exclusively for that How could you comprehend the external wonders whilst you have to flee from yourself, the closest of the wonders?'
25. "Oh look, you most worthy fathers of the earth's fathers, once one necessarily learns this from silent nature, it is hard to relax on the lightful heights.
26. "I was not brought here to give light, no, only to be enlightened was I guided to you by the shining Abel! Therefore, do let me hear your speeches full of light and life, for not yet for a long time am I ready to speak. Who could find words like those full of power and life from above flowing from Enoch's tongue, where every single one is weightier than earth's heavily burdened nature **in** all its depth. For where the spoken word does not just present itself solely as an exuberant and pleasing sound, but successfully and blessedly extricates life from the lethal hidden depths within man, oh listen, such a word is surely more weighty and greater than anything the eye is capable of beholding and the physical senses of weighing.
27. "And so, you most worthy fathers of the earth's fathers, allow me poor dead one now to be silent, for it does not behoove a dead one to speak to those who **in** their hearts carry a life out of God **in** the brightest light, from where every word with a blessed tongue disseminates life, as does the sun its wavering light.
28. "Therefore, O fathers of the earth's fathers, let me end my empty sounding words, for time has been made for better things than idle chatter.
29. "Though the region as a reflection of life is attractive, it is better to strive for life itself. Oh truly, I feel that only a drop of life, contained in the most confined space, is more beautiful for him who has faithfully discovered it than if he gazed with the keenest sight into the endless spaces full of suns and death!

30. "O Enoch, my wisest teacher thanks to grace and love from on high, forgive me my idle chatter and be forbearing with the dead one in his blindness! Listen, the dead and blind one am I! *Amen.*"

## Chapter 73

### THE HUNGRY TIGER

When Asmahael had ended his speech, Adam rose and praised Asmahael's great humility at the bottom of which there was more wisdom than in Sethlahem and all his children. Then he turned once more to Enos and Kenan and told them to invite the children of the midday for the approaching Sabbath "that they may turn up still before sunrise for the morning's burnt offering which we must, want to, and shall bring to Jehovah!"

2. The two promptly complied and then the children brought refreshments for the patriarchs of the main line, who partook of food and drink and gave also Asmahael to eat and drink.

3. When the beast saw them eat and drink, it became restless and began to open its jaws and lash out with its tail

4. Then Adam said to Enoch: "Dear Enoch, look at the beast; what does this mean? Do calm it down; otherwise it would not be good to continue our journey with it. *Amen.*"

5. Enoch immediately got up and said: "Do you think that such a beast lives on air or eats grass? Oh no, that is not within its order. But it does need food; so bring three alive unclean animals that it may appease its hunger."

6. Soon three bucks were brought along and Enoch said to Asmahael; "Look, here is food for your beast of burden. Dismount and bring it the food, and offer the guard symbolically your impurity from the lowland to be swallowed up."

7. And Asmahael did as suggested by Enoch in the presence of the patriarchs.

8. But as Asmahael brought the three bucks to the beast it did not touch any of them, but lashing out with its tail pushed them away and began to roar mightily.

9. Everybody now got frightened, except for Enoch, who had not partaken of any of the refreshments, but instead in his heart refreshed and strengthened himself with My love.

10. Adam spoke again to Enoch, saying: "O Enoch, make sure that you do not misinterpret this; for the beast is rejecting the nourishment offered by you. Advise us, if you will, what to do, for I am beginning to fear for Asmahael. How gruesomely it is rearing and roaring, and it is setting about with such fury as if it would like to devour all of us. Therefore, advise and help us if you will and can do so."

11. Then Enoch stepped up to the beast and said to it: "Calm down, for I do understand your attitude. But in order to let also the others understand it, may your broad and long tongue be loosened! And so make known your concern and what made you adopt such a threatening behavior."

12. And the beast walked boldly into the midst of the patriarchs and from its wide open jaws came the clearly intelligible words:

13. "Listen, you men who are blind and hard of hearing! It is true that I am very hungry as I have not been able to catch for myself any prey for three days and so in my need I shall have to consume the unclean food brought for me. However, I could not do this before I had been enabled to tell all of you, except for one, how extremely unfair and unrighteous it is of you to take God's gifts into your mouths before you have asked the holy Giver for His blessing and then thanked Him in all humility and love for this great dual gift.

14. "Are you blind fools not aware that there no longer grows any clean grass on earth, suitable as a food for the immortal that they may not perish?

15. "Should it then not be your most ardent wish to have the great, holy Giver always purify and bless for you every food for the benefit of your life?

16. "O shame upon you, you close witnesses of the omnipresence of the Most High! You are called to bear witness to Him and yet are able to forget Him when it is most important for you to remember Him!

17. "O how ungrateful your freedom full of life is, and your love for Him consists only in words, so that even I, a ravening beast, am filled with just indignation seeing this evil in the children of God. You are inclined to curse the lowlands, yet there is so much ingratitude in your own depth that even you will be bringing the greatest harm to the lowlands physically if you do not become *more* concerned with the gratitude and true love in your hearts.

18. "I was to swallow up the impurity of Asmahael, but I tell and advise you to place rather that of your ungrateful hearts upon the bucks so that I may be not only a carrier of Asmahael but also of your great ingratitude!

19. "Now, Asmahael, bring me the bucks and do as you have been advised by the patriarchs, namely, place the curse upon the bucks so that the penitent patriarchs may leave this place purified and you and I with them. So be it!"

## **Chapter 74**

### **THE NATURE OF TRUTH AND LOVE**

These miraculous words from the jaws of the beast mightily startled the patriarchs and they repented of their mistake and promised Me in their hearts to fast all day and not partake of any food or drink. For about half an hour they asked Me for forgiveness in their hearts and, except for Enoch, no one dared lift his eyes from the ground.

2. During this time the beast had its meal on the side. When it had finished with the three bucks, it returned and leapt to a fresh spring close by where it refreshed its teeth and tongue thereby to cool its rage and mitigate its bloodthirstiness.

3. Then it returned to Asmahael and, as it were, offered him again its services.

4. And Enoch, looking at the patriarchs, asked Adam quietly whether he still had any particular wish or whether they could prepare for departure.

5. But Adam replied with the still shaking voice of the aged: "O Enoch, behold, fear has paralyzed my limbs so that I cannot get back on my feet and, as you can see, this

is the case also with Eve; yet we must and should depart for the evening region. How are we going to get there?

6. "And look, dear Enoch, the others are not much better off. Therefore, advise us out of your love for God what to do; for truly, I feel deeply the sin of our indifference, but at the same time also the weakness of my limbs,

7. "O truth, O truth, how very powerful you are! This beast faithfully portrays your relentlessness. You spare no one, be it the first or last inhabitant of the earth. You do not care about age. You strike the fathers with their children and do not spare their weak mothers. You force our heads to the earth and paralyze our limbs to inactivity. Where is there still a being, except God, that could bear the whole burden of your weight?

8. "O gentle, tender, holy love! If you as Jehovah's most holy blessing of life did not walk arm in arm with truth, then the knowledge of truth on its own is truly the death of men.

9, "O children, henceforth do not ever seek truth as such, but only love! And whatever amount of truth this will carry with it shall be right for man and profit him towards life.

10. "He to whom the Lord will give more truth than love will be crushed by it, or the Lord Himself will have to become his carrier of the weight of truth.

11. "Therefore, in the future you all should teach your children the truth with love and your brothers Jove through truth.

12. "And now, Enoch, do your best and think, hear and see what truth alone has done to all of us. O Enoch, combine your supplication with mine so that the evening may not find us still here. *Amen:*'

13. And Enoch turned in his heart to Me and let the following silent sighs go forth from his breast: "O You great, holy, most loving Father of all men, You mightiest Creator, infinite, eternal and most holy God! Look graciously down from the boundless height of Your grace upon us poor, weak worms in the dust; and look from the endless abundance of Your love upon our utter weakness as we, struck by the great might of Your truth, languish here in the face of Your fatherly clemency.

14. "Let us rise from the hard ground of the earth with newly strengthened limbs and full of good cheer and lead us at Your holy will where it pleases Your grace and good will. And do not allow any harm to come to the fathers, but help all of us always to walk in Your love and grace. "O most holy Father, do hear my silent entreaty and sighs! *Amen.*"

16. When he had spoken thus in his heart full of love and living trust, behold, he perceived within him a mightily sweet and holy word, saying:

17. "Listen, Enoch! I have heard your sighs and have granted your request! Go to your fathers, comfort them with the blessing out of My great mercy, assure them of My promise and help them up; and they will all, greatly strengthened, rise like young men and happily complete their still unfinished journey in accordance with My will

18. "However, do not let the beast enter Adam's dwelling, nor his land, but when the journey is completed let it go in peace to the place where it belongs.

19. "And now go and do as you were bidden, and educate the stranger Asmahael to My honor. *Amen*, hear this in all love, *amen.*"

## Chapter 75

### THE CAUSE OF FEAR

Enoch thanked Me in his heart for this big piece of bread from the house of the Father and then walked into the midst of the weak patriarchs where he began to address out of Me the following comforting words to them:

2. "O dear fathers, the holy Father and mighty Lord has graciously worked a small, rather unusual miracle in order to awaken us from the sleep of habitual indifference. He loosened the otherwise forever mute tongue of a beast and allowed a little spark of eternal truth to glide over the jaws not used to speech. We heard the weighty message of the little spark and it greatly frightened us as if we had been relentlessly faced with eternal, agonizing annihilation.

3. "Oh for this idle fear and near despair! Tell me, dear fathers, what can the truly loving person fear?

4. "Is not the true, selfless love for God the holy Father's protecting hand placed on our breast at whose might all infinity, respectfully obedient, trembles in its very foundations?

5. "Does not the same finger of God, whose whole hand keeps us protected, carry the entire immeasurable vault of infinity with all the countless stars, the sun and the moon, - and we are almost paralyzed by weakness at some unaccustomed small matter, whereas we should have much more reason to become weak and discouraged if we pondered a little on ourselves and how we possess this marvelous power of continued speech and that there hardly exists a visible thing any longer to which we could not give more than a thousand names?

6. "Oh look, that does not surprise us, and it does not make us weak when we exchange words with each other!

7. "But if the infinitely greater wonders of our mental capacity do not overwhelm us, how foolish it is to let ourselves become weak from the chirping of a cricket Listen, this shows still much more servile fear than actual living love.

8. "Can possibly the through and through alive person be seized with horror even in the face of death or become weak and recoil from it?

9. "Truly, if the living one recoils from death he himself still carries considerable elements of death within.

10. "Was not man set to be a lord over all creatures in the great universe? What has happened to him that he recoils from the buzzing of a rude fly as if God had already passed half a judgment on him?

11. "O dear fathers! I know what causes this; not, as you think, the first basic fall of the father and mother - which was but a consequence of it, but the reason is that man in his freedom begins to imagine himself great and mighty and becomes so lost in this foolish self-conceit, that he believes suns and worlds to depend on his every hair. And when then the most loving, holy Father awakens through some refreshing drop full of love, mercy and grace the foolishly sleeping and dreaming child, the latter

suddenly opens its eyes, recognizes its weakness and nothingness and weeps because it is only a weak child.

12. "But when it catches sight of the strong Father, it rejoices, runs to Him in its great love, caresses the strong Father and asks Him for bread And where is there a father and a mother who would reject their darling? 13. "However, if the child is defiant the Father knows how to punish it to make it obedient. But if the child does not let itself be fully awakened, will not the Father use every possible means to reawaken it to life?

14. "When then the child has opened its eyes and smiled at the worried Father, will He not rejoice more over this one than over a hundred who are awake?

15. "O dear fathers! Behold how futile your fear and weakness is! Awake in love and see how the great, dear, holy Father is standing by your side and with longing and caring love waiting for you to raise your eyes lovingly to Him.

16. "Oh do wake up! He is not a distant Father to us, but a very close Father full of love, gentleness and patience!

17. "Though you now may still feel weak from sleeping and dreaming, do wake up completely and you will be strengthened so that you may leap for joy like young harts. Oh, do awake in the love for the Father! *Amen.*"

## **Chapter 76**

### **THE PATRIARCHS' JOY IN THE LORD**

After the conclusion of this speech, Enoch once more thanked Me in his heart, then reached out his hands and helped the patriarchs up, and this in the order of the line of descent. And behold, soon all the patriarchs rose happily and throughout refreshed from the ground, thanked Me exceedingly for such grace and praised My name aloud. Yes, the great joy even affected their feet so that they, including Adam and Eve, began to frisk about. And Seth became quite frolicsome for joy and leapt as high as he could manage.

2. However, it happened that in his exuberance he fell, hurt his right knee slightly and could not continue with his leaping. And he became sad as he regarded this as punishment and turned to Me in his heart, saying:

3. "O Lord, our best and most holy Father! Look graciously down upon me poor and weak one. Look, I was so exceedingly merry in Your name and have fallen in my excessive joy.

4. "O holy, most loving and best Father! Do help me, and henceforth I shall not rejoice with my feet but rather in my heart and praise You all the more with my tongue, using my feet according to Your will and my hands as is pleasing to you. But just this once, O holy, best and most loving Father, remove the pain from my knee. Oh, do grant my request! *Amen.*"

5. And promptly he heard a mighty voice speak in his heart: "Listen, Seth! You may at all times rejoice in My name; take delight in your Father and rejoice at whatever may lift you up to Me! But let be any physical effort, which is useless, and just be joyful in the stillness of your heart. Delight in your life at the found life and do not

draw into the joys of life what belongs to death. Then you will never suffer any damage, neither in your body nor even less in the life of your spirit out of your and My love simultaneously.

6. "Note this well and absorb it as deeply as possible into your life and there will never be an end to your joy. Now stand up and walk happily in My name! *Amen.*"

7. Having clearly heard this in his heart, Seth began to weep for joy and thanked Me aloud for this unexpected grace.

8. Now also the others noticed that something special had been happening to Seth and, except Enoch, they all wondered at Seth's sudden equanimity and very cheerful frame of mind.

9. Seth noticed this and requested not to be disturbed with questions in his joy at the now found life out of God. In the evening they would perceive the answer from above within themselves anyway.

10. Now Adam turned to the children, thanked Me, blessed them all, blessed the children of the midday region and the surroundings and then said:

11. "And now, children, thank the Lord and prepare for the journey towards evening, and that in the known order: Asmahael between Me and Enoch on the beast of truth. *Amen.*"

## **Chapter 77**

### **THE PATRIARCHS' DEPARTURE TO THE CHILDREN OF THE EVENING**

Then they all arranged themselves according to the will of Adam and set out on the journey to the children living in the evening region.

2. Everyone offered up his heart to Me and praised Me silently, both the departing ones and the children of the midday who stayed behind.

3. And the children of the midday bowed to the parents of the main line, thanked them for the good tidings, praised My name and glorified My love beyond measure and rejoiced at My great mercy.

4. And behold, under such happy circumstances the first men of the earth parted from their children.

5. The road from the midday towards evening was a magnificent one, of course, only from a human viewpoint. It was to the highest degree what you would regard as 'romantic'.

6. Because of its great rarity, nowadays not to be found anywhere I will describe it to you. So pay attention and picture it in your hearts!

7. And this is what the region looked like through which the road towards evening led: Imagine erected in a line seven cones of a grayish-blue color, each of them seven thousand feet high, their diameter at the base 1/7 of a mile. Visualize these cones adjoining each other as if someone had placed them in such a way that they touched at the base.

8. In the same manner as the seven cones are lined up next to each other, there stand behind each of them another ten cones in regularly decreasing dimensions and the most varied colorings. From the top of each cone shoots a pure fountain of water. In

front of them, at a distance of approximately a hundred fathoms and a hundred feet higher than the bases of the cones, there leads a straight road across a dead-straight mountain ridge on the northern side of which grow the most beautiful cedars and palms, poplars and plane-trees, whereas on the southern side, except for the aforementioned groups of stone cones and their great winds like rushing waterfalls, there is nothing but barren stony ground, only here and there overgrown with low grass and mosses.

9. Well, this is a brief description of the road from midday to evening. Imagine also the indescribable effect produced by the rays of the sun as they are refracted in the countless waterspouts and in addition to that the most colorful opalescence of the lines of smaller cones behind them shimmering through the gaps between the cones. This brief description gives you a fairly clear picture of this part of the road towards evening.

10. This road, too, was a favorite one of Adam. Here he liked to walk, especially on very warm days, because of the always-cool breezes. Besides, in former times this view had always evoked great enthusiasm in him. Whenever he returned from there, he used to speak to his children in exalted terms of My love, grace, wisdom, mercy, holiness, greatness and might. Therefore he called this road the contemplation of the seven powers from eternity of the great God Jehovah'.

11. When the patriarchs had come to this road and gradually as far as the middle cone, Adam made them pause for a while in order to enjoy the magnificent scenery.

12. Thereupon all the children sat down and took delight in the silent, mighty action of the raging inanimate nature.

13. After a short pause, during which I was remembered, Adam turned to Asmahael and asked him: "Tell us, Asmahael, how you like this scenery and what you think of it?"

14. Then Asmahael turned respectfully to Adam and said: "O father of the earth's fathers! You ask here the weak one, whereas what is presented here is too great and too much even for the strongest. However, when I look at the watering high and steep pointed columns of bluish stone, formed by the mighty finger of the eternal God, I think in my heart: For great ones the great is not so great and for the insignificant the great is useless! What is the gnat to do with mountains? What use are to the fly the fingers of our hands?"

15. "And when I contemplate this mighty scene, O father of the earth's fathers, I am aware that for the great only great things may be of use; but the fly shall be satisfied with a buzzing pair of light wings.

16. "You fathers, you great and mighty children of the Most High! The mighty finger of God for you has formed such great and magnificent things. You can use them, comprehend and praise them. For me the mountains are placed at the back of the fly.

17. "O fathers of the earth's fathers, what I have now said is all was able to say. Oh teach me, if possible, to comprehend in spirit this magnitude of things! *Amen.*"

18. This humility made Adam exceedingly happy and, turning to the others, he said:

19. "O dear children, listen! Asmahael appears to me like a field that has lain fallow for a long time and because of that has not borne any fruit. But when a good seed is

sown upon its earth and then furrowed in, such a field soon brings forth a hundredfold fruit.

20. "Thus it appears to be with Asmahael. He has not been two full days in our midst, but truly, excepting us here, he would probably shame all the other children on the heights.

21. "Listen, dear children! If the poor people of the lowlands should possibly come close to Asmahael's fruitfulness it would be a great pity not to help them!

22. "Therefore, we shall today discuss this in my hut under the mighty direction of God, to see what can be done in this respect.

23. "May the Lord guard us against any arbitrary action! *Amen.*"

## Chapter 78

### ASMAHAEL'S SPEECH OF THANKS

Having heard this from the mouth of Adam, Asmahael was moved to tears and spoke with his eyes raised towards heaven:

2. "Oh, if it were only possible to save the poor, poor deadened brothers! Oh truly, then I, as the most insignificant fly, would wish to turn into a mighty hawk and with the greatest speed shoot to the lowlands there to seize all the poor brothers, who are dead to light and life, and carry them here at a speed faster than thought so that they may together with me behold in amazement how soon and sublimely the mighty children of the Lord on the hallowed heights wisely teach the weak and dead the most marvelous things, reveal and show to them in mighty forms, built from holy words, the abode of life within man - and, more overwhelming than all that, the mightiest, most holy Creator of the worlds and suns as the Father of men! "Oh, if it were only possible!

4. "O fathers of the earth's fathers, when the eye in amazement gazes into the infinite spaces of splendid creation it does not notice the insignificant mote, - but when, carried by the wind, this mote has fallen into the eye of the beholder, then the great one begins to rub the painful eye endeavoring to rid himself of that which disturbing and burning obstructs his sight. And often a brother calls to his brother:

5. "'Oh come and remove this idle, troublesome thing from my eye!' And when the brother has discovered it, embedded in the watering eye of his brother, he calls: 'O brother! The idle foe of your sight has become harmless, for it is now lying buried under the conquering flood of your tears. And soon compassionate tears will rid you of the feared, idle foe. For once the mote has itself become a tear, it will no longer obstruct your sight and prevent your beholding the shining distances of eternal creation.'

6. "O fathers of the earth's fathers, you gaze with hallowed eyes out into the endless regions of eternal light, but down there in the dark depth of human misery a raging storm whirls the hostile dust often up to the hallowed heights, obstructing your sight.

7. "If this causes you pain, let it be seized by a caring tear and bear it until it becomes a grateful tear itself.

8. "Oh forgive me, the poor and weak one! And though the fly cannot roar like tigers and lions, yet its low buzz tells you, too: 'O fathers of the earth's fathers, also I have gone forth from the mighty hand of your holy Father and, therefore, you great ones, do favor me weak one also with a sympathetic glance!' Hear this! *Amen, O amen.*"

9. Adam, very pleased with Asmahael's beautiful words, said: "I have perceived your justified sighs and am quite familiar with the evil dust of the lowlands, this great foe of all inner contemplation. But before we embark on any relief work, the will of the great Lord must be carefully explored. For we must never do anything unless we have clearly recognized the will from above. Therefore, a little more time and it shall be decided still today what the great Lord above the stars has resolved to do in the depths of abomination; and that will then be the best. Whether it is for or against our wishes, His most holy will be done with the utmost precision! *Amen.*"

10. Thereupon Seth rose and said to Adam: "Dear father! Should not here also Enoch, as he did in your grotto, give us a brief interpretation of this magnificent region? I am truly longing for this. How often I have pondered on it, but could find no other explanation beyond what my eyes saw and my ears heard, namely, these sky-high towering uniform tapering rock-cones with the peculiar jets of water which in countless drops gush over the steep walls down to earth creating a harmonic sound which delights the ear in a wondrous way.

11. "Would you, therefore, allow Enoch to give all of us a true interpretation. *Amen.*"

12. And Adam, fully agreeing with Seth's wish, said: "O Seth, you have forestalled me, for this has for a long time already been my own wish. Therefore, what you wish shall be done. And you, dear Enoch, offer your thirsty fathers a refreshing and invigorating drink out of your love as desired by me and Seth. *Amen.*"

13. And behold, Enoch rose and began to address the following most noteworthy words to the fathers, saying:

14. "O fathers! In the bosom of God's vast infinity there are surely even greater and more magnificent natural sceneries to be found which are unspeakably more sublime than these seven times ten water-spurting stone cones all of which would amount to no more than a few thousand man lengths from their base which is hardly as much as a leaf mite in relation to us. And yet such a tiny mite is in its kind greater than this entire water spurting stone structure.

15. "If such a magnificent-seeming scene is to preach a silent word from the wisdom of the most loving and holy Father, only the meaning is sublime and not the mute, lifeless instrument. Thus no mouth is more sublime than another, even if it has uttered most sublime words; for sublimity does not lie in the mouth but in the word.

16. Thus it is also with this scene. Only the recognition within us is sublime and worthy and not the scene as such, though we recognize from it in the inner correspondence of the spirit the seven spirits or powers of God and that each of them is full of the living water of grace which constantly rains upon the poor soil of our soul without producing much more fruit than the constantly watered soil around the bases of these stone cones, - nor because the ten cones behind them portray the holy duties of love, which are always the same, as the seven spirits are actually only one spirit, which is proved by one and the same height, the same color, the same shape,

the same bulk, the same direction, the same water and the same harmonious sound of the rushing water.

17. " Find the solution to the wonders first in the heart: says the Lord, 'truly, only then will you agree with Me and say: 'O Lord, the one who has tasted only a drop of Your love loathes the earth in his own heart's loud rejoicing at God! ', *Amen.*"

## Chapter 79

### ADAM'S WEAKNESS

After Enoch had concluded his speech, he respectfully bowed to all the patriarchs and then thanked Me in his heart for the immense grace which had once more enabled him to proclaim to the fathers so much of the purely good and true out of Me.

2. And Adam rose to his feet and said: "*Amen!*" and then continued to speak, saying: "My much-loved Enoch, this time I see very clearly that the words you have spoken have not originated within you, but that the Lord, our almighty Creator and most holy Father, has put them faithfully into your heart.

3. "For truly, dear children, where is the man who could bring forth all that and reveal the meaning of this group of stones so comprehensibly in all its wondrousness as you have done through the supreme God's might and mercy?

4. "It is the very first time that I have comprehended you so fully and, as it were, right to the root of the matter.

5. "There is just one thing not quite clear to me, namely, that I cannot as yet imagine in what way you receive and hear the holy Word within you that it sounds as if it came from you, where as the so infinitely exalted meaning clearly proves the contrary, like a calm sheet of water upon which not the least unevenness can be discovered.

6. "O dear Enoch, not now, but on a more suitable occasion when it pleases the Lord, do explain and reveal this to all of us so that we may obtain an inner criterion which would enable us to judge how and when each of us might perceive the holy Word within him, either for himself or for all.

7. "But I tell you once more: Not now, but at a more suitable time! For now, we all thank the Lord that He has deemed us worthy of such exalted instruction and we shall now continue our journey and that in the already known order in the name of Jehovah. *Amen.*"

8. And they all complied with Adam's bidding in the innermost depth of their hearts.

9. After having offered their thanks to Me, they rose and were ready to move on.

10. However, before they started their walk, Adam said to Seth: "Listen, my beloved Abel-Seth, I am hungry, my weakening limbs are telling me that; but you know what I have vowed to the Lord with all of you when the jaws of the beast made almost all of us tremble.

11. "Whatever could be done? I want to ask Enoch, but it is truly the first time in my life that I lack the courage to ask a child - who is even the children's child - how I can overcome my weakness without breaking this vow.

12. "Go to him and ask him quietly for his advice. *Amen.*"

13. Seth went immediately to Enoch and said: "Listen, dear Enoch, our father Adam is feeling very weak in all his limbs and he is very hungry, but the vow does not permit him to eat during all this day. Tell me, if you can, in what other way could the arch father overcome his weakness?"

14. "O dear Enoch, do what you can! For although I have attained to life, I, too, feel a certain weakness within me and would be a poor support to the arch father.

15. "But you have life in great abundance, therefore advise and help!

*Amen."*

16. So Enoch went to Adam and said: "O father, do not give in to temptation! It is the Lord Himself who allows you to experience this so as to test the strength of your covenant within you.

17. "When you were not there as yet the Lord was able to call you into existence to become a free man and spirit in His image.

18. "Now you have for a long time already been a free observer and recipient of inexpressible outpourings of His boundless love, mercy and grace. How can you now be seized by faint-heartedness and succumb to the feeble dust of the flesh when its death reminds you that it is not the flesh, this more and more aging cover of the inner life, but the spirit of love, which is the actual innermost life, that is destined for the life in God?"

19. "Let the flesh weaken; and if it weakens to the very core of life, the latter will all the more easily and quickly flow abundantly into the soul and through it also effectively nourish every fiber of the flesh for the future everlasting life.

20. "For the spirit will then absorb the life of the flesh and death will have nothing left to destroy but itself, which is the empty flesh as such.

21. "O father, rely on the strength of Jehovah in your weakness and you will enjoy the power of life in your restored strength and say:

22. "O Lord, You best and most holy Father! I did not exist and You brought me into existence, and there I was in all the brave abundance of strength of the joyful, happy life out of You. It pleased You to test me with many a weakness; through Your grace I recognized the new trial and in my weakness made You an offering of childlike love. You have once more looked upon my weariness and I now, greatly rejoicing, am living a new, amazingly wonderful life in You, O Jehovah! All glory, praise and thanks be to You forever!"

23. "O dear father Adam, worthy of all respect! Believe me, the weak Enoch that not an hour will have passed and your limbs will be stronger than those of the strong tiger. But you must keep the covenant! For the Lord always scorns the faithless fickleness of the heart.

24. "For the time being let me guide and support you, and you will soon fully recognize the Lord's wondrous guidance. *Amen."*

## **Chapter 80**

### **THE GOLDEN RULE OF THE PROPHET SCHOOL**

When Adam had heard Enoch's comforting words, he rejoiced in his heart, bore the increasing weakness submissively and let Enoch guide him on.

2. And thus the travelers continued at a good speed notwithstanding the greater effort. On the entire way during almost half an hour nobody spoke, but each one in his own heart asked Me fervently to strengthen and sustain Adam. Above all it was Enoch in his unshakeable trust that in his love for Me was convinced that I was not going to disappoint his firm trust in My mercy and grace.

3. For although the others realized that nothing was impossible to Me, they still had doubts in My will as they had not yet learnt in their hearts the great, free art by way of an unshakeable pure love to assess My everlasting, supreme and inexpressible faithfulness, in which art My dear Enoch had already become a master. And as a result he was always quite certain of the unfailing success of what he was in his just love expecting of Me.

4. Therefore, he was never sad and did not pity the one to whom something disagreeable had happened. For his eye rested constantly on My heart, and thus he clearly perceived the secret guidance by My love and how by ever so strange-seeming means it always knows best how to guide the children in the most suitable way towards the attainment of life everlasting. In the assessment of his love for Me he even went so far as to determine with the greatest certainty how, when, where and why something would be forthcoming and with what result. And so he was, in a way, the first prophet on earth and the original founder of the so-called prophet schools which existed until My coming to the earth as a man and the sole purpose of which was to instruct the pupils in My love almost from birth. The world was portrayed to them as a fanned foundation of My love, as a great schoolhouse in which all humans through a brief separation from Me were meant to develop a great longing for Me urged by the impulse of their inner life. The world's external enticements are there only as temptations so that men may judge themselves in accordance with My love. And once a person no longer enjoys the world, but has an ever-growing longing for Me, his inner eye and ear are opened up and, although still in the mortal, seductive body, he will hear and now and then even get to see the holy Father.

5. Then he will be pervaded by the spirit of eternal Love. He will behold everywhere the future, present and past and the death of the body will fill him with indescribable bliss, for only then will he begin to see most clearly that this is no death at all, but only a full awakening to life everlasting.

6. This and still some other things closely bound up with My love represented the essence of the prophet school of which, willed by Me, Enoch was the original founder.

7. The golden rule by him through Me was always the basis and inner foundation of all the prophet schools and ran thus:

8. You are unable to believe that there is a God unless you have already loved Him with all the strength of a childlike heart. Whoever says: 'I believe in a God!', but cannot love Him is a liar and has no life. For God is the very everlasting life; His love is this life. How can anyone comprehend life other than through life? And since only love is the life, as in God eternally out of Himself, thus in man through God's mercy, how can a man then say that he believes in a God when he denies Him a thousand

fold in his loveless state which is not really a life, but just a certain agility of the by God created nature, suitable for receiving the life of love out of God.

9. The agile body is not yet a man, but only created to be a carrier of man by means of the living soul breathed into it. If this embodied soul does not absorb the life of love out of God, it is dead despite its agility and the usefulness of its senses. -

10. That was the golden rule. That in the course of time through and from it also other rules have originated is as natural as it is natural that from the first *love*, which with the people gradually melted into *faith*, resulted the ten commandments and the Prophets and from these, finally, once more pure love through Me for Me and there from for the fellowman.

11. Thus also the strict renunciation of the world until the time the living spirit of love was received resulted from this rule and from that time on the earthly life changed to be based on the inner freedom, according to which then also every prophet lived and acted.

12. So it was also with the prophet schools which, as already mentioned, were founded by Enoch, who had now with Adam happily arrived in the region of the children of the evening.

13. And how amazed was now everyone when Adam, who had become so weak, had suddenly regained his full strength by the side of Enoch.

14. Adam was beside himself with joy and thanked Me with tears of joy for this sudden strengthening. And he said to Enoch and all the others:

15. "O Enoch, O children, what an exceedingly glorious God our God is! How good, how loving and how full of mercy! He Who knows no suffering nor any imperfection, He, the holy, infinite, eternal, supremely mighty God can out of His endless perfection nevertheless create imperfect beings; not as if He was not able to create them perfect - to think that be far from us -, but to bestow upon the through His infinite wisdom imperfectly created, from the depth of His innermost grace and love, gradually His fatherly love from eternity to eternity thereby to show them that He alone is the truest Father of all men and spirits.

16. "O Enoch, O children, only now do I understand this so very clearly! If I had not become weak, how could I have been able to perceive this indescribable blessing?

17. "The holy Father let me become weak and exhausted in order to make me more receptive for His unspeakable love. Oh, the exceedingly good Father, how good He must then be to those who have never offended Him when He is already so very good, gracious and merciful to me who am the greatest sinner before Him!

18. "O rejoice, you poor people; for you are poor so that you may receive all the more! Rejoice, you weak ones, for you are weak so that you may receive all the more strength! Rejoice you who are sad, for you are sad so that you may receive all the more joy! Rejoice you hungry and thirsty ones, for you are hungry and thirsty so that you may all the more satisfy your hunger and thirst! Rejoice even you blind spirits; behold, the Lord has made the night that it may feel the need for the day! Who would during the day have felt the need for the day if the Lord had not set the night before the day? O death, if you were not death you, too, would have to rejoice, for you did not go forth from eternal order for your own sake. Who knows whether the Lord did not call you forth so that maybe one day supreme life is to arise out of you.

19. "Truly, truly, wherever the Lord *gives*, He gives as a Father according to His boundless love; but the one from whom the Lord will *take* something should be very happy, for he will receive it back a thousand fold from the hand of the eternal Father.
20. "O Enoch, O children! I, your father Adam, am blissfully happy because the Lord has allowed me to experience such an immense grace, which is greater than my entire life!
21. "You, dear Enoch, shall be highly blessed. Your seed shall not become extinct to the end of all times, and your name shall at the end of time be so close to all people as if you were among them. Late speakers of the Lord will praise your love for the Father to their children and follow your example.
22. "You have never before, until now, shown how attached you are to the holy Father, and through your so very mighty attachment to the Father I have been strengthened.
23. "And to You, my great God, Lord and Father, be all praise, glory and thanks; for you alone are worthy of receiving this from us!
24. "Children, let all of you praise the Lord, for He is good, loving and exceedingly gracious and merciful!
25. "Enoch, behold, this unspeakable feeling of gratitude to God within me almost paralyses my tongue so that I am hardly able to speak. And since we have already reached the children of the evening, you and Asmahael shall now inform them that we are here waiting for them to come to us and receive the blessing and the sacred announcement of tomorrow's Sabbath. Everything else they shall learn and see when they are here. *Amen.*"

## **Chapter 81**

### **THE PATRIARCHS WITH THE CHILDREN OF THE EVENING**

When Adam had concluded his speech, expressed his wish and given his blessing, Enoch, who had also been instructed by Me, bowed to the patriarchs, followed also by Asmahael from his carrier.

2. Then the two hurried to the children of the evening and proclaimed to them aloud the presence of the arch father Adam, waiting for them at the border of the evening region. When they heard this, the children gathered, took all kinds of fruit and other foods with them and hurried full of respect to the arch father, accompanied by Enoch and Asmahael. When they were not far from Adam, they fell upon their faces and did not dare rise until Adam had told them repeatedly through Kenan that they were to abandon their exaggerated respect of the patriarchs and receive the blessing from Adam to justify their presence. Then they were to hear with open ears the holy invitation to the feast of the burnt offering on the holy Sabbath the following day".
3. Only then did they stand up, full of fear and anxiety, acting as if their conscience was hiding many a little gnawing worm which would not prosper in the light of the sun.

4. Adam, as well as Seth and the others, except for Enoch and Asmahael, were somewhat surprised and had no explanation for this puzzling behavior and became silent.
5. But then Adam rose, summoned Enoch and Asmahael and asked Enoch - but Asmahael was here also free to answer: "Enoch, what is the matter with these children? It appears to me as if their hearts are oppressed and burdened with something bad.
6. "Dear Enoch, and also you, faithful Asmahael, tell me or at least try to fathom within you what this may be all about.
7. "For my part I believe that there must be a bad seed among the wheat. And if this is the case, we may not move from this spot until the pure grain has once more been reclaimed from the chaff and the weeds and well secured in our strict fatherly love.
8. "I also find it peculiar that the beast keeps its backside to these children and does not deem them worthy of even a single glance, whereas it had stared at the children of the midday with spirited, terrifying eyes.
9. "O dear Enoch! Do help us win clarity as soon as possible and thereby once more revert to the desirable order. *Amen.*"
10. Thereupon Enoch rose and said: "Listen, Adam and all you fathers! These children have become totally despondent owing to excessive humiliation by us. This humiliation has deprived them of their love for us and instead filled their hearts with slavish fear.
11. We are to them no longer an object of love and childlike esteem, but an object of terror and secret contempt. If the great fear of our inner spiritual strength and might out of the love of the Lord did not deter them, in truth, they might do to all of us what Cain's self-love did to Abel.
12. "O father Adam, behold, herein lies, well hidden, their peculiar attitude for which we alone are mostly at fault before them and before the Lord. Therefore, it is now up to us to make amends for this mistake.
13. "The beast assumed the position it did in order to indicate to us thereby that the fault lies with us. That is why it keeps looking at us and has its backside turned to the children, showing us thereby that they have been defiled by us.
14. "You are asking me in your hearts: 'When and where did we defile these children? And should it have occurred without our actually willing it, how can amends be made for this mistake?'
15. "O fathers, the first part of your question, namely, how and when they were defiled, is easy to answer; but the second part all the more difficult.
16. "O father Adam! Behold, it is due to the fact that through your former too anxiously severe justice because of fear rather than love of the Lord you have discriminated between the children, sending the ones to the morning region, who are extremely happy there, others to the midday there to feel always beneath the favorites of the morning, and these you condemned to the evening as they appeared to you spiritually lazy because they often overslept in the mornings. And, finally, you harshly banned the last group to the midnight because they did not agree with you in some external practices.

17. "O behold, dear father Adam, if at that time you had already been quickened by the love of the eternal, holy Father as you are now, your judgments would have been quite different no doubt. Plain justice, even if bathed in the light of wisdom, is oppressive and harsh if in its background be it also somewhat hidden - a gentle ray of love does not beneficially blow through all the seven times ten water-squirting stone-cones of barren wisdom.

18. "Behold, just as heavily falling water from the height does not refresh the grass, but only destroys it and under its hard drip leaves nothing but washed-out stones, it is with plain justice when it falls from the immeasurable height of wisdom. It deadens and destroys the inner life. And once life has become like a dead, washed-out stone under the hard dripping of water, it will be very difficult to grow any living little plant on such a stone.

19. "For the heavy, constant pressure of the water of justice and wisdom has turned the formerly soft and loose soil into hard stone and has washed the thus deadened stone hollow. What is to become of the stone?

20. Truly, unless it has been changed once more into loose soil by an excessive fire of love, any seed planted on it will dry out and die.

21. "But it is not good to walk on stones and to leap over them is dangerous.

Whoever falls on a stone, falls hard and hurts himself. And he upon whom a stone falls is bruised. Therefore, it is difficult to answer the second half of the question.

22. "I personally am of the opinion that if these stone-children and -brothers, and sisters cannot be appeased and softened by means of all-powerful love, an even greater amount of water of even the wisest justice will no longer achieve much.

23. "Let us learn from our eternally holy and most loving Father Himself how He guides all His living beings. The birds of the sky, of whatever size, are not banned to the morning or evening, or to the midday or midnight. The beasts of the forests roam through the forests in all directions. Even for the fish in the water and all the worms no barriers have been set to restrict their movement and dwelling place.

24. "The Lord has not even commanded us to curse the children of *Cain*; why do we do that to *our* children, brothers and sisters and ban them to certain regions where they are constrained and become stones?

25. "O father, untie the useless bonds of justice and severity and bind them with the almighty bond of holy love; then love's wisdom will become a signpost to them and they all will soon, enlightened by these new rays, recognize themselves as children of one and the same holy Father, joyfully nestle against your fatherly heart, embrace you with loving arms and call you a dear father.

26. "O fathers! There lies more strength and holy might in a dewdrop than in a world full of the wisest justice unless this has love as its foundation. Therefore, let now powerful winds of love blow to melt these rigid lumps of ice to become once more fertilizing little dewdrops and let the stones be softened by the mighty fire of love so that our seed may not be planted in their furrows in vain! *Amen.*"

## Chapter 82

## SETH REBUKES ENOCH

When Adam had heard this from the mouth of Enoch he became extremely upset in his heart, for the reference to Cain's fratricide committed out of evil self-love tore open the old wound and he was unable to utter a word but kept silent and shaking.

2. Then Seth stepped up to Enoch and said: "Dear Enoch, this you should not have done, causing the old father this dangerous anxiety and grief with your somewhat ill-advised allusion to Cain's evil deed. You could surely have told him all this in a quite different, more delicate way. Behold, it is the first time that I felt I had to rebuke you. In future do weigh your words on such occasions so that they may comfort but not grieve the father. You yourself always teach us love and gentleness, but first you must act yourself according to what you teach us, only then will your blessed teaching win power and might over our hearts. *Amen.*"

3. But Enoch, who silently thanked Me in his heart for the word he had spoken to Adam, was most astonished at this reproof. He did not say anything in his defense, but promptly turned again to Me and asked Me what he should do about Seth's brief reproof.

4. "O holy, most loving Father, You Who behold all the world's darkness in the brightest light," began Enoch to pray to Me in his heart, "You know that I proclaimed Your holy Word to Adam without adding or omitting anything, How come that the so worthy father Seth has misunderstood it?"

5. "I could not possibly have spoken differently from the way Your boundless love has given it to me.

6. "Besides, Seth has only just witnessed how You, Jehovah, freed Adam from his weakness and strengthened him in every fiber of his life.

7. "O holy Father, You Who are so full of love and mercy, let my unconditional obedience to Your most holy will know what has caused this and how the matter can be once more completely straightened out with Seth. I, Your poor and weak Enoch, promise You in my heart that loves You above all that not a hair shall move on my head without Your most holy will. *Amen,*"

8. Then Enoch beheld a fiery script in his heart, reading: "O Enoch, why do you worry about this? The heart does not understand everything unless the whole heart is filled completely by eternal Love. Once this has come, also Seth will hear the stones, grass, plants, shrubs and trees exchange clearly perceptible words with each other.

9. "You shall remain silent for the time being, and let your pupil speak for you. *Amen.*"

10. Seth, seeing that Enoch did not look as if he would speak, began to seriously ask himself in his heart why now everything seemed to have become silent; even his own heart remained silent. And so Seth had no other choice but to turn again to Enoch to ask him why he had not answered to his reproof.

11. But Enoch said full of respect and love:

"O worthy father Seth! Does a child have the right to rebel against a father's admonition? You have censured me because of the Word of God, which I had to utter. If you speak to me in the name of the Lord I can, and may, discuss questions and answers freely with you, however, if you speak to me as a father, sounding like a

teacher, it is my duty as a child to obey unconditionally, to be silent and in my own heart unite with the love of Jehovah. Look expectantly and without fear to the speaker the beast is carrying, for it is the Lord's wish that just now he speak for me. Ask him and he will give you the most seemly answer in the name of Him Who has called him to do so. *Amen.*"

12. This very modest remark by Enoch silenced Seth but instead released Adam's tongue once more and he said to Seth: "But beloved son! You, whom Jehovah gave me to comfort me for Abel's loss, tell me, what could have blinded your heart so completely?"

13. "How could you reprove God's speaker for uttering the holy Word of the Lord, when only a few moments earlier you were able to convince yourself of how marvelously it has strengthened me!"

14. "The Word of the Lord through the mouth of Enoch concerning the children has worked a new miracle within me which is superior to Cain and Abel."

15. "It is true that Cain's self-love and the turning to stone of these children through my fault has hurt me very much in Enoch's speech. However, it was so necessary for me to be hurt like that, for otherwise I could not possibly ever have achieved a complete healing of this old, constantly burning wound as I have now. For where the Lord wounds, He heals in a marvelous way whereas, when men harm each other, truly, they could not make good the harm in eternity unless the Lord showed mercy to them as He has now done to me."

16. "I have sinned against my faithful wife in Paradise, and the firstborn became a great wound to me which until now I was unable to heal. Already three hundred years ago I harshly separated the children, and only now do I understand that I have thereby poisoned my old wound."

17. "Now the Lord has removed the poison and healed my old wound through Enoch's miracle-words. Why did you attack love before you in your heart recognized and beheld its marvelous meaning?"

18. "O Seth, Seth, see that the Lord does not again take from your heart what He has already so gloriously given you! In future let everyone first listen to my voice and the one I will summon to my support may then come and help me. On occasions like this one, when the Lord is so obviously with us, it is quite unnecessary for us to want to help each other unasked, considering that the best human help is nothing compared to the true, unspeakable help of the Lord through His almighty Word, which is not like a human word but is always an accomplished act for all Eternities of eternities."

19. "And so, dear Seth, acknowledge your error before the Lord; prostrate yourself and ask the Lord for His grace and mercy and that He may once more look upon you. *Amen.*"

## **Chapter 83**

### **ENOCH SPEAKS ABOUT SETH'S ERROR**

Now Seth understood clearly what Enoch had said, also the silence of the children of the evening and Adam's words and, finally, said:

2. "O father, O Enoch, now everything has become clear to me. You two, beloved father and beloved son, will surely forgive me my error owing to concern. But will the Lord do that, too, against Whose most holy Word I have actually offended? How will I gain His forgiveness?"

3. "There was already light in my soul and I clearly perceived a new, true life arising in my heart. However, now I feel with certainty once more night and death in my organs.

4. "Truly, the children of the evening and of midnight are going to begin to speak as if they had gone forth from the center of the sun; but I shall be muter than a stone at the bottom of the sea because I used my tongue to contradict when I should have used it for eternal thanks. Not even dear Enoch was to address to me words of life from on high, but only Asmahael, O great God, how immense must my sin be before You when You, as the Lord of all life, bade Enoch not to speak to me, and that Asmahael was to teach me regarding my errors!

5. "O woe betide me if the Lord should no longer look at me in His mercy! Who will then save me from the night of death?"

6. "O Lord, let your Asmahael anyway speak words of youthful strength in the fullness of life to us whose senses are so dull and dead, and especially to me. But do not let the highly blessed tongue of Enoch become silent before us, particularly before me, so that no one may lose anything because of me.

7. "O Lord, God and Father, be merciful and gracious to me, a poor, blind fool!

*Amen."*

8. Thereupon Enoch rose at My bidding and began to address to Seth and also all the others the following strong words out of Me:

9. "O dear father Seth, behold, where is there a man caught in his error who could help himself while in the middle of this error? When he speaks, he speaks as if in a dream, and when he acts, he acts like a blind one, When he walks it is as if he had no bones in his feet and when he wants to stand, he collapses like one overcome by giddiness. When he tries to stand up again, he cannot manage his feet. And if he wants to see and hear, he sees but the shadow instead of the things and hears but the empty sound instead of the living word.

10. "Behold, this is how it was, and still is, with you. In the midday region you have perceived within you only the shadow of life and true love satisfied with this, you were able to oppose eternal Love, secretly imagining that now already everyone of your words had to come from above. Because of that the Lord allowed you to fall in order to make you understand that it is harder to seize the supreme treasure of Jehovah's eternal love than to gather in three times seven days all the produce into the barn.

11. "Behold, you were wrong when you reprovved me for passing on the word of the Lord. But why did you commit this error? It was because you thought that the claim of your heart was already purely from above and gave you the indisputable right to criticize even God's wisdom because your heart in the shadow of life did not understand it and considered it unjust and destructive.

12. "Now you committed another error, for you expected of Adam and me more charity than from the eternal love of Jehovah Himself Whose children all of us are,

whether we are good or disobedient. Besides, only my word seems to be important to you, and you do not bear in mind that the Word of the Lord, be it even uttered through a stone, is one and the same holy, living Word.

13. "Therefore, do not ask for my tongue, but for the living Word. Do not respect the instrument, but the grace, which comes from the Lord whatever the instrument, be it Enoch or Asmahael. Then you will walk fully justified before the eternal love of Jehovah Who always knows best which instrument is most suitable for one or the other. If it pleases the Lord to speak also through Asmahael, tell me, will the Lord's Word be less His Word because of that?

14. "O father Seth, behold, it is the Lord's will that everyone strive incessantly after the eternal life of soul and spirit in his own heart. But let no one be tempted to think that this can be achieved from one day to another!

15. "Once a person has gained something from the Lord, let him do with it as children do when they find a hidden treasure and hide it from the eyes of their parents, afraid that it might again be taken away from them.

16. Thus no one should be too desirous of becoming an instrument of the Lord, but let everyone wait in hallowed stillness, great humility and secret love. For when someone is called by the Lord to serve as an instrument, this does not imply any gratitude and definitely no merit - since the Lord can accomplish His great works also without instruments. However, it is important that we do not seek a Lord to impose upon Him with our idle matters in order to show thereby that we, too, are important and capable of doing something, but that we all seek one and the same holy Father that He may graciously receive us as children for everlasting life through most graciously and lovingly awakening our sleeping spirit by giving light to our worldly-dark soul.

17. " Whomsoever the Lord has called to bear witness before the brothers to His boundless love, let him witness, but always in the deepest humility of his own heart, always bearing in mind that one is only a most useless servant without whom the Lord could do very well.

18. "Woe betides the one who imagines himself more than his brothers, or that the Lord needs him! Truly, such a sinner shall not escape his own judgment!

19. "When we serve, we serve each other in all love as brothers and children of one and the same Father, and our highest wisdom be to love the holy Father above all. Let no one impose a precept upon another as if he were called to do so, as is a dog to bark and a rooster to crow. But when the Father has called someone to do so, let him do it, but always in the greatest love and humility. For only thereby will he prove that his precept is truly from God as the eternal primordial source of all love and life.

20. "Let him who preaches be lower than all his brothers and thereby he will prove that he is truly a servant of love.

21. "Whoever hears the Word of the Lord from the mouth of a brother, let him thank the Lord for the unspeakable grace; but the preacher shall consider himself as the most unworthy and regard his brother as better, then he will protect his heart from pride, which is the father of death, and will be a quiet house for the Lord which alone is pleasing to Him.

22. "O father Seth, behold, this is what our Father wishes and demands of us. Therefore, let us strive in all love and humility to please Him and we shall live and never allow ourselves to be deceived by life's shadow! *Amen.*"

## Chapter 84

### ADAM'S WISE WORD TO SETH

When Seth and all the others had heard Enoch's speech, Seth once more rose and began to speak, as follows:

2. "Oh how true it is, how very true, what the Lord has proclaimed through you, dear Enoch, especially to me who most of all needs such a reproof.

3. "O father Adam and all you children, do thank the Lord on my behalf, for I am too bad to dare offer impure thanks to the Lord of all life and all love with the tongue which has defiled the Lord's holy Word.

4. "Let now Asmahael preach to me, for I am no longer worthy of hearing Enoch's word.

5. "Even Asmahael's word is too holy for a dead one. Let the beast preach to me so that through its terrible voice I might be awakened from death to life.

6. "O father Adam, do not call me your son any longer; for you are out of God, whereas I am out of the fullness of recalcitrance. Behold, I want to be just your servant, a servant to all of you and serve you like a slave from the lowlands, mute as a stone, in order thereby to make amends to the Lord for having thrown myself into the darkness whilst the Lord has poured out so much light around me in word and deed.

7. "You worthy ones, thank the Lord on my behalf, on behalf of the poor, weak and dead Seth! *Amen.*"

8. Then Adam rose and spoke a brief wise word to Seth, and this word healed the sick man so that he once more became full of love and trust towards Me and kept praising My name.

9. And these were Adam's words: "Seth, Seth, you are taking too much upon yourself which you were not bidden by the Lord! Behold, when the Lord tempts you and you become even weaker than you are now and fall in your weakness, tell me, who will then help you up again?"

10. "Maybe God, to Whom you foolishly wanted to make amends, when He is so infinitely and exceedingly holy whereas you are only finite dust of the earth before Him?"

11. "Who can ever make amends to God? Who can, pure and without fault, pray to Him and spinelessly thank, glorify and praise Him and with an unblemished soul call Him Father, like a child?"

12. "What do we possess that we have not first received from Him?"

What can we give Him that He has not first given us, and what can we do that He has not done already long ago?"

13. "Therefore, do not make an unnecessary commandment for yourself, but observe only the *one*, namely, that you love Him more and more in all humility of your spirit,

and all the brothers and me ten times more than yourself. Everything else leave to the Lord. He knows best what burden you are capable of bearing.

14. "If you find it already difficult to fulfill the one commandment in practice, how will you then manage with so many?"

15. "Do you not know that on every law hang a curse, sin, judgment and death?"

16. Therefore, beware of all such commandments if you want to live. It is easier to give laws than to obey them.

17. "What is actually more: To be free in the love through love, or under the hard yoke of obedience to pine for the freedom of love, which is difficult to attain, and will forever be so, where the longing heart will have to bleed under the hard blows of temptation?"

18. "Behold the children of the evening, how they have been ruined through only an easy commandment, and how difficult it will be to help them if maybe their hearts are hardened by the too long-lasting pressure!"

19. "But we will always thank the Lord and praise His name for giving us a free heart for a free love. And we will also keep praying to Him to save us from any commandment so that we might as free children live wholly for His eternal love.

20. O Seth, the time will come when our later children will be living under mountains of laws and long for freedom in vain, like a heated stone deep in the earth. And their brothers will confine those who find it hard to obey in holes of stone and deprive them of all freedom. Then there will be as many sins as there is sand in the sea and grass on the earth.

21. "So desist from your folly and do whatever you can and what is pleasing to the Lord. Everything else leave to the Lord, and you shall live! *Amen.*"

22. "Receive my blessing and walk once more free and righteous before God, before me and all our children! *Amen.*"

## **Chapter 85**

### **ASMAHAEL SPEAKS ABOUT THE LAW**

Having heard this, Seth soon realized that his intention had been somewhat foolish and he became once more a free man and glorified and praised Me exceedingly in his now newly animated heart. He now looked forward to Asmahael's speech that, at Enoch's bidding, began to speak about the silence of the children of the evening. What he spoke was out of Me through the spirit of Abel, and his speech was concise and flowed like a little brook which peacefully rushes and bubbles over small pebbles and layers of sand and then, smiling, flows into a stream that receives the darling with open arms and carries it on its broad shoulders into the calm sea.

2. And Asmahael's speech, which became most famous, ran as follows:

3. "O fathers of the earth's fathers! My eye beholds tearfully the pining crowd of glorious children of the earth's fathers. They are lying there mute and as if dead like stones at the bottom of the seas and other waters.

4. "Commandments, oh, for the harsh and hard commandments! O men, you hard and loveless men, where will you lead the brothers and what will you make out of innocent children through all the useless commandments,
5. "each of which must need be followed by a host of quite new ones!
6. "Oh ask yourselves, fathers of the earth's fathers, how many commandments the Lord has in His mercy and wisdom demanded of you to keep!
7. "I know it and must tell you: None other but to recognize the eternal freedom in all the boundless love of the eternal, holy Father.
8. "Were we created in order to carry exceedingly heavy burdens through all the commandments? Is then God a weak God that He must give men commandments to keep a tight rein on them to enforce good order?
9. "O fathers, how foolish it would be to think thus of an almighty, eternal, infinite and holy God Whose slightest breath could destroy all the countless worlds and endless hosts of spirits.
10. "And such an immensely mighty God should oppress men through unbearable burdens of dead commandments, of stony laws even He Himself may not mitigate notwithstanding all His powers? For if He opened up a single one of these spiritual enclosures of life, must he not fear to be captured by His created beings and Himself become a slave to His creatures who compared to Him are not even like a mote of the sun!
11. "O fathers of the earth's fathers, you could not imagine a greater absurdity! The Father, the eternal, holy Father full of love, the mighty, free and infinite God should create beings in order to then cruelly destroy them under the hardest pressure of exceedingly harsh commandments?
12. "Truly, I would find it much easier to grasp that I and my cruel carrier constituted a single being full of darkness and full of light in the center of the earth, than that our God, our mighty, eternal, free and holy God, could call into existence a single being to oppress it through commandments and at the same time force it to move freely, which would be even more impossible than if the freest, holy Father and Creator made Himself through brazen chains a slave of the slaves of Lamech's lowlands!
13. "O fathers of the earth's fathers, how come that you as the sole children of the eternal, holy Father full of love are ignorant of His wisest, most magnificent and freest order? You preach love for the Father to each other and, as I now clearly see, do not know this eternal, holy fundamental element to any greater extent than that you speak of it with empty sounding words.
14. "Oh hear, it is love, the mighty, holy love of the eternal Father that is the eternal and freest order in God. According to this eternal, holy order all the endless hosts of spirits, all the worlds and you, His sole children, have gone forth from Him, as free as He Himself.
15. "But in order to teach you that you are to feel as free as He is, He gave you, His children, from the innermost depth of the Father's love - I do not wish to call it commandment - only a most wise, well-meant advice not to lean on anything or touch anything that might impede your freedom. However, you, fully aware of the divine freedom and abundance of power, disregarded the loving Father's advice and grasped at all the things that became impediments to your not yet consolidated freedom and

life. This act was contrary to love's eternal order, and now the holy Father had to transform the endless creation in order to set you anew into the freedom of life.

16. "Now you find yourselves in this loving state as children of the holy Father; you are free, full of life and grace from above. How could you be so blind as to ban the children of the same holy Father for no obvious reason to different regions under the threat of a dark commandment which does not give them life and joy, but deadens them in body and spirit?"

17. "Therefore, remove the old, rusty bonds of the dead law from their tortured feet and allow them to till the soil wherever it pleases them, as long as they keep away from the dark lowlands. Then they will live again, praise, glorify and love God and acknowledge you as honest fathers and mighty children of the Lord. Hear it, *amen*; hear it, *amen*, hear it, *amen*!"

## Chapter 86

### THE PATRIARCHS' THOUGHTS ABOUT ASMAHAEL'S SPEECH

After Asmahael had concluded his speech there reigned a prolonged silence among the patriarchs. Even Enoch was lost in a lengthy contemplation of love and pondered as to whether it might be possible to be in error where love is concerned.

2. "For," he said to himself, "Asmahael is right in everything he said.

But the love that takes hold of you, the mighty love that draws the heart with sweet, invincible force upward to the eternal, holy Father so that the one it has taken full possession of cannot, and will not, free himself from it, should- no, no, I can neither feel nor think it! - should this almighty love not be an eternal law in the Lord Himself, out of which, according to which and through which He creates, arranges and perpetually preserves everything?"

3. "And yet Asmahael said it so clearly that this very love is the supreme freedom, as in God so also in all His children.

4. "It is, of course, true and certain that every life depends on an adequate degree of freedom and that this freedom always has to keep in step with love. Then, where the highest love is, there is also the highest life and, thus, the highest freedom.

5. "But how is it with the established order according to which every being must retain the form it has been given, unable to change it at will? This is how the Creator, our holy God and Father, has arranged it - that is true and will be so forever! But may not that which with the beings and children implies the unchangeable form be with the Lord a law set by Him which He must observe to the last jot as long as for His infinite love the beings are to remain as what He created them out of His eternal order?"

6. "Here is law! Who can deny it and maintain that it is not a law, but the most unrestrained and liberal freedom?"

7. "O Asmahael, Asmahael! Who can comprehend your words and live?"

8. "O fathers, poor fathers, you have chosen me as a teacher. While I could love, I could speak through the inconceivable grace of the Lord. However, Asmahael's speech showed me that I have never as yet in the least understood the words with

which eternal Love inspired me for myself and for the fathers. The free, sweet love has now become a dual concept; it is the highest freedom and at the same time the immutable, firmest Law of all laws on which the life of everything depends. In freedom I can love and live - in the law I must love or die an eternal death! But how can freedom, the fullest, unrestrained freedom and on the other hand the totally irrevocable law be reconciled with each other?

9. "Who can tell me convincingly whether my love is freedom or law?

Since I love and live, it is freedom; but since love draws me and gives me unspeakable delight, it is an eternal judging law through which I, who must love owing to an irresistible attraction to God in my heart, am dead, yes, forever dead and must necessarily be so.

10. "O holy Father, behold, I am destroyed through Asmahael's speech and unable to help myself. If You do not help me and the fathers and lift us up, all of us are lost forever.

11. "Only now do I see how absolutely helpless man is, and unless You, O holy Father, guide him constantly, he ceases to be and is annihilated forever as if he had never been. O Father, dear, holy Father, save us from this destruction, or Asmahael's impossible to comprehend speech will prove the ruin of all of us. *Amen.*"

12. But Seth, once he had got over his amazement at Asmahael's words, rose and asked the father Adam: "Listen, beloved father, Enoch's preliminary speech has given me much light on my road of many an error. On this road I fell asleep in the spirit and you awakened me from an unnatural dream I felt so good when you blessed me, but what can, what will become of us?"

13. "Asmahael has uttered words the meaning of which a natural man will hardly ever grasp. But if he has not fully grasped it, he is like a stone which has death and darkness within it.

14. "I do not really dare ask Enoch. If you do not feel as I do, but have light concerning this speech, do enlighten me, too, so that heaven and earth may not perish because of my great ignorance, before we have reached our homeland. *Amen.*"

15. Adam looked at Seth quite bewildered and did not know what he, vindicating his honor as a father, could tell his son. After pondering on it for a while, he told him to wait until a more suitable time, as he had now to think of other things.

16. Meanwhile Enos nudged Jared and whispered into his ear, without rising: "Listen Jared, you are a wise teacher of your son and have shown him how to love God in the heart and that the love of God is like the love of one person to another, but more intense than the love of a man for his wife and his children. Behold, he is now witnessing the embarrassment of all of us; why does he leave us in the lurch?"

17. "I almost feel as if Asmahael had completely discouraged him. Do go to him and ask him not to leave us in the lurch now, for this is the time when it is, above all, necessary to help us, his fathers, out of the greatest embarrassment through his blessed tongue. Do go and tell him that, if you are willing! *Amen.*"

18. But Jared scratched his head and finally remarked: "Behold, father Enos, when a ray of the sun scorches me, I leave the spot where I am and seek the cooling shade. Then let the intense ray burn a hole into the ground; it does not worry me for I have

found the pleasant shade. I would have to be crazy to leave this shade before the sun has set.

19. Therefore, let us leave this matter to the others, and if they think the sun too hot, let them spread an awning over the whole firmament. The teacher should be able to manage his pupil! And will the pupil be above his master?

20. "However, if the pupil speaks of things the heart of the teacher cannot grasp, it is wrong to make the one a pupil whose inner wisdom so considerably exceeds that of the master and all the fathers that they do not even find a single word for an answer. So I confidently remain in the shade and am satisfied with the splashes of light sparkling through the rustling leaves and allow the one who wants to be completely blinded to gaze at the sun.

21. "Behold, father Enos, this is the reason why I do not want what you want, for my eyes are more important to me than all the understanding of things one could actually never completely comprehend. And so, without having achieved anything, I say in the name of all *Amen*."

22. Also Kenan and Mahalaleel had the following discussion in a low voice:

23. Mahalaleel: "What do you think, Kenan, are we going to get home still today? The children of the evening are all lying mute like stones on the dear earth, and after the really extraordinary speech of Asmahael, we are not any better off. It seems to me that even the dear, good Enoch is considerably embarrassed."

24. Kenan: "If you know something, speak; but if you do not know any thing, do as I do who does not know either. One thing is certain, namely, that Asmahael knows more than I and you. But then, what is the use of preaching to the deaf and showing to the blind? You know my dream and it was certainly not without significance I related it conscientiously exactly as I had dreamt it. In the end Seth and all the others were able to tell me just as much as I myself, namely, nothing. Then I thought: Prior to it I did not know a thing, now I do not know anything either and shall know nothing also henceforth. And behold, I am satisfied with this."

25. Mahalaleel: "If you, as a good speaker, say that about yourself, when your style is so similar to Asmahael's, whatever am I to say who have a hard tongue as you very well know? However, in this general silence my indifference is beginning to somewhat desert me, for if there will not soon come a solution from above, I tell you, father, we shall not only spend the evening here, but probably also midnight, which at least spiritually does not seem to be too far from us!"

26. Kenan: "Let this matter pass! If it should really come to our having to stay here overnight, the earth will not become worm-eaten nor the firm ground turn into water. The Lord knows best why He has prepared a day of rest for our busy tongues. I always say that it is better to be active than always to talk and teach. Of course, I like to listen to good speeches and precepts, but on this journey there is really too much of the good thing; one cannot digest it and the speech of Asmahael is even a stone which still might need some rest until it can be digested. So let us leave it at that and keep silent! *Amen*."

## Chapter 87

## EVE REPRIMANDS SETH

Seth noticed that the children were secretly talking with each other and thought: "In truth, they are all plagued by doubts and do not know what to do. How I would like to help you if I could! Why has Enoch been silent about this for such a long time?"

2. "Probably the poor mother Eve is again secretly suffering mightily and in her heart crying about our foolishness.

3. "How if I quietly asked her how she is feeling?"

4. "Who knows, maybe the patient sufferer carries a little spark in her heart which, when it enters our darkness, could serve us splendidly?"

5. "Therefore, courage! For it could not possibly become worse than it is now when they all seem to sit in darkness worrying, and not a single cooling little dewdrop, neither from the earth nor from the glowing heaven, is falling into our languishing souls!"

6. And Seth addressed the mother Eve as follows: "Beloved mother, you seem to be sad. Oh tell me whether some secret sorrow is maybe gnawing at your soul.

7. "Behold, Asmahael's tongue has struck all of us with a threefold darkness and we cannot help ourselves as you see. However, what the Lord has made rough, He will surely make even again in due course. Therefore, if some sorrow should oppress you, calm your heart in the love of the Lord. But if you may have some little light concerning the matter that oppresses all of us, do not keep it too deep in your heart, for in a cloudy and dark night even the tiniest spark revives the light-hungry eye of the lost wanderer.

8. "O mother, it is I, your beloved son Seth, speaking with you. Open your eyes and heart and let him soon hear about your sorrow and, if at all possible, maybe also share in a shining little spark from above! *Amen.*"

9. And Eve replied to Seth, rather gravely: "Dear son, given to me by God instead of Abel, behold, my withdrawn nature should tell you that the thus withdrawn mother of all men living on earth does not have much reason to let her heart leap with joy, especially when she must notice that even her favorite son approaches her with a sly rather than a sincere heart.

10. "Seth, my beloved son, why do you ask me about my well-being when you had only the little spark on your mind?"

11. "Do you believe that a good-hearted slyness is a virtue of wisdom?"

12. "O Seth, there you are very wrong! Behold, it is above all openness to speak from one's heart - which is the foundation of all wisdom. Ask for the things you want and flee from what is odious to you that you might be able to love God with a sincere heart, be it secretly or before the entire world, and there will never be evening and midnight in your heart.

13. "Behold, you have been given wisdom; why did you not always walk the straight path?"

14. "Artful phrases, high-sounding words, are always great pro claimers of one's weakness, whereby one wishes to show the other that one is still very strong, whilst the straight one notices already from a distance that the one who wants to be strong is

devious. Therefore, dear Seth, stop deviating, but walk on a straight road before God and the children and you will never experience a lack of light!

15. "Keep in mind that when you draw a circle the most distant point of the circumference is also the one closest to the end and to the beginning. But do not make a snail a teacher of the circle, or you would never arrive at the point from which you started!

16. "Do understand your old mother, and be at rest in your heart and in God! *Amen.*"

17. These words of Eve thoroughly frightened Seth and he thought:

"How strange it is here in the evening region! Every word is an error, any compassion at the wrong time and place. Every better seeming thought still clearly rising in one's heart is nothing but the irregular flight of a moth circling around the flame until the bright flame has destroyed its wings.

18. "My will is an idle volition and is exactly like that in a dream, when one must will and act, secretly compelled by a strange, inscrutable power. My love for God seems to me as if I loved the air and the water. I perceive the rushing of the wind, yet not the softest breath blows through my hair. I feel hunger and thirst, yet do not wish to eat or drink. I am sleepy, but cannot fall asleep. I am tired, but my limbs shrink from any rest. I pray to God, but my heart lies motionless on the ground like a stone. I gaze up to the light-filled heights, but a heavy pall of cloud covers them. Yes, everything within me and outside of me seems very strange to me! I do not seem to exist, and everything I see appears to have only a partial existence, or as if it is not there or will soon vanish.

19. "O Lord and Father, do keep us in Your hands and awaken us again; and do not allow us to fall asleep on the road of life in broad daylight! Drive us away from this region and revoke the distinctions among the regions foolishly introduced by us. It is true that in the regions of the natural evening, as well as morning, the best people can and also shall dwell.

20. "We ourselves have soiled this region, and even more so that of midnight. Now that we have entered this region, the dirt oppresses our own hearts and almost chokes us. O God, Lord and Father, we are now helpless. Do help all of us out of this great misery and save us from ruin through our great folly! *Amen.*"

## **Chapter 88**

### **ENOCH EXPLAINS ASMAHAEL'S SPEECH**

Soon Enoch was once more awakened and began to address the following marvelous speech to all the patriarchs:

2. "Listen, dear fathers! The Lord, God Jehovah, our most loving and holy Father, in His great mercy has looked graciously upon the sorrow of our humbled hearts and our folly, in which we have persisted stubbornly for about three hundred years, and will lift us once more out of the mire of our misery. But first of all it is necessary that every one ban the foolish distinctions of the regions from his heart and after that also in practice.

3. "Hear, it has pleased the Lord, God Jehovah, our most loving and holy Father, to awaken Asmahael that he may show all of us the folly of the law if that is not closely connected to the divine order. All of us were outside of this order and, therefore, incapable of grasping it. For on the one hand we got ourselves entangled in the hard necessity of the law and were dead in all our words, thoughts, our will and, thus, also all our actions; on the other hand, we felt in our hearts the greatest need of the true freedom of life, without which life would not be life and could not become such forever.

4. "We were a dual thing; we were both dead and alive. On the one side we were inconceivably close to the truth, but on the other side inconceivably distant from it. For law and freedom had formed for the understanding of our hearts an insurmountable gap over which we were unable to leap, neither from the law to freedom nor vice versa. Consequently, our own difficulty forced us either to see God Himself bound by His own law or to dissolve into a destructive, absolute freedom; and so we were dead on both sides.

5. "I myself felt this within me and, notwithstanding the silent effort of my heart, I found it impossible to combine water and fire in *one* vessel. 'Because: I thought, the law of order is surely a law which God must observe as long as He wishes to behold and have permanent beings around and within Him. But how can he be free who has to observe laws?'

6. "Then I thought again: 'But who can force God to any action? If He acts, He does it of His own freest and most holy will and can promptly undo it and completely destroy any of His works!'

7. "And again I thought by myself: 'Where then does continuous preservation come from?'

8. "Then love announced itself: 'I am the cause of all preservation!' and this was all it said.

9. "So I thought again: 'If You are the cause of preservation, truly, then You are an eternal law to Yourself. How can You be free?'

10. "And as I thought, so did also father Adam. Father Seth did not think like that, but he felt the insurmountable empty gap deep within his breast and sought and found. But because he lacked the appropriate tools, he was unable to build a bridge across the great gap. Also the other patriarchs thought about it, but in greater or lesser indifference, patiently biding their time and silently shifting the blame here and there. This, however, did not bring light and warmth into the erring hearts.

11. "The mother Eve did show a considerable light to the father Seth; but a bright shine in the night blinds the weak eye even more than the night did before. And thus everyone's effort was punished by the subsequent threefold darkness.

12. "However, there is no wiser teacher than necessity. In our great need we all turned to the holy, most loving Father and He saw the need of the children and descended to them with His grace. We're the children, but He is among us and teaches us Himself!

13. "And His words are a loud call full of love and wisdom; for this is what the holy, most loving Father says:

14. "Listen, children of My love, and comprehend it well in your hearts.

I am the one eternal God, Creator of all things out of Me and Father of My Love and all those out of it.

15. "I am forever free and boundless, and My love is the bliss of My eternal freedom itself.

16. "All the beings are no necessity, but are for the created beings only visible marks of My supreme, completely free might and going forth from it the Bliss of all bliss.

What should or could force Me to act in one-way or another?

17. "What you call 'law' is for Me the supreme freedom in the bliss of My love; but what you call 'freedom' is nothing but My free might. Therefore, live for love, live for the eternal Love within Me, and then your life is truly free! And only the freedom of life will fully teach you that the law of love is the actual, supreme freedom and that law and freedom are like a circle, which everywhere meets itself and frees itself through the order, according to which it forever forms itself in endless perfection.

18. "Therefore love, then the law is subject to you and you are completely free as I, your Father, am! *Amen*"

## Chapter 89

### WORKS OF WISDOM AND WORKS OF LOVE

Then Adam rose, clasped his hands, lifted his eyes towards heaven and his heart to Me and said, deeply moved and with an exalted heart: "O Father, great, holy Father, O You eternal Love! How can, how shall I thank You?"

2. "We did not exist, - You created us so that we might enjoy our blissful existence in Your boundless love, mercy and grace. You have created us in such a way that we, like You, are already bodily capable of every imaginable enjoyment, since we hear, see, smell, taste, sense, perceive and feel and can even love mightily - You above all and our children like our own life.

3. "We can walk, stand, lie, sit and move at will, bend all our limbs and turn our head and eyes to all sides. You have blessed our tongue that it can utter living words of love out of You for mutual communication. Oh, who could thank You adequately, for Your great deeds of love towards us infinitely small recipients are immeasurable!

4. "Oh, how insignificant we would be by ourselves; but that we are something is due only to Your loving deeds, and our life is Your love and all our knowledge Your grace.

5. "O Father, exceedingly good, great and holy Father! Our humbled heart is now full of childlike love for You. Look at it graciously and accept it as the best thanks we are able to offer You. For our tongue depends too much on Your blessing if it is to utter something fully worthy of You. And if it then brings forth something, it is no longer ours, but is always only Your work. Your Word and work is for You anyway forever the highest praise, be it by itself or through our tongue.

6. "Therefore, we have nothing which You let us have completely for our own, except love and sin.

7. "O Father! If I did not have love, what else would I have but sin and death? Could I possibly praise you also in sin and glorify You in death?"

8. "That is why You gave Me love, so that my works would not consist just in sin and death, but also in love and its living works which, then, would be purely mine out of love, but out of Your grace and mercy wholly Yours.

9. "O holy Father, when I possessed only wisdom I could not accomplish any work, except that of sin and had to praise and glorify You with my sins. At that time You received the impure praise as if it had been a pure one out of Your love and thereby also mine, whilst it was only an impure work of sin.

10. "I separated the children believing my judgment just in my wisdom which You had breathed into me. And since I was convinced that the wisdom was mine, my action was a sin. And so I praised You in my sin and this would have destroyed me. But now You gave me love and not *more* wisdom than love can absorb so that I may no longer scatter, but gather. In the scattering dwells death and only in the gathering - life. Therefore, let me now once more gather in and through love all those whom I have scattered through the wrongly applied wisdom.

11. "I thank You, praise and glorify You, holy Father, for having given us Enoch and the stranger to blind us first in the wisdom so that we then in the gathering darkness became capable of absorbing the fire of love out of You. Only therein is life active through concentration, whereas in wisdom there is death from sin through scattering. Oh, let this fire become a mighty blaze within us to consume all our folly and our bad works!

12. "Let us find ourselves again in Your love and mercy and gather in Your mercy and grace. And let us tomorrow on Your holy Sabbath celebrate a new festival of love at which we hope to offer You, O holy Father, a more pleasing service of thanks and praise with all our love than formerly with our imagined wisdom and unfair justice.

13. "O exceedingly good and holy Father, let our invitation be the first step which may lead us all once more to You now and forever! *Amen.*

14. "And you, Enoch, Asmahael, Seth and Kenan, go to the children and awaken them in the true love and true freedom, invite them to the gathering of life tomorrow and do to them what love will bid you. But whatever you do, do it in the name of Jehovah, now and forever! *Amen.*"

## **Chapter 90**

### **THE SAVING POWER OF LOVE**

Thereupon the delegated men rose and went to the children, still lying on their faces, and conveyed to them Adam's loving command which was a commandment of freedom, or one that releases what had been imprisoned, because it is a commandment of love.

2. Then the children stood up and praised and glorified Me for having softened Adam's heart, as otherwise Adam would have ignored them and they would have pined away if they had been any longer oppressed by the evening.

3. When Enoch had noticed the gratitude in their honest and devout hearts towards Me, as well as towards the arch fathers, he once more concentrated in the spirit of My

most faithful love and addressed the following words out of Me to the now awakened children of the evening, saying:

4. "Listen, dear brothers and sisters in God, our God Who is a mighty Lord over all things and our most loving and holy Father, as well as in Adam who is the first-created out of the almighty, eternal love of God and the physical father of all of us.

5. The command that kept you isolated in the evening region, which lacks light and love, is now abolished as if it had never existed. The great warmth of God's eternal love has molten the iron bonds, as midsummer melts the hard ice on high mountains, and given you now a different commandment, a law that you are to be free, completely free, as free as I am and all the patriarchs are in the living love for God Who is forever the very highest and purest love, within and by Himself the Life of all life.

6. "Only if you will love Him more than yourselves, your old people and your children and everything the earth carries and offers, will you recognize within you what it means to be free in the love for God.

7. "Then God will awaken you. And as until now you were full of fear and anxiety under the hard and heavy pressure of the commandment of wisdom and are now rejoicing at the freedom after we at Adam's bidding awakened you from the long sleep of blind awe, thus, and in an inexpressibly higher measure, you will be rejoicing when God, because of your great love for Him, will in spirit awaken you to everlasting life of both soul and spirit in the contemplation of the highest truth.

8. Truly, those of you who will begin today shall already tomorrow enjoy a highly blessed heart! But he who will delay his love and rather be active with his intellect shall, instead of the blessing, give his intellect hard stones to chew which will master his weak teeth before they will be able to master the extremely hard, impossible to chew stones of wisdom.

9. "Let everyone ask himself what is easier: to love God as our most loving and holy Father or to recognize God as God from eternity in the eternal might, power, glory, wisdom, holiness, order and love of His infinite Spirit.

10. "If you urge your brother to reveal to you the secrets of his heart, behold, then your brother will hide his heart from you and all you will get from him is a rebuke admonishing you to curb your foolish desire and not inquire into the secrets of your brother's heart, but only its love and whether it loves you as you love it. But if you do not inquire into your brother's very own affairs, but love him ten times more than yourself, and if your brother notices this attitude of your heart, behold, then he will open his own heart and reveal everything to you, and this will either be useful and give you great pleasure or, at least, give you complete trust in your brother.

11. "Behold, dear brothers, thus it is also with God. Who could ever force God to reveal Himself to him? And if He did it, who could comprehend it and remain alive? However, if you love God above all, He will gradually guide and lead you into all wisdom and the highest cognition from eternity to eternity, depending on the intensity of the love you harbor for Him in your heart.

12. "O dear brothers, therefore do not inquire into such things thus caring for the intellect, but love God, our most loving and holy Father, with all your might and you

will receive more in one moment than your keenest intellect would most imperfectly fathom in thousands of years.

13. "Love is the root of all wisdom. Therefore love if you want to become truly wise. And when you love, do it for the sake of love and never for the sake of wisdom; then you shall be truly wise!

14. "You are now free in the evening region, but only love will make you completely free in your hearts. Come tomorrow, come all with love to the new celebration of the Sabbath in the true, free love for God! *Amen.*"

## **Chapter 91**

### **SETH RECOGNIZES THE STRANGER ASMAHAEL**

Having concluded his speech, Enoch bowed to his companions and greeted once more the children of the evening. And Seth, Kenan and Asmahael uttered the *Amen*. Then Seth still spoke a few words to the liberated children, saying:

2. "Children, you know that it was I who three hundred years ago brought you Adam's command. This saddened you and you found no comfort, and because of that you made sleep your friend.

3. The command was oppressive and you bore the pressure by sleeping throughout a long night of your hearts. Now I have come to you once more in the midst of those whom God has awakened to enable them to receive His highest grace, which is love in its fullness, so as to proclaim His holy and living Word full of power and might. Thus it is neither Adam nor I who liberated you, but solely the great God's holy Word from the mouths of Enoch and Asmahael, whom the strong beast is carrying and whom God has sent to us according to Asmahael's avowal in a miraculous way from the lowlands of which you have heard that they are full of accursed evil. But I believe that he is actually from the height, for no one can speak as he does if he were truly from the lowlands.

4. "Wisdom is surely not at home in that dumb region, and love even less so.

5. "But he explained to us the law and showed us our great folly before God as if he were a lord of the law. He came to learn wisdom, but confounded all of us already within an hour, so that even Enoch was mightily embarrassed.

6. "Did you not earlier hear his word, or at least his very powerful voice?

Tell me, can anyone from the lowlands speak with such a voice or has anyone, as long as the earth carries a human race, heard such a speech from the mouth of a man?

7. "Listen, not just to talk or to while away the time, but in order to fully show you your freedom in the love of God do I now say this to which a powerful feeling urges my tongue. This apparent stranger who, meek in his behavior and overpowering in his word, will one day have himself carried by another animal and a nation of the earth will with contrite hearts be calling to the one sitting on the animal: 'Hosanna to God in the highest. Blessed is he who comes in the name of the Lord, sitting upon the foal of an ass!'

8. "Children, and also you, dear Enoch, and you, Kenan, if you can contradict me, do so. But if the same feeling inspires you, it should be worth the effort to watch the so

exceedingly eloquent stranger with a most observant eye and the meekest heart. For one who speaks so amazingly of God must either come from God's supreme height, or he is-

9. "In short, I cannot, and may not, say any more!

10. "Yes, yes, in truth, salvation has come closer to us in the fullness of all life than we are capable of suspecting!

11. "If someone has the will and believes, let him turn to Asmahael. My feeling tells me that he, who does not become free through *Him*, as all of us became free through His mighty Word and after a brief battle with our innate darkness, will not ever attain to freedom.

12. O Asmahael, You dear, sublime stranger, sitting so courageously on the beast, listening with gentleness and meekness to us worms in the dust as if You wished to learn from us whilst every better word from our mouth has already long ago grown within You in the greatest purity before it became defiled by our tongues, do make us free and forever alive in You!

13. O do not forsake us, but be forever our guide and true liberator of our hearts!

*Amen, amen, amen."*

14. When Seth had concluded his speech, Asmahael moved into the midst of the three and spoke to them, as follows:

15. "Listen Seth and you, Kenan, and also you, My sweet and worthiest Enoch! What you, Seth, have felt and expressed before Kenan, Enoch and all the children of the evening, who have not grasped it as yet, you shall for the time being keep to yourselves. They must not know and suspect who dwells under the cover of Asmahael.

16. "So you must keep silent if you wish Me to still remain your companion, and externally you shall know Me only as the stranger from the low-land whom Adam gave the name 'Asmahael', not suspecting that it is Jehovah Himself who in the region you call 'morning' came to you unrecognized in order to personally and actively lead you to love and everlasting life on paths known only to Me.

17. "If it had been My wish Enoch would have already recognized Me quite a while ago and Seth would not have forestalled him. But whoever, like Seth, has to stand a harder test and in his loving care thinks that I am still quite unknown and distant to him, indeed, to such a one I am closest and also to those who love Me like Enoch.

18. "I am -, as proclaimed by Seth; but now you must be silent concerning Me.

However, you may come to Me secretly and receive the highest blessing from Me. If you will curb the desire of your tongue, I shall stay with you as a visible leader for a long time; but if you reveal My identity through only the tiniest word I shall be compelled to leave all of you immediately. Hear *amen*, hear *amen*, hear *amen*. This says Asmahael, *amen*, hear *amen*, hear *amen*!"

## **Chapter 92**

### **ASMAHAEL'S TESTIMONY**

When the three had heard from the mouth of Asmahael this testimony concerning Him, they became afraid and did not know what to do. Should they fall down before Him and worship Him? But then they would give Him away, for the other patriarchs would notice it.

2. Should they believe this testimony? For they thought by themselves:

"If we believe the testimony, we are captives before Adam and the others, for our awe and exceedingly great love for Asmahael will soon betray to the patriarchs that there is surely something extraordinary about Asmahael since our attitude towards Him is so exceedingly respectful and loving, which it necessarily has to be. If we do not believe this testimony, what are we then in the eyes of Asmahael? Nothing but public and plain liars and deceivers to our fathers, brothers and children, - or we can no longer utter a single word if we want to remain with the truth. For if we speak a single word about God, Who is among us, but Whom we, not believing this, deny in our hearts, we are - as already mentioned - liars and deceivers, as we want to convince the others that there may be something, where our eyes do not even discover a shadow.

3. "If we act quite naturally as if Asmahael were still Enoch's pupil, how shall we fare then? On the one hand, we shall have to reproach ourselves and say: The Lord, our great God, our most loving Father, is here to learn from us!

4. "What is He going to learn from us worms in the dust since every better word from our mouth has to come first from Him so that we are able to utter it? On the other hand, if we do that anyway under the cover of silence, our parents, brothers and children are cheated threefold: firstly, by everyone of our words since we need to act differently from how we think in our hearts; secondly, that we must pretend before them to preach and worship a God who does not exist anywhere and encourage them to deny the true God among and with us;

5. "and thirdly, that they through a false love for a God who does not exist, will not, and cannot, possibly ever receive anything of the promises since what you spiritually gain always depends on your love in spirit and in truth.

6. "Or, concerning our promise, would it not be as if we told someone in the dark of night: 'Listen, brother, if you are hungry proceed a hundred steps straight ahead and you will find a fruit-bearing fig tree which will fully satisfy your hunger!', knowing only too well that there has never been a fig tree at that spot, nor is one there now or will ever be since there is nothing but a yawning chasm of immeasurable depth and we are hiding the real fig tree full of fruit behind our back."

7. Following these thoughts they fell silent and were at their wit's end.

8. Then Asmahael opened his mouth and said to the three: "Why do you doubt in your hearts? Could it be wrong to do My will? How can you think that I commanded you to do such a thing? And if you have any doubts why do you now ask your heart and not Me who is in your midst? Or do you think that only the way your foolish eye recognizes as such is the right one?"

9. "Do you not say yourselves that My ways are unfathomable and inscrutable; how can you then still doubt and have such confused thoughts in your hearts?"

10. "Or is your love for your fathers, brothers and children greater than Mine that called into existence all things, also them and you, for life's everlasting perfection within and out of Me?"
11. "But if you believe that it is I, your Creator and holy Father, in the frame of Asmahael, how can you still question whether what I advised you to do will be good and proper?"
12. "Am I not more than Adam, whom I have made, and all the children I have awakened out of him?"
13. "Therefore, do not worry, but follow My inscrutable advice and you will be doing the right thing. For your words will be out of Me and your lessons for Me will be lessons for you and your children, and your fathers will be pleased and shout with joy."
14. "But now I, too, still have to comply with Adam's will! *Amen.*"

## Chapter 93

### ADAM'S CURIOSITY

When Asmahael had concluded His reprimand to the three, He told Seth to summon the children of the evening, and especially the elders, so that they, too, might receive and hear a word of liberation from Him, according to Adam's wish.

2. As soon as Seth had heard this, he rushed with lightning-speed to the children and told them with great animation of Asmahael's blessed intention and that they were to listen very attentively as they would never have heard words, as the One sitting on the beast would be speaking.
3. "For He is - listen - He is - in short, children, He surpasses all of us by far in love and wisdom, - and every word by Him - is greater than the whole -, that is, than all words by us!"
4. Then the elders drew closer to Asmahael and were full of concentration and longing expectation regarding Asmahael's speech.
5. But when Adam and those who were with him in the background, that is, about a hundred paces behind the backs of the four children of the main line standing here, noticed that something extraordinary must be going to happen because the children of the evening began crowding around the four, Adam said:
6. "Listen, how about our going there, too, so as to better witness and hear what Asmahael is going to speak about. Even though we did not fully comprehend his last speech, it was nevertheless full of wisdom."
7. "It is really astonishing how far this young man from the lowland has progressed in the short time of three days, and that only by listening to our loving-wise speeches. How much more he will be attaining if he spends more time with Enoch and us and is also a witness and participant in the hallowed celebration of the Sabbath of Jehovah!"
8. "And so let us go there! *Amen.*"
9. When the children of the evening saw that the arch father with Eve and the others had come, too, they immediately cleared the way for him so that he could easily reach Asmahael, as well as Seth, Kenan and Enoch.

10. Having joined his own, Adam immediately asked what was going to happen now and whether Asmahael had already spoken something.

11. Then Seth greeted him and said: "Listen, dear Father! Asmahael has not yet spoken to the children, but earlier only to us. Now he will, as was your wish, address a word to the children. For since he had to accompany us, he must of course comply with your wishes as all of us have already done - is this not so, dear Father?"

12. But Adam, full of pious curiosity, could not desist from asking Seth what it was that Asmahael had spoken to them about.

13. This question rendered poor Seth speechless from embarrassment.

"For," he thought, "if I tell him I become a betrayer; if I say something else I become a liar; and if I remain silent, I become a disobedient son and shall be standing there like a hypocrite or one who does not deem his father worthy of an answer.

14. "But I will put Adam off to hear my answer at another time because time is now too precious so as not to delay Asmahael's surely unsurpassed speech to the children."

15. This is what Seth told Adam in all meekness, but the latter was not satisfied with it and remarked to Seth:

16. "Listen, my beloved Abel-Seth, I notice that you want to hide from me. In your heart something else is written! Why did you blush at my pious question, become embarrassed and remain silent for quite a while?"

17. "I, Adam your father, am telling you: Asmahael shall not open his mouth before you have given me a faithful answer!"

18. "Listen, you owe faithfulness to God and me; therefore, speak now, and no more excuses! *Amen.*"

19. Seth was scared stiff and unable to utter a single word.

20. Then Enoch came forward and said to Adam: "Father, dear father, did you not teach us yourself that the straight road is the shortest? Is not Asmahael among us? Why should Seth answer for him when he might more easily have forgotten something Asmahael has said, - than the ho.. - speaker, that is, than Asmahael Himself! Do turn to the Originator of all-, that is, to Asmahael Himself and we assure you that we shall confirm every one of His words as completely true. *Amen.*"

21. But Adam asked also Enoch, saying: "I am not pleased with you either, for you do not speak freely as usually. Tell me what it is that paralyses Seth's tongue. Tell me what Asmahael has spoken to you, as your memory is evidently better than that of Seth. So do speak in his place and I shall be satisfied! *Amen.*"

22. And Enoch replied: "Father, listen and understand me well. On this earth every right has its limits, as has the earth itself, and thus also the father's right where his children are concerned.

23. "When you demand an answer from Seth and me, have you borne in mind deep within whether the commandment which for the time being binds our tongues before you may not be higher than your somewhat untimely demand?"

24. This is the situation now. We have received a command from God to keep silent before you as long as it pleases Him. Therefore, you will not force us to offend against God's command before you and God.

25. "However, it should satisfy your pious curiosity to know that Jehovah is closer to us than you can even imagine. So do not force us to sin in the face of God, but hear

for yourself -- that is: If you wish to know what Asmahael has spoken, turn to Him, as already said, to Him only, for He has that is, as far as I know He has not been commanded by God to say nothing to you.

26. "He is completely free, but this is not so with us; so excuse us for not answering your question for the time being. *Amen.*"

27. When Adam heard these words, he felt quite peculiar and he was reminded of the time when after he had sinned he was hiding in a cave and heard My voice, asking: "Adam! Where are you?"

28. He was not prepared for such a change, became very sad and felt helpless. So he silently sat down on the ground, weeping and grieving in his heart:

29. "My great God and Lord, Creator of all things and holy Father of all spirits and men! Did You create me to torment me from the beginning to this hour?"

30. "Oh, how I would then have to lose confidence in Your love. Why did I have to become alive and conscious of myself to become to You an object for cooling Your great spitefulness? Would not dead stones serve that purpose well enough?"

31. "You animated me with all the senses and breathed into me all kinds of desires giving me commandments against them so that they might ruin me before You and You could condemn me!"

32. O Lord, if You possess any love and mercy do with me now what You wanted to do after I had sinned and destroy me forever! Make me as if I had never been, for it is unspeakably better forever not to be than to exist as a being freely aware of itself under the eternal pressure of Your invincible might and to serve You as a toy, yes, a mean toy for Your immeasurable spitefulness to amuse only Yourself.

33. "You are a God and an exceedingly mighty Lord, but never a Father!"

34. "Tell me, if You wish, whether I have ever been as mischievous with my children. Have I ever taught them to keep silent before You? Why do You bind their tongues and hearts before me?"

35. "Who or what am I that you torment me? Destroy me and amuse Yourself with stones and other things!"

36. "If You are a holy God, how can You breathe into me an unholy desire against Your holiness?"

37. "If I am Your work, destroy me; and if I am not, leave me as I am!"

*Amen, amen, amen.*"

## **Chapter 94**

### **ADAM'S REQUEST TO ENOCH**

After having come to an end with his angry thoughts and his curiosity storm had gradually subsided, Adam rose from the ground, summoned Enoch and asked him:

2. "Enoch, at least tell your father who is hurt to the innermost core of his heart whether Asmahael's word to you was of great importance or not. Was it a word of light and love or from the depth of darkness and abomination?"

3. "And if the Lord really forbade you to tell me about it, then let me know out of the Lord why He has concealed it from me, but revealed it to you."

4. "Dear Enoch, do not keep this from me, but be honest towards me who have been so completely open towards all of you, never withholding anything.
5. "The Lord knows, and must know it, how open I have always been towards all of you. Everything that might be of benefit I share with you, although as your father I would have been entitled to have secrets from you rather than you from me, your father.
6. "You have now become reserved towards me in your hearts. It may well be that the Lord has commanded you to withhold this from me; and also that He is closer to us than I can imagine. I can also accept that Asmahael has not been commanded to keep silent before me, but is it right that the children reject the father and refer him to a stranger where he is to learn that which his children are not allowed telling him?
7. "Behold, dear Enoch, when you ponder on this you will find at a glance how difficult such a foolish command can be to reconcile with the love and wisdom of God. For if one and the same word is forbidden to your tongue, but allowed to the tongue of Asmahael, then that cannot be a very important word. And the word as such does not count, as it is not really forbidden since Asmahael is allowed to speak of it, but what really counts is the bound tongue.
8. "Why is for the same word your tongue hound and Asmahael's free?
9. "Who can think of the Lord that He should keep the hearts of the children closed towards their fathers and those of strangers open, thereby causing and promoting an irreparable distrust between father and child?
10. "Behold, if God did that He would be an originator of evil, but in no way an originator of justice, grace, love and mercy.
11. "So be careful and make quite sure you find out whether this commandment comes from a good or evil spirit.
12. "If it is from God, woe betide all of us, for then we are nothing but an idle toy of some freely acting, inscrutable power which for its amusement calls forth beings out of itself in order to enjoy tormenting them for a while and allowing them to taste life's sweetness, namely, from birth to the death which awaits all of us when the endless sequence of eternal destruction is once more beginning and after we have gone through great torment we again become what we were prior to our birth, namely, an infinite nothing.
13. "However, if such a commandment is from an evil spirit, woe betide us twofold, for firstly this would mean that we are terribly distant from God through some fault we are unaware of and He had abandoned us to the eternal vengeful fire of His wrath, or the evil power might have paralyzed the Father's loving arm so that He could no longer help and save us either from death or maybe from something worse.
14. "Dear Enoch, do consider well what I am now telling you and give me the answer I have asked for! Yes, yes, give me back my peace if you can for, behold, I am grieved to the innermost core of my life. Night has descended upon my soul and not a single little star is visible in the thicket of death.
15. "Enoch, when I was satisfied, you were allowed to give me food from heaven, so do that now all the more when I am so very hungry and thirsty! Listen, and act accordingly! *Amen.*"

## Chapter 95

### ADAM IS REPRIMANDED

Having heard Adam's question and speech, Enoch rose and addressed the following words out of Me to Adam:

2. "In the name of the great God Who is with us on all our ways visibly, and invisibly - visible to all who truly love Him and invisible to the wise and all who aspire more after wisdom than true love; thus in the name of this our great, almighty God and most loving Father of all of us, I tell you, beloved and most respected father, that you have mightily strayed from the road of the Lord.

3. "Behold, I will, can and must tell you now that you have erred very much in your arch fatherly wisdom in accusing the Lord in your heart of mischievousness and having created us only as toys for His amusement.

4. "O father, if you could only realize how great, how infinitely great your error is you would ask the Lord for your eternal destruction in your remorse and not in your anger. For you would have to condemn yourself because of such gross accusations and wish that all the mountains would collapse upon you to hide you from the face of Him Who has never as yet been so very close to you and all of us as especially now when you consider Him most distant and rail at Him as if you were a lord over Him.

5. "Do you, father, imagine the Lord to be as inconstant and fickle as we are, like a leaf hanging on gossamer and that He did with His works what infants do with their toys when they have lost interest? O father, what kind of thoughts about God you have allowed to arise in your heart!

6. "Look, if the Lord were as you accuse Him of being would He not because of you have destroyed all of us long ago? But since He is not at all as you have in your heart mischievously and falsely declared, but only full of infinite love, forbearance and gentleness, even in His whole most holy divine nature exceedingly meek and thereby full of grace and mercy towards us whom He created out of Himself to become living vessels within which, with the help of His constant loving care, a forever immortal, free being similar to Him is to spiritually develop and mature, all of us are still alive, shall still live on this earth for a longer period and within His love and mercy preserve and retain life forever.

7. "Look, dear father, in your wisdom you have cleverly planned how to obtain the forbidden fruit from me. But believe me, compared with unassuming love the finest wisdom is a course rope, which is actually twisted from fine threads of love, but the threads are no longer free and therefore cannot be joined so very closely together and are no longer so pliant and capable of moving in the tightest spaces.

8. The rope of wisdom is only suitable for tying heavy, course clumps roughly together for a short time, whereas the tender threads of love twist around the inner core of the most tender life and thus, serving in this way, easily detect the slightest fluctuations in the contemplating soul.

9. There He is sitting on the fierce beast. It is He Who spoke this to me and to Kenan and Seth. Whether there is something important in all that was said, not I, but the One on the beast will tell you faithfully and also why God bound my tongue before you.

10. "Compose yourself and let your heart be patient and submissive, then you will soon behold God's greatest wonder! *Amen, hear this, amen.*"
11. When Adam had heard this unexpected answer from the mouth of Enoch, he cried out aloud:
12. "My God, my God, why did You create me and forsake me now so completely?"
13. "At the time when rejected by You I kept plunging for eternities You, eternal Love, caught up with me poor being, constructed from Your Word the earth for me and placed me on the same as I partially still am. Now I am crying to You in my heart to either destroy or save me; but You do not want to hear my voice, You let me die of hunger and thirst and even forbid my children to give me for what I hunger and thirst so much!"
14. "O my God, my God, why have You become so hard towards me?"
15. "Listen, children, I tell you: Do whatever you think right and may Asmahael speak to the children as he pleases; but he shall not appease the hunger and thirst my children have not satisfied! For from now on the stomach of my spirit shall suffer hunger and thirst all my life. I shall not accept crumbs and drops from the hand of strangers, but will live solely on what my own inner ground will bear and not allow anyone else to share this with me. My curiosity shall suffocate in the morass of my guilt before God and late tears of remorse shall imbue the dried-up life at the fire of my blind zeal. And long after I have gone may God in the night of the world put on my garment in order to save me and heal the poison-dripping wound which my heart's own serpent has inflicted on my flesh with its sharp teeth for the death of all humans entering this world.
16. "Children, remember this, for henceforth you will not receive from me much to remember! But the Lord's will be with me and with you forever, *amen.* I tell you, too: Hear this! *Amen.*"

## Chapter 96

### ASMAHAEL'S SPEECH ABOUT THE WORD OF GOD

When Adam had concluded his speech and found nothing else he would have liked to or could say, the children thanked him for this last communication for, except Enoch, they all thought Adam would now speak no more, Thereupon Enoch drew the children's attention to Asmahael's speech and they concentrated with all their senses on the mouth of Asmahael, and Seth said:

2. "O Lord, give me now a hundred hearts and seven hundred ears so that nothing may be lost which is now going to flow from You - ah yes from the mouth of Asmahael as if completely out of Your mouth. O Lord and God and Father, full of extreme love and mercy, do look at me only occasionally during Your - ah yes - Asmahael's speech that the earnest and gentle glance of Your eye may illumine the confusion of my impure heart! *Amen.*"

3. As Seth spoke these words, Adam again opened his mouth and said:

"Dear Seth, as I notice from your somewhat embarrassed exclamation the coming speech of Asmahael is more important to you than all Enoch's speeches which were

also from God and all my words through which you learned about the nature of God and how this manifests in the Creator of all things and also in the Father full of love for those of my descendants who love Him above all. For until now I have never heard you ask the Lord for a hundred hearts and seven hundred ears for the reception of our words.

4. "However, I will not ask you for the reason why this is so. Therefore, let Asmahael begin and see to it that we may soon get to those in the midnight region. *Amen.*"

5. Then Asmahael raised himself and began to address his speech with great patience and forbearance to all, saying:

6. "Listen all of you, you children of the evening, you fathers and last not least you, Adam. When the grain of wheat is planted in the earth it rots away and from its decomposition arises a new plant and replaces the rotten grain a hundredfold. Thus it is with every word from the mouth of God.

7. "The heart is the soil, love is the fertilizer and the love of God is the fertile rain; and the light of grace that follows is the warm sunshine. All these four things first of all cause the grain to rot. This state is like the night or the barren winter. In this state man does not know, understand and see anything, and the feeling of destruction is his companion. But when spring comes, or the morning, then from the decomposition roots begin to strike in the soil and where they in love run together in a bunch a new stalk full of life rises and boldly builds itself a new abode for the future maturing of a hundredfold life.

8. "Look at the stalk on which the ear of corn full of fruit and life is joyously swaying, how it consists of thousands upon thousands of little ducts through which the ear of corn sucks the nourishment from the bosom of the earth. See the long hanging leaves on the stalk how beautiful and practical their shape is with its countless pointed shoots by which to absorb the fare from heaven, thereby to give life to that from the earth - See the brownish rings on the stalk which were made so that the pure life of the new fruit, depending on the extent to which it has risen and freed itself from the mire of the earth's death, firstly, be protected from unclean persecution out of the mud-depth and, secondly, refine and ennoble the nourishment absorbed from the earth and perfectly mix it for life with the alone life-giving food from the heavens. Look at the many long so-called spines dotted with spikes how they all carefully turn towards the light in order to suck greedily the food of grace from God's sun so that the fruit of life enclosed in new little husks may not be nourished by any other fare except by that of the grace from the sun. See the soon appearing lively swinging bloom abundantly provided with the manna from the highest heavens, which looks like a fine dew and gives the fruit its actual forever propagating eternal life. See how when all this has taken place everything on the stalk that was taken from the earth begins to wither and as it were die. However, the more all that is earthly dies off the more the life in the also dying ear of corn and its dying little husks strengthens and frees itself.

9. "Once the fruit has thus ripened you or your children go to gather it and bring the living fruit to your dwellings and storerooms.

10. "Behold, this the Lord does, too! You are the corn, your body is the stalk, your soul the purified nourishment from the earth, your spirit is the fare from the heavens

and My living Word the manna from the highest heaven which brings you the true everlasting life if you accept it as do the ear of corn and its bloom on the withering stalk of the world. As already mentioned, the Word is planted twice in you; namely, first as a living seed into the soil of your heart for a testing and purifying decay. This Word everyone finds already partially within him and partially through the teaching of awakened teachers and speakers. Once this seed has decayed and the decay has struck new roots to nourish a new life, the other living Word from on high comes - as it does now - over the ear of your new life making it completely mature and free for life eternal Therefore, do become like the wheat and you will soon recognize that only He Who is walking among you has the life and gives it! Hear towards life!  
*Amen."*

## **Chapter 97**

### **ADAM'S CONFESSION**

Following this speech by Asmahael, Adam rose once more and notwithstanding the vow of silence he had pronounced for the duration of his life, -which he had already broken anyway by speaking to Seth - began the following speech in the form of a confession, saying:

2. "Listen, all you children of the main line as well as the collateral line. I have already put down nine hundred and twenty stones, one each year, as soon as after the winter the first little flowers began to adorn the bare earth.
3. "Until now it was constantly more or less night within me and all my imagined light was not daylight but only the deceptive, fleeting shimmer of the moon, hardly sufficient to discern the outer shape of an object. And as concerns color, which is a refreshing reflection of the divine truths and the deepest mysteries of the inner life, only one is and remains faithful, namely, the yellow color of death; all the others are eradicated and changed to be as if they did not exist at all.
4. "Who could count all the things I have noticed in the long night through which I have lived with only limited success, over how many things I have pondered and also uselessly wept, how often I have prayed and sighed to my God and yours? To you I gave light, but I myself remained buried in the deceptive twilight of the constant night of my own heart. Nothing was able to keep me permanently in the light. The good and true speeches of Enoch and all the others were like lightning in the dark of the night whose glaring light illumines the fields of the earth just for moments and then immediately punishes the eye of the observer with the thickest, most impenetrable darkness. And truly, dear children, I did not fare any better after each speech. I understood only what was actually said, but when I began to ponder on it the weak shine was no longer sufficient and the distant tree became to me everything my imagination wanted to make of it, but it did not become a permanent truth And the light of the nocturnal lightning was in no way better. Often I thought that I had to grab the thing, but before I could compose myself following the sudden strong shine I became again aware that not just the object, which my hand wanted to grasp, but also

the uselessly stretched out hand of my vision had vanished in the most impenetrable night.

5. "In truth, also the most unexpected and gracious appearance of the Lord yesterday, although accompanied by the unprecedented light of love and grace, was for me not much more than an exceedingly intense flash of lightning in the dark of the night.

6. "While the Lord was among us I believed to understand it all.

However, when He again left us visibly, I had to ask Enoch for an interpretation of Jehovah's unfathomably deep speech.

7. "Enoch did this, and that out of the Lord Himself, but for my night the little spark was too weak and - to speak the truth -- I did not understand anything except the words of which this beautiful and splendid speech consisted.

8. "O children, hear and rejoice with me, for this my long night has now come to an end!

9. "It is no longer the shine of the moon, no lightning that now brightly illumines me forever, no, it is Jehovah's sun, the everlasting day of life eternal has now risen within me!

10. "Asmahael! Asmahael! Whoever speaks words like You, which are alive like God Himself, truly, he is not a stranger but is at home in every man's heart.

11. "Asmahael, forgive me weak one for still daring to let my voice sound before You!

12. "Your Word is not an inspired one, but it is Your own Word. Now it is clear to me why the children had to be silent before me.

13. "My God and my Lord! Let me be silent, too, so that You will not leave us! Your holy will! *Amen.*"

## **Chapter 98**

### **THE SILENCE OF LOVE**

After this confession by Adam, Seth rose and wanted to speak, but Asmahael signed to him to keep silent and added:

2. "Seth, do you not know that true love is silent and wisdom takes the word only when it is invited to do so for the benefit of others?

3. "When you have love be silent with your mouth and speak only with the heart; and if you have wisdom let somebody first ask you and when that has happened speak but few words and speak what is of benefit to the inquirer from the heart and not from the intellect.

4. "However, it is incomparably better to be silent and shut your ears and eyes than to keep talking and bubbling like a waterfall, have one's ear at all street corners and let one's eye dart around like a swallow.

5. "Three things to the mouth, seven to the ear and ten to the eye!" is your rule of wisdom; why then superfluous words, - to the ear a thousand rather than seven and a countless number to the eye.

6. "I know, Seth, what you wanted to say. Keep it to yourself and you will see the sun rise tomorrow as usual at the right time.

7. "And all you others do the same. Let no one impose a word on another, but if someone wants a certain information let him turn to one who has a wise heart, that is, a heart that always perceives within it the voice of eternal Love and clearly understands the word of life out of God at the time the information is needed. When such a word is then uttered, sparingly like the gold in the earth, it is time to open ear and eye from the heart. Hear and comprehend it well!

8. "And now you children who dwell where Adam watches the sunset from his hut, rise, be of a free, faithful and honest heart towards God, your fathers and all your brothers! Receive the blessing from Adam, do today and tomorrow what you are asked to do as God's will and become children of the sunrise and love instead of children of the sunset and the night of death.

9. "The region you inhabit shall henceforth be like the ones of the morning, midday and midnight, for from now on only regions of the heart shall be considered and the regions of the earth will be absolutely unimportant. *Amen.*"

10. "When Adam had heard Asmahael's words, he approached Him with the greatest inner reverence and asked:

11. O Asmahael, will it not be held against me as a sin if I after Your so greatly blessed Word should still utter my insignificant blessing over the children whom You have visited with Your living Word?

12. "Truly, now the blessing I am supposed to give seems to me as if I had to carry water into the sea to increase and fill it.

13. O Asmahael, show me Your grace and mercy! *Amen.*"

14. And Asmahael answered: "Listen, Adam, if it seems to you like that do it in My name anyway and be assured that the sea will not be harmed by it; but know that every gift is of more benefit to the giver than to the receiver.

15. "If out of your heart you have added even a single drop to the sea, you have refreshed and eased your heart and the sea will thank you for the one drop. For I tell you that you know neither the drop nor the sea, yet if the good custom requires it, do in your heart what has to be done and do not mind the sea. But He who has counted the drops in the sea will not fail to count also your drop.

16. "So do bless your children anyway and I will not withdraw My blessing because of it. *Amen.*"

17. And Adam fulfilled the will of Asmahael and was full of joy.

## **Chapter 99**

### **DIVINE AND HUMAN LAWS**

Thereupon the children brought refreshments and sustenance for the body consisting in fruit and old and new bread. But Adam did not want to eat anything because his midday vow still bound his palate, and so he touched it all just to bless it. The others did the same.

2. However, since they were all by now rather hungry and that so much so that they all - even Enoch not excluded - looked with obvious desire and a secret appetite at the

fruit and bread and it cost them some self-denial not to break their vow, Asmahael asked Adam:

3. "Listen, Adam! Who has imposed the fast on you and your children?

Why do you not eat of the fruit if you are hungry, nor do your children if they are hungry?

4. "Has Jehovah commanded you to do that? Or how do you think you are serving God by punishing yourself with fasting and fighting against your own nature? Tell Me and ask yourself whether it can be pleasing to God if a man who has never as yet managed through self-denial to keep even *one* of God's commandments reliably and observe it at all times, now, because he was too weak to keep an easy divine commandment, imposes on himself his own, much harder commandment. To keep this he will find in the end more impossible than a hundred divine ones which always are closely related to the nature of the being since God will not, and cannot ever, make the being bear more than it is capable of with its particular nature, for He knows best why He has called it into existence out of Himself Surely not so that because of careless neglect of the divine order it should lay down for itself laws of atonement which out of self-love it regrets already long before the temptation necessary for a violation has been added, - but that it may live in accordance with the divine order, eat and drink as needed by the body, recognize God and love Him above all and the fellowmen as children and brothers like itself and, for the sake of love, I say, the more distant ones ten times more than himself and his own physical children.

5. "Behold, this is all that God demands of all of you, and He gives you no other commandment than that of love on which all praise and all gratitude is based. This foundation is as such the alone true cognition of God and thus the very life everlasting.

6. "However, if you bind yourself whereas God releases you to eternal freedom, are you not a fool when you endeavor to render the work of release by eternal Love more difficult, crippling yourself through your own folly instead of truly liberating yourself in My love, mercy and grace? Therefore, release yourself from the bond of your folly and eat and drink so that God can help you in that which within you is against His order.

7. Therefore I say: Woe betides henceforth the vow-makers! They shall suffer a dual judgment - the one out of Me and the other out of themselves for the sake of My commandment they have not kept and for wishing through a greater folly to please Me by atoning for the former folly when they transgressed against My order. Hear, thus speaks the Lord and thus speak I with the mouth and tongue of the Lord:

8. "If you wish to make a vow pleasing to Me, vow in your heart not to sin and to make no other vow than henceforth not to sin.

9. "But who among you can say: 'Listen, my God and Lord, I shall no longer sin before you!'

10. "Behold, you are unable to say that when you are free; but whatever will you do when against My will you bind yourself with an unbearable yoke which oppresses you and renders you insensitive to the divine law of love and all the freedom of life within and out of it?

11. "Therefore eat and drink and think in your heart that your foolish servitude does not please God, but only your love and freedom do. Listen, Adam, this is spoken by the Lord's own mouth with His own tongue. So observe it and be free! *Amen.*"

12. Following this gracious speech Adam immediately, thanking and praising the Lord aloud, helped himself to the fruit and bread and told also the others to do the same. And they all ate and drank and were invigorated in their bodies and grateful in their spirits.

13. When they had thus refreshed themselves with My blessing, they rose, thanked Me in their hearts and were full of joy. And Adam said:

14. O my great God and Lord and if I may be allowed to call You 'Father'! The former great and beautiful Paradise was rich in all life's joys, but they did not profit me. When I was rich I distanced myself from You. You took the riches away from me and bestowed on me all kinds of poverty. O Lord, only now do I thank You for it and say this aloud:

15. "If You, my God, had given me a thousand Paradises, truly I would have been more miserable than a worm in the dust. For every word from You is worth more than a thousand earths, each with ten thousand Paradises.

16. "O Lord, Your Word and Your holy will are the true Paradise of life. O Lord, let me be forever in this Paradise! *Amen.*"

17. Now Enos, Mahalaleel, Jared and also the mother Eve after Adam's thanksgiving began to think to themselves: 'How come that Adam has broken his vow and taken food and drink? And as he is now speaking it sounds as if God were standing before him in person.'

18. But Adam received light and said: "If you wonder at this ask yourselves: 'Why do we not wonder at our own life?' And the answer will be: 'Because God is now closer to us and shall always be closer than our own life; for now we are all living in Him!' Hear this! *Amen, amen, amen.*"

## **Chapter 100**

### **JARED'S THOUGHTS ABOUT ASMAHAEL'S NATURE**

Then Seth stepped up to Adam and asked him whether something would still take place here or whether they had to prepare for departure.

2. But Adam replied: "Seth, you are aware who is among us. We shall go when it pleases Him; until then we shall wait in love and patience. *Amen.*"

3. And also Jared went to Enoch and asked him in secret: "Listen, my beloved son, I have such a strange feeling. This Asmahael, who was to be your pupil and live in my hut possesses, as I see it, so much wisdom and knowledge in all things that his speech greatly exceeds yours. I do not mean to reproach you since your words are from on high and not one of them is in vain and every word perfectly denotes the meaning, both physically and spiritually and living, corresponding forms are found in every human heart of all you have said; yet notwithstanding all the good and true, and also not to its detriment, there is a great difference between your language and that of Asmahael.

4. "This is how I noticed the difference clearly: With your speech I always clearly discovered within me that your word is a proper light. Whoever acts in accordance with it can, and must, attain to life. Besides, your always-gentle word is like daybreak, which surely announces the coming day, as your word proclaims, the life that is certain to follow.
5. "But in Asmahael's speech I noticed that it already gives life in abundance and thus his words are as much as an accomplished fact.
6. "He mentions things of supreme wisdom; who could normally comprehend them? However, coming from his mouth they give one the impression as if one had already from eternity grown up with them as with playmates.
7. "One would not even consider asking for an explanation because one becomes immediately one with the word and thus one life.
8. "The only strange and incomprehensible thing in this case is that it is your pupil from the lowland who has this ability without even having received any actual instruction from you.
9. "According to him, he is a child of slaves and was forbidden to ever utter a word there or suffer the terrible punishment of death.
10. "His parents were killed in the most cruel manner. He fled to us and this morning, nameless and full of suspicion, entered before our eyes the blessed region of the hallowed heights. You helped him up before Adam, Adam acknowledged him, blessed him and gave him a name. Then Adam gave him into my and your care because of the acute longing of his heart to seek and find God.
11. "However, the moment he was allowed to open his mouth everyone of his words was so perfectly good and true that all of us were amazed at his words.
12. "You were still able to correct many a word by Adam, Seth and almost all the others, but Asmahael's words were at all times above needing any correction. "Enoch, there is something wrong in this whole matter.
14. "It is really most peculiar with that man how convincingly and quickly he dealt with our vow.
15. "We partook of food and drink without our conscience stirring at all as it would normally have done. Now he has already managed to have even Adam, as well as you, Seth and Kenan, apparently quite dependent on him.
16. "But the strangest thing is that - as far as I know - he himself has not eaten anything as yet. Besides that he has so to speak with one stroke done away with all the formerly so inviolable laws of Adam, and that without the least opposition on the part of Adam.
17. "If I had done that I would not have been allowed to look at Adam's hut for a whole year.
18. "However, Asmahael needs only to open his mouth and every word is, as already mentioned, as much as an accomplished fact.
19. "Enoch, I tell you, whoever can understand that must understand more than the two of us and surely more than all of us together.
20. "If you have some hidden light in this matter, do not leave your father blind beside you. But if you are no better off than I in this matter, it will be rather difficult to ever gain clarity about it.

21. "However, if you know something, tell me in three words, but in such a way that Asmahael and the others do not notice it. Amen."

## **Chapter 101**

### **ENOCH'S DISCUSSION WITH JARED ABOUT ASMAHAEL**

Then Enoch replied to his father Jared: "Listen, father! Your remarks make sense; you are quite right in everything. When this morning Asmahael was lying in the dust before us I would rather have imagined the midday sun to melt all the stones to water than that this man from the lowland would perform such miracles among us. But it pleases the Lord to treat the humble with distinction and instead let the great go down.

2. "Thus He lets the sun go down and in its place thousands upon thousands of little stars shine in the firmament. How much more sublime and endlessly more glorious is the starry than the sunny sky! How the glorious stars manifest a bright life in their vibrating shimmer and how multifarious is their light!

3. "Compare it with the sky by day. Is not the clearest day also the most monotonous one? Who can gaze upwards? Everywhere the hot and glaring light of the sun punishes him.

4. "If the sky during the day were not enlivened by fleeting, unimpressive cloud formations and many feathered dwellers of the air briskly darting across it, truly, we would not often raise our eyes from the earth heavenwards.

5. "Behold, this is how the Lord always works. He does not respect the great but raises the lowly and humble to His love. The great mammoth has a life lasting almost for ever. It lazily walks around like a small, apparently lifeless lump of earth. But look at an anthill, how briskly life is whirling around in it.

6. "And from thousands of such small things it can of course be seen clearly where the Lord is most active and where He is working above all. It is the same with men. He supports the humblest and most unprepossessing and through the weak shows the great and strong of the earth His immense might and forever invincible strength.

7. "Was it not like that with me that I, the lowest and weakest of all, now for almost two days have had to preach to the fathers of Him and His love? But Asmahael came to us from the lowland, lower and weaker than I have ever been, shall ever be and be able to become.

8. "His zeal was exceedingly great, His love unlimited and what He was seeking with us He had already brought with Him in the greatest abundance. Thus it is now quite appropriate for us to receive from His abundance rather than that we could enrich Him with our lagging zeal.

9. "Therefore, dear father Jared, be unconcerned and at peace. The coming events will still reveal to us many a thing concerning Asmahael once He will be with us in our hut. Do look forward to it, dear father Jared. Listen, they will become days of light and supreme bliss. Amen."

10. Jared answered, fully satisfied: "You are right in everything you said; it must be like that. For if it were not, how could Asmahael give forth such powerful words?"

11. "When he will move to my place and stay with me in my hut, and probably you, too, once more, we shall most likely learn many a thing from him.

12. "I am very much looking forward to it. I must tell you honestly, whether it is right or not, but I feel already now more strongly for Asmahael than for you. Where this love for Asmahael will eventually be leading, I cannot clearly tell you now, because it very much depends on whether he will remain as faithful to himself as he is now. But let that not worry you, for you will still not come off badly with me, your father.

13. "But let us now be silent for he seems to have noticed our whispering! He has signed to the beast and it is now carrying him directly to us. Therefore, be silent, dear Enoch, be silent! Amen."

## **Chapter 102**

### **DISTINCTIONS BETWEEN GOD AND MEN**

Jared had only just uttered the last word when Asmahael was already standing between the two; for earlier he had talked with several children of the evening, asking them about different things and also teaching them.

2. The two were initially somewhat startled, but they soon composed themselves and Enoch asked Asmahael: "Most beloved Asmahael, what shall be done now, - shall we still stay here or continue our journey?"

3. But Asmahael said: "I did not come to you to answer this question, but I came because I discovered with both of you a great love for Me;

4. "Rejoice, Jared, that I shall move to your home and you, Enoch, too, that you so highly respect My love. For wherever I make My abode death will never gather in a harvest, but woe betide the dwelling into which I do not move. For there will be no end of lamenting and death will be staying in all the chambers of such a house to which I do not wish to come.

5. "Truly, I tell you, Jared, that he who has Me as a guest has everything whereas he who has rejected Me has lost everything.

6. "If the man from the lowland who this morning came to you most humbly appears somewhat strange to you and you cannot make out his nature quite clearly, bear in mind that also God cannot and will not understand how men, as His created beings, can imagine themselves greater than God is from eternity very actively experiencing Himself.

7. "Behold, men judge one another whereas God lets His sun rise daily over everything and lets His rain fall over the whole earth.

8. "Men make distinctions and do not consider all worthy of their wisdom. But God, the great teacher of all suns, spirits, earths and all men, does not abhor and consider it beneath His dignity to be a wisest teacher to the worm in the dust, the blowfly and all the other animals be they ever so small and unpretentious. Men regard their own dwellings as hallowed and let even their own children and brothers fall upon their

faces before them whilst God allows even the lowest animal to walk about freely on earth without prostrating itself before anything.

9. "Men curse and severely punish the ones who have in something offended against their will, but God blesses even the stones, is most merciful towards everyone who has strayed, does not curse, is very patient and gentle and exceedingly restrained in His judgments.

10. "When men turn to God they act as if they were themselves gods.

Woe betide him who does not show them the highest respect when they perform the so-called divine services. They are particularly angry when they perform their offerings, so much so that if someone approached and did not promptly fall upon his face before them and the burnt offering he would be banned for all times if not risk his very life; but he would be cursed at any rate.

11. "However, when God comes to men He comes in humble lowliness as a servant and then shows that He is not pleased with such so-called divine services.

12. "Behold, when men perform works of so to speak divine service everybody has to fall down and tremble with awe; but seeing God daily perform before them, and for their benefit, the greatest wonderworks, no one falls upon his face - which God does not, and will not, ever demand before the true, great divine service God Himself performs.

13. "Thus it is not only you, Jared, who does not understand some things, even for God there are many such absurdities on the part of men. Therefore, do not mind Me, but rejoice and be of good cheer, for you have received life into your home. Amen."

### **Chapter 103**

#### **ASMAHAEL CALLS ON ADAM TO CONTINUE THE JOURNEY**

After Asmahael had spoken these words of life to Jared and Enoch, He left them and approached Adam and said to him:

2. "Adam, if nothing else needs to be done here, we are ready. Tell the children to go home and we may proceed towards the midnight region. Amen."

3. But Adam was startled, for the call 'Adam' sounded the same as at the time when Adam after his sin was trying to hide from Me. He could not compose himself and dared not answer anything, except after a little pause the few words: "Lord, Your holy will be done!"

4. Thereupon Asmahael said: "Adam, why are you faint-hearted? Why do you fear the One whom you should love above all? Have you lost something? Should it not be possible to find it again?"

5. "Or do you believe you could still lose something else? What else could you possibly lose that you had not lost already long ago?"

6. "Behold, I tell you: If someone has lost everything, he is through with all he had received and cannot lose any more. And he, who has nothing more he could lose and is still alive notwithstanding the loss, is obviously still living so that he may regain what he had formerly possessed.

7. "I also tell you that in the distant future your descendants who will wish to win everlasting life shall not only have to lose all worldly things, but their lives as well.

8. "You are living already over nine hundred years, but your descendants will be allowed to live hardly the twentieth part of your life in their physical body. Behold, what future generations will have to lose because of you that their everlasting life may be saved and they will not be allowed to be startled when they hear Me utter their name. But you are so terrified although you are now constantly winning not having any more to lose, but only to win. And you have already won immensely, for the highest prize is now standing before you.

9. "Recognize Him and you will be forever without fear here and one day eternally in the peace of eternal Love. Amen. "

10. Now Adam composed himself, grasped the meaning of this speech and said: "Listen, You my now above everything beloved Asmahael, You see my heart and know my fear. My fright is caused by love! Your love has made me weak so that I did not and would not answer You. You know anyway what makes the exceedingly happy one lose the power of his speech.

11. "O Asmahael, You will be done at all times. If it is Your wish we can and would like to leave, and so be it!"

12. And Asmahael said: "Let Me be unknown and arrange that those who do not know Me get ready to continue the journey. But during the journey let Me follow you alone, and then you go with Eve and at the head Enoch with Jared. In this order the march shall proceed through the dense forest to the low-lying region towards midnight Amen."

## **Chapter 104**

### **ASMAHAEL SUMMONS ABEDAM TO BE HIS TRAVEL COMPANION**

Thereupon Adam called Enoch and Kenan and made Asmahael's will known to them. And they went and greeted the children and once more invited them to appear on the Sabbath, then told them that they could now go home again and happily perform their duties.

2. And the children and elders who earlier had surrounded the fathers and heard every loud word then rose.

3. But one of the elders asked Enoch: "Dear young son of your father Jared who is a grandson of the one with you and he a son of my brother, tell me, if you wish and may, who actually that youth sitting on the tiger is and whence he came?"

4. "For his behavior is strange and his bright and pleasant-sounding word extremely powerful besides, there lies in the sound of every one of his words such a confident certainty that one cannot help believing he could break up mountains with it and with his breath stir up the sea like a thousand violent storms simultaneously.

5. "Look, that is why I would like to learn where this youth is from and what his nature is; but, as I said, if you wish and may tell me, and only then. Amen."

6. And Enoch replied: "Listen, dear father Abedam, I would like to do so if I were allowed, but just wait a little and in the ever-growing love for God you will soon have an explanation concerning the youth on the tiger.

7. "You know his name, so do not for the time being seek after more. In due course your own love for God will tell you everything. Therefore God be with all of you now and at all times! Amen."
8. Abedam thanked Enoch with a deeply moved heart, saying: "Dear Enoch, I thank you! I am completely satisfied, you have now clearly told me what I wanted to know. For to know more than where the treasure lies and where and how it is to be found would just be idle fancy. The seeking is a matter of one's own life. Therefore I thank you, for you have now animated my heart, as it has never been before. So once more sincere thanks for it and all my life to God. Amen."
9. Then they again saluted the children and elders and returned to where the fathers were already waiting for them.
10. When they arrived, Adam once more blessed the children and they then arranged themselves for the march. When this had been done, Asmahael approached Adam again and said:
11. "Adam, if you agree allow Me to choose here one of the children to accompany Me. Amen."
12. And Adam said, deeply moved: "O Asmahael, how can You ask me? Am not I, as is everything, gladly subject to Your will?"
13. "Your will be done by all of us at all times and with the greatest joy. Therefore, only Your will! Amen."
14. Then Asmahael called out aloud: "Abedam! Abedam! Abedam! If you are willing you may follow us and be a companion to Me, for I have tried your heart and reins and found you free from guile. Therefore you shall follow us and do not worry, I shall help you seek the treasure and make you find it for sure, and that, listen, soon, very soon.
15. "For today I will put you to death so that I may awaken you tomorrow for everlasting life. Amen."
16. When Abedam heard this call he came in a hurry and said: "I will follow You wherever You wish. Put me to death a thousand times, for the more often You will do that the more life You will surely give back to me.
- 17."O You Who are sitting on the strong beast, forgive me for telling You how I feel. I believe that by Your side it will not be difficult to find the great treasure.
18. "I feel that if one has You one can easily do without any other treasure. And I also feel that one who has found You need not seek any further since he has already found the actual treasure and the death and awakening to everlasting life.
19. "O Asmahael, allow poor Abedam to be with you always and not only now; but not to be Your companion, but You to be his towards life eternal. Amen.
20. "O let me follow You always! Your will, amen!"
21. And then Abedam joined Asmahael with great joy and greatly strengthened followed the march of the fathers by the mighty side of Asmahael.

## **Chapter 105**

### **JARED'S QUESTIONS ABOUT ASMAHAEL'S NATURE**

Now the march led into the forest and all were silent. Only Jared could not keep silent and asked Enoch: "Listen, my son, were we commanded to be silent on the way?"

2. But Enoch answered: "I do not remember such a command, except the advice always to walk in silence. However, I regard walking as going through life rather than walking with the feet."

3. And Jared said: "If that is so then our tongue is as free as our feet and we can talk to our heart's content. So do tell me, your father, about the secret of Asmahael. Is he an incarnated angel endowed with all power or is he - stop, no further! In short, tell me what you think. Amen."

4. To this Enoch answered briefly: "Dear father, I tell you that He is stop, no further! - And so for the time being He is a man like us but full of divine power and might - stop, here, too, no further! Amen. Understand this! Amen."

5. And again Jared began: "My dear son Enoch, if I understood this it would be good. But because I do not understand it I am asking you, for I do want to understand all that actually concerns Asmahael. After your earlier speech I was quite reassured and satisfied with everything. But then after concluding his speech Asmahael came to us and as it were remarked that if someone had received him into his home, or if he moved into someone's home, that person had every reason to feel exceedingly happy, for wherever he made his abode, everlasting life had come, too?"

6. "Look, in this light he directed words especially to me, as I have noticed. Now tell me, dear Enoch, whether an upright standing man would not have to hop around on his head if he did not promptly relate the meaning of such words to a higher being?"

7. "Where is the man who, even only symbolically, could make such a statement about himself just as if he were literally God Himself?"

8. "But Asmahael does this without referring to God, but only to himself. Even if a man might do this unafraid, the earth would out of rage and great contempt take terrible revenge and swallow the evildoer down into its great fiery belly."

9. "Behold, you are certainly more enlightened than any of us others; but would you dare say something like that of yourself?"

10. "You would no doubt block your mouth with dirt rather than let your tongue commit such an outrage."

11. "So who is he who can say of himself: 'I am the life!', or 'Wherever I make My abode there is life, yes, everlasting life has entered.'?"

12. "Enoch, I tell you, whoever makes such a statement about himself, and the earth is not outraged and the powerful tiger becomes like a lamb beneath him must surely, as I in my fearfulness am only a man, be in his self-confident power and might God. Otherwise the whole earth would be nothing but a composite lie if it carried a man who in this way gave the impression that he was God, but actually was only a weak man like us, the opposite of which Asmahael has sufficiently proved through his life-giving Word."

13. "Well, refute my statement if you can and wish, but I believe you will take good care not to do this. However, for the sake of the Word I would like to hear your brief opinion, and so speak. Amen."

14. And Enoch answered: "Dear father, if it is as you believe and cannot be any different according to your explanation which has the best foundation, every

additional word by me is totally superfluous. Or should I make of Asmahael something He is not, or make Him into what He anyway is? Look, this would be quite unnecessary.

15. "I think that he who in his heart loves God in spirit and in truth need not care about whether Asmahael is God or God is with Him.

16. "But let everyone take good care that he himself has God with him through true, pure love for Him.

17. "If you love God, you may be assured that Asmahael will not hold it against you. And if you love Asmahael like God you may be fully assured that because of it God will not forget you in His love. You do understand this, do you not? Amen."

## **Chapter 106**

### **KENAN AND MAHALALEEL**

The discussion between Jared and Enoch had been overheard by Kenan and Mahalaleel walking behind them and so Mahalaleel began to question Kenan, saying:

2. "With my ears and eyes I have heard and seen great and miraculous things; but where did the great and miraculous among us come from?

3. "Listen, father Kenan, why do I have this strange feeling? It is certainly not this unvaried, little used path through the forest. If it were at least an Adams-grotto or the white, smoking mountain in the morning region, or the seven water-fountains on the way from midday towards evening or any other extraordinary natural phenomenon. But there is not a trace here of all that.

4. "It is also not because of our reversed order, for it is immaterial whether I walk with you or you with me, whether Enoch at the rear or in front, with Jared or Adam or whether - no, this does not all appear to me immaterial- Asmahael walks behind or in front and with whom.

5. "For here there appears to be a certain patriarchal order of precedence. I do understand why Adam and the mother Eve walk behind all of us, but what it means that Asmahael with Abedam are the very last, even behind Adam, look, father Kenan, this I cannot quite work out.

6. "Jared and Enoch in front of us have discussed strange things concerning Asmahael. So much I have understood, but what they have actually said I did not hear clearly and what I did hear I could not comprehend. But one thing is certain, namely, that I have heard great things through the few perceivable words from the mouth of those walking in front of us and that what I beheld within me was very strange.

7. "Therefore I ask you for a bit of help to clarify this matter which appears extremely strange to me; but only if you are willing to do this, dear father Kenan. Amen."

8. And Kenan replied to his son Mahalaleel, saying: "Listen, my dear son, hearing the beginning of your speech I expected unheard-of things to emerge.

9. "However, I see that you are still the same old Mahalaleel who always opens his mouth as if he wanted to spit out suns like peas, but in the end there do not even appear any peas, only spittle. What about the reversed order if it is immaterial to you?

Why all the words? If Asmahael were in front what would He then be? Then it would maybe seem to you sublime since He was not at the rear?

10. "Now He is accompanied by Abedam; is that more than that you are walking beside me? Did you not say yourself that it was all the same to you whether you walked beside me or I beside you? Behold, how you want something and in the end do not know what it is you want!

11. "What does Adam's grotto mean to you and the white mountain and the seven water-fountains in the evening that you use them to idly adorn your speech?

12. "You said that you felt so strange after you have, say, seen the two in front of you talk with each other, not even hearing and thus not understanding them. What is it that appeared to you so unusually strange during their only watched discussion?

13. "Behold, my dear son, if you want something think it over what you really want and only after you have clarified your need ask for what you wish to know.

14. "If you now notice something peculiar about Asmahael, I ask you:

Had you lent your ears to someone else at the time Asmahael was speaking so wondrously out of God that you are now apparently ignorant of the main point and mention all kinds of meaningless things to explain your wonderment?

15. "O son, you are far off the mark. Therefore, ponder on the main issue and then come and open your heart to me. Amen."

16. Mahalaleel realized that Kenan's speech lacked substance and that this seeming reproach was nothing else but a clever fatherly evasion and so he answered quite respectfully:

17. "Listen, dear father! I have the impression that with our speeches we have not outdone one another in any way. But the important question is which one of us is farther off the mark.

18. "Behold, I did not lose a single word from the mouth of Asmahael, but did not want to mention it as I considered it a waste of time because with me, as the father of Jared and Enoch, you would no doubt have assumed it.

19. "You said that I had only seen my children talk; but you only wanted to hide something from me which you, the same as I, had heard with both ears word for word., How could I say to you that such speeches made me experience within me wondrous things if that were not so, for then I would be standing before you and God as an infamous liar?

20. "But your words told me something you had not intended to tell me, namely, that your tongue is bound towards me and you are at this stage not allowed to tell me what I want to know. Therefore, it was not necessary for you to give me such a lengthy negation, which is emptier than my question. If you had briefly shown me the divine bond of your tongue you would have saved yourself the effort of so many words. Look, I was always a most obedient son to you, why did you misjudge me now?

21. "Dear father, keep to yourself what you have to until the time of release; but do not regard me as a liar or an extremely blind seeker after divine things. For you have begotten only my body, but my spirit is like yours out of God. Therefore I think that also a father should not violate the divine part of his children. It is enough that the spirit is chastised through the burden of the body and has to put up with its weaknesses, and when the father chastises the body of his children the spirit has

already received its share from the hand of the chastiser. More is not needed. But when the divine spirit of the child turns to the divine spirit of the begetter, the two divine brothers should no longer chastise each other, but lovingly recognize each other as brothers in God. And hand in hand and heart to heart they should lead each other with kind support to the gate through which the eternal life of grace, mercy and love keeps forever flowing.

22. "O dear father, do not think that I have now intended to teach you something still unknown to you. Oh no, I only had to justify myself before you so that the two of us can again walk righteously before each other and God. Thus I did it for your sake rather than mine.

23. "I know your heart. It is pure like the sun before me, but I now saw your mouth and tongue covered with dust and, as a true son, could not possibly refrain from rendering you a loving service and cleanse your mouth and tongue from a pernicious dust.

24. "For I thought by myself: 'Father, your tongue is adorned by a sublime bond from the great, eternal hand of God's love. Why should there be dust? Away with that which gives death!'

25. "Now you will surely not be annoyed with your son, father, and look upon his speech as a partial lie, but you will recognize that Mahalaleel does not foolishly wish to loosen a bond with which God has adorned your tongue.

26. "Therefore you will not be angry with me, but be henceforth my dear father in God. Amen."

27. Kenan was moved to tears by this speech and finally said to his son:

"Mahalaleel, my beloved son, I have wronged you by scattering your first speech and even wanting to externally frustrate it while in my heart I was convinced of its true depth.

28. "You possess a proper light which is greater than mine. What I was to hide from you, you will find sooner than I shall be able to comprehend entirely. Therefore be my dear son and most beloved brother forever, amen. Hear, as a brother in God forever! Amen."

## **Chapter 107**

### **ABOUT SLYNESS**

After the discussion between Kenan and Mahalaleel, and earlier also between Jared and Enoch, Seth and Enos were secretly already anxious to exchange a few words with each other. This desire awoke first in Seth and only then released that of Enos. And it was for the following reason.

2. Seth wanted very much to find out what Enos was thinking about Asmahael, but there was also another reason for Seth to begin to question Enos about Asmahael, and that was a kind of fear to be questioned by Enos before the time.

3. For he thought by himself: "If I change it that my son begins to ask me, whatever will I tell him then?"

4. "If I ask him first, he has to answer me and I can then without worry listen for a long time to the doubtlessly not meaningless conjectures by my son. Then he will surely not think of bothering me with a question and in this most harmless and simple manner shall I be saved from giving away what I am not meant to. And so amen!"
5. And so Seth asked Enos: "Listen, my dear son Enos, if those ahead of us who are so to speak our guides discuss Asmahael, why should we not do so, too, since as far as I know there is no command against it? Now I would like very much to hear from you something about Asmahael.
6. "What do you think of Him, and that from the very beginning when He came to us? Though His initial appearance in our midst seemed most insignificant, now the effect of every one of His words is quite extraordinary, which has surely not been missed by your tranquil spirit
7. "Look, therefore I would like to hear your judgment concerning Him. And now you may speak! Amen."
8. Behold, Seth's slyness was justified because only his great love for Me had brought it about, yet slyness as such is not a good thing because it has a dual nature and is contrary to the order of love, even if not exactly against love as such. In a physical respect it can be compared to the dual nature in a human whom nature has mutilated so that he is part man, part woman. Who can be married to such a hermaphrodite and what virgin could conceive by such a hermaphrodite whose organs cannot be used for either begetting or conceiving?
9. But such a person still loves his perfect fellowmen and they love him, and thus he is not against love. However, he is not in the order of that love which alone brings fruit and this is also the case with his spiritual sister slyness. For through it no one is impregnated with life nor can it achieve any impregnation towards life for itself as it is always, though in a way harmless and faultless, nothing but a fraud, always more or less annoying to the disappointed who will ask the harmless sly one: "Why did I have to be caught through slyness, be it though for a good end, and why was my brother sly towards me to achieve something good? Is not the good already good and does not need slyness in order to become good? Or am I or was I myself bad so that I had to be won for the good through slyness?"
10. If slyness is accessible to the bad, it must necessarily be bad itself; for if it were good the bad one would have fled it."
11. Behold, in this way Seth acted towards Enos thinking that he was handling the matter very well But he became so entangled that if Asmahael had not interceded Seth would have appeared before his son in a very bad light. This will become evident through the guileless answer of Enos:
12. "Dear father, why do you ask me something I wanted to and should have asked you? Truly, for quite a while already I had this question on my mind and was quite prepared to bother you with a question concerning Asmahael; however, you forestalled me.
13. "But since in this respect the night is on my side and I cannot like a star shine before you who, as far as I know and feel, have daylight, or at least an early twilight, concerning Asmahael do give me some light out of your day.

14. "You say yourself that all light comes from above. How am I now expected to shine upward to you from below?"
15. "Or should I carry on a futile and worthless conversation with you about something which for the greater part is still unknown and incomprehensible to me?"
16. "Look father, since it is worthwhile to speak about Asmahael I take the liberty of reversing the question. Therefore, be so good as to tell me, your son who before you is so poor and ignorant, the same you had expected to hear from me."
17. "Actually it has always been the custom that in extraordinary things the children were instructed by their elders and therefore I have no intention of breaking this hallowed, old order, notwithstanding a little fatherly temptation, and happily expect now to hear from you, dear father, sufficient clarification in this respect with childlike gratitude."
18. "O dear father, do not withhold it from me and give me a safe light! Amen."

## **Chapter 108**

### **SETH'S EMBARRASSMENT**

When Seth instead of the anxiously awaited answer received a counter question he became extremely embarrassed and was for quite a while unable to utter a single word.

2. Enos noticed this and asked: "Dear father Seth, you who are an image of Adam just as Adam is an image of God, tell me at least why you are now silent about what I have asked you. Was it wrong of me to ask, when I did not know a thing I could have given you as an answer?"
3. "It has always been said already from ancient times that a question as such is free and the answer then just any explanation of the question."
4. "But who should be obliged to answer, or do justice to the question, if he does not have anything wherewith to illumine the darkness of the question?"
5. "You have asked me something that had not been given to me as yet and so I had to become your debtor of light. Therefore, if now out of my night I asked you that to which I should have given you a good answer, I have thereby not imposed the necessity upon you, dear father, to give me an answer, but you were only to show me whether it was wrong of me to follow your example."
6. "It has for a long time been the custom with us that the father's rights are transferred to the sons and those of the mother to the daughters, which the great, holy Creator has already put into the nature of all things. If in this case I felt the need to make use of this just right, tell me, dear father, whether you can hold it against me?"
7. "Or is it against the order if the son lacks a light in that particular thing the father has asked him about? Is it my fault if I cannot give a light in answer to your question? And is it wrong of me if as a son I ask my father for advice?"
8. "Look, I am convinced that there is no hidden fault in it, but that it is a justified act before you and in the sight of Adam and God; indeed, not hidden, but quite open, and

so you can, if you wish, consider me worthy of some answer showing me the way at least, if not giving me an explanation. Amen."

9. But Seth said: "Dear Enos, do wait a bit, for I do not have the tongue of Enoch or Kenan that I could so quickly manage a good answer. Have a little patience, then something will be forthcoming; whether night or light you will soon see.

10. "You need not tell me about your rights which I know as well as you do; also not the customs which were traditional and will remain so with the perfected to the end of time; for all this I have taught you. But as for the answer you have taken from my mouth, this is not so easy as you think and requires some pondering until one has summed it up correctly. Therefore, have still patience for a little while and, as I said, something will be forthcoming, whether night or light you will soon see. Amen."

11. And Seth thought by himself: "Oh, what a folly I have again committed! Why did I, wishing to be sly, ask my own son thereby awakening in him a desire, which as such is very good? But what use is it all if I may not satisfy it for him.

12. "What can, what shall I answer him when the short time of waiting has elapsed?

13. To say nothing is now totally impossible, for that would be against the divine right of the longed-for expectation for a promise to be kept.

"I am not allowed to tell the truth and an untruth even less.

15. "O Asmahael, Asmahael, only now do I fully understand what trouble already an easy law causes. And what about a greater one or even several!

16. "O Asmahael, if You now do not help me again, it will be my undoing! Do not let me sink into the densest night of ruin! Amen. "

## **Chapter 109**

### **THE PATRIARCHS' REST UNDER THE BREADFRUIT TREE**

With such discussions the patriarchs had already covered half the distance and Adam wished to rest a little, for by your reckoning it was now eleven o'clock and the sun began already to send hot rays to the earth.

2. Therefore, a little bodily rest for old Adam in the cooling shade of a big Bahania tree with many trunks was most desirable. It was certainly the right place, firstly to regain strength, secondly because of the coolness and thirdly because of a very fresh and abundant spring well known to all the patriarchs and to which Adam had always attributed a particularly invigorating quality.

3. Here the patriarchs sat down and praised and glorified Me from the bottom of their hearts. And all those who had already recognized Me rejoiced, except for Seth to a certain extent, for his promise to Enos oppressed his heart enormously.

4. Adam soon noticed that something was wrong with Seth, and he asked him:

"Listen, my beloved son, tell me what is worrying you.

5. "For you are breathing like someone who is calculating where there are no numbers or nothing he would like to count. What is the matter? Do open your mouth before me and your heart before Him who is walking in our midst Amen."

6. Seth became even more embarrassed because Enos was beside him, and he was unable to utter a single word.
7. Only now did Asmahael step into their midst and help the poor Seth out of his dilemma with the following words:
8. "If someone is trapped in one or the other way, be it through word or deed, because he is not so eloquent as the one who trapped him, the fault does not lie with the trapped one, but with the one who trapped him.
9. "For if a wolf catches a slow donkey whose legs are slower than those of the agile wolf, who could blame the donkey for having let itself be caught and hurt by the wolf? Obviously the much faster wolf is solely responsible for this catch since it made use of its agility in the wrong place when it should have done so only where it could have matched its speed with stags, deer, mountain antelopes and other fast animals of the forests.
10. "If a wolf for its own pleasure allows a donkey to catch it and then the latter in its awkwardness smashes the wolf's head with its hard hoof, in that case, truly, it is the fault of the wolf that willingly let itself be caught if the donkey's awkwardness has ruined it. Seth, do you understand this picture?
11. "How do you like the wolf and how the donkey? And if you have any wisdom, what has entangled your feet that in your sly scheme you did not also take into account what the donkey will do when it catches up with the wolf that appears so careless?
12. "Behold, it is not the law, as you plaintively thought, but only the folly that punishes itself thus.
13. "Who told you to ask the still blind Enos about that which you were commanded by God not to reveal for the time being?
14. "Behold, in slyness there does not lie even a spark of wisdom, for there is a great difference between humble prudence and slyness. Prudence goes its way safely, whereas slyness often has to surrender to folly.
15. "In this instance you will be helped because you did this out of love. But for the future make sure that your donkey does not come too close to your head with its hoof, otherwise you might fare like the wolf.
16. "And you, Enos, wait for the answer until tomorrow, and you shall be the last one to receive it because you justified yourself before your father and gave anxiety to his heart. Therefore, wait until tomorrow. Amen."

## **Chapter 110**

### **ASMAHAEL'S WONDROUS MIGHT**

After these words Asmahael alighted from the beast and said to it:

"Haehaera, go now, for your service has ended and you with it!" (This is what the alien word means.) And the beast vanished instantly.

2. At this all the patriarchs were startled; even Enoch did not remain unconcerned and Abedam was not sure whether he was awake or dreaming, as they did not see the beast jump away, but simply come to nothing.

3. Thereupon Asmahael withdrew leaving the patriarchs to a pensive rest, especially those who did not yet know Who was actually behind Asmahael.
4. But Jared nudged Enoch and whispered to him: "Enoch, what do you say to this? Where has the beast gone?"
5. "It did not sink into the earth, nor did it sidle away or go up into the air. It vanished instantly from our sight and did not leave any trace behind. And all this happened through a word from the mouth of Asmahael.
6. "No, dear son, whoever can comprehend this, surely knows more than you and I.
7. "Behold, if your son Methuselah and his hardly more than forty-year old son Lamech had witnessed this, Methuselah would surely have wakened from his indifference and his too high-spirited Lamech would have been subdued.
8. "I actually wanted to take them with us, but Adam's will in that matter was not known to me. Besides, your wife would have missed her loving provider, since you were anyway assigned to stay with Adam and could not preside in our common hut.
9. "Lamech would have liked to accompany us, but father Adam does not like him because of his constant restlessness and all kinds of silly talk which to me does not seem so senseless at all.
- "In a word, I think it would be good if they were here, too.
11. This is really something! I do not know what I feel and I think that my talk is rather disjointed.
12. "What do you think, will it be in order that I have secretly asked the two to meet us in the midnight region?"
13. "Oh, if I had only asked them to come to us here with some refreshment for Adam! O Enoch, everything now seems so strange to me! Please, do say something to reassure me! Amen."
14. And Enoch hugged his father and said: "My dear father, what a good heart you have! Believe me, such hearts the great and holy Father does not allow hungering for long and I feel that He has already given us a surprise.
15. "Look along the road leading towards midnight; from there our two children are already hurrying towards us and see, Asmahael is already walking briskly to meet them.
16. "O father Jared, now everything is fulfilled; my love for God and you can no longer be restrained, and so let me love the Lord and let my tongue be silent before Him and you! Amen."

## Chapter 111

### **ASMAHAEL BRINGS METHUSEIAH AND LAMECH ALONG**

- Now also all the others were greatly surprised. But when Adam caught sight of the two descendants of Enoch coming towards them led by Asmahael, he asked Enoch:
2. "Who told the two to come, for I did not want them to accompany us, since the one is too indifferent and the other too flighty and knows no earnest?"
3. And Enoch replied: "Look, father Adam, partly it was done by the fatherly love of Jared in my place, but mainly by Him Who is walking with them towards us.

"If you know Him, how can you ask why the Lord is doing it?"

5. "Oh, rejoice with me that the great God has so much pleasure in that which is low in the sight of the world, regards the insignificant with favor and hurries to help that which is weak in our eyes.

6. "Oh, let therefore our great and exceedingly holy God and Father be praised forever! Amen."

7. Adam was moved to tears and deep in his now greatly appeased heart praised and glorified Me.

8. Meanwhile Asmahael brought his charges to the patriarchs and began to address the following words to all:

9. "Listen, all of you who are here present bodily and in spirit in love and faith and especially those of you who discriminate between one and the other and say: 'This is a favorite of mine because he always obeys my heart. His life is truly out of me as it is in perfect compliance with my will!' And again you say: 'This child, or this person, I do not like and cannot love as he has not conformed to the desire of my heart and my will is as if alien to him and he does not completely observe what pleases me. If I wish to rest, he jumps about; if I want to walk, he runs across my path. But when he is expected to speak, he is silent and where he should be silent, he talks. When he is supposed to walk, he lies down and when he should be awake, he falls asleep and from his dreams brings forth all kinds of drivel' And by this standard you judge those who do not suit you, banning them from your heart because they do not conform to your self-love. See how unjust your judgment is.

10. "When God let a man come into being, did He create him to be a curse or a blessing?"

11. "Has God ever revealed any difference between humans apart from the natural one of gender? Or has He ever given you a commandment saying that the children and people who do not develop in conformity with your self-love deserve your contempt and you must love and respect only those who have no other will than that of your heart?"

12. "Oh look, since you act like this without being commanded to do so, how can you curse slavery in the lowlands which is a disorder of the night and has arisen out of you; and how can you make slaves of your own children?"

13. "'Am not I,' says the Lord, 'also a Father of your children just as I am yours?"

14. "'And do I not have the right to give also the children their own free will? And having done this, which you find annoying, am I accountable to you?"

15. "'If you elders are not accountable to your children for your free will, how can you expect this of Me Who embraces all of you with the same love, not like you who love one more, the other less or not at all?"

16. "'Show Me a spot on the surface of the earth onto which a drop of rain has never fallen, nor a ray of the sun, and where one drop would have been less damp than another.

17. "'Truly I say to you: There is no harder servitude than that of obstinate willfulness when nothing is considered but self-love and all have to serve the will of one individual.'

18. "Since the holy, eternal, wisest and most loving Father has given to everyone his own free will, just as his own heart, is it right if the parent does not ever want to accept a free life-activity of his adult son?"
19. "I say that although it is better for the son to obey his father all his life and never to oppose him, it is certainly much more appropriate for the father to bring up his son from birth in such a way that he becomes capable of acting freely and independently and as a free man, urged by his love, returns to the father and says:
20. "O father, look, your son has come and wishes to do all he can for you."
21. "Tell Me, is not that more than if you have to say to your children: 'Come here and lead me!', and the son comes and obeys you, but would not have dared come if you had not called him?"
22. "Oh see how much discrimination there still is between you and how little you are like the One Who wants to make you His eternal children!"
23. "Look at the leaves of this big tree which are now protecting you from the hot rays of the sun and deliberate within you which leaf exceeds the worth of the other.
24. "You will say: 'Oh, it does not make any difference whether they are the lower or the upper ones; but if the leaves were a tasty food the larger ones would be worth more than the small ones.'
25. 'Thus you have made an estimate; but what within you was the estimator? Can you say something else instead of faithfully admitting: 'It was our self-love that always craves enjoyments!', without in the least considering the Creator Who might have destined the smaller leaves for something greater than the large ones which appeal to your stomach?"
26. "When you construct a ladder, why do you make the lower rungs stronger than the upper ones?"
27. "I tell you - which you already know - that because of this the lower rungs are not any more serviceable than the upper ones which are weaker and towards the top quite distant from the bottom ones. And when you then lean your ladder against the tree, are not the weakest rungs the ones that come in contact with the fruit?"
28. 'Truly, I tell you that I, too, will construct for Myself a ladder of people, namely, a ladder to the tree of life which reaches from the ground of the earth right into the heaven of all life. Happy shall be the rungs I place at the top, for only they will reach the life whereas the strong ones will wait under all the burden for whatever life is thrown down into the depth.
29. "Make sure you understand this well and do not ever judge your children by your self-love, hut according to the divine freedom and love. Amen."

## **Chapter 112**

### **LAMECH AND METHUSELAH DISCUSS THE STRANGER**

Having heard this speech, Adam and also all the other patriarchs were terrified and that to the point where no one dared utter a word against it, and so there ensued a lengthy silence.

2. The two newly arrived had no idea of what was happening and what Asmahael had spoken to the fathers, and they thought by themselves
3. that the fathers must surely be annoyed, firstly, at their untimely arrival and, secondly, at the words of the stranger who had brought them and which seemed to have been in their favor.
4. And Lamech asked Methuselah in a low voice: "Father, what shall we now do? Shall we make off again and leave the fathers who seem to be angry because of us or shall we remain and patiently bear the reproaches?"
5. "Who might be the young man who came to meet us so lovingly and then so courageously led us to the fathers?"
6. "His word must be very important since the fathers listened to him so attentively and now do not seem to have the courage to answer him.
7. "O father, do think it over and then let me know, if you want to. Amen."
8. But Methuselah was quite short with his son and just said: "Dear son, think whether the situation could be improved through any new action.
9. "If we stay, when nobody sends us away, the fathers still remain what they are, namely, our fathers - and we their children. If we leave without their commanding us to do so, they still remain our fathers and we shall thereby show neither obedience nor loving respect, and being our fathers they could hold it against us, for as our fathers they still love us more than they look down upon us.
10. "I always start from the principle which is my father Enoch's principle, namely: 'Love the one who is angry with you and you will soon have him for your friend!'
11. "Behold, let us do the same, and the fathers will surely not be dissatisfied with us; of that I assure you.
12. "However, concerning the young so exceedingly friendly man, I really wonder where he has come from, who he is, how he was admitted to the company of the fathers and what he is actually doing there.
13. "That he is wiser than you and I he has already shown by his words. And that there must be a strange power in his word is clearly proven by the either apparently or really dumbfounded fathers. For the time being we do not need to know any more; and therefore we can be at ease and patiently wait and see and hear what will happen. Amen."
14. Thereupon Asmahael joined them and said: "Listen, it is good to be where I am and no one need worry or fear anything. Therefore, stay here while I am staying. For he who stays where I am, is truly safe and has found a permanent abode with Him Who accepts everyone who has a righteous heart.
15. "What you do not grasp as yet you will grasp, and with it life, when you will recognize Me.
16. "However, rejoice, for you are not far from Me. Hear and understand this! Amen."

## Chapter 113

## ENOCH SPEAKS TO METHUSELAH AND LAMECH

(25th June 1841)

When the two had heard these words of Asmahael they were amazed.

And after Asmahael had walked a short distance away from them Lamech said to Methuselah:

2. "Father, what do you think of this brief speech by this young man? I have the impression that he secretly thinks very highly of himself. That this is so, his words show very clearly: 'It is good to be where I am!' Why does he not say: 'It is good to be where Adam and God's children are.'?"

3. "Look, this and still some other things really puzzle me. Therefore, do tell me, if you can and want to, how all this seems to you and what you think of this young man. Amen."

4. And then Enoch came to them and corrected the two, saying "Listen, my children, and look here: If I take a stone into my hand and hold it, but someone comes and asks me: 'Friend, what are you holding in your hand?', but I show him that it is a stone and he asks again: 'What about that stone?', shall I not answer him: 'Why do you ask me? If I am holding the stone above the ground, how can it become a stumbling block to you?"

5. "'Why does something that is not a burden to you concern you? If I am happy with my burden, you need not ask about it anxiously.'

6. "Is anyone able to pulverize a hard stone in his hand to dust? Surely, no one will try this.

7. "Is it not more practical to carry the stone in one's hand than to stumble over it in the road and hurt oneself? And who would be inclined to flee from his own life?"

8. "But if he has the life, why does he do as if he had never received it and act like a blind man in all things?"

9. "What does man know anyway? Is not whatever he knows out of God?"

How does he imagine that he could think beside God as someone who is self-sufficient and not in need of God's counsel? But once he begins to guess, he continues to do so until he has guessed himself to his ruin.

10. "Thus also you keep asking and guessing. But if I said to you: 'I, Enoch, am your father!' - what would this statement mean to you?"

11. "If I said this, could you reproach me for thinking too highly of myself? Am I not what my tongue states that I am?"

12. "What will happen once the blind begin to judge? He who does not see during the day, how does he expect the night to illumine him?"

13. "If you are even unable to grasp Asmahael's words, where can your judgment about Asmahael place its tottering foot?"

14. "But if I asked you: 'What is the growth of a rose and what the rose itself?', you would fall silent.

15. "Why do you ask yourselves what it is about Asmahael? I tell you: Wait until tomorrow and everything shall be explained to you. But for now stick to Asmahael

and respect every one of His words very highly. Amen. Do understand and hear this! Amen."

## Chapter 114

### LAMECH'S IMPATIENCE AND METHUSELAH'S ANSWER

When Enoch had recommended to the two to follow every word from the mouth of Asmahael with particular attention, he left them again to join father Jared and waited there for a sign to continue the journey towards midnight. But this sign was not given very soon because the day was hot and the old fathers enjoyed the cooling rest under the broad and dense leaves of the Bahahania (maybe also called Bahania) tree.

2. However, the two could not keep quiet, and especially Lamech disturbed the peace and began to speak again, saying:

3. "Listen, father Methuselah, what was all this again? What did father Enoch, whom we had not asked for any explanation, mean with his words?"

4. "Everything seems to be so tense now. Every word is a sermon and the father speaks with his son as if the latter were not worth speaking to; and the son often seems to completely ignore the father's words, or at least he fails to understand them. Look, this is already the case with the two of us. Father Enoch has spoken and I at least have grasped very little of it, except that we should stick firmly to Asmahael and that we shall understand it all tomorrow.

5. "But what he has said of the stone and of the life and the counsel and judgment. All that, dear father, is to me as if I had not heard it at all.

6. "If you, dear father, have grasped some of it, do tell me. However, if you have fared as I have, we can only quietly follow the example of the grandfathers and in the name of the great God patiently wait until tomorrow when we shall see what fruit of light will be appearing. So if you do know something, dear father! Amen."

7. And Methuselah replied to his son: "My beloved son. Whoever would have to answer every one of your questions would need ten tongues and as many lungs. For your life is nothing but a great long-drawn-out question and there does not as yet grow a tree on earth which would be sufficiently tall and strong that upon it a fruit could mature which contained a sufficiently great answer to your question.

8. "What am I to say? Did you not hear first Asmahael's words and then, in my place, those of father Enoch?"

9. "Do ponder this quietly and if it is the great Lord's will you should gradually receive more and more light on this subject. What is all our help, what our light if all this is not given from above?"

10. "All human help is useless and men's light is nothing but sheer darkness. If people want to help each other one only harms the other. And if one wants to enlighten another, he makes him only more ignorant.

11. "Therefore, keep diligently cleansing the holy little flame of love in your heart, then you will soon no longer need another person's enlightenment, for a tiny divine

spark is worth more than a whole sky full of suns, moons and stars of the brightest and most beautiful kind.

12. "So be now silent and at peace and patient until the morning of great promise. Amen. Hear this, amen!"

## **Chapter 115**

### **THE SERPENT IN THE TREE**

After this speech all tongues fell silent and everybody pondered more or less on the events of this day, praising and glorifying God in his heart for showing so much grace. Those who had already recognized Asmahael had their hearts, eyes and ears uninterruptedly concentrated on Him. Meanwhile Asmahael had a quiet talk with Abedam, but no one could hear what was being discussed.

2. Quite some time had passed when Eve suddenly screamed and wanted to flee; for when gazing at the beautifully entwined branches of the tree she discovered directly above her head a giant python.

3. When also the patriarchs caught sight of it, they jumped to their feet and wanted to escape the monster together with Eve.

4. However, Asmahael blocked their way and commanded all to stay and not leave their places until he intimated to them to do so.

5. And they all went back to their former places and calmly waited there with very little fear for what would follow.

6. Then Asmahael stepped up to where the serpent was heaving to and fro and addressed it, saying: "Beast of anger and night! What are you cursed one seeking here?"

7. And the serpent hissed its reply: "The One Who keeps forever persecuting me so that I may destroy Him!"

8. And Asmahael went on asking: "Who is He Whom you accuse of eternal persecution and want to destroy?"

9. The serpent said: "He is God from eternity and Creator of all things which He gave to me. Then He weakened because He saw my glory which surpassed His and ignited in the most violent fire of His rage, cursed me, took the glory from me and adorned the despicable worms of the earth with it so that they might become His images. But I was endowed with an eternal curse and given this abominable shape of a worm."

10. And Asmahael became visibly angry and thundered the following words at the serpent: "O Satan! How immeasurably great is your lie and how boundless your malice!"

11. "When have I cursed and persecuted you? When for eternities you kept fleeing from Me of your own accord and willfully came to the inviolable sphere of God's boundless holiness, wherein you would have been annihilated for all eternity, Who was it Who stretched out His long and mighty arm, seized you lovingly and placed you here where He wanted to make you equal to Himself?"

12. "However, there, too, your arrogance scorned the supreme love of the eternal, almighty, boundlessly holy great God. Shamefully you left the house I had created for

you and wanted to destroy My work, you miserable liar, and to overthrow Me, you evil Satan.

13. "Look there! Adam, a house for you, is still alive without you and will live forever, and so will all his descendants. But from now on your seed shall be cursed. I will now set an irreconcilable enmity between your seed and that of the woman, which shall be your ruin. A woman will crush your head and your bite into her heel shall not destroy her.

14. "And now off with you and vanish! Amen."

15. And the evil monster promptly vanished.

## Chapter 116

### ASMAHAEL SPEAKS ON THE POWER OF GOD IN MAN

Now all the patriarchs were struck dumb and did not know what to do.

Those who knew who was hiding behind Asmahael were full of praise, gratitude, true love and the greatest reverence in their hearts, whereas those who so far had not known now had their eyes opened and were at a loss what to do. Did they have to melt away with reverence or should they pray? Must they trust their eyes or doubt? Should they ask the fathers about it or Asmahael himself and say: "Who are you that your word is so mighty and you say what shall happen, and when you have uttered it, the act is already accomplished?"?

2. Or what were they to do? - And thinking about it they were seized with a great fear, for this second example of such a sudden annihilation had evoked very strange thoughts within them.

3. When this pondering had lasted for a while without a result, Asmahael stepped into the midst of those who still did not know about Him and said to them: "Listen, you who cannot fathom Me. What are you thinking?"

4. "Have not Adam, Seth and Enoch shown you often enough with powerful words what man is capable of accomplishing in the name of God? But you, whose spirit and ears are always deaf and whose eyes are blind, would not realize what it means and what power is available to every man in the name of the one God Jehovah when he acts without doubting and is full of unshakeable love and complete trust out of it.

5. "Instead of paying attention to this, you ask each other: 'Who is Asmahael and how come that he can accomplish such things?'

6. "O you blind and deaf ones! Why were you given ears and eyes, both spiritual and physical? Is it maybe only to enable you to see the grass and other things on the earth and in the firmament? And the hearing so that you could hear the song of birds, the buzzing, roaring and noises of all the worlds? Was all this not rather given you to direct it inward, namely, that you were always to perceive first what was going on within you and what you externally see and hear relate back right to the root of all being?"

7. "Does not the root of all things lie actively within you? And if someone goes to the bottom of a thing, or has got to the root of it and grasps it with the power of God

within him, supported by love and faith, what obstacle could there arise to something happening as the right kind of man has planned it deep within and firmly willed it in God?

8. "The one capable of accomplishing something is so only through God, for outside and without God no action is possible.

9. "Act accordingly and do not first ask who and what Asmahael is.

Then you will find the Asmahael within, each one for himself and for all, once you know what Asmahael means. Amen."

## **Chapter 117**

### **ADAM'S QUESTION TO ASMAHAEL**

After this speech, Adam asked Asmahael to come to him and when Asmahael had come, he asked Him:

2. "O You, Whose name my tongue does not dare utter, O Asmahael, will You not be angry with me weak one if I put a question to You the answering of which would remove an immense burden from my heart?"

3. And Asmahael replied: "Adam, if you know Asmahael, why do you want to ask Him about that which oppresses you? Do you not know that He Who has created the center of the earth and spanned the great vault of the endless sky as a spider does its web is also the Creator of your heart and well aware of what is happening within it?"

4. "Therefore, if you know Me, do not ask But if you still do not know Me, how can you think I shall be able to roll the stone from your heart or even a mountain, if not the entire earth?"

5. "But whatever is bothering you, do offer it in your heart with love, trust and faith to the Asmahael within you, and the Asmahael now standing before you shall give you through the inner one a faithful and living answer which will truly animate you, whereas any external answer would give you death instead of life. For whatever enters man from the outside, whatever the source, is for him of a deadly nature. Life always goes forth from within, just as God Himself keeps working forever and endlessly from His own love-center.

6. "So do as I have now indicated to you and you shall receive what your heart is thirsting for! Amen."

7. And Adam did as he had been advised and soon his face became radiant with joy, for now any doubt concerning Asmahael had left him and he rejoiced and praised God in his heart so much that he was enveloped in light.

8. All the children around him noticed this, and they came to him and asked the arch father what had happened and why there was so much light around him.

9. But Adam pointed to Asmahael and said: "O children, do not ask me. There stands the great teacher and inscrutable Master in all things. Do not search for it outside, but within you, for thus teaches He Who is forever the very Life Eternal.

10. "Reality, truth and life are only within man where alone they must be sought and found. But everything coming to man from the outside is illusion and not real and of a deadly nature.
11. "If someone receives an external lesson and wants to gain from it a benefit for his life, must he not first have his will destroyed and then with a mute will await what kind of fruit will grow from the seed of that lesson?
12. "But he who turns to the Life of life within and thereby to Him Who is holy, holy, holy, forever true and faithful and full of love, mercy and grace will receive what I have now received and will no longer be subjected to doubts in any matter whose former uncertainty had burdened his heart as with heavy stones. So do not ask, but do what I did and you will find all you need alive within you. Amen."
13. Following these words they all turned to Asmahael, gazed at Him but kept silent, and everyone thought of his particular query and of Asmahael, except for Enoch, Abedam, Methuselah and his son Lamech. For the first two knew only too well what Adam's words meant, as they knew it out of Me. And the two youngest ones actually did not know anything and experienced only amazement. They would not have minded to see still further spectacles, and in their amused amazement they forgot almost completely to find out more about Me, which at this stage was quite good for them.
14. However, Seth, Enos, Kenan, Mahalaleel and Jared kept pondering more and more on their query beside Asmahael, but they did not find an animating answer. Realizing the fruitlessness of their effort, one after the other turned back to Adam and said:
15. "Father! Look, I did not get any result following your advice. Could there be something wrong with the advice or with us?
16. "Maybe the advice is not complete or we have not understood it correctly?
17. "Formerly there was at least a slight dawn, but now it is pitch-dark night. Tell us, dear father, what to do now. Amen."
18. Adam told them with loving earnest: "Did I not tell you how to do it? Where was your mind while I was speaking?
19. "There before you Asmahael is standing. Is the thinking alone already enough? What is the thought without full love, full trust and full faith? Nothing but an insignificant appearance with as little life as a hundred-year-old snowflake on a hot stone.
20. "Therefore, whatever you do, do it fully if you want it to be fruitful. And there, as I said, stands Asmahael. Do understand it, children, Asmahael is in your midst! Amen."
21. And the five turned to Asmahael, but He said: "Should I teach you differently from Adam who received it from Me? Far be it from Me. Just do as you were told and you will attain what Adam did, for every one of you is called to life.
22. "However, if you fail to do what is right all querying is futile in the quest for life, for the Living does not answer the dead, but only those of a living heart. Amen. Do understand this. Amen."

## **Chapter 118**

## LIFE ON EARTH AND ITS PURPOSE

When the five had heard these words from the mouth of Asmahael, Seth rose and said to them: "Children, this is the root of life and the sole sure sign of it within us that we truly possess it and are no longer dead in our spirit that according to the holy word of Asmahael we clearly perceive the Living within us, teaching and comforting us.

2. "Truly, a stone or some other inanimate block is forever incapable of this. Or can the dead reveal himself to the dead?

3. "Could the one teach with comprehensible words and the other dead perceive them, understand and follow them?

4. "And if the Living wasted words on a dead one, what use would they be if the latter could not possibly perceive them?

5. "We do have a physical life, but it is given to us merely as an awakener in order to awaken in our hearts the forever living love for God. Although all of us have been given such a love, it was given only like a sleeping bride first to be awakened within us through the invaluable grace of external life to let it then, as the real, true life within us, learn from the Life of all life to live in full freedom, might and power, to absorb our external life so that we then become one and the same eternal life with and within it, as it is in God.

6. "In our external life we are able to think according to the existing forms, namely, from idea to idea and from one thing and action to the next. But all this thinking is not our work, for this is how the Lord has arranged our dwelling place that we may find variety in it. And what there is, we clearly perceive through our thoughts. But is this given us only for the house or for the life of the spirit?

7. "Look that is quite a different question. I compare the thoughts to the seekers who are constantly seeking and usually do not find anything if they stray too far from the place where life lies hidden.

8. "Proper thoughts must not soar like a hawk but must like a small bird look for the tiny glow-worm under the green leaves of plants. And where the green shade of the grass becomes densest, or the trust firmest, the little worm will surely be found.

9. "O Asmahael, behold, this is how I understand it If I thus believe, am I going to find life and the children with me? Would You tell me this, if it be Your will? Amen."

10. Thereupon Asmahael promptly asked Seth: "Listen, Seth! If you have spoken correctly, tell Me whence you have received these words. If you think you may have been wrong, why did you torment your lungs and tongue all this time in vain?"

11. But Seth replied: "O Asmahael, who could bring out a single word without You?"

12. "Out of stones and ravenous beasts You are able to proclaim words of life. Why should that not be possible through my mouth, which You created for this purpose?"

13. "However, I think it is not one and the same to speak and also completely understand what one has spoken. On the road from the midday region towards evening You lovingly made it clear to all of us how little we understood of that which we have preached to each other already for a long time.

14. Therefore, I also believe to have spoken the fullest truth out of You.

But whether I understand it completely, O Asmahael, You will surely know best. So be gracious and speak to me in Your love and mercy. Amen."

15. And Asmahael spoke to Seth, saying: "Listen, Seth! Your word is a true word for it is out of Me. Everyone who has a humble heart and speaks for the sake of My name and not for any temporal reason or out of any selfish interest, but only out of love for Me and for the brother, -- truly, not a sound will come from his lips that is not from Me. But he, who speaks in My name also, but raises himself above his brother and greedily plunges his heart into the earth's furrows, - truly he is like a poisonous plant because like that he changes the divine love-light and all enlivening warmth within him into something destructive and deadly instead of something beneficial and life-giving.

16. "But if you have already awakened your sleeping bride as you were able to say these things, there is nothing lacking in you, except the respective action. So act accordingly and you will be in harmony with yourself and thus also with Me and all the others who will be doing the same. Amen. Do understand this! Amen."

## **Chapter 119**

### **JARED'S WORRIES AS A HOST**

Having heard these words, Seth began to go within and thus to recognize himself more and more. And his only reaction to this speech was a silent gratitude in his heart, which he did not voice knowing that I can listen also to a silent heart and the stirring of not a single fiber in it remains unknown to Me.

2. There were still some others who wanted to put questions, but Adam rose and said: "Children, listen in the name of Jehovah. Whoever still has some concern in his heart, let him keep it to himself and take it silently home. For when the time is right everyone will receive a bright light from above for the dark little chamber of his heart. But for now bear in mind that we are not yet in the midnight region let alone at home. Therefore, it is above all necessary that we once more set out in the newly determined order to be able to remind the greatest possible number of children of the Sabbath tomorrow and to invite them to the supreme, active celebration of this hallowed day which God Himself has set as a day of rest and a day of remembrance to remind us that the Lord, our great and holy God Jehovah, is our Creator, Sustainer, Leader and most loving Father full of grace and mercy.

3. "Therefore, as I said, let us all rise in the name of Him Who is walking among us. Amen."

4. And they all rose from the ground, left the shady tree and in the order determined by Asmahael walked through a dense wood towards midnight.

5. On the way Jared, walking beside his son Enoch, could not resist asking him many questions. The first questions concerned the hospitality Asmahael should be shown when they got home,

6. which fruits he favored and what kind of bread, also what he might like to drink, whether just milk or milk with pure honey or juice pressed from sweet berries; or

how he might prefer to sleep, what he might prefer to lie upon and how early he might like to rise.

7. To all these questions Enoch had one short answer: "Dear father, your concern is futile. Asmahael will not fail to tell us what He wants of us. However, you may be assured that already all of us have by now received from Him more than we on our part will ever be able to repay Him.

8. "Therefore, dear father, do not concern yourself with such futile things, for only one thing is needed, and that is true love for God, our indescribably loving Father.

9. "Behold, dear father! I believe that Asmahael will be for the present most satisfied with such fare under our roof. He told us already before Adam had given him a name what had drawn him from the lowland to our height.

10. "The faithful stranger (to us), seeking God (that is, our love for God)! If this is what His name means, look, dear father, then your concern about food, drink and sleeping is extremely futile. Let us instead do something better and praise God in our hearts and allow him graciously to move in there. For our heart needs Asmahael more than our hut. Amen."

11. And Jared replied to Enoch: "Dear son, you are right in everything and there is nothing I can take exception to. But you now speak of Asmahael exactly as you used to speak of God Himself, so much so that I no longer know of whom you are actually speaking, of God or Asmahael. Please explain this more clearly and tell me why you are doing it.

12. "For when you say that we should let God enter our hearts, this is clear; but when you then say: 'For our heart needs Asmahael more than our hut!', look, that is incomprehensible. For what has Asmahael to do with our heart if he is not God and understandably cannot possibly ever be since he is walking among us as a man, as a real man?

13. "Although his teaching is great, surpassing everything and exceedingly mighty in action, it could come from the mouth of any man called by God to speak. Therefore, if you are willing, you may set me right so that I do not walk in error by your side, stumble, fall and perish. Amen."

14. Thereupon Enoch said to Jared only what Adam had earlier commanded and Jared fell silent, quite satisfied.

## **Chapter 120**

### **THE PATRIARCHS DISCUSS ASMAHAEL**

Enos, too, did not leave Seth alone, but asked him: "Father Seth, I have noticed that you have spoken with the very strange young Asmahael and also heard some of it, but though his words are exceedingly high and noteworthy, I must admit that he sometimes seems to forget himself and be very proud of his achievement, for instance, when he has just accomplished something, like the destruction of the great serpent of falsehood, and begins to speak as if he were no longer a man, but directly God Himself. And now he keeps speaking out of himself and only seldom refers to

God. And when he does that he and God merge so closely that in the end one no longer knows who is referred to.

2. "Whether a man is speaking in the name of God and, therefore, filled with the spirit of God and all the might and power out of it or whether otherwise - surely - I at least cannot imagine it in any other way - God and Asmahael are one and the same.

3. "Look, such surely important matters are stirring me and I had to let you know, dear father, what bothers me and what I now lack most. Do tell me what it is about Asmahael as far as you wish to and can and also as far as you find it necessary and of benefit to me and in agreement with the most holy will of God. Amen."

4. And Seth replied to his son: "Dear Enos, your question is justified and on all the earth there could not be a more justified and important question than this one and also a no more righteous man than the one who seeks God in all earnest and whose eye does not miss the deeds of God. But greater than all this is to observe out of pure love every commandment someone has been given out of the eternal order of God.

5. "Look, such a commandment binds my tongue before you concerning Asmahael. Therefore, be satisfied for the time being with this excuse, but believe firmly that you will become acquainted with Asmahael face to face still before the sun rises.

6. "Do look forward to it, for Asmahael is great! Amen."

7. And Enos was satisfied and kept silent.

8. But also Mahalaleel could not rest, turned to Kenan and asked him:

"Listen, father, You know that we have had many experiences during our rather long lifetime. However, can you remember any occasion when solely upon the word of a man, without any support of his hands, something has been instantly accomplished?"

9. "You may say to Me: 'Son, you talk nonsense! Did not today our Enoch tame the tiger for Asmahael and did not Adam, by touching the tongue of the beast, elicit words from its jaws?"

10. "'Or have not all the animals, all the grass, the plants, bushes and trees, if necessary even the elements, been subject to our firm will?' And I say to that: O father! All this is certainly true and cannot be denied, but we have never been able to bring about something without the help of our hands, sometimes even our feet. And if we did accomplish it, this always took some time until mute nature, often supported by our hands and feet, performed it. Is this not absolutely true?"

11. "How is it now the case with Asmahael? What has instantly become of the mighty tiger through his word, and where has his word thrown the serpent and annihilated it with a greater speed than that of thought?"

12. "Who has ever preached to Adam and made him fully comply with it after the sermon? He who did not come to Adam as a supplicant, had to return home without having achieved anything. Even Enoch's word seemed to please him because of its depth and meekness rather than serve as a wise measure for true life. Now when Asmahael speaks, makes arrangements and commands, Adam does not diverge from it by a hair's breadth and obeys him blindly, together with all the other children and the mother Eve.

13. "Considering all this tell me, dear father, what you think of this Asmahael.

14. "I definitely regard him as more than a man, as his performance surpasses all human accomplishment by far. Now it is only of importance for whom you take him and as what you regard him. Amen."

15. And Kenan replied to his son briefly as follows: "My son, you are right in everything. That things are like that everyone will have seen, but keep your own counsel until tomorrow at the most, for this is Adam's will and you will surely, together with me, not wish to disobey Adam.

16. "Keep occupying yourself with Asmahael in your heart and you will soon see Him revealed before you, for He has truly come closer to you than you can imagine!

17. "Therefore, believe, trust firmly and love! Amen."

## **Chapter 121**

### **LAMECH AND METHUSELAH DISCUSS THE STRANGER ASMAHAEL**

(22nd July 1841)

Also Lamech, who was very fond of talking, asked his father Methuselah, saying: "Listen, father, if our fathers are still secretly exchanging words with each other although arch father Adam as it were forbade it, what do you think, should we alone steadfastly adhere to this command or the fathers as well?

2. "If I have understood it correctly it seems to me that Adam did not make a distinction in this matter. If the fathers still talk with each other and since they understand every command better than we do, I am of the opinion that we, too, can exchange a few words without detriment, and that, concerning Asmahael.

3. "Look, I have a great urge in my heart to discuss Asmahael; I have actually the feeling as if I had to speak about him continuously.

4. "I tell you, dear father, that this young man is beginning to oppress my heart quite extraordinarily. Yes, he seems to me more and more inscrutable. Looking at his face, he does not appear extraordinary, but when he begins to speak and his word becomes effective with more than lightning speed, this must surely give a peculiar feeling to everyone.

5. "I must tell you that he has already become so dear to me that it seems to me as if my heart were attached to his.

6. "Look, that is why I want to keep talking about this dear, young Asmahael,

7. "Look, how unassuming, extremely humble and modest he is, walking behind us with the old, yet quite vigorous-seeming Abedam. And look how marvelously lightly he is walking. Sometimes it really appears to me as if his feet were not touching the ground at all.

8. "O Asmahael, you lovely, dear stranger, how unspeakably dear you have become to me!

9. "How inexpressibly happy I would feel if you walked also by my side as you are now walking by Abedam's side!

10. "O father, forgive me if I have already become a nuisance to you with my tongue. But what can I do? You always said yourself: 'Where it is burning in the heart it is boiling in the vessel of love, and in the mouth it then begins to run over!' Look, this is how it is now with me.

11. "If you want to say something, do it by all means and I will be happy to lend you my ear. However, you must speak only about Asmahael! Amen."

12. And Methuselah spoke to his son as follows: "My beloved son, Lamech, listen. Although it is quite in order for a father to give advice to his son, either when he sees that the inexperienced son acts foolishly or immodestly, or if the son comes to his father asking for good advice from his store of experience,

13. "but say, and comprehend it well, what can be done when the son comes to the father and asks him for something from his experience-store, but the father has to say to the son: 'Look, dear son, in this point our stores are of the same age and neither of them has the least advantage over the other since today our eyes have simultaneously seen one and the same Asmahael for the first time.

14. "'Look, whatever you are able to say about this most remarkable young man I can say, too, except that my tongue is not as flexible as yours to be able to clothe my inner feelings about Asmahael into well-comprehensible words and then let them flow over my lips.'

15. "But so that you may not in vain have invited your father to speak about Asmahael, I have just had an idea, which is as follows:

16. "Although God has given man two eyes to see the external things, nevertheless he does not see any more with two eyes than with one; yet the two eyes render the service of seeing easier to each other. Thus God has made for man two ears for hearing the voice of the external world, but no one can hear with these two ears more than with one, except that also here one supports the other. The same applies to the sense of smell. One helps the other. However, God has given man only one sense of taste and only one sense of touch so that he may taste and feel and clearly distinguish every single thing. Look, of these two senses each one is quite independent of the other. Thus it is with man. We share the seeing and hearing and also the finer perception or the impression of the nature of things. But as concerns our judgment of a thing and our feeling about it, everyone has his own field according to which a judgment is formed followed by a certain feeling.

17. "This is how it is with the two of us. We have both seen the same, heard the same and surely both noticed the same things on Asmahael. In his point we are like the plants and the grass, the bushes and trees. They all absorb the same light, the same warmth and the same rain. But how do we digest it inwardly and with what result?

18. "Look, dear son, there is a mighty difference. Thus it is also with our inner perception, judgment and feeling; it can be fair, but also unfair, timely or more often untimely. Why should we ruin ourselves before the time when we stuff ourselves with untimely judgments and wrong feelings resulting from them?

19. "Therefore, it is for the time being better if we allow these new plantings within us first to fully mature and only then, if we feel within us a full maturity, see whether the fruits of the others have also become tasty and salutary.

20. "He who speaks about something that has not yet matured within him is a fool, for every remark is a lesson about one or the other thing. What benefit will be gained through an immature teacher or speaker, or whom will he satisfy with his unripe fruit? What blessing will he spread with his untimely plants of which he himself does not know as yet, and cannot know, whether they are healthy or unhealthy ones, maybe even full of deadly poison?"

21. "Look, this is again how it is with us. The seed 'Asmahael' has only just struck a few weak little roots within us. So far we do not know the leaf, the bloom and least of all the fruit, yet we want already to teach each other.

22. "O son, bear in mind what kind of teaching may result from it.

Therefore, let everyone teach of what he sees and hears and somehow perceives that there is something here or there, and he has done enough. Everything else he should leave alone until the time of ripening. And when a noble fruit has ripened in his heart God will call him that he may distribute it to the brothers. If the fruit is poor, God will know best what it can be used for, because to God all things are good. And so let us first wait for the ripening and only then speak Amen."

## Chapter 122

### **ASMAHAEL TELLS A PARABLE**

After Methuselah had thus spoken to his son Lamech, Asmahael joined them and addressed the following words to them:

2. "Dear friends, listen and understand well what I am going to tell you concerning the words you have exchanged. Assume that there was a man who had much experience in all kinds of wisdom and the manifold effects from it and that there were people around him who were constantly striving after wisdom and all the effects out of it, but could not achieve anything worthwhile because they were quite ignorant of the root of all wisdom since they allowed their eyes to be veiled by all kinds of worldly tree branches and their ears to be plugged up with smooth stones so that they could neither see nor hear.

3. "If this man worked strange things among them out of his true wisdom, will not the ones surrounding him soon begin to ask each other: 'But how can he accomplish things which we humans cannot possibly comprehend? To do something like that would be out of the question anyway. Who is this man? Is he from below or from above? Where did he get such power from? None of his words is futile, each one an accomplished fact. He speaks as if out of his own power and appears to feel very important. What is it about this man who is only like every one of us, yet when he acts it is as if all the power and might of God were completely subject to him?'

4. "And after such questions no one knows what to do and what to make of the wise man. Should he be feared or loved; should he be fled or followed?"

5. "Some among them are full of fear, others full of love, again others curious, some full of doubts and others anxious to do similar things, yet on no account do they strive to become similar to him in love and true humility which alone is the true root of all wisdom.

6. "What do you think? If this wise man then wishes to choose some from the unwise people around him, which ones would he choose as suitable for his school?"

7. "I tell you, surely not those who have no courage, nor the friends of spectacles and also not those who ask: 'What, who and whence is the one who performs such things through the word alone?' And also not those who are full of doubts and have no firmness anywhere, neither in their feet nor in the hands, nor in the head, nor in the heart and all the intestines and joints. He will also not choose the blind and deaf in spirit, but only those who are full of love and humility towards God and even their brothers.

8. "Behold, all this is before your eyes and you do not recognize it!"

9. "But I, Who am standing before you, tell you: You are fortunate to have Me walk among you as the Sole Wise One before all the world!"

10. "You, Methuselah, put on the love of your son and you, Lamech the patience of your father and you will soon see the stranger with quite different eyes. Amen. Do understand this, amen."

## **Chapter 123**

### **AT THE "WITHERED HAND OF THE EARTH"**

(28th. July 1841)

During Asmahael's speech the patriarchs arrived at a high wall of rock, which through a great variety of ridges presented the most peculiar forms. Because of this, the patriarchs had already long ago given it the name of "Withered Hand of the Earth". This wall separated the children of the midnight from the patriarchs, and from here it was impossible to enter the midnight region in a natural way. Whoever wanted to get there had to put up with a considerable detour, for he had to walk through the entire evening region and from there over a long, circular mountain ridge which then connected in a wide arc with the midnight region from the northeast.

2. However, this road was too far for the patriarchs and, besides, since they had already reached the wall, at this moment practically impossible; for they would have to walk first once more towards the evening region and only from there over the very extended mountain ridge.

3. But the patriarchs had now arrived at the wall and could not go any further. And so, beginning with Adam, they now asked one another what could be done to firstly inform the children of the midnight region about the coming Sabbath and, secondly, restore to them their freedom, as already done in the evening region, thus liberating them from the harsh yoke of a law which oppressed them excessively.

4. This was a critical situation for the patriarchs, for here the shouting and throwing of stones was of no use. A violent gale began to rage as often happens on high mountains close to midday when the rays of the sun are changing, causing heavy breathing of the earth, and any shouting was useless. Also the throwing of stones as a signal marking the presence of the patriarchs could not take place for the same

reason. For what good would it have done if the thereby alerted children were unable to hear a single word addressed to them?

5. And so the patriarchs were standing there almost like the so-called "Withered Hand of the Earth" itself and no one knew what to do. And in this dilemma no one remembered how close to them the One was to Whom all things are easily possible. Not even Enoch did remember this in time.

6. However, after a while Abedam asked Asmahael in an undertone:

"Lord, You Who are too sublime and too holy above all that a human tongue might form and utter Your name, could I, the weakest worm before You in the dust, do something with Your most gracious permission, then command me graciously. I am fully prepared at Your word to jump down to the children of the midnight over this 500 fathom high wall and tell them personally what the patriarchs want to make known to them.

7. "For behold, You inexpressible, eternal Love, You my God and my All, Your Word carries the entire, infinite creation in all its magnitude and immense weight. How could it let me perish who am only an infinitesimal mote compared to the earth itself?

8. "Therefore, it needs only a word from You and I am fully prepared to fulfill it. And should it cost me the life of my body I am absolutely convinced in my heart that it is endlessly better to die in Your word bodily even a thousand times than to live without it a thousand fold.

9. "But, Lord, not mine but Your most holy will be done always and forever! Amen."

10. When Asmahael had heard this exalted love-offer on the part of Abedam, He gazed at him lovingly and then addressed the following words to him, aloud:

11. "Abedam! In truth, in truth I tell you: There is none other on earth like you in faith and love! Enoch is great in love and humility and has through it found immortality already here. But the one who gains life through death is greater than the one who wins it through life itself. Greater is he who gives his life for the benefit of his brothers and fathers than he who only strives to quicken them with living words out of Me. For it is easier to teach others than to give one's life for others.

12. "Truly, truly I tell you, Abedam: He who will ever die in his body in My name and in My Word has seized everlasting life with heroic might and has become fully at one with Me!

13. "But behold, My dear, strong Abedam, the time has not yet come to give up the bodily life in My name or Word, and so your unshakeable will shall be considered a fully accomplished work, for you have in your heart as good as accomplished it as if out of yourself with your faith, trust and all your love for Me. And so you have already found Me completely and will from now on stay by My side forever.

14. "However, look, dear Abedam, I have still other means of freeing the weak fathers from this dilemma and can therefore easily do without your sacrifice. But good for you, Abedam, that you have faithfully made such a sacrifice to Me in your heart! I tell you, you have surpassed Abel who was slain only once whereas you were not opposed to a thousand-fold death in My name. Therefore, you shall have a thousand fold life in Me!

15. "But so that you may have a word from Me, as you wished to do something in My name, go to Enoch and ask him to come to Me as I have something important to tell him before all the fathers. For if he loves Me he must come to Me first before I can fully receive him and he can become at one in the love for Me and all the life out of it, so that he may thereby become a hero like you and perform My will in the presence of the fathers. Amen."

16. And Abedam went to Enoch and made known to him Asmahael's will.

17. Enoch promptly went to Asmahael and said: "O Lord! Look graciously upon me, the weakest, and every fiber of my powerless being shall forever willingly submit to You, my God and my Lord and my most holy, eternal Father! Amen."

18. And Asmahael took Enoch's right hand and said to him aloud:

"Enoch, He Who has created this hand for you out of nothing is now strengthening it for you in the presence of the fathers. Go now to the 'Withered Hand of the Earth' and animate the inanimate one that it may become a soft bridge for us and a smooth path to those who need our help most. For I am not in your midst for the sake of the healthy, but for that of the sick. Amen."

19. And Enoch walked up to the wall and commanded it to give way and become a smooth path to those who were languishing down there and desperately needed help.

20. And behold, the wall collapsed and the smooth path was ready.

21. All the fathers were deeply awed by the infinite might of Asmahael.

But He quickened them anew and they began to praise God in their hearts and praised His name for this miraculous act and then confidently continued on their way.

## **Chapter 124**

### **ADAM'S QUERY CONCERNING THE CHILDREN OF MIDNIGHT**

(29th July 1841)

Soon the patriarchs reached the midnight region where the children had their dwellings. As was customary, Adam blessed it and then all the children of the main line, whereupon they all settled down for a brief rest.

2. When they had rested for about half an hour they began to wonder why during this time not one of the midnight-children had made an appearance. Then Adam summoned Enoch and asked him why this was so, saying:

3. "Enoch, you who have been strengthened by Asmahael in the presence of all of us so that the 'Withered Earth-Hand' had to submit to the breath of your word, behold, there are no children here. Where are they?"

4. "Could they have been buried under the collapsing wall and all have perished? Or, if this is possible to you, tell us where they have gone and what has happened to all of them."

5. "For behold, this region looks as if quite recently infamous death had held a general harvest-festival among them."

6. "I would like to ask Asmahael (the Lord) about it, but I lack the courage, as is the case with some of the others. For when I think Who is hidden behind Asmahael and again what and who I am my tongue and lungs leave me in the lurch and I can hardly

utter a word. Besides, my heart also tells me: 'What do you want to ask the omniscient God as if He did not know what is secretly happening within you? Has He not regulated your thoughts from eternity, long before He created you out of His endless love and mercy as a being capable of thinking?'

7. "Look, dear Enoch, this makes it impossible for me to do what I so dearly want to do and therefore I ask you to do it for me. If you know something yourself out of Asmahael, do set my mind and that of all the others at rest. But if in your heart it looks as it does in mine, then turn to Asmahael and He will surely deliver us most graciously and mercifully also from this great perplexity and anxiety. Amen."

8. When Enoch had heard this from Adam he bowed to him and was on the point of hurrying to Asmahael to tell Him of Adam's request as he, too, was greatly astonished at the deserted region. But before he had taken the first step, Asmahael had forestalled him and was already standing in their midst and said:

9. "O Adam! Do you believe in your heart, wherein your very weakened spirit lives, that the Lord is like a king from the lowlands, or like you, where it needs a great deal of ceremony to approach Him? Behold, I do not need any guards nor doorkeepers or first-born children of the main line in an order of precedence through whom alone can somebody be introduced to Me. I also do not expect a person to lie on his face before Me for about an hour to render him worthy of rising and standing before Me, his God and Creator, but all I lovingly demand is a faithful, loving, humble and through remorse purified heart turned to Me. With such a heart no one needs a roundabout way since I surely am, and must be, at all times the closest to him. If this were not so, who could possibly preserve his life for even a fleeting moment since all life is directly out of Me and cannot ever be from anywhere else.

10. "If you are afraid to ask the omniscient God about something, how come that the Omniscient does not hesitate to ask all of you many a thing for your own sake so that you may wake up?

11. "But I am of the opinion that in a case of ignorance the uninformed has more cause to turn to the Omniscient than vice versa.

12. "So if I ask you, who lack an answer, it will surely be right for you to ask Me about that which you do not know but would very much like to know.

13. "Behold, Adam, I am well aware of your dilemma. You ask about the children of the midnight and are anxious to hear where they have got to. However, at this stage I shall not tell you, only that you must look for them and organize a search for them. And when you have not found anyone, only then may you come to Me and ask Me; and I will lead you to them. For what is lost must first be sought. Amen. "

## **Chapter 125**

### **ADAM ORDERS A SEARCH FOR THE CHILDREN OF MIDNIGHT**

Adam pondered on these powerful words in his heart, then thanked Me with deep-felt remorse in his heart, summoned all those present, with the exception of Seth, Enoch and, naturally, Asmahael, and said:

2. "Listen, all my children whom God has given me as far as your body and soul is concerned, but every one with a free spirit out of God. We have come here longing to bring a new, free life to these children who were harshly separated from us through this high, deep and terribly rugged, considerably extended 'Withered Earth-Hand' so that we could not get to them nor they to us. When now and then we looked down through crevices in the rock upon the deep-lying plains, we often discovered that they were teeming with children and their children. And on calm days Kenan's powerful voice could even make my will known to them so that the elders did not shy away from the great detour and came with their sacrificial fruits still before the Sabbath and sighed in front of my hut wishing to catch sight of me just for a moment.
3. "However, now I and still Somebody Else have come down to them in a miraculous way and, look, there is not a trace of them to be seen anywhere.
4. "Therefore, it is now my God-inspired will that all of you hurry in all directions from here and search for them for an hour. If you find someone bring him here without delay so that he may inform us concerning all the others. If you have not found anyone, return after the hour allotted for the search so that we may receive higher directions from the One as to what will have to be done.
5. "And now hurry and perform the task you have been given. Jehovah's and my blessing be with you all. Amen."
6. And the thus instructed hurried away in all directions and found everywhere a great number of vacant dwellings containing all kinds of utensils. They also found many free domestic animals and quantities of harvested and gathered fruits, but not a single human being. When after half an hour the searchers had been unable to find anyone, they began to shout loudly and call one or the other whom they knew by his name. But all their efforts were futile and they heard nothing but the distant echo of their own calls reflected from the rocky walls rushing down into the deep, dark crevasses.
7. Some of them even climbed some hills close by in order to maybe discover from there some escapee that had fallen behind. However, also this endeavor was futile, for not a flash of any lagging fugitive brother could be detected by their keen eyes, and also their ears, even with the tensest attention, could hear nothing but the monotonous, hollow roar of the mountain streams rushing into the deep crevasses.
8. Thus passed the brief hour of search and the children, without having achieved their purpose, despondently returned home, or rather to where Adam was anxiously waiting for them.
9. As they were approaching, Adam surveyed the group carefully to see whether there was someone in their midst whom they had found, but as they came closer it became clear that they were returning alone.
10. This saddened Adam and he began to loudly weep and lament.

## Chapter 126

### **ASMAHAEL SENDS OUT ENOCH**

(5th August 1841)

When the delegated searchers were back without having achieved their purpose and reported how they had found nothing but deserted huts with implements, also domestic animals and almost all the stored fruit, but not a trace of humans, Adam threw up his hands above his head and spoke with a loud voice:

2. "You just, great and sublime God! Where have You taken them? Or has the earth swallowed them up, or whatever has happened with these my children?"

3. "Do they still exist somewhere, or have they been completely annihilated? O God, You God full of love and mercy, do have compassion with me, the weak, most ancient man of the earth!"

4. "If You have killed them, You may as well kill my heart so that it does not have to languish under this unbearable burden of grief to which it will have to succumb anyway unless I am given a light concerning those whom my great folly has separated from us and driven into this midnight-region where they have evidently perished.

5. "O Asmahael, Asmahael! Where are You mighty One? Come, O come, for my spirit, which is out of You, has never before yearned for You, Holy One, as it does now.

6. "O do not tarry, but come to me, a weak old man, the first of this wide earth of Yours, and help me out of my great anxiety and grief! Amen."

7. And behold, already Asmahael stood before Adam and asked him with great earnestness: "Adam you blind one, what is it you want me to do for you?"

8. And Adam replied: "O Lord, if I am blind, make me see so that I may see those who were lost, be it in one way or another."

9. Then Asmahael said to Adam: „Behold, you sent out your children to look for their brothers and they did not find anyone. Now I will send out Enoch and we shall see whether he will return empty-handed, too. In case he does, I Myself will go as the last messenger and call together all the sheep, and you can be sure that the sheep will know the voice of the true shepherd, come hurrying to Him and joyfully leap around Him.

10. "And you, Enoch, hurry now out to them and shout with a loud voice: 'Brothers, listen! Your father Adam has come down to you to make you as free as I am from any yoke and show you a new, mighty bridge over which you can in the shortest possible time get to his hallowed fatherly home, in order already tomorrow to take part in the celebration of the holy, free Sabbath of the Lord!'

11. "'Thus you shall call three times and bring to us whoever will appear.

But on those who will not appear I shall then try My voice, whereupon we can count them and see who is still missing. This shall be for a sign to show through whom in the latter days of the coming great tribulation the latecomers shall be invited home into the great house of the Father.

12. "And now hurry and do as I have advised you! Amen."

## **Chapter 127**

### **THREE SONS OF ADAM FOLLOW ENOCH'S CALL**

Then Enoch hurried out and did as advised by Asmahael.

2. After the first call an old son of Adam came creeping out of some hiding-place and said: "Enoch, you son of Jared, if I have understood you correctly, I will follow you."

3. Arid Enoch answered: "This is the will of the one who is waiting for you and all your children, and so you are not mistaken.

4. "But I have still to shout twice, and this will help to convince you that my first call was clear."

5. And so Enoch shouted for the second time. Upon this call there also appeared only one old son of Adam, asked Enoch as the first one had done and received the same answer.

6. Then Enoch shouted for the third time and upon this most powerful call there also appeared only one old son of Adam and asked Enoch like the first two.

7. But Enoch answered: "Follow my call and you will soon convince yourself of whence the call has come and whence the voice has reached your ears.

8. "The voice is that of Enoch, but the call is from above.

9. "Arid now ask no more questions, but follow me and do not tell me where your children and wives are, for immediately another Caller will follow me, and all your children and wives will recognize His voice as the only right one.

10. "Though my call was a genuine call from above, it was still a strange voice that shouted it and this is why only very few followed it. But when a call will be sounding with the voice of the great Caller, this voice of the true Caller will be penetrating the depths of the earth and there will be no one among the dead or the living who will not soon recognize it as" the true voice of the only true Caller and no one will ask Him as you asked me, but everyone will follow His voice in one or the other way!"

11. "Arid now let us hurry, for your father is waiting! *Amen.*"

## **Chapter 128**

### **ADAM'S JOY OVER HIS CHILDREN JURA, BHUSIN AND OHORION**

And so the four hurried to the known place. When Adam caught sight of Enoch approaching with the three old sons, his face brightened and he began to praise Me for having allowed his eyes to behold once more his eldest children after Cain and Abel, namely, Jura, Bhusin and Ohorion.

2. And while Adam was gratefully sighing in his heart, the four had arrived. Enoch bowed to Adam, but the other three fell upon their faces before Adam, as they had always done. However, Adam summoned Seth and said:

3. "Seth, my son, behold your eldest brothers and now my eldest children. Help them rise from the ground and lead them here to my heart and tell them also: 'The old father Adam is no longer a commander, but now he is a father whose arms would be even capable of lovingly drawing Cain to his heart, let alone his old children and companions during bad times.'

4. "Tell them also that not only has the lost Paradise been regained, but endlessly more and greater things, unspeakably sublime and glorious. And now go and do as asked. *Amen.*"
5. And Seth went immediately to his brothers, raised them lovingly and gave them Adam's message, whereupon the three began to weep for joy. And Jura said to Seth: "O my beloved brother, how unspeakably happy I am, and actually all three of us, that we are allowed to see you and our greatly beloved father once more.
6. "Look, dear brother, how old and weak we have become since the long time of our deserved banishment
7. "O You great Jehovah, thank You and our everlasting gratitude be to You alone! For it is no doubt You Who have softened our beloved father's heart and that we are once more accepted here into his gracious presence.
8. "Therefore, eternal gratitude and praise to You, O Jehovah. And we thank also you, dear brother. So lead us to the old father."
9. And Seth led them to Adam who blessed them and pressed them to his heart and then said deeply moved: "O my children, how happy your father Adam now is!
10. "O Asmahael! Who could praise You enough, for Your goodness is boundless and Your love everlasting!"
11. When Adam had somewhat regained his composure, Asmahael stepped up to him and said: "Adam, do you now see what is worth more: the law or love?"
12. Adam was so moved that he could only say: "O You Whose name my tongue dare not utter, You are more, infinitely more than all eternities can comprehend! To You alone be gratitude, praise, glory and all my forever adoring love for this! *Amen.*"

## Chapter 129

### **ASMAHAEL'S SPEECH ABOUT THE NATURE OF JEHOVAH**

*(7th August 1841)*

After these words by Adam, Asmahael stepped up to the three and spoke to them, as follows: "Listen, you three, Jura, Bhusin and Ohorion.

2. "Who is as faint-hearted as a fly and full of fear as a dove and shy as a field-mouse so as to flyaway when something approaches or at the slightest noise flees into the thicket of the forests and if some stone fragments fall down into the valley, hides fearfully in earth holes?

3. "Do you think that Jehovah so easily allows the death of His children when He lets a few stones tumble down?

4. "If killing gave Him pleasure this would have been the case already from eternity. And if in this way He were a friend of death, truly, you may be assured that He would not have created an earth, a moon, a sun and all the stars with their great wonders of creation, and not even a mote.

5. "But since Jehovah, as you can see from all the things around you, is not like that, but the very opposite and thus the greatest friend of life, since He alone is the eternal and actual Life Itself and everything that lives does so through His breath out of Him,

He is also eternal Love Itself and therefore draws forever all His works to Himself, and all created beings have their own wisely arranged order. However, the children are free in their will and actions and are not bound in any way, except that they have to live, and that, because Jehovah is a friend of life and not of death. Therefore, His children should not be too worried about hasty killings, particularly those who, like you, truly love the exceedingly good, great and holy Jehovah and have set all their hopes on Him.

6. "So be of good cheer and no longer foolishly afraid, for if Jehovah had wanted to put you to death, how could you have reached the great age you already have?"

7. "However, there will come a time on earth when your descendants to the end of their trial life on earth will never reach the age you have, although there will be many among them who will love Jehovah more than you now do. Yes, in those times even babes will be taken from their mother's breast and many parents will grieve, yet praise Jehovah in their grief, sacrifice everything to Him and not think as you do that Jehovah is one who has pleasure in killing.

8. "Behold, this was a bad mistake on your part. For the future make sure you strengthen your trust and let your love for Jehovah grow; then you will safely walk over the world's burning debris. For Jehovah's arm is mighty and the ones He seizes and leads cannot be harmed by perishing worlds or any power to which He gave a free hand for the appointed time of its own freedom test, which is the well-known power of the serpent.

9. "Now stay here for a while in peace until I return. For now I go as the final messenger to fetch your children and bring them all here so that they may experience and recognize how exceedingly good and full of love the Jehovah Whom you so foolishly feared is.

10. "Indeed, God's anger is terrible. It is an everlasting fire, which never goes out. But notwithstanding this, God has laid His might into love and not into His anger, which is forever subject to eternal Love, the alone everlasting, freest life within Him.

11. "Ponder on this until I return. *Amen.*"

## Chapter 130

### **ASMAHAEL'S SUCCESSFUL FATHERLY CALL TO THE MIDNIGHT-CHILDREN**

And Asmahael left the whole party, rushing away like a flash of lightning.

2. When he had vanished from their sight, every one of them began to praise the great God. But the three asked Adam:

3. "O dear, exalted father! Look, the words of this young man who has just rushed away have on the one hand been most comforting, but on the other hand their incomprehensible sublimity was like a fire, which could set the whole earth alight. O tell us, who and whence this man is, for we have never as yet heard such words. Truly, this man cannot possibly be from this earth.

4. "If possible, O father, do not leave us in this uncertainty. Your will!

*Amen.*"

5. And Adam replied: "O children, do ponder on this; He has as much as told you this Himself! To learn more, wait for Him. *Amen.*"

6. The three thanked Adam and began to ponder on this question, but could not find an answer to satisfy their hearts. One suggested the angel who in the land of Euehip after the flight handed the flaming sword to Abel, the other one thought of Abel's spirit and the third one could not make up his mind which theory to join. And so gradually a great silence had set in among all present, partly because they were fully occupied with their own thoughts, partly expectantly listening for Asmahael's call. However, this expectation was quite futile, for Asmahael knew well what and how to do it and did not have to shout, but only let His mighty Word sound in the hearts of those who were hiding in fear. And they clearly perceived this glorious call within them, so that not one of them remained behind and they all, old and young, hurried to the great inner Caller and everyone of them recognized Him as the One Who had secretly called them in their hearts.

7. Within three minutes Asmahael was surrounded by seven hundred people whom He blessed visibly with His hand and then led to Adam.

8. When Adam with the other children saw the immense crowd led by Asmahael approach, he was speechless and unable to utter a single word.

*(9th August 1841)*

9. Even to Enoch this extraordinary expedition appeared so miraculous that he was overwhelmed. And he said to himself: "But so many children in the midnight-region!

10. "If not more than three-quarters of them were newly created, I do not know what to think Either I am dreaming or I am seeing each one a hundredfold. For here are humans like the sand in the sea and the grass on the surface of the earth!

11. "O Asmahael, who can ever comprehend You. You are infinite in every one of Your words and Your breath moves the world, whereas mine does only an infinitesimal quantity of motes over the surface of my helpless hand. You gaze upon the sun and all the shining stars and they tremble from too incomprehensibly sublime awe, gratefully beaming the exalted, although only faint, reflection of the infinite mildness of Your eyes down to the small earth. And Your ears perceive - as mine do a close thunder already the desires and slightest wishes of those hazy beings that only in future new creations may go forth from You. And You perceive the breath of the most invisible, tiniest wheel-animalcule in the most distant infinite space, whereas my ear hardly perceives the raging of a hurricane. But what a difference in the perception as such! To You everything is purest harmony - to me a confounded chaos.

12. 'To You the splashing sound of some rippling spring is a word of deep meaning. You understand the fluttering of the grass, and the lament of a falling leaf is perceived by Your ear.

13. "You hear the rushing wind's great hymn of praise and that of the raging sea does not remain unknown to You. And yet you take care of the little worm in the dust as if You heard nothing but the dusty little worm's weak moan.

14. "O Asmahael, You great, sublime, holiest, most loving and above all mightiest God and Lord! A finite spirit will never comprehend You and everyone wishing to fathom You will lose himself in the eternal night of Your might. Even a dewdrop of

water will swallow him up into its countless bottomless depths and the one swallowed will not ever be able to retrieve himself in the endless ocean of a tiny dewdrop and its countless wonders.

15. "Therefore I shall all my life no longer explore anything, but only love You, O my God, and at every wise step confess my nothingness in all love and humility and say: Thus far and no further!" For my every heartbeat shall be subject to Your will For who is alive except You, being the very life Yourself?

16. "I only live insofar as I live loving You; and for me nothing is alive except You. Or are not all things to me as if dead? Or is not the most lifeless stone to You more alive than is to me the liveliest bird? For the stone is not mute for You; but what is for me the chirping of a lively cricket?

17. "Thus to the living everything is alive and to the dead everything dead. And now thus far and no further! *Amen.*"

## Chapter 131

### ADAM'S JOY AND GRATITUDE.

### THE CURIOUS JURA'S QUESTION TO ASMAHAEL.

When Enoch had concluded this noteworthy soliloquy, Asmahael with His prodigious catch had reached the party who were all struck dumb with amazement.

2. Having come within about thirty steps of Adam, He ordered the great crowd to sit down, then walked over to Adam, who had not yet overcome his dumbness, and said to him:

3. "Adam, wake up and see what the voice of the true caller can achieve and then count and see whether no one is missing, -- but first of all bless them all. *Amen.*"

4. Then Adam rose and said with a contrite heart: "Asmahael, allow me to do only the latter in Your name. For where You, O Lord, have counted the number is surely always full. Because You are always eternal and infinite and what You do is at all times done best.

5. "Now I and all the children You have given me can do nothing but praise and glorify You. O Lord, graciously receive our hearts as warm words full of gratitude and love and do with all of us whatever pleases You. *Amen.*"

6. And Asmahael summoned Jura, Bhusin and Ohorion and said to them: "Listen! Your father has been with you in this region for dose on two hours and no one has brought him any refreshment as yet. Therefore, send messengers home and let them fetch plenty of all kinds of fruit, bread, milk and honey, sufficient for all those present here. And now go and do accordingly. *Amen.*"

7. Jura let his two brothers go ahead, but he still stayed for a while with Asmahael and asked Him:

8. "Mighty young man! Would you not like to tell me who and whence you are? Is Adam your father, too? Or is there on this earth perhaps some even mightier father of a main line than our father Adam whose word the sun and moon once obeyed?

9. "But once he fell from grace before Jehovah he lost also his power and all of us are now servants of weakness unable to rise out of our helplessness.

10. "However, you possess a might such as Adam did prior to his fall before Jehovah, and you could well tell me what I asked you, - but only if you so wish. *Amen.*"

11. And Asmahael replied: "Jura, you are righteous and your question is just, but think it over what benefit would you derive from this knowledge, or not knowing it for the time being?"

12. "An untruth is impossible to My mouth and for the truth your heart is not yet ready, .O. before this maturity it would kill you. Therefore, be patient until this maturity, love and fear God, and your heart will give you an answer about Him Who now gives you this advice.

13. "But this much you may know that I do not fit into any of your questions and so all your conjectures are wrong; but become mature and you will behold a great light which is the Light of all light.

14. "And now go and do what your brothers are doing. *Amen.*"

15. And Jura went and arranged with the others for plenty of food and drink ('of food and drink' added by us. The ed.) to be brought at Asmahael's bidding.

16. When the children of the midnight region came richly laden with provisions which they laid down before Adam and the other children, Asmahael came into their midst, blessed everything, told them all to eat, sat down at the farthest end of the baskets, and for the first time shared a meal with them.

17. Then Adam remarked: "O Asmahael, how can You sit at the bottom when the first place belongs by right to You!"

18. But Asmahael replied: "Adam! Where is the top and where the bottom? - The first place is that of humility. But do you not know that where the First has seated Himself His place is also like Him? So do not worry about My place, but enjoy your meal. *Amen.*"

## Chapter 132

### **THE COMMON MEAL. THE PATRIARCHS FAST OUT OF AWE AND MODESTY.**

### **ENOCH'S LOVE FOR ASMAHAEL. THE TRUE PRAYER.**

*(27th October 1841)*

Adam was satisfied with this answer and so were all the children. And after having in their hearts spiritually expressed their true thanks, they all began to eat and drink, each according to his need and taste.

2. However, Abedam, Jura, Bhusin and Ohorion did not dare to participate in the meal, and so also Methuselah and his son Lamech, as neither Adam nor another of the children of the main line had invited them. Then Asmahael turned to them and asked:

3. "Why do you not eat and drink with us?"

4. And they replied: "O mightiest Asmahael, how could we dare participate? Behold, where the arch father is eating, how presumptuous it would be on our part to reach

into the basket and eat together with him and to drink from the vessel the exalted father's sublime mouth has touched!

5. "It is already the greatest delight, joy and satisfaction to us to be able to watch the sublime fathers happily refreshing themselves. Therefore, Asmahael, do not be concerned about us, for we have now plenty of that which strengthens us exceedingly. But love and thanks be to you for your comforting concern about us.

*Amen."*

6. And Abedam still added: "Besides, O great, exceedingly mighty Asmahael, to mention it between ourselves, and with the highest esteem and love: Whoever could feel hungry close to You and in Your unfathomable presence, since You are Yourself the eternal appeasement for all things.

7. "O Asmahael, You have already appeased me for all eternity! And he who is appeased by You will surely not ever be hungry and thirsty. Therefore, all gratitude and love to You! *Amen."*

8. Having heard these excuses, Asmahael said to the four: "You have spoken well and My heart has enjoyed what you said" Every one of your words was just and your speech, Abedam, holds true for all eternity. However, My dear friends, at present you are still on earth and have a body, which belongs to the earth. So it is also necessary to strengthen it with food and drink in the proper measure,

9. "Even though Adam is eating and drinking here, what is the difference between Adam and Me?

10. "If I now tell you: 'Come here and eat!', who will exclude you from the meal if I invite you?

11. "So do come, sit down with Me and eat and drink without fear, for presently the first will be the last and the last - the first *Amen."*

12. Thereupon the four bowed to the patriarchs, praised God and, finally, full of joy and delight, sat down on the ground beside Asmahael and partook of food and drink.

13. This pleased also all the patriarchs, including Adam. Only Jared, Mahalaleel and Enos were too overwhelmed by Asmahael's great deed to be able to rejoice. They did not know whether they had any food and drink, nor did they know who had spoken and what and did not see that the four were participating in the meal For the great feat of Asmahael, as no earlier one, had struck them dumb with amazement, and this dumbness remained with them for quite a while.

14. But Enoch wept for joy and immense love for Asmahael and, finally, could not refrain from rising and hurrying to Asmahael's side in order to pour out the abundance of his heart over Asmahael.

15. When Asmahael noticed - which was not difficult for Him -, what was driving the dear Enoch, He rose, went to meet the love-filled one and said:

16. "Truly, My beloved Enoch, he who will like you come to Me will find that I shall promptly rise and go to meet him more than halfway.

17. "Truly I tell you that you have now found life and all death has left you. Your eyes will never see the day of death. Your love has conquered even your flesh and permeated it with immortality, and as you now are and live you will be and live eternally.

18. "Behold, your descendants shall be the ones I will preserve to the end of all times and from your line the great promise will one day be fulfilled. *Amen.*"

19. When Enoch had heard these words, his heart was so overwhelmed that his lips were unable to utter a single sound.

20. But Asmahael strengthened him and said: "Beloved Enoch, be calm and may peace be with your spirit! I know what you now want to say to Me.

21. "However, I tell you in truth: He who prays and thanks Me as you are now doing with a completely contrite heart is the one who prays in spirit and in all truth.

22. "He who is still able to pray and thank with the mouth, in his body there still beats a heart whose fibers are still attached to the branches of the trees of the world, and when a wind arises tearing on the branches of the trees, the heart is torn, too.

23. "But a heart like yours is fully at home, and when the winds come it is calm and unconcerned with the world; and thus it is free to love the Lord above all and everything else out of the Lord.

24. "He who loves thus, has the right love and the Lord will be with him forever. *Amen.*"

## Chapter 133

### ASMAHAEL'S PROMISE TO ENOCH

After these words, Enoch's tongue was loosened so that he was able to address the following words to all:

2. "O dear fathers and also you, my beloved children, look at me and see with amazement how I, who was so weak, have now become strong in the Lord Who is my God and your God, my most beloved Father and your loving Father, my All and your All, indeed, my free, everlasting life, just as yours. Look at me and be amazed, for I have found grace before God Who is my sole and highest love and Who has blessed my line for the great promise till the end of all times. Yes, I call to you once more: Look at me and be amazed at everything about me who was now made everlasting in an immortal body so that even my flesh shall not ever decay.

3. "O fathers and children! The Lord has done this by me in the presence of all of you. You all know how we laid stones for the days and also for the full moons. And when a year had passed we heaped up the day- and moonstones thus erecting a lasting memorial to each year. Behold, here is more than a day, a month, a year; therefore, allow me to erect on the spot where I am now standing a worthy and great memorial to the Lord Who has come to us so gloriously, miraculously and lovingly in Asmahael who is now among us and wants to remain with us till the end of all times, yes, in all eternity. For almost a third of the day He has been walking with and among us, lovingly leading us, and no one has thought of offering Him a greater praise than that offered by one to another. O fathers and children, we invite for the Sabbath tomorrow all the children to the offering we want to make to the Lord. Behold, the Lord did not keep us waiting but He came to us today and was yesterday with us and is now among us. What is more, the Lord or the Sabbath?

4. "Wherever the Lord is, there is also the Sabbath with Him. O fathers, therefore I now want to erect an altar to Him Who is among us and burn a sacrifice upon it, for all love, all gratitude, all praise, all glory, all sacrifice and all our adoration is due to Him.

5. "Children, go and bring me flat, clean stones and help me build an altar here. Then fetch a sacrifice, which should be a seven-months-old lamb and cedar wood for the fire. Go and do all that without delay!

6. "And You, my most beloved and holy Asmahael, will surely accept this sacrifice as pleasing to You and in Your boundless love not hold it against me that I am now doing this urged by my love for You.

7. "What are heaven and earth compared to You and what the poor Sabbath! Where You dwell and are present is the entire eternity and infinity present, yes, the endless glory and holiness of all the heavens, suns and worlds.

8. "You did not allow us to reveal and confess You before it is agreeable to You, but my too great and mighty love for You which flowed into my heart from You told me definitely to do this now, for it said:

9. "'Behold, Enoch, through this easy command the Lord only tested the intensity of your love. As long as love is still circulating in a moderate way, such a command is easy enough to observe. However, once love is intensely inflamed, it tears down all barriers, confesses and throws itself into the arms of the beloved object.' - And You Who are so exalted and now above all beloved by me and all of us, You Who are the One, will forgive me this fault for which I am not responsible because love has taken possession of me so mightily that I could not help but confess my love for you aloud before all the people.

10. "O Asmahael! Do accept graciously from me and all of us the offering we want to make and hallow and bless the altar, and it will remain blessed and hallowed for all time. *Amen.*"

11. After this speech Asmahael rose again and addressed the following words to all the patriarchs and children:

12. "Listen, thus it is; Enoch walks the right way! Whoever will walk this way, seeks the shortest road to reach the beloved object. Truly, he who does not walk thus will hardly ever reach Me and I shall not come to meet him. But he, who has a mighty love in his heart, will he still count the days in reaching the beloved object, or will he not consider every moment as the hallowed one in which to catch up with that, which has been seized by his love?

13. "Look, where is the Sabbath of the streams and rivers? Is it not actually in the sea? And before that has been reached there is no rest and no Sabbath. But once a stream has reached the sea, or the sea has spread towards it, will not the stream be at rest once it has reached the sea? Or will it wait until tomorrow once the sea has come to meet it?

14. "And so I tell you here: I came to you, and no one came to meet Me except for Enoch. I gave you a command, which you kept out of fear that you might lose Me, but not bearing in mind, that true, pure love has never anything to lose, least of all with Me.

15. "You have only vaguely recognized the difference between Me and you, but Enoch has recognized Me. Therefore, I bless this offering of your heart and consecrate the altar you have erected for Me, beloved Enoch! Behold, in this spot your line will one day be saved from the floods of sin and a grand-son out of you will re-erect this altar and make Me a thank offering. And so be blessed for all times! *Amen.*"

## Chapter 134

### ASMAHAEL'S PARABLE ON LOVE

*(29th October 1841)*

After these words by Asmahael, which also Enos, Mahalaleel and Jared had heard, Adam and with him all the others rose and wanted to hurry to Asmahael, partly moved by a great reverence, in this case predominant, partly also by love which is always present in reverence, and especially in the presence of the revered. However, Asmahael told them to stay on the spot and said:

2. "Listen, I will tell you a parable which you shall interpret. It runs like this:

3. "When the sun shines upon a good soil, the soil splits asunder, forming deep and wide furrows in order to better and more deeply absorb the rays of the sun and to be warmed by it throughout. But sand never splits and gets warmed only on its surface. Once the ray has left its surface, the sparingly absorbed warmth is gone, too. Thus it is also with the stone. It lets itself be warmed intensely, but once the cold winds come, the warmth goes and it becomes colder than the winds themselves.

4. "It is the same when the rain falls from the sky. While it is raining everything is full of moisture, but once the rain has ceased and the purifying and drying winds return, sand and stones are soon again dry and only the good soil retains the life-giving moisture of the rain and saturates all its plants.

5. "O look within yourselves whether your hearts do not fare as do the sand and the stone!

6. "While you have recognized Me only through My works and words and Enoch's testimony, you are warmed and full of reverence and love for Me. However, once I again become invisible to you, tell Me, will it be with you as with the good soil?

7. "I now have been among you already for so many hours; which of you has done to Me what Enoch did?

8. "Indeed, you highly revere Me, but also the stony peaks of the mountains absorb the sun's first and last ray because they thirst for light. But when the warmth comes, too, they soon envelop themselves in dense and dark mists and clouds so that their perpetual snow and ice may not melt and vanish. Your love is also like the love of calves for the full udder of the cow. They leap towards it and with their heads push around on it while there is still some milk, but as soon as the flow of the milk has stopped the calf leaves the cow and there is nothing to discover that could be regarded as love.

9. "You have now seen how Enoch has been received by Me and you would like to be received like that, too. But I ask you. Have you received Me as did Enoch? - Behold, Enoch received Me already in the beginning out of pure love; did you do the same?
10. "Yes, when you saw My works you did receive Me. But do you think it was out of love? O look, true love does not do it that way, but only a secret self-interest. Because I am among you, you see the great benefit and all that could be achieved through Me. Thus My immense might inspires you with great reverence and the benefit connected with it with love for Me.
11. "However, when I came to you from the lowland in lowliness as a man, you left me lying in the dust before you.
12. "Tell Me, who was it who received Me in all love without any benefit in view?
13. "Although you have in the name of Jehovah invited the children to the celebration of the Sabbath tomorrow, do you believe to have done it out of love for Jehovah? Oh, there you are very wrong! You have done it out of slavish fear and respect of Jehovah's infinite might and also out of anxious gratitude imposed upon you as a duty, mainly by the greatness of God.
14. "Where is here the pure love which beyond all this freely, urged by nothing else but love, faithfully and without prejudice loves God above all within itself and thus also in every work of God?
15. "You do want to tell Me: 'Lord, we believe of course that it is You, the alone true, holy, great, eternal and mighty God full of love and mercy, and love and grace!'
16. "But I tell you: If you do not believe with the pure love of your heart, your belief is as good as non-existent and has no value before Me. You may countless times shout 'Jehovah' and say: 'Great, sublime, mighty, holy, merciful God, Lord, Creator of all things, dear Father!' and so on but, truly, I tell you that it would be much better for you in this respect to save your lips, teeth, tongue, gums, throat and lungs, as all such empty religious babbling will never reach My ears.
17. "For him who does not come and speak to Me like Enoch, it is all in vain, for I will not ever gaze upon him. And when he prays, his prayer will reach only brazen ears and all the heavens will remain barred to him with iron bolts until the last selfish drop in whatever respect has vanished from his heart.
18. "The one who loves Me must love Me as a pure bride loves her pure bride-groom where only the hearts attract each other. Whatever is below or above it is a burden to free love, which is then unable to raise itself to My heart. For whatever is below love draws the heart down into the slimy depth, whereas that which is above love weighs it down and oppresses the heart to such an extent that it becomes too weak and powerless ever to raise itself again.
19. "Therefore love must be pure so that, not urged by anything, it raises itself freely and with its own concentrated strength chooses, embraces and forever holds the freely chosen object.
20. "Recognition of God is an awakening of love but not love for God itself To love God means to fully live within Him.
21. "Recognition will not ever quicken a person and open to him the hallowed gates of eternal Love and, thus, eternal life, but note and understand this well - only pure

love for and in God without an above and a below, and so without the least selfishness, except that of pure love as such.

22. "Do examine your hearts and only then rise and come to Me! *Amen.*"

## **Chapter 135**

### **ADAM'S FOOLISH ANSWER**

When Asmahael had thus spoken to all those present with great ardor, behold, they were all seized with fear and no one was able to utter any word of comfort to another, for the so very obvious truth rendered any excuse impossible. As a result there ensued a great silence during which everyone kept arguing with his heart seeking some comforting excuse. But the impoverished heart failed to create any wealth in that wherein it was so poor itself.

2. After quite a while, Adam finally rose and spoke in a gentle-sounding yet forcible tone:

3. "Asmahael! Whoever You may be - a man or the supreme, holy God, I truly do not care about that -, behold, I have once fallen on the difficult path of the divine will and am no longer able to rise. I always wanted to walk the right path and sought as much as possible to avoid every stumbling block. However, it was not I who created the uneven, stony earth, but this is a work of God. If I, notwithstanding all my attention, have as the first man failed here and there, say, shall and can I alone be made responsible? And if my heart has turned into either sand or a stone, is there no means of converting it once more permanently into good soil?

4. "And if I am already such a decidedly bad offender, tell me, is there no longer any mercy for such in the heart of God?"

5. "For according to Your admonition, except for Enoch, no one will probably be able to preserve his life before God.

6. "How is one supposed to love God without first forming an opinion of Him as to how exceedingly great, yes, infinitely great He is compared to even His most perfected beings?"

7. "Behold, you demand the impossible of us! If in Your perfection You do not conceive of this impossibility, You cannot deny what I perceive in myself only too clearly.

8. "If You now, either in the name of God or as the Supreme God Himself, demand such a thing of me and all my descendants, say, is it not fair to ask You to give us together with Your demand also the means and put them in our hearts by which we shall all be enabled to indisputably meet Your demands?"

9. "That we do not lack the good will, I hope You will be able to gather from my words and see in my heart. O mighty Asmahael, do not hold this necessary eruption of my heart against me. The always mighty one can help himself when something oppresses him, but the helpless worm in the dust can do nothing but turn when in the throes of death, having been half squashed by the hoof of the powerful horse.

10. "Oh consider these words and do bear in mind what it means to be a helpless creature aware of itself by the side of an invisible, infinite and forever supremely mighty Creator.

11. "Behold, what an unthinkable indescribable relationship: a supposed to be free helplessness under a free, infinite, eternal might!

12. "Therefore, if it is at all possible, help us who are already trampled upon, instead of trampling us down even more! It would be better to destroy us completely than to keep tormenting us more and more! *Amen.*"

## Chapter 136

### **ASMAHAEL REPRIMANDS ADAM**

These words somewhat provoked Asmahael and he addressed the following earnest, yet very loving words to Adam as well as all the others:

2. "O Adam, Adam! Your foolishness has become great and mighty! Let Me ask above all your heart, since you are the father of all these children and many others inhabiting this earth, - tell Me in your heart what you would do with one of your children which answered you after a most important lesson concerning very great voluntary offences against your wise directives in a boldly structured speech just bordering on probability, namely:

3. "'Why do you demand of me what I cannot do? Is it wrong what I am doing? Is it my fault? Am I not out of you and have not you given me such a miserable, imperfect life?

4. "'If I do wrong, it is only your fault because I have thus, and not otherwise and more perfect, gone forth from you. Therefore, be satisfied with me the way I am and do not demand of me what I cannot be. But if you insist on having me different from what I am, you can destroy me and then procreate me differently and better or, if that should be impossible to you, desist from a second procreation, for I shall not ever thank you for giving me such a miserable existence.

5. "Let that which was nothing remain a nothing forever, for it is better not ever to exist than have a miserable, limited existence beside you. Why do you want to make me better since I am already the way I am? If you had procreated me better, I would be better, but as things are, is it not your fault that I am like this? Therefore, mend your ways first and then see how you can achieve my betterment.'

6. "Adam, tell Me how your loving fatherly heart would feel if one of your children spoke to you like that and, above all, one of your very first children of the main line?

7. "You cursed the penitent Cain. Tell Me what you would do with a child that did not only kill the flesh of a brother, but cursed you and wanted to kill your spirit? Tell Me, Adam, what you would do with such an incorrigible child?

8. "Behold, now you are silent like a mouse when it smells a cat, yet earlier you, as the first child of the main line, told Me exactly the same.

9. "So you do not care whether God or man! And why should you care about who is now speaking with you, whether a God, your Father, or a man like you, for you did not create yourself, but a to you invisible, completely unknown God did. If He has

created you so miserable and prone to sin, He must now be satisfied with you as you are since He did not make you more perfect. Therefore He must not demand of the bungled work to be more perfect than it has gone forth from the hand of the ill-humored Creator.

10. "Behold, and look at your heart whether it does not argue like that.

11. "You pointed out to Me the hard-to-walk path of the divine will on an earth made very uneven and mentioned your good will to walk faithfully if at all possible. All the responsibility for your fall you loaded upon My shoulders and it was My entire fault and not in the least yours because I have created you thus and not otherwise. If you were to change, there would have to be some means by which you would become capable of acting in accordance with the divine will.

12. "Behold, this is another remark at which the exceedingly loving and caring holy Father surely cannot rejoice.

13. "You call for mercy. What else could I still do but come to you as a man and Father, teach you with My own mouth true love and true wisdom and lead you by My own hand over the earth given as a trial basis for your future highest perfection? Am not I Myself the greatest mercy, the greatest love and the surest means?

14. "Or am I to make of you men, according to your desire, animated, that is, mobile machines?

15. "O you blind fool! If you wanted only to some extent to see, you would notice the great perfection in you through which you stand high above all other beings, that you can sin of your own free will or voluntarily walk and act without sin, like Enoch. And you reproach Me for having gone forth from Me as a bungled work!

16. "Look, look, Adam, how far you have again gone astray!

17. "You say that what I demand of you is impossible. Look at Enoch, look at the six by My side, yes, look at the entire great crowd and ask all of them whether this is so.

18. "But I tell you that it is you yourself who in his own mind seeks some infinite God Whom he wants to respect and comprehend; it is you who wants to achieve the impossible, to burden his shoulders with the entire infinity and seek a God who for you is as good as nowhere. But the Father who is now speaking with you full of supreme love you refuse to recognize and want to despise and flee.

19. "Truly, beside a God as you imagine Him and worship on the Sabbath the existence of a created being would not only be most miserable, more miserable than that of a down-trodden worm in the hot sand, but I tell you, it would also be quite impossible as far as your imagined God is concerned. For such an imperfect God would not only be incapable of bringing forth a bungled work, he would truly be even worse off than you who out of yourself are not able to create even an atom.

20. "If I criticized your foolish searching and absurd striving after a nonexistent God and pointed you to the love of the Father alone, the Father who from eternity to eternity was, is and shall forever be I Myself, tell Me, have I demanded something unreasonable and impossible from you children?

21. "Behold, already the smallest children fulfill exactly this extremely easy demand, as they love their father above all without calling their father's heart to account to state why they love him. They simply love him because he is their father. Tell Me,

Adam My son, have you ever demanded for yourself from your children more than that?

22. "If I do not demand any more of you, and all of you, as your sole, true and most loving Father, and keep you away from everything that in the least tends to make your life difficult and gradually followed by the inevitable death -- which is always a voluntary, gradually growing blindness that, with all the endless ideas unable to ever reach a goal, finally ignites in anger and calls the Creator a common, ill-humored bungler, thus becoming ever darker and deadlier, - am I then really as you have found Me within you?

23. "Therefore, get to know the Father better and recognize how little and what very easy things He demands of you. Then rise and come to Me and tell Me whether I am an unfair God and Father. But for now bring order into your heart and change your attitude, for I am not a Father who curses Cain. Do understand this! *Amen.*"

## **Chapter 137**

### **ADAM'S CHANGE AND CONFESSION**

*(2nd November 1841)*

After this speech which was for Adam as if the earth had been plunged in to the sun's immeasurable sea of fire, Adam had not only become soft as wax, as you would say, but he had turned into a fine, well-purified oil which is a precious balm for all kinds of wounds. Therefore, he asked Asmahael for permission to make a new confession before all the children. And since he was the physical arch father, this permission was immediately given by Asmahael and all the children with all their heart. And so Adam rose and began with the following confession, given in a well-ordered speech:

2. "O high, sublime, most mighty, holy and most loving Lord, Father, God Jehovah, Who are now visibly present in the man Asmahael. Behold, it was I who named You Asmahael and You were happy about it that You, as a supposed nameless one in Your wisdom, received a name from my mouth, a name of God's children which for a long time we foolishly dreamt of being exclusively. At that time You were more or less a stranger to us, as we did not notice anything particular about You, except Your always inconceivably well-ordered speech, which You pretended to us blind ones to have learnt from the spirit of Abel, my son. But I see this now as follows:

3. "Night turns into day, and the night longs for the day as does the day for the night. Who can walk by day during the night? But everyone is able on the brightest day to dose his eyes, whereupon the night by day is for him greater than the darkness in the middle of the actual night.

4. "This was the case with me and most of us, and that is why we did not see, hear and notice anything and thus did not understand a thing. In this our general blindness we gave You a name, which would have been most suitable for all of us, provided we had not been blind and deaf. For how should You seek the One You Yourself were from eternity, are and will forever be?

5. "When You told us that You came from the lowlands, none of us understood what was meant by the depth of Lamech.
6. "Only now have I, and hopefully all of us, recognized through Your grace the terrible night and muddy depth within us; for this our everlasting thanks! Since You told us that Abel had led You to us and loosened Your tongue - how could the deaf ones have comprehended such a statement?
7. "Now that You have opened within us the ear of our heart, we understand how terribly blind and deaf we still were, that is, on this beautiful morning so that the word of Your boundless fatherly love touched our hearts without being understood and sounded like the word of a stranger whereas You directed it to us with more clarity than the light of the sun.
8. "But what is the day's brightest morning light to the blind and what the and loudest thunder to the deaf? Truly, only now do I recognize -- and hopefully all of us -, that a person who is blind and deaf is as good as quite dead. If he did not have the sensation of his skin he would be completely like a stone against which the winds knock without being felt and he who fell either upon his kind or upon the soft ground or into the water would not feel and distinguish on what he has fallen, and he cannot be transformed except by the inexorable, immeasurable force of the fire.
9. "Thus we, too, were nothing but dead stones, fallen on all kinds of ground or other things. From all the deceptive grounds we did not feel, You have gathered us and placed us in the great fire of Your infinite fatherly love. And behold, on this hallowed ground we stones were changed and became once more full of life. We could see and hear and understand. And so we now recognize that the Abel, that is, our fear of God and our love, inferior to what Abel felt for You, has led You to us dead ones in our own mute depth and has loosened the tongue of that within us which had become unable to call You 'Father' in the spirit of truth and eternal love.
10. "O how endlessly blind, deaf, unfeeling and dead we must all have been that not one could suspect that the Sun of all suns, the Fire of all fire, the Love of all love, even the Life of all life and the Might and Power of all mights and powers has come into our midst!
11. "O children, listen: He whom we in our blindness still called 'Asmahael' is, and is called, 'Jehovah, God the Eternal from eternity', but for us from now on 'Emmanuel' and for those whose hearts are full of love, 'Abba, dear, holy Father'!
12. "O Emmanuel, behold, I am unworthy of being given what Enoch has been given whose heart is completely filled with love for You. But do grant me graciously one thing, namely, that I and all of us may to the end of our earthly life love You more and more with all our strength and then all, alive through this love for You within us, may call to You Abba, Abba, Abba!
13. "O Emmanuel! Receive my confession graciously and be and remain to us Abba, now and in all Eternities of eternities! *Amen.*"

## **Chapter 138**

### **EMMANUEL'S SPEECH ABOUT HIS COMING TO MEN**

And Emmanuel replied to Adam and thus also to all his children:

"Behold, Adam, now you have spoken well, and what you have said is the living truth. Remember that when I came to you this morning, as you and all who were with Adam know, I pretended to be a mute slave who with the help of Abel had fled from Lamech's depth. If things were not different in the spirit of truth and love, would I not appear as a downright liar, like the worm of the earth who is a father and prince of falsehood and deceit?

2. "However, as you have now faithfully confessed, you were blind, deaf and insensible and consequently did not perceive the things of eternal, divine order. Behold, had I come to you as Emmanuel, where would be your life now?

3. "Therefore, I came to you in *that* form which reflected your inner being so that all of you, as cold Asmahael's, warmed by Me could find the Abba Emmanuel.

4. "Last night I was actually with you and made a great promise to you. But you recognized Me only as if in a dream, for your heart was surrounded by sand and dry stones. And in the morning nothing of Me had remained with you but vaguely a bare, cold memory. I prepared Enoch as interpreter for all of you, but you only admired his words and your dead hearts failed to understand them. You were all searching, yet everyone of you wanted to be to the other a wise guide to be able to show him the high wisdom dwelling in his heart.

5. "When in the morning you believed you could accomplish everything, I came to you as a bright star, creeping before you in the dust, in order to show you that your hearts were also buried deep in the sand. But the bright star traveled with you from morning towards midday, from midday towards evening and from the evening region to this place and secretly your hearts still took Me for a liar and only few of you were able to fully behold the brightest ray of the star.

6. "A tiger had to carry Me ahead of you thus tearing itself out from your hearts.

7. "Behold, how brightly the star was shining, yet you would not notice its gentle and bright radiance.

8. "In the region of the seven rocks from whose peaks water gushes down to the earth the Gentle One taught you humility. You were still blind and deaf and the star was shining in vain.

9. "In the evening the star sent forth brighter rays. There were great flashes of lightning and mighty thunder and only a few of the dead arose and detached themselves from the rotting knots. However, the others suffered through the loss of the decay's fermentation-warmth resulting in severe quarreling. *One* wisdom-priority contended with the other preventing many from seeing the bright light of the star.

10. "The star continued to guide you and its might drove your tiger away from you and silenced the worm of your pride, the ancient serpent.

11. "Then you rubbed your eyes, for the light of the star was too powerful for you and the warmth of its fire too mighty. And this was why you looked askance at Methuselah and Lamech who had been received by the star.

12. "Finally we arrived at the stony wall of your hearts. The lightning and thunder of the star made it collapse and you came to see the great destitution of your inner life. You called the life, but not much of it turned up. I saw your great misery and went and called and brought you an abundance of life.

13. "Adam! You still did not recognize the star. You still called Me 'Asmahael' - yet you had seen such signs!

14. "Behold now and pay good attention since you gave Me another name: 'This last sign will become the first and the first the last. And when I come again, your future descendants shall not fare as you do now.

15. 'Truly, those who are used to lightning and thunder will die in anger when I shall come in the end, as I now came in the morning. Understand this! - And now let all of you do what is due to Emmanuel Abba, *amen*; but in your hearts, *amen!*'"

## **Chapter 139**

### **LAMECH'S EXUBERANT LOVE FOR EMMANUEL**

*(3rd November 1841)*

After Emmanuel's explanation all the children with the most contrite Adam thanked the Abba in Emmanuel. They all gazed at Emmanuel and could not take their eyes off Him although He had fully retained His former appearance as Asmahael. And every one said to himself with the greatest joy, even including Enoch: "So this is He about Whom it has so often been said that He is God the Eternal, the infinitely Mighty, the Creator of heaven and earth and everything upon it and that He alone is the true Father of all men, full of the greatest love and mercy towards them and of the highest, infinite wisdom.

2. "If He only wanted it, would not all of us and all things cease to exist, as if they had never been?

3. "And this almighty God is now in our midst, the infinite, eternal God! Now truly Emmanuel!"

4. "Oh yes," said the young Lamech aloud to Methuselah, "it is He, for sure; I could die of love! How incomprehensibly dear, mild, gentle, good and yet so full of exalted earnest He looks!

5. "O father! If only I dared I would fall down before Him and then out of sheer love press Him to my heart and never let Him go for the rest of my life; for this I could die.

6. "Do you think, father, it would be a sin, or at least a gross bad behavior, if I did it?"

7. "Ah look, how He talks so very lovingly here with one and there with another. Oh how exceedingly lovable He is!

8. "No, father Methuselah, I cannot bear it any longer, I must go to Him!

9. "Look, He even is helping Enoch to beautifully arrange the stones we have brought here.

10. "O father, look, look: He Who once created heaven and earth and all the things on it through His mighty Word, He - Oh what a sight! - He now is helping Enoch to build this little altar!

11. "O God, my God, my dear Father, how exceedingly good You are; what a good Father You are!

12. "Oh if only I dared! But He seems too holy to me. Yes, He is holy, exceedingly holy. But my love is too mighty that His holiness could keep me away from Him.

13. "Who knows how long He will still remain with us; therefore, courage!"

14. With these words Lamech wanted to rush to Emmanuel, but Methuselah held him back by grabbing his garment and said in an under tone:

15. "What are you doing, headstrong boy! Bear in mind who Emmanuel is. Also my heart is burning with love for Him, but God must not be loved as we love our equals, but with the highest reverence, by silently worshipping Him in the heart. That is how one must love God and not in such an unruly way.

16. "Did you not hear what He Himself earlier said, namely, that He looks only at the heart and at nothing else? Therefore, do what is right according to His will and do not forget the exalted, holy reverence in addition to the highest innermost love all of us owe God, indeed, owe Him forever. *Amen,*"

17. And Lamech replied to Methuselah: "Father, you may utter the *Amen* still a thousand times, this time it does not help at all to appease the love for Asmahael within me. Lamech, your son, has never as yet disobeyed you, but this time he will do so and will not restrain his love, but act according to his heart. For truly, I would now give a thousand fathers like you for a loving glance from Emmanuel.

18. "Therefore, let me go and do not hold me back on my way to my God and your God, my Father and your Father! - And now I say *Amen!*"

19. And Lamech broke loose and ran away to Emmanuel.

20. However, when he reached Emmanuel the latter pretended not to notice him. And Lamech was seized with fear, intermingled with highest love, so that he did not dare to touch Emmanuel; and he thought to himself that he had perhaps been wrong not to obey his father Methuselah.

21. But then again he thought: "Love, pure, unprejudiced, unselfish love which has grown in the heart for God and become mightily strong, is it not free and higher and holier and more, much more than all human opinions and demands resulting from them?

22. "Yes, it must be more, infinitely more, because the object it has taken hold of is also infinitely more than all men and human fathers on the whole of this earth. 'Therefore - "

23. At these words Emmanuel turned round and Lamech fell silent weeping for love.

24. And Emmanuel asked Lamech with the greatest gentleness: "My beloved Lamech, what is wrong with you that you are now standing there and weeping?"

25. And Lamech answered, surprised: "O Emmanuel Abba, how can You ask me, You, to Whom the most secret thought is already known for an eternity before it is thought by a created one.

26. "O Emmanuel Abba! You Who know the pain of every blade of grass, of every mote, You surely do not fail to see the sweet pain of my heart. O Emmanuel Abba! Forgive me if my intractable love for You should displease You."

27. Then Emmanuel remarked: "My beloved Lamech, behold, your father is sad because of your disobedience. Tell Me, is it right to offend the father?"

28. And Lamech answered: "O Emmanuel, I would say: Cursed be the child that offends its father. As You know I have never deserved this curse. But now that You,

our true, eternal, holy Father, are among us I could no longer control the mighty, free love in my heart for You and thus, out of this love for You which is to me exceedingly holy, I became for the first time disobedient to my father, and that in the most certain hope that You will not rate this my fault too highly and straighten things out with my father."

29. And Emmanuel said again to Lamech: "Lamech, what would you do if I nevertheless did rate this fault very highly and therefore My love and grace rejected you?"

30. Thereupon Lamech, somewhat saddened, replied in a melancholy tone: "O Emmanuel! You alone see and can justly and correctly judge the nature of my heart. I may have sinned, but I am blind and do not see the fault, - only that out of love for You, as I now absolutely clearly feel, I would leave not only my earthly father Methuselah, but, as already said, a thousand fathers with the entire world

31. "You may also punish me, but my intense love for You will not pass until I myself will pass away before You, holy Father.

32. "O Emmanuel, look, I do not expect anything of You except that You allow me to love You. You have made Enoch immortal because of his love. I do not expect such grace of You and I am not worthy of it either. So let me die, but so that I may still love You dying.

33. "O Emmanuel, forgive me my words, for I cannot help it that my still living heart compels my tongue to utter them. Your holy will be done! *Amen.*"

34. Here Emmanuel stirred and His face became radiant like the sun and all sank down before Him. Then He gazed heavenwards and said:

35. "O love, you pure, holy, eternal love, you have been victorious and will remain so forever! You heaven, you sun, you earth, you will pass away and not a trace will be left of you; yes, all majesty, magnificence and splendor will pass away, but you, holy love, will remain and never pass.

36. "Rise, Lamech, you have triumphed; yes, I tell you, you have gained a great victory Behold, you have prevailed over Me. Only now have you won Me, now you may and can love Me with all your strength, for you have contended for Me with your father and with Me and were willing to die and pass away for the sake of My love. Behold, now I am your trophy; now seize hold of Me at your pleasure!"

37. And Lamech clasped Emmanuel's feet and said: "O Emmanuel Abba! Now let me die - for my love has been rewarded, and that is all my heart desired. Your holy will! *Amen.*"

38. And Emmanuel lifted Lamech up and pressed him to His holy fatherly heart, saying: "Lamech, do you think you could die in such love for Me? Truly, heaven and earth will pass away, but such love not ever. For that is the eternal, imperishable life when someone loves Me as you do.

39. "I now bless you so that Enoch and all may see how faithful I am in all My promises.

40. "One day I will give you a son who will be a savior of the people and the animals at which he will gaze shall be protected from My wrath. And he will re-erect this altar for Me, which Enoch has now built.

41. "Because you were willing to die for Me out of love, behold, this I shall do one day out of love for your descendants and all flesh so that they may all be won for life eternal.

42. "O you My Lamech, you shall now remain with Me and I with you forever.  
*Amen.*"

## **Chapter 140**

### **EMMANUEL REPROVES METHUSELAH FOR HIS PRETENDED THANKS**

*(4th November 1841)*

Methuselah saw how his son Lamech was received, rejoiced, went to Emmanuel and thanked him for the immense grace that had been accorded to his son.

2. But Emmanuel answered: "Why do you thank Me for something in which you had no part? Wait until it is your turn and then come and thank Me.

3. "Did you not hold your son back by his garment when he wanted to come to Me? And you would have been glad if I had sent him away. But since I did not do that, but kept Lamech with Me, you now come and thank Me contrary to your heart.

4. "Behold, such thanks are not free, but perforce. He who wants to offer Me his thanks must be as free in his heart as is love, since thanks are blossom and fruit of love.

5. "Thanks that differ from how a person loves are like a hollow fruit devoid of a core of life.

6. "Therefore, go first and bring order into your heart and come only then to offer your gift so that I may look at it and accept it if I find it tlaw· less. *Amen.*"

7. This made Methuselah very sad and he said to himself: "O Emmanuel, You are so very difficult to get on with, for you demand from me a purity of heart which exceeds anything the highest human wisdom could conceive."

8. And Emmanuel said to him: "Methuselah, now your heart has spoken the truth which is worth more than your untimely and worm-eaten fruit of thanks.

9. "Truly, the wise and prudent of the world will always find Me difficult and will take mighty offence at Me. But the children will play with their Father, and the Father will at all times and forever find the playthings more pleasing than all the calculated wisdom of the otherwise extremely dry wise men of the world.

10. "Do understand this and go and do as advised. *Amen.*"

11. And Methuselah went and began to search his heart and found it so full of filth that he was shocked, and he wanted to flee and hide in some corner of the wide earth.

12. Then Emmanuel stepped into his path and said: "Methuselah, you want to flee from Me and hide from My face. But I tell you that you will not find a place in all of infinity, which would not be familiar to My eye. If you go to the end of the world, truly you will find Me.

13. "If you lowered yourself to the bottom of the sea, do you think I would not be there? Oh, you are so wrong, for also the creatures of the sea receive their food from My hand.

14. "Where then would you flee that I may not dog your steps?"
15. "Behold, all this is futile, and so remain where you are and purify your heart that I may help you. *Amen.*"
16. And Methuselah remained and wept at his folly.
17. While these discussions were taking place, which with all the children had effected a considerable change in their hearts, the sacrificial altar was completed, also the wood had been placed on it crosswise and a lamb had been prepared as an offering.
18. Then Enoch, full of the deepest love, approached Emmanuel and said: "Lord, You most loving Father of all of us, look, everything is ready. How do You wish this sacrifice to be made to You for a visible sign for the sinful flesh?"
19. And Emmanuel said: "The wood is arranged as is fit and the sacrificial lamb prepared, as is fit, but I can see that something is still missing. Therefore, dear Enoch, go and get Me what is missing because that is most important to Me. I tell you, without it the sacrifice would be worthless. So go and get it without delay! *Amen.*"

## **Chapter 141**

### **ENOCH INCITES THE PATRIARCHS TO LOVE FOR EMMANUEL**

Enoch understood quite well what was still missing. And so he went promptly to the patriarchs and addressed the following words to them in the name of Emmanuel

2. "O fathers, hear a word from my mouth in the name of Emmanuel.

The altar is now ready, and it is hallowed and pure before God since God Himself helped my weak hands to build it

3. "Upon it the rich wood of the cedar has been laid in the proper order and the sacrificial lamb is prepared, awaiting its sublime destiny; and thus everything is ready, except one thing, and that is you, fathers.

4. "Adam, you are prepared and so is the mother Eve with you because you are *one* flesh. But where are Seth, Enos, Kenan, Mahalaleel, Jared and you, my son Methuselah?"

5. "Although you are present in the flesh, there still beats in it an absent heart. This heart should be present in the true and purest love, since the highest love of the Father is visibly present.

6. "O Seth, behold, whenever I opened my mouth you were the first who received every one of my words joyfully like warming sunrays in winter, retained them securely in your heart and then arranged your life accordingly. But now that the Lord Himself is walking among us, teaching us and speaking with such love that the hardest stones could turn into oil and every little blade of grass, every bush and every tree trembles from exceedingly great delight and bliss before Him Who walks with us and teaches us such sublime things, behold, now you are so quiet as if the whole matter were not in the least your concern and you only gape full of curiosity expecting new and greater wonders to entertain you. However, to make the Lord in your heart a pure sacrifice of love, look, for that you have become too indolent; this will not make the Lord proud of you. Therefore, rise, prepare your heart and then

hurry to the Lord that He may receive you again as He has received Adam, Lamech, Abedam, Jura, Bhusin and Ohorion and many others and - everlasting thanks to Him - finally me too.

7. "Rise, hurry and do not miss out on life for, behold, you are dead.

8. Therefore, hurry, hurry after the Life of Love while it is walking visibly among us. He who will not seize it now with great haste like Lamech, truly, he will lose it forever.

"Such is the Lord's will, *amen. Amen* to you, father Seth!"

9. And Seth was so terrified that he jumped up, ran to Emmanuel and poured out his heart, entreating Him for mercy and grace.

10. And Emmanuel said to him: "Seth, you came when I had you called, and so you may remain, but in future only those shall remain who will come without being called and will in spirit and in truth and love for Me exclaim: 'Abba, Abba, Abba! Your holy will, *amen!*' Do understand this well and be pure! *Amen.*"

11. When Enoch wanted to address his call also to the others, they jumped up in haste and exclaimed unanimously: "O Enoch, do not call us, for your call is more terrible than death!

12. "Behold, we now clearly see the magnitude of our guilt and are unworthy of your call; but go to the Holy One Whose name we are not worthy of uttering and entreat Him for us, your poor, dead fathers and your dead son Methuselah, to show us mercy! *Amen.*"

13. And Enoch replied: "What nonsense you are speaking! Do you think that if I had to forgive you something I would sooner give you a favorable hearing than would Emmanuel?"

14. "O how blind and deaf you are! I, the very imperfection, who have nothing, know nothing, - I who have only just arisen in love through the Lord's boundless mercy and in whom all that is good is purely of the Lord, thus a free, completely undeserved gift, - do you think I would be more merciful than Emmanuel Who is supreme love and supreme mercy in person, full of gentleness, forbearance and the greatest patience with every weakness?"

15. "O think better of it and do not make me a new sinner before Him!"

16. "Truly, if it depended on me I would only curse you with my greatest favor compared to Emmanuel glancing at you with just one eye.

17. "Therefore, open your hearts and hurry to the Father! For not I, but He, the so endlessly concerned holy Father Who is supreme love, is calling you through my useless and weak tongue.

18. "So go where love, life and mercy are always to be found and do not ever ask for my intercession, but turn to Him Whose infinite love had you called! *Amen.*"

19. And full of remorse at their folly they all went to Emmanuel, confessed their guilt and poured out their hearts to Him.

20. But Emmanuel gazed at them and said: "Children, why do you fear the best and most loving Father, and yet you do not fear men in whom all the good is only from Me whereas their own is pernicious evil and all wrong?"

21. "Do you really believe that I could be influenced by humans, thereby making them appear more merciful than I am?"

22. "Or do you think that Enoch has more love than I through which he could have moved Me to absolve you from your guilt? O you fool who are fathers yourselves and love your children although you are full of wickedness. Tell Me, when has ever a stranger loved your children *more* than you do? Or whose voice would you rather favor: that of your child or that of an unauthorized and imperfect intercessor?"

23. "If that is how you men who are full of evil before Me act, how could you think so absurdly of Me?"

24. "Therefore, change your way of thinking and bear in mind that I alone am your Father and all of you are children of *one* Father to whom you have a right through love. *Amen.*"

## Chapter 142

### ABOUT THE FREEDOM OF MAN.

(5th November 1841)

After this brief admonition by Emmanuel, Seth rose and, deeply stirred by love throughout, said this:

2. "O Emmanuel Abba, forgive us our terrible indifference. Look, I and all of us have become numbed in our feelings by Your extraordinary and mighty miraculous deeds. The speeches by Adam and Enoch, the latter's patronage, Your fiery speeches and love-glowing lessons, succeeding one another so quickly, have overburdened our by nature somewhat slow spirit and we were unable to follow all the inexpressible glories from Your holy mouth. Therefore, we succumbed to our great helplessness and secretly relied on Enoch that he would later on impart it to us so that we could then at leisure understand it quite easily.

3. "However, quite a different, holy light out of You has now shown an of us that all the named reasons did not apply and it was our own indolent will that caused this bad indifference in us. Therefore, () Emmanuel, awaken our still dead will and strengthen our weak hearts with Your grace so that we may animatedly grasp the words from Your holy mouth and accordingly arrange our lives pleasing to You. *Amen.*"

4. Then Emmanuel said to Seth and all the others the following: "Seth, behold, I purify you all because of the truth of your words. But your truth is naked as you are before Me. Therefore, clothe your hearts with free love for Me that you may become alive! For I can give you everything, except the free love of your hearts for Me. This I cannot give to anyone. And if I did this, what would your love be worth?"

5. "I tell you, it would be nothing but an alien impulse compelling you against your will to love and, thus, worship Me.

6. "I created you as free humans and children and endowed each one with his own share of love which produces the life within you. You have to seize Me with this your own free love, only then will you take hold of the life within you.

7. "I have given everyone a fair share just as a living germ originating in love has been laid into every grain of seed. When the seed is planted in the earth the dew of love gathers around it. This dew destroys the flesh enclosing the living germ and this

becomes free. Once the germ is free it begins avidly to absorb the surrounding dew of love and life, keeps growing and soon forcefully breaks through the soil and freely rises upwards striving after the light of the sun. In such freedom it grows stronger and, finally, *from* the almost invisible little germ there develops a mightily strong tree full of life throughout and thus full of a thousand fold fruit. And all the life within it is a life characteristic of this tree bringing forth its kind a thousand fold.

8. "Now ask yourselves whether this is not the case with your own free love that is a true germ of eternal life in your flesh which latter is equivalent to the matter of the grain of seed.

9. "My Word and My love for you is the love-dew and does with you as does the dew with the grain of seed in the soil. So absorb My Word into your being that it may destroy your worldliness and then truly free your love, which is the true everlasting life. Only in this free life will you become useful fruit trees and be able to perform life's duties towards life. But now your sole task consists in becoming alive and free in the true love for Me. Only thereby will you become truly alive in Me and through Me, your true, eternal, holy Father. *Amen.*

10. "Now move to the right side of the altar, heed Enoch's sacrifice within you and let your hearts, still weak in love, be warmed at the hallowed flame of the offering.

*Amen:'*

11. Then they all followed Emmanuel's word and placed themselves on the right side of the altar facing midday. On the morning-side Emmanuel, the sacrificer Enoch, Lamech and the other awakened were standing. The evening and midnight sides were open to all the people.

12. When everything was thus well-prepared and arranged for the offering Adam once more stepped up to Emmanuel and asked Him full of the purest, innermost love and the highest respect:

13. "O Emmanuel, You do not intend to leave us after this sacrifice, but will still graciously hallow and receive the sacrifice on the hallowed height on the Sabbath tomorrow? For behold, the children dwelling in the morning, midday and evening have not recognized You as yet. Oh, how happy they would be if they could also see You in our midst and hear a word of life from Your holy mouth!

14. "However, O Emmanuel, not my or our will, but always Your most holy will be done now and in eternity. *Amen."*

15. Then Emmanuel said to Adam: "You are concerned and your concern is not idle since you are a father of all the free blood on this earth. But one thing about your concern, which borders on the futility of the external life, is the visibleness of My Being in a person similar to you. Do you think that when invisible I am less present and a less helpful Father than when visible?

16. "Behold, this is still futile and I tell you that it is better for everyone not to see Me as a Being, but only through the love in his own heart For My visible presence is a compulsion, My invisible presence your life's freedom. Through compulsion no one can attain to life eternal, but only through freedom, which is the pure love for Me.

17. 'The one to whom I came and with whom I remained would be swallowed up by Me, for the fire of My love is too infinite that a still mortal though for immortality *created* being could bear it. However, if someone, who has already sought Me in his

heart, comes to Me freely, behold, that one has already become firm and strong and I shall no longer swallow him up, but receive him for the eternal contemplation of My infinity and for the everlasting free enjoyment of the emanation of My boundless love and grace.

18. "However, I will grant your request and will also tomorrow become for a moment visible and perceivable to all your children. Do understand this! *Amen.*"

## Chapter 143

### THE SACRIFICE. LAMECH'S FIERY ADMONITION. ABOUT MEEKNESS AND PATIENCE.

Adam thanked Emmanuel from the depth of his heart for the promised immense grace and returned to his previous place.

2. Then Enoch came forward and said to Emmanuel: "Behold, Emmanuel Abba, You Who are holy, exceedingly holy! Now that everything is prepared} will, if You agree, light the fire on the altar and on behalf of all of us sacrifice the lamb and the fruit to You."

3. But Emmanuel replied: "Enoch! Behold, I am neither hungry nor thirsty and with this offering you cannot appease Me. The most pleasing offering to Me is a penitent, remorseful heart that seeks Me and loves Me above all.

4. "However, since you have already built the altar, placed the wood on it and prepared the sacrifice, you may as well put it on and make the offering to Me. *Amen.*"

5. And Enoch did everything **in** accordance with Emmanuel's words, placed first the still living lamb over the wood, which was not yet burning and killed it there on the altar.

6. But Adam remarked that it was not proper to shed the blood of the lamb on the altar.

7. And Emmanuel answered Adam, saying: "Adam! Do not concern yourself with what Enoch is doing, for he makes the sacrifice to Me and not to you. And behold, I am satisfied. Why, then, should it annoy you?"

8. "But I tell you for a sign that} am pleased with Enoch's method of offering a sacrifice and that **in** this way the Most High will one day make the supreme sacrifice to the Most High. Do understand this! *Amen.*"

9. And Adam, somewhat perplexed, asked: "O Emmanuel! Is there beside You, the Most High, another Most High? Or how is that to be understood?"

10. And Emmanuel said: "I said, and now I tell you: Beyond the flesh there are still many secrets, but while you are **in** the flesh you will not behold them. For time is the teacher of the flesh; but the spirit will recognize these things once it has returned to its origin. *Amen.*"

11. Now the lamb had been slaughtered and Enoch took stones and rubbed them forcefully together above dry straw, which had been dusted with dry resin. However, this time the usually very skilled firelighter failed and so he went to Emmanuel and said:

12. "Lord, Abba Emmanuel! Look, I do not manage to light a fire today; O do help me to accomplish it!"

13. And Emmanuel replied: "Behold, my beloved Enoch, you may be happy if the fire does not obey you, for it is better to be a master of one's heart rather than a skilled fire-maker. Thus I prefer one who lifts up his own heart to Me to one who through his word and fiery speeches has turned thousands to Me, but has himself remained a cold offering under which there does not glow a fire of love but merely cold wisdom.

14. "But if you cannot manage to light a fire, this can soon be remedied. Give the fire-stores to the young, strong Lamech. Under his strong hands the stones will give what they denied you. And you stay with Me and leave the job to Lamech. *Amen.*"

15. And Enoch happily handed the stones to Lamech who rubbed them so forcefully together that soon such a great fire broke out that it did not only ignite the straw but took hold also of the wood and the offering which suddenly went up in a blaze.

16. Everyone admired Lamech's skill, but when Lamech noticed the praise by the fathers and the people he quickly turned to them and said with great fervor:

17. "O fathers and brothers, are you again out of your mind thus praising me? Who, then, is Emmanuel? Who has and gives the fire?"

18. "If you were not my fathers and brothers, truly, I would call you blind fools. Praise the One to Whom such praise and honor is due! And to Whom is all praise and honor due? In case you do not yet know it, I tell you that this is due to God alone, for He is, was and will forever be holy. *Amen.* Do understand this. *Amen.*"

19. Then Emmanuel turned to Lamech and said: "Listen, Lamech, you have produced almost too much fire.

20. "It would not be good to entrust you with lightning and thunder, for under your rule the earth might soon look rather glazed or as it would where the brightest ray of the sun melts the sand of the deeper brooks, then covering their banks as with externally transparent glass. But because it absorbs and lets through the light externally, it becomes darker and colder under the glass than where the dry sand absorbs the rays of the sun. And listen: On the glass there will no longer grow any fruit ever.

21. "Therefore be gentle, composed and patient in all things, in every word and every act, for gentleness, calmness and patience are the best fertilizer for the soil. If then someone plants a good seed in it, this will sprout and the harvest for you and Me will be abundant.

22. "But he who strikes hard with sword and clubs and comes with lightning and thunder only wounds and often kills and his field will not yield much fruit.

23. "The one, however, who is always gentle, calm and patient, waters the plants in his field when the powerful rays of the sun dry out the soil.

24. "Now, dear Lamech, judge for yourself on which field the blessed abundance will soon be visible.

25. "Therefore you, too, shall always be gentle, calm and patient towards everyone and you will gather the hearts around you and pour life's blessing upon them. Do understand this! *Amen.*"

**EMMANUEL'S PARTING WORDS.  
A PROPHECY REGARDING GOLGOTHA. ABOUT THE GLORY OF  
SPIRITUAL FREEDOM.**

And Lamech recognized his mistake and went to Emmanuel and then to the other fathers and asked their forgiveness with a deeply moved heart. All the fathers rejoiced at this and heeded the earlier fiery admonition for themselves, too.

2. Following this, Emmanuel gazed at Enoch's offering, blessed it and said: "I, Emmanuel Abba, have not really any pleasure in this burnt offering, but only in the fact that it was offered to Me with a pure heart. And so I bless it for a memorial in anticipation of a sacrifice which will one day be made for the quickening of all the dead and the living. And so it shall henceforth, and to the end of all Times of times, remain with the lamb and bread! *Amen.*

3. "Woe betide those who will change this for, truly, I tell you that they will be making their sacrifice not to Me, but to the filth of the world, and through their sacrifice they will become like the one to whom they have offered it.

4. "And you, Enoch, behold, how I have blessed your sacrifice which now has become a living sacrifice, and one day out of this burnt lamb there will arise a great, living and strong lamb of the world which will take upon its shoulders all the weakness of the earth and open to all flesh the never to close gates to life eternal. *Amen.*

5. "I no longer give you a commandment but I make you *free* from any commandment. They are of use only for lazy servants and whoever lives according to the commandments is a dead slave who wants to be judged in all his doings and has no freedom in his heart. Wherever he works he does it because he was *commanded* to perform the work, for without command he would never have felt a necessity for any activity. Wherever he loves, he loves because he was commanded to love. But his heart does not feel the necessity and holiness of love and life eternal out of it, but only love's pressure. Why so? Because he is a slave from the muddy depth of all things.

6. "The free person's heart beats freely and his lungs breathe freely, and no life-impeding law interferes with the brisk circulation of his blood. For the free love for God makes him a child of the Most High.

"But he who is a child of the Most High, is he still a child of man?

8. "Since he is a child of God, does he not have something within him which is always holy and fully similar to Him Who is his Father - thus, something divine and completely free?

9. "Therefore I now tell all of you who have a free heart and love Me with your free hearts that you, too, are gods as is your holy Father from eternity, freely out of Himself, out of His own eternal, holy strength

10. "Behold, that is why I do not give you any command, but only showed, and am showing you, the true, free, living and alone quickening love for Me, as the First

Cause of all life and existence, so that you may use it in spirit and all truth for your complete quickening, as the sole binding means between Me and you.

11. "I do not even say that you *shall* do so, but you may do it *freely* if you wish. You shall not even follow this teaching because of your love of life, but only out of free love for Me, only for the sake of love, thus for My sake Who am your most loving Father.

12. "Behold, because I love you who are My children you shall also love Me, as I am your Father.

13. "As you love Me, you shall also love each other as brothers and sisters. You shall never be prejudiced by anything, but brother, sister, father, mother shall be all towards awakening the free love within you.

14. "For My eternal fatherly love for you I need nothing from anyone, and the love in your hearts for Me and everyone shall be like that, too; then you will be like Me alive out of yourselves through the free, proper use of My free love within you and will live as I do everlastingly.

15. "If you will remain like that the power of the serpent will not come near you and no blemish will ever contaminate your hearts. But he, who wishes to be a slave of the world, let him be so; I have no command for him.

16. "However, he shall know at least this as a man that I shall not revoke My eternal order for his sake. Life exists solely in the free love for Me, otherwise there is everywhere eternal death.

17. "And you, My beloved Enoch, shall be My first priest and your love the foundation of the first and purest church on this earth.

18. "Tomorrow when you will be offering a sacrifice I shall come to you and put words on your tongue which you shall speak before all the children. My love, My grace and My blessing be with all of you. *Amen.*" - And Emmanuel vanished before the eyes of all.

## Chapter 145

### **ADAM'S INSTRUCTIONS FOR THE COMING SABBATH**

*(8th November 1841)*

When the patriarchs and all the people surrounding them had noticed that Emmanuel was no longer among them, but that He had vanished as a Being so completely as if He had never existed, they all, except Enoch, became sad: and most of them were silent. Only when the sun was close to setting did Adam pull himself together and say:

2. "Children, since He is no longer in our midst, He Who is Jehovah Emmanuel Abba, holy, exceedingly holy, why should we still remain here?

3. "Therefore, go to the children and invite them to the Sabbath tomorrow and then return without delay so that we may depart for the height, our home.

4. "But you, Jura, Bhusin and Ohorion, and also you, Abedam, shall remain in our midst if you like to. However, as you have now clearly heard it yourselves from the

mouth of the Most High that everyone is absolutely free, you are so also as far as I, your earthly father, am concerned. So please yourselves and do not fear that through one or the other decision you may win or lose something. Let only your free will lead you in all things and may the Lord's word and His eternal love be your guide on all your ways and the all in all of your life. *Amen.*"

5. Then Enos, Kenan, Mahalaleel and Jared went and invited the children of the midnight to attend the sacrifice on the height on the Sabbath the following day.

6. And Jura said to Adam: "Father, it is an inexpressibly great joy to all of us that you have invited us to stay once more with you on the height. There is only a question that must be clarified: Of what use would we be on the hallowed height and what is to happen to our children?"

7. "Among you Enoch is now a living priest of the Lord. Look, our children have no one who has been awakened, except us. Therefore, we want to be to them - though not in such a perfect sense - what thanks to Emmanuel now Enoch is to you and all of us.

8. "This we shall now do throughout our life and we shall frequently come to the height there to receive for ourselves and our children from your midst new warmth and new light. Now we shall stay here, but tomorrow, long before sunrise, we will in front of your hut sing a hymn of praise to the Lord. *Amen.*"

9. And Adam answered: "So be it, and may the Lord's blessing as well as mine and that of all of us be with you and strengthen you. *Amen.*"

10. Then he turned to Abedam and asked him what he intended to do.

11. And Abedam told him very gently the same. Adam and all the others praised his loyalty and Enoch stepped up to him and said:

12. "Listen, Abedam, the road is known to you. The Lord's will is yours and so is His love. Your children are still all blind. Behold, not in vain has the Lord awakened you. Therefore, hurry to your own, bring them the glad tidings, do not keep anything from them and tell all of them aloud and with loving power what the Lord has done to all of us.

13. I salute you, dear brother in the Lord and in Adam, now and forever! *Amen.*"

## **Chapter 146**

### **ABEDAM MEETS A STRANGER**

Accompanied by many blessings, Abedam departed from the hallowed place and hurried to his own, fully laden with the most glorious treasures from the heavens. And as he, full of exalted thoughts and love for the Lord, returned on the same road they had earlier all walked so wonderfully from the evening region, behold, at the spot where they had all rested and he had been the sole companion of Asmahael, there suddenly appeared a vigorous young man and asked him:

2. "Where are you going at this late hour? Behold, already the sun is touching the edge of the mountain and the moon is still distant with its light. The road is uneven and the path full of stones. Listen, Abedam, I have heard that in the presence of all

the patriarchs great things have happened where the children of the midnight dwell I want to go there to see some of it, too, but especially the strengthened patriarchs. Would you not like to turn back and lead me there?"

3. And Abedam, without a moment's reflection, asked the stranger: "Yes, I shall be pleased to do what you desire, but would you not like to tell me your name, if you have one, so that I can introduce you to the fathers?"

4. But the stranger responded with the same question, saying: "If you tell Me your name I will give you Mine and will tell you still something else. But first tell Me your name."

5. Then Abedam was startled and said to the stranger: "How can you ask me my name? You called me by my name when you stopped me and asked me to accompany you back to the place where such great unheard-of things have happened! How am I to understand this?"

6. And the stranger replied: "Behold, Abedam, you have just come from the hallowed place where such great things have happened and you have surely been awakened, too. How can you, as one awakened, not understand this easy question?"

7. Abedam was quite bewildered and at a loss for an answer to the stranger.

8. And the stranger asked him once more his name and Abedam, amazed that the stranger kept calling him by his name, but still insisted on hearing it, finally replied:

9. "Listen, my name is as you have called me and I have no other name than the one you have given me and which Adam and Emmanuel gave me."

10. Then the stranger, looking hard at him, said: "Behold, Abedam, now that you have told me your name I am satisfied. For behold, I have already in the beginning given you that name, but as a name which I gave you it was not *yours*, only Mine within you whether you wanted to be called like that or not. Now this name is yours and Mine, and thus you have simultaneously learnt your name and Mine and may confidently lead Me to where I want to go."

11. Abedam was quite astonished that the stranger had also his name and immediately set out on the way back with him.

12. On the road Abedam asked the other Abedam: "Tell me, if you wish, from which region did you come and from whom did you learn what happened in the midnight region?"

13. And the stranger replied: "As for your first question, I come directly from the morning, but concerning your second question I will tell you a short story.

14. "Behold, a father in the morning region - one with the most children and the greatest love for them -- had for a long time looked on how his children occupied themselves with all kinds of useful, but still more harmful things. And the wise father had placed himself in such a way that none of the children could notice him. But after only a short playtime the children's behavior began to deteriorate so that there was hardly anyone left who had kept his heart clean out of love for the unnoticed father. He kept carefully admonishing all the older brothers, and they liked to hear his word, but none of them wanted to heed it fully in his heart

15. "Then the father decided to make himself unrecognizable and thus approach the children as if he had come as a stranger from the lowlands.

16. "The children received him through the intervention of one of them, however not with love, but only as a stranger. For since their hearts had turned foolish and worldly, their eyes had become blind and their ears deaf so that they could not recognize the father.
17. "When the father gradually made himself more and more known through acts and words, the children became afraid and only few could bear his nearness.
18. "Seeing how immature his children still were, the father warmed them all with his love so that they turned to him and praised and glorified him. And the father strengthened them all, blessed them and then left them for a short trial period.
19. "On the way back from his children, this father came to Me and told Me everything, and that is why I am here in order to see how the children look and what they are doing in their father's absence.
20. "Therefore lead Me to the hallowed place! *Amen.* "

## Chapter 147

### ABEDAM TALKS WITH THE STRANGER ABEDAM

(9th November 1841)

Having heard this from the mouth of the stranger, Abedam was amazed and said:

2. "But my highly esteemed Abedam, this is really the story of the children of the height who are the fathers of our main line.
3. 'The name of the Father is Emmanuel Abba and Jehovah, God the Most High, holy, exceedingly holy.
4. "Tell me, if you are willing, where you have met this holy Father, what did He look like and in what direction did He go from you?
5. "O do tell me, I pray. For behold, coming from the evening region I was an eyewitness of everything that happened and enjoyed the inexpressible, highest grace of walking, as the most unworthy, constantly by His side.
6. "O friend Abedam, the bliss I poor sinner experienced the highest angel could not describe to you with the most glowing tongue.
7. "Indeed, I can only tell you that in this short period of time I experienced more of the most sublime bliss than the highest angel spirit does in an eternity."
8. 'Then the stranger asked him: "What was it actually that gave you so much bliss that you regard the bliss of the high, free angels as almost nothing compared to it?"
9. And Abedam replied: "O my beloved namesake, behold, in this respect I have always been a peculiar man, and just because of this peculiarity that which might sadden thousands makes me happiest. This peculiar trait consists in the fact that I feel happiest when I am beside someone with whom I more and more feel my absolute nothingness compared to his allness from the bottom of my heart. 'Therefore I do not want to see any person *beneath* me, but always as much as possible *above* me. And thus my motto is this: 'Blessed is the heart's lowliness, and the helpless weakness is the worm's greatest wealth!'

10. "For if the worm was strong in the fullness of life, how much pain it would feel when it is trodden on. But its weakness and the constant helplessness of its life may perhaps make for it that which we regard as painful the greatest delight of its life.
11. "Of course, I do not know the nature of worms as He Who created them knows it, but I feel that this is so as I myself am happiest when under pressure from all sides.
12. "But now, my beloved namesake, I beg you to kindly answer my earlier three questions, if you are willing. *Amen.*"
13. And the stranger Abedam answered: "Look, my beloved Abedam, of what use can the answering of the three questions now be to you on careful consideration of this matter?
14. "Behold, My principle and motto is this: 'If you cannot be of any use to your brother with some word, let your tongue rest and stir it only when you can thereby do a service to your brother!'
15. "Look, in view of this My principle I would rather not answer you. Does this satisfy you?"
16. And Abedam replied: "Yes, my beloved friend Abedam, on the one hand it does because I recognize that your will subjugates mine, and this pleases me; but on the other hand, since I love this to you and me well known holy Father above all, my heart is filled with the greatest yearning to be constantly with Him or at least speak of Him constantly, to love, praise and glorify Him above all, worship the Most Holy and also, as on this occasion, to have someone tell me about Him. And look, because of this very great yearning of my heart I am not satisfied that you do not want to answer my questions. As far as your principle is concerned you may do so without hesitation, for thereby you cannot possibly harm my heart, but it would be of great benefit to it. Is not every action and every word to our brothers of the greatest use to them only when we have worked for, and spoken to, their hearts?
17. "Look, is this not correct and does it not correspond to your truly sublime and most wonderful principle?
18. "Therefore, if you are willing, would you please answer my questions."
19. And Abedam, the stranger, said to the known Abedam: "Listen, Abedam, I like your words so much that I now cannot but answer your questions and tell you something else and again something more. And so listen:
20. "I met the to you so well-known Father at the exact spot where the two of us earlier met As for His appearance, you may believe Me, He looked exactly like Me, just as our names are alike. And because of that He looked very much like you, too.
21. "Where He went I cannot tell you exactly, but one thing is certain, namely, that He did not walk away from His children, but on a small detour back to them again.
22. "Behold, now you have all the answers to your questions. But now there is still this 'something else', and this is contained in a counter-question.
23. "Since you are an awakened one and have beheld the Father for so long, I am surprised that you have not noticed this likeness between Me, you and Him at first sight.
24. "And now comes the 'something more', and this again in a question.

Behold, your principle is, strange to say, Mine, too, and the comparison with the worm has already long ago grown on My ground. Tell Me now whether we suit each other.

25. "But bear this in mind! If someone for the sake of his own bliss wants to be the lowest, is it not secretly the same as when one for the same reason wants to be the highest among all his brothers?"

26. "This matter worries Me about you. If you are willing, you may as well unravel this knot for Me!"

27. And the known Abedam did not know what to answer his namesake, and he said to Him:

28. "Beloved friend Abedam, your truly incomprehensibly high wisdom reveals that you are a son of the morning. I would like to answer your questions if it were possible to me. However, I cannot even understand your strange answers to my questions and absorb them properly in my heart.

29. "As regards your questions, you will have to do without answers because only now do I really see how disgustingly stupid I still am.

30. "Yes, dear friend, you have done right to stop me and urge me to return, for if with this my only now recognized stupidity I had come to my own, oh, how one stupidity would have called forth - another and, finally, refuted it!

31. "Therefore, do not call me an awakened one again, but call me a sleeping fool, for the more I now ponder on myself the more stupid I feel.

32. "In truth, because thanks to my principle I had this blissful experience with the holy Father, I thought myself already awakened, and only now do I see clearly how little my heart has understood all the glorious words from the Father's mouth and planted them within it as a living and glorious seed of eternal love and, thus, everlasting life.

33. "O friend Abedam, forgive me that I am therefore unable to answer you. *Amen.*"

34. And the stranger Abedam replied: "Listen, My faithful namesake, I am completely satisfied with your answer, for you have fully explained to Me every point of My question, and thus we suit each other perfectly.

35. "You realize what you are still lacking and have properly humiliated yourself in your heart. View your principle in the right light, - but I want to be of use to everyone with word and deed.

36. "Tell Me, judge for yourself, are we not as if made for each other as if I had been there for you already from eternity and had created you only for Myself?"

37. And Abedam said, full of joy: "Yes, yes, that is how I myself feel very clearly; like a father for the son and the son for the father.

38. "My most beloved friend Abedam, I have also the feeling as if we could not separate in all eternity and as if I could never do without your help. And so I wish to be together with you not just temporally but also eternally."

39. And the stranger Abedam said: "Behold, you have forestalled Me. Since I came to know you this has been also My only wish and will.

40. "But look, I hear sounds of praise. We are close to our destination.

Therefore, compose yourself and introduce Me to Adam and the others. *Amen.*"

## Chapter 148

### THE ARRIVAL OF THE STRANGER ABEDAM AT THE PATRIARCH'

"Yes, truly, there is already the collapsed wall," said the known Abedam, "and it seems to me that they are still all gathered there. It also appears to me that Enoch is at this moment addressing a farewell speech to the midnight children. Yes, yes, he is speaking to Jura, Ohorion and Bhusin.

2. "Let us go to them without delay! Maybe we can still hear a few little words which might apply, to us; so let us hurry."

3. And the stranger Abedam said to the known one: "Listen, My beloved friend, why the hurry when one is already on the spot?"

4. "As for Enoch's words, the last ones will not be of much use to us if we have missed out on the first; or what use are to an altar the top stones if the foundation stones have not first been laid?"

5. "Or have you ever seen a day begin in the evening or a tree which begins to grow from its top in the air, then developing the trunk downwards and the roots into the earth only out of this?"

6. "Or what use would it be to someone to cover his head with a cloth when he has nothing with which to cover the rest of his body?"

7. "Behold, that is why I think we should let Enoch conclude his speech and wait here for a while so as not to disturb the attention of anyone's heart."

8. The known Abedam was quite satisfied with this and said to Abedam the stranger: "My beloved friend, I believe that with the wisdom and might of your speech which sounds also most melodious you could lead me into the fire and I would follow you into all the depths of the seas and all the waters of the earth.

9. "Truly, my most beloved friend, not only your appearance, but also your speech is extraordinarily similar to the Father's - you know whom I mean -; only you appear to me much stronger physically than was the Father. For the Father appeared considerably weaker and smaller, that is, you must understand me correctly - in His *person*. Of course, we cannot speak here of the spiritual figure of the Father which is of infinite might and strength forever."

10. And the strange Abedam answered: "So you now notice the similarity and lack of similarity between Me and the Father?"

11. "Yes, yes, you are right, this is how it was! But what do you think, My beloved friend, concerning the smaller and weaker figure? I personally am of the opinion that if, as you know, this Father showed Himself to His children in a somewhat strange appearance in order to show them what their hearts were like, this could also be an explanation of His weaker figure on that occasion.

12. "And if he returned to His children unexpectedly and their hearts were freer and stronger in love, - might not the Father show Himself stronger than before in which case he might look exactly like Me?"

13. "For I think that the Father's figure where the children are concerned would always depend on the greater or lesser love for Him in their hearts. What do you think in this respect?"
14. And the known Abedam was amazed and said to Abedam: "O friend! I must openly admit that however mysterious your words sounded to me before, now they are very clear.
15. "Look, how much wiser than I you are. Truly, this so very important point you have raised my heart would have missed completely.
16. "I must tell you already in advance that I am sure Adam, Enoch and all the others will open their eyes in surprise and prick up their ears when they hear you speak about something. For in my opinion when one hears you speak one could well believe that you have been completely awakened when you met the Father or -- do understand me! - you must be the Father Himself. Do understand, dear friend, that I say this only by way of comparison.
17. "Yes, in truth, with you I shall not bring disgrace upon myself with the patriarchs.
18. "I for my part am overjoyed and I must openly admit that when I now ask my love: 'Whom do you love more, - the Father or this friend?', it answers: 'Although I received everything I have from the Father, yet what I give the Father and this friend is exactly the same and there is no difference.
19. "O Adam, O Enoch, O all you who are alive, you will be puzzled and amazed at this wisdom!
20. "Now look, most beloved friend, Enoch has bowed to the altar and to the patriarchs; his speech has ended and if you wish I would like to introduce you."
21. And Abedam the stranger replied: "Listen, Abedam, go there first and announce Me. Only then come back with good news and thereupon introduce Me to all the patriarchs. *Amen.*"
22. And Abedam went immediately to the patriarchs and told them everything that had happened to him during the short time since he had left this place. They all were very surprised, even Enoch who promptly asked: "Beloved Abedam, brother in God Emmanuel Abba! Tell me briefly how did his words affect your heart?"
23. And Abedam replied: "Brother Enoch, in truth, as I have already admitted, I for my part did not find the least difference between him and Emmanuel.
24. "In short, I whom you before my departure from here greeted as an awakened one tell you that my awakedness was compared with his incomprehensibly clear and high, indeed, highest wisdom the sheerest blindness, stupidity and any useless folly that might emerge therefrom.
25. "Therefore I tell you, beloved brother Enoch, rejoice with all your heart for he will surely give you great pleasure, too.
26. "Now it is time to fetch him and introduce him to you:' Enoch still asked Abedam whether he was allowed to go, too, and meet the stranger.
27. And Abedam agreed with all his heart. And so both had soon reached the stranger Abedam who welcomed them.
28. Then Abedam the stranger asked Enoch: "Most beloved Enoch, behold, it has got dark. You are on the point of returning from this so greatly hallowed place. May I and My namesake accompany you to the height, stay overnight with you and

tomorrow celebrate the Sabbath of the Lord with you? For behold, when I heard of all that has happened here, a great longing arose within Me to see the awakened children of the great, holy Father and to hear living words from their living hearts."

29. And Enoch replied: "O friend and my new still unknown brother!

For guests of your kind we have many dwellings on the height. Not just for today and tomorrow but for all Times of times and Eternities of eternities you shall dwell in our midst.

30. "Friends of the Father are our friends, too. And those He has sent to us shall dwell with us forever. But it is time, so if it pleases you follow me. Your will! *Amen.*"

31. So they went, and when they reached the patriarchs, these welcomed them, and they all gathered around the two Abedams. As Abedam walked behind him, Adam turned round and asked the stranger Abedam:

32. "Dear welcome friend and guest of our love! Since you, as your namesake has earlier told us, have come from the morning region tell me, if you are willing, what the children there are doing and, if you wish, who your surely worthy father is and from which line of my descendants."

33. At this question by Adam, the known Abedam made signs to Enoch, saying: "Most beloved brother Enoch, now listen with ears and heart"

34. And Enoch thanked him for this reminder. But the stranger replied to Adam: "Listen, Adam, concerning your first question, you have already answered it yourself in your question. And if you belong also to the awakened, what you asked Me must be clear as daylight to you. Or should you not know which children are called 'children of the morning'?"

35. "If that be the case that excuses your - allow me father Adam extremely shallow question and you can be given only a shallow answer to it, namely, that your morning-children are all alert and healthy and many are looking forward to tomorrow.

36. "Concerning your second question, it is like a snare. But behold, you will not find it easy to catch Me. I tell you, you will sooner catch an eagle high in the air than Me. It is good for you that love gave you this question, otherwise the answer would now have been very severe.

37. "If I now asked *you* this, what would you answer Me?"

38. "Behold, as an awakened it should be clear to you whether I have a father or not; or are you still asleep?"

39. And Adam was astonished at this answer and did not dare to ask the stranger anything else.

40. Then Enoch said to the known Abedam: "But dear brother! Have you really not yet recognized your namesake?"

41. And Abedam replied with a bewildered No. - But Enoch said: 'Truly, nothing in man remains so long foolish as does the heart. O Lord, have patience with us weak ones! *Amen.* Abedam, I think the awakened are all still asleep. Do you understand this?"

## THE QUESTION OF THE STRANGER ABEDAM

And the known Abedam said to Enoch: "Most beloved brother in Abba Emmanuel! That I am not one of the awakened I feel only too clearly within me, and to be quite honest this clarity seems to be, and actually is, the most obvious thing in my life.

2. "How it is with the others, brother Enoch, one with my understanding of life, which is my own fault, will not so easily perceive

3. "But - between us - it seems to my great foolishness that he has already caught our beloved father Adam.

4. And Enoch answered: "Listen, your words sound somewhat silly, but be assured that if you notice the night within you, you are already awake. For if you slept you would notice little of the night within you, but would dream yourself the blindest day. The dreamer is not aware that he sleeps and is dreaming.

5. "Look, this is my opinion: Prior to the appearance of the holy, most loving Father in Emmanuel Abba all of us were sleeping and dreaming; but when He came He awakened us all. And behold, we became awake, but not in the daytime, only in the night of our hearts; and if Emmanuel had not done this for us we would still be asleep in the dead day of our dream

6. "However, it is an old rule with us to awaken the children at least a good hour before sunrise so that their weak eyes may accustom themselves to the gradually developing day and then easily and unharmed bear the day's strong light. Do you think that we act more wisely in this than Emmanuel?

7. "O look, He taught us this, too, because of the nature of the flesh. Is not the eye of the spirit worth more than that of the flesh?

8. "If we do this for the benefit of the eyes of the flesh, do you think the Lord will be less merciful to the eyes of the spirit?

9. "O my beloved brother Abedam, behold, what the Lord does is always done well and wisely!

10. "We are awakened, and it would be most ungrateful towards the so exceedingly holy and good Father not to recognize what He has done for us. However, all of us were awakened at midnight, and this was due to the supreme love of Abba; but we must never fall asleep again. The day of the spirit is brighter than that of the flesh. That is why it is necessary for the sake of the spiritual eye to be awakened at midnight. For those who will be sleeping right into the day the strong light of the day will surely kill. - Do you understand me, dear brother?"

11. After these words of Enoch to Abedam, the stranger Abedam turned back to the two and addressed the following most noteworthy words to them:

12. "My most beloved friends! Truly, My ear has not missed a single word of your conversation. And you, Abedam, are awake because you noticed the night within you, and still do. You, Enoch, are alive and awake because you were aware of the time in which the Father awakened you, and why. And you feel with great certainty the coming of the great day.

13. "You have spoken well to your brother and everyone of your words has already been recorded with the flaming script of the stars in the book of eternal life. But now I ask you a question which I would like you to answer Me. For without the answer to

this question everyone - though he may have been powerfully aroused - remains more or less drowsy, and this state of the awakened is worse than actual sleep.

14. "And this is the important question: What is the visible difference between late evening, midnight and early morning?"

15. "Behold, this lies in the eternal order of God. The sleeper does not recognize any difference in the night while he is asleep. He does open his eyes when the great Awakener comes, a rushing wind at midnight, but then turns over and goes to sleep once more to dream until the sun rises. When he then gets up, he avoids the light and seeks to hide in a dense shade.

16. "Another one actually rises, rubs his eyes and stretches his limbs, but he remains drowsy till sunrise, staggers around, is irritated and does not know what time it is. He keeps thinking of sweet sleep, but does not think of the coming day. When admonished to dress himself, he still remains inactive and not dressed till sunrise and he would much prefer a return of the late evening to the coming morning of life. "Truly, to him the day will not bring anything pleasant.

18. The fully awakened, however, enjoys being awake from the first moment of waking up, and he praises at midnight his great holy Awakener. He soon realizes what time it is and recognizes the difference between late evening, midnight and early morning.

19. "He awaits the coming day with every breath, and the first dawn fills his spirit with a joy greater than all the visible heavens.

20. "Thus see, My beloved friends, how important the answer to the given question is. That is why I added this explanation to make it easier for you to find a suitable answer to this so extremely important question. And so give Me your answers, one after the other, - however, if you are willing. *Amen.*"

21. The known Abedam said promptly to Enoch: "Brother, your earlier words, directed to my stupidity, have opened my eyes so that I now see quite clearly at what time of the night I have been awakened from my sleep - eternal thanks to the great, holy Awakener! - and I am now aware that I am truly awake and why. But brother, what a question! O my most beloved namesake, your question has not grown on our poor earth. I for my part feel already very clearly that it will not be I who answers it.

22. "I am awake to be sure - and for this all praise, all thanks, honor and love to the Lord, - but to what extent there exists a drowsiness in my waking state, look, that I cannot behold. Therefore it will be up to you, dear brother Enoch, to undertake the answering of this principal question, if you are willing. *Amen.*"

23. And Enoch said to Abedam the known: "Listen, dear brother, it appears to me that our most beloved friend has already included an answer in the question, and so it is up to us, not so much to answer the question as to recognize the answer within it and then absorb it into our life.

24. "For behold, this is what I think: From the heart of the one out of whose mouth came such a question streams together with the question an inexpressible goodwill. And be assured, *that* enquirer has no need either to test us or in order to please his own unfathomable wisdom to explore our glimmering mote, but it is his pleasure secretly to bestow unheard-of great gifts. - Do you understand this, Abedam?"

25. Then Abedam the stranger seized both of them under the arms, lifted them slightly from the ground, then put them gently down again and began with the following explanation:

26. "My most beloved, there is a great faith in your hearts. In you, Enoch, light out of love - and in you, Abedam, love out of light. Both is good and catches the meaning of divine order and the fountain of life streams incessantly and joyously upward to the great eternal day.

27. "But late evening, midnight and early morning do not flow across into the day but are left behind and pass away one after the other.

28. "Yet they, as part of the same order, are necessary for life, just as the soil is to the grain of seed. And so late evening is the time of sowing and resting in the soil, midnight the time of breaking through the soil and sprouting and early morning the time for shedding the matter and growing by absorbing the morning-dew.

29. "Often the dew falls already very early before sunrise, and this is now the case here with us.

30. "Behold, the day of the Lord is not like a day on earth, but when it comes it comes alone and is not ever followed by a night. That is why the preceding night is proper in the divine order since it is a necessary harbinger of the great day.

31. "But which one alive will wish to remain in the night? If he does not have himself awakened, will he not pass away with the night when day comes?

32. "Behold, these are the great differences. That is why I lifted both of you up so that you may comprehend this, and move towards life. Do understand this and stay with Me as I do with you. However, keep this to yourselves till tomorrow. *Amen.*"

## **Chapter 150**

### **A GOSPEL OF LOVE**

And Enoch still replied, as follows: "Yes, thus it is! I felt it like that deep in my spirit, but my tongue would not have dared to utter it. For here, too, my spirit told me: 'Let your weak tongue rest, for to speak of this so that it may work a blessing the tongue of a Mightier One has reserved for itself.'

2. "O great Abedam, hear me in the stillness of my heart, for here it exclaims: 'O Jehovah, how great and holy must Your love be! When You promise someone a grace on the following day then You, good and holy Father, without the blind recipient noticing it, gives him the grace already together with the promise itself.

3. "Therefore, O best, holy Father, the more I ponder in my heart Your boundless kindness the more my heart fails to find words to fittingly praise, glorify and worship You, O Father. And my heart becomes too tight for the mighty love for You and so this love which has no room in the heart must in all the parts and limbs into which it has overflowed take hold of You ardently and love You above all.'

4. "But when I once more ask my spirit: 'Can I not love the good, holy Father infinitely more with greater ardor?', it sounds back in the spirit: 'Can he whose heart is filled with love ever love as he desires? Behold, love is insatiable and can therefore never be appeased, except by the infinite love of the Holy Father.'

5. "And so, O Father, I love You with love's ever-growing ravenous hunger, and if it were possible, how I would long to love myself to death on You, O Father.
6. "O Father, my holy, dear Father, accept the dewdrop of my love as if it were something before You. *Amen.*
7. "And you, my beloved brother Abedam, tell me how your loving heart now feels after you have surely recognized which hour of the night it is?"
8. And the known Abedam said to Enoch: "Most beloved brother, look, you are more fortunate in your love than I, for you are still able to speak in the fire of your heart. Here I am again terribly stupid. When, as now, love seizes me very firmly I can only with difficulty manage just a few words, as you are now heaving from me, but I may not name the object of my love, that would instantly put on end to the poor art of my tongue.
9. "But this much I can still tell you, namely, that my infinite stupidity has at long last recognized, which it earlier had not done, although it thought it had, what time of the night it is. Now I know exactly what time it is. But you know also that we have to keep it to ourselves until tomorrow. Look, I am already silent."
10. The other Abedam showed both of them that He was pleased and said: "Listen, this is how it is! The right love must love itself to death, be it in spirit or in the act of the flesh and only this death is the true resurrection to true, everlasting life when this love will live in the supreme forever growing bliss and in the true, mightiest delight of its own life. But every love is destined for its respective release. Whoever loves the world will die in the constantly growing love of the world; and since the world has not life but only death, the one who has died in the love for the world will never arise to new life, but only to new death.
11. "He who loves the flesh will through this love die to the flesh; and since the flesh is dead, he will never arise to new life but, like the lover of the world, to new death of the flesh
12. "Whoever loves himself will also die in his own love; and since everyone in and for himself is dead, the one dying to himself will never arise to new life but also only to new death. And the one who is without any love and filled with hate for everything, with him the second death has already taken up its abode. And he, who has a heart full of anger, has the second death already knocking at his heart. And the one who is greedy and full of envy, the second death has already embraced with both arms.
13. "And finally he who will gather for himself treasures and riches of the world is the one who has established a permanent abode for the second death; and whoever loves the life of this earth, which is a passing death or a partial perpetual dying, will never cease to die.
14. "Although every love causes death, even the love for God, in no deadened love will life ever find itself again, except in the love for God, as He alone is the very everlasting life.
15. "Actually every love will consciously find itself again. However, friends, in this finding there will again be a vast difference, namely, whether in life or in death.
16. "Thus, Enoch, has your love already died to all things and has found itself again in God, and as a result you are already newly alive for all Eternities of eternities. But

only few will find the second Life as you have found it, for the mightiest inner fire of love for God can only win this grace. Do understand this well and keep it to yourselves till tomorrow."

17. After this speech they had all safely arrived at Adam's hut where they sat down on the ground and received from Adam the customary fatherly blessing.

18. Then they all rose, bowed respectfully to Adam and were dismissed to retire. But Adam asked Enoch, the two Abedams and Lamech in and reminded Seth to see to the evening meal. And Seth went to his hut where his wife and many of his children were awaiting him with longing. He sent them immediately to Adam's hut there to receive the blessing as the many other wives and children who had been waiting with great longing already for a long time for the arrival of Adam and the other patriarchs.

19. After all of them had received the blessing from Adam and respectfully and gratefully left the hut, Seth, soon followed by his wife, entered the hut loaded with plenty of food and drink.

20. It had already grown quite dark and with the approach of a great thunderstorm the evening became still darker.

21. Adam asked Seth for a good torch, made by Enoch, in order to illumine the dark hut.

22. But Abedam the stranger said to Adam and Seth: "Listen, friends, leave it at that! Why the extra work for the tired Seth who is no longer a youth either?"

23. "As for lighting up the hut, I shall take care of that and there will immediately be light in here. For I am an expert with lighting up, better still than Enoch with his torches.

24. "I only have to say: Let there be light! and as you can all see we have sufficient light in the hut."

25. And instantly it grew light as day in the hut and no one knew where the light came from, for no illuminating body could be seen.

26. Enoch and Abedam did know where the light came from, and they knew its creator, but how it was done remained hidden from them. They all thanked the Lord after having overcome their astonishment and finally settled down to eat and drink cheerfully. And the other Abedam, too, without giving Himself away, joined happily in the meal.

## Chapter 151

### **SETH SEEKS LIGHT IN THE LIGHT**

However, Seth could not forget this strange lighting up by Abedam. He did not dare ask anyone about it, but kept looking around .. His eyes explored all the comers of the hut and his mind investigated every imaginable way of making light.

2. To produce light solely through a 'Let there be light!' and at that a light, which evenly lighted all the comers without throwing a shadow anywhere, such a thing Seth had not ever experienced as yet. But he did not have the courage to ask anyone.

3. Adam soon noticed Seth's searching and asked him: "My son Abel-Seth, what are you looking for or what have you noticed? Or do you find something in the hut, which appears strange to you?"
4. And Seth replied most respectfully: "Beloved father, look, it does sound strange to say it, but I am looking for light in the light and cannot find it. Outside a great thunderstorm is arising and coming towards us from the morning region, it is still too distant for its constant flashes of lightning to illuminate the hut and, besides, the roof is so good that even if the storm were already above us, the luminosity of the lightning could not penetrate it."
5. "And even if that were possible should there not with the light be also the shadow of the illumined objects?"
6. "Look, dear father, this is all I am seeking, strange indeed, but true, light in the light!"
7. And Adam replied: "Yes, it is really strange. But look, I find it even stranger that you are seeking in vain and yet see the artist among us. Seek Him and you will soon have the light in the light."
8. "When you see a shining stone, you ponder and ask yourself: 'Whence is its light?' But you cannot ask anyone whence the shine comes and how it is produced. For the great, mighty Artist is holy and does not answer the one who is unclean before Him, and so it is difficult to obtain clarity concerning the stone's radiance."
9. "You see a variety of lights by night and also by day. But whom can you ask about their nature when you wonder about them?"
10. "But here we have light and Artist simultaneously present and you are seeking what is so close to all of us, the light in the light?" Would you one day maybe attempt to seek the day in the day?"
11. Adam's words to Seth were full of the most brilliant truth; however, just as Seth was seeking what his heart did not understand, Adam here spoke words, too, he did not understand at all
12. But after Adam's words Seth finally went to Abedam in order to find out from Him how He had produced this marvelous light.
13. Abedam welcomed Seth and answered him, even before the somewhat shy Seth had come out with a question, as follows:
14. "Seth, would you not like to be able to make light also? Yes, yes, you would like that, and I tell you, it is not so difficult as you think, and the means to achieve it is quite simple. As you will have noticed with Me, it consists in nothing else but an earnestly believing 'Let there be light!', and it will become light where it had been dark."
15. "Behold, now you have the whole secret and thus your light in the light, and subsequently you will learn that you have now found the light for sure, yes, the truest light in the truest light."
16. "But you are still looking at Me inquiringly. Is it not enough that I have revealed My art to you in its entirety?"
17. "Go into your dark hut and do with earnest belief the same you saw Me do and you will then convince yourself that it is with this art as I said."

18. And Seth left Adam's hut and went to his own where his family were gathered in the dark, afraid of the gradually approaching violent storm which appeared most ominous. On entering he said: "Let there be light!" - and behold, it became instantly light.
19. Only now, after this marvelous success, which frightened and amazed all his children, was Seth overwhelmed.
20. He became more courageous, first reassured his own and then returned to Adam's hut, thanked Abedam the stranger for teaching him this marvelous art and then gradually began to come out with all the things which in connection with the miraculous success of this strange light-making captured him anew.
21. And Abedam said, gently advising him: "Seth, behold, what a very worldly man you still are, considering that in the evening region you were among those whose inner light recognized Asmahael first and that afterwards you witnessed all His miracles.
22. "Truly, then you did not have as many doubts as now. Did you not hear the words Emmanuel spoke to Adam when Adam asked Him not to leave you all soon after Enoch's offering?
23. "Do you think Emmanuel's power is greater when He is visible than when invisible?
24. "Behold, herein lies everything which still holds you back. Can you ever see an active force with the material eye, or have you ever seen what moves your limbs at your pleasure, drives without your effort your blood through all the veins, makes your hair and your nails grow and your skin, distributes the food in your stomach and does still countless other things?
25. "Or have you ever seen the wind and what form it has and the germinating force or the one that guides the sun from its rising to setting, and also the stars and the moon? Or with which eye have you ever seen the force that drives all the brooks, rivers and streams towards the sea?
26. "Look, how foolish you have still remained! So listen and note this well: Every force working in whatever way is out of God, the Primordial Source of all forces and powers. But God in His primordial nature cannot ever be beheld and comprehended by a being He has created. For he who would see God could not live, as God is infinite whereas every being is finite. How could the finite behold and comprehend the infinite?
27. "Or do you think you could expand yourself to the infinite and thereby preserve your tiny spark of life?
28. "Behold, if you in your heart reply with this question: 'What and who was then the Emmanuel we saw?',
29. "I tell you: God can anywhere create for Himself an apparent body as a loving Father and work through it. But then not what you see is the Father, but what *works* through that which you see.
30. "This you must understand so that your love may not remain attached to something which is actually not the real thing.
31. "And so you shall also know about the light in the light: If your eye were not light and sun-like how could it ever perceive the sun and its light? Also, if the power of

God were not within you, could you ever comprehend anything of a divine nature? Since you can do this, God's power is within you, but can this power comprehend only itself or can it maybe do more?

32. "Behold, how dark it is still within you. Therefore, make it grow light within you, too. *Amen.*"

## Chapter 152

### ABOUT SIMPLICITY. THE MIRACLE OF GOD'S LOVE.

And Seth, to whom Abedam had especially spoken, was amazed and so were all the others, although these words concerned them only incidentally. But neither Seth nor anyone else dared to put any further questions to Abedam whose high wisdom had as it were almost destroyed them. Except for the known Abedam whose tongue remained unperturbed and his heart calm. And so his talkative tongue soon requested permission of the patriarchs and the other Abedam, to speak his mind since everybody else was silent, and he had so far anyway only asked questions or answered the questions of others.

2. This permission was willingly given and so he began to give vent to his tongue and said:

3. "My beloved fathers and brothers and also You, my most highly respected and deeply loved namesake. It is an old saying among us that quite simple people and children usually speak the truth, and since I have every right to count myself among the first, and have always belonged to them, I am surely fit to be a preacher. And so I tell all of you quite openly that I am the happiest among you, that is, except the dear namesake.

4. "You are wondering about the light-making, - not so I. For if one wondered at all that the Lord's endless might, power and highest wisdom are capable of bringing forth and easily effecting, one would have to spend one's life with nothing but wonderment

5. "Is not every beat of our heart a great miracle, but who will be constantly wondering about it?

6. "Or the fact that we see, hear, smell, taste, feel, can move at will, stand, walk, run, jump, and then again lie, sleep, dream, think, love, talk sensibly, eat, drink and so on, even procreate our kind in love and, in short, perceive everything with our senses, - tell me, are not all these things incomprehensible wonders upon wonders?

7. "But where is there a man who would, and could, be constantly wondering about all this if he is capable of thinking at all?

8. "Who does not understand that a strong person can lift a heavier weight than a weak one? -- Who will wonder about the strong one being stronger than the weak one?

9. "If I took a stone into my hand and hurled it away thirty man - lengths from me, but a stronger and more skilled man hurled it a hundred man - lengths from him, - tell me, who will wonder at it? And yet this is quite as great a miracle as it would be if

Abedam instead of this simple light had through a mighty 'Let there be!' created a second sun to illumine the night.

10. "Truly, on careful consideration man should either keep wondering all the time or not at all. For when I wonder at one act of the Lord and at another not at all, am I then not either an appraiser of God's works none of which is in its way lesser than the other or I would have to be a hundred times more stupid than I am if I did not see at a glance that God is unfathomable, incomprehensible and infinite in everyone of His works. When I recognize this, why should I wonder if the almighty, most wise God brings forth works, which must in every imaginable respect correspond, to His infinite perfection?

11. "Indeed, if someone were able with merely his human weakness to bring forth at a word a starry sky, truly, that would amaze me, but since that can be done only by the power of God, look, this does not make me wonder at all.

12. "Or should it be a wonder if the almighty God can easily accomplish all this through His eternal, exceedingly wise order?

13. "Look, this does not excite my wonder and will not ever do so. But I do greatly wonder that, considering what we now know, this almighty God is at the same time also our most loving, holy Father And so I recognize only *one* Wonder of wonders, and that is *love*, namely, the infinite love in God for us who are nothing before Him and also the love within us for Him, which is a laying hold of the infinite by the finite.

14. "Look, this is the only point about which I keep wondering more and more because here two unimaginable things- an unspeakable nothingness and an unspeakable Allness - take hold of each other and most actively endeavor as it were to adjust to each other

15. "Look, this makes me wonder and I call it a miracle. But as for everything else, which God does - and can do - out of His eternal might and power, and what we do and are capable of, why should, or how could, I wonder about that?

16. "If I cannot wonder, and I cannot complain about possessing too much wisdom, what about you? You have all the wisdom in plenty, but you are silent concerning the lighting of the hut, yet you can usually all day long, often under the burning wonder of the sun, talk unhindered. Is then the light of the sun weaker than this one, or did its light arise less through the might of the divine Word than this one?

17. "Look, this is noticed by a fool before you and, truly, it is also a wonder that you wise ones have not noticed it long ago.

18. "We may gratefully enjoy every act of God which He surely performs out of pure and wonderful love for us nothings. But to become awe-struck through a work of divine power and completely ignore another one, truly, when looked at closely this amounts to rating God's works with our stupidity.

19. "Take a lenient view of my words, dear fathers and brothers, but I could not help bothering you with a reprimand about this matter which a blind man after some consideration should have recognized as foolish and most unworthy where God is concerned.

20. "Therefore, let to all of us only the wonder of love be amazing, namely, that Almighty God is our Father, loves us and enables and allows us to love Him, too. For

everything else let us thank Him with joyous hearts, and we shall surely become more worthy of calling ourselves His children than if awe-struck we gazed day and night at the motes, but forgot love, gratitude and all that which befits true children.

21. "Let us enjoy all God's works and respect them because they are works of the Father out of love for us. But the rating of them we shall humbly leave to Him alone Who made them. *Amen.*"

## Chapter 153

### TRUE FELLOWSHIP BETWEEN ENOCH AND THE KNOWN ABEDAM

Following this speech by Abedam the known, all were even more amazed and no one had an answer for him.

After a while Enoch rose, gave Abedam his hand and said:

3. "Truly, most beloved brother Abedam, it would surely not be against divine order if sometimes the children rose before the wise as true preachers of wisdom and set right the various follies of the teachers who imagine themselves so extremely wise. You have now removed a great burden from my heart.

4. "How happy and serene in God could I already often have been if your words had reached my ears earlier.

5. "Therefore, it will remain true forever: What the Lord, our most loving Father, has withheld from the wise He gives in abundance to the weak and the children.

6. "Yes, it is so true! The explorer of God is an idle offender and a great fool. He goes to no end of trouble while the little children, happily and carefree, receive from the hand of the holy Father the precious bread of the true everlasting life with joy and gratitude.

7. "Oh, how great is men's folly!"

8. And the known Abedam added: "And, dear brother Enoch, not to forget my foolishness. For you know how things stood with me not so long ago.

9. "However, what I have now said is too obvious, brother, than that even a blind man should not have noticed it immediately.

10. "Still, I am in no way a teacher to you, but only you are mine in the Lord. *Amen.*"

11. And Enoch said to Abedam: "Brother Abedam, what do you still want to learn from me? Maybe a little folly to add to your freedom?"

12. "Look, I myself am actually like you, and not for an entire earth full of wisdom do I want to give away even the least bit of love. Therefore, I have not ever spoken a word to someone following my own vain impulse, but whenever I spoke I did this urged by the inner, divine spirit and afterwards often did not know what I had said since it was not I, but only the divine spirit speaking through my miserable mouth.

13. "Look, brother, in this respect none of us has an advantage over the other. But now there is something that makes me a fool before you, and that is the fact that I often within myself pondered over the works of God and - according to your statement - rated them considerably.

14. "Now tell me and judge for yourself, which of the two of us has a greater or lesser advantage over the other and is thus more entitled to be a teacher and a true example to him?"

15. "Earlier on the way here I have actually given you a lesson, but then I did not know you as I do now, and thus my lesson was a slight encroachment on the right of divine love. But what I then said to you was not in order to indicate to you as if I was more awakened than you, but I did it purely out of love for you. However, I now regret that I taught him who is for me a great master of humility."

16. And the known Abedam replied to Enoch: "Brother, do not make me sad; I am only cheerful on the lowest rang. When you begin to raise me only a little bit, my happiness vanishes; for look, it is my nature that only the greatest lowliness gives me bliss.

17. "Why should one brother elevate the other above him for no apparent reason?"

18. "Brothers shall remain brothers to each other. If one lacks something the other shall with his reserve hurry to his aid and vice versa, so that none of them has an advantage over the other. What is the use of it if one brother - most likely allowed by the Lord for the benefit of the brother brings out of his heart a somewhat better word and the other one because of that begins to almost idolize him?"

19. "So do remain my dear brother Enoch and give me as a brother always willingly from your abundance when you see that I lack something, and do not regret what you have given to your brother, - and I shall do the same. If then all will act like that it will hardly ever come to a quarrel between the brothers and I firmly believe that such an attitude among brothers has been founded deep within divine order already from eternity. And so let us remain henceforth and forever. *Amen.*"

20. Enoch was moved to tears, embraced Abedam, gave him a brotherly kiss and said:

21. "Yes, brother in the Lord and all the love out of Him, you have felled a tree with one cut How simple and yet how divinely true your words are and they will remain so in eternity.

22. "And so let all of us remain, not only temporally, but also eternally. *Amen.*"

## **Chapter 154**

### **ABOUT TRUE LOVE OF THE NEIGHBOUR**

Abedam the other had all the time, calmly and well pleased, listened to the discussion between Enoch and Abedam. Now He suddenly rose to His feet and practically rushed to the two brothers, embraced them both and said:

2. "Yes, thus it is true and proper and in accordance with divine order.

And if brothers will live with each other like that, the Father, as is the case now, will also in the future be dose as a Father to those children who will thus think about God in their love-filled hearts and act as brothers among themselves.

3. "Truly, I say to you: Whoever says: 'I love God and my brothers!', but has something more than his brothers and does not share it with them so that only the smallest part remains to him, is still full of self-love and not worthy of the Father. If someone had ten brothers and possessed twelve apples, he should give eleven apples to his brothers, keep only half of the twelfth for himself and keep the other half for his brothers, too. Then he would be a true child of the holy Father in Heaven and worthy of Him.
4. "If a father loves his children more than those of his brothers, he is still in the self love, too, and not worthy of the Father. And I say: Truly blessed will be he who over the need of the brother forgot his own need and in order to relieve the need of the brother's children sacrificed the need of his own children to God, his true Father, in grateful and loving submission.
5. "It is better for you if for love of your brothers you are the poorest among them rather than the richest. For when you have shared your gifts and a share has still remained to you, you have still provided for yourself not respecting your Heavenly Father's care. If out of true brotherly love you have given all to your brothers and kept nothing for yourself, you have freed yourself completely and left all care for you to the Father in Heaven. Will this mighty, exceedingly good and holy Father let such a child be in want?
6. "I tell you: In truth, he shall have a hundred for one, a hundred times hundred for ten and the infinite for everything.
7. "Judge for yourselves. Would there ever be want and misery among brothers if they were all full of love towards each other and one was as all and all as one?
8. "O truly, then everyone would have plenty of blessings from the blessed care of the holy Father.
9. "So if you want to be worthy, well provided for children of the *one* holy Father in heaven, live as brothers and sisters with each other. If you will be living like that the holy Father will also dwell among you and care for all of you, but if not, everyone will soon revert to the old curse and will be compelled to seek a very hard piece of bread in the sweat of his brow among thorns and thistles.
10. "Let this be your attitude towards each other: If your brother has done something for you, make sure you do not let him go without a good reward. If you have rendered a service to your brother, you shall not even dream as if your brother owed you a debt, but let your own brotherly love be your greatest reward. This will please your Father in Heaven. But if your brother's love urges him to pay you, accept such payment only as an offering of your brother's love, and thank and kiss him for it. For whatever you receive you must regard purely as a gift; then you will be a proper brother to your brothers and the holy Father will forever be very pleased with such children. *Amen.*"

## **Chapter 155**

### **LAMECH ASKS FOR THE STRANGER ABEDAM'S NAME**

When the other Abedam had concluded his speech, Lamech, the faithful lover of Emmanuel, stepped up to Abedam and looked Him over from head to foot; for this last speech had awakened him from his love-rapture mingled with sadness and confounded his heart. Having been buried in his grieving love for the vanished Emmanuel he had heard as good as nothing of the earlier words. Therefore, these so suddenly perceived words of light and love from the divine mouth of Abedam had an amazing effect upon his newly awakened heart, and even more so on Lamech's ailing love since *He* from whose mouth and heart they came was the newly hidden Emmanuel Himself.

2. When he had thus studied Abedam and still could not find out anything, he finally took the liberty of asking Him, saying:

3. "Listen, Abedam, you are still a stranger to me, yet from your human mouth you speak purely divine words, just as if my most beloved Emmanuel Abba were standing here and speaking about this cardinal point of all human life, and He could not possibly speak differently from what you have said. Do be so good to tell me whence such incomprehensibly high wisdom of love has come to you.

4. "For behold, Emmanuel's disappearance has until now rendered me deaf and blind to everything, and so I see you with my eyes surely for the first time among us and find you most amazing. Therefore, tell me about yourself as my heart is longing for your closer acquaintance."

5. And Abedam replied to Lamech: "My beloved Lamech! Now listen, can you tell Me what the time is and where we are now finding ourselves?"

6. And Lamech said: "As far as I can now see and also vaguely remember this is the hut of Adam into which he received all of us who are now present here after we had reached our native height. But all this I remember only as if it had been a dream. What the time now is I cannot tell you exactly; but in view of the still rather strong light in the hut it should not be too late in the evening."

7. Then Abedam said again to Lamech: "Behold, My beloved Lamech, it is now especially for you very important to know what time of the evening it now is. Therefore, go outside for a while and judge by the sunset whether it is early or late evening."

8. Lamech promptly followed this advice, but he had quite a shock when instead of the expected sunset he found the densest darkness covering all the earth, which was only for moments broken in a ghastly way through constant lightning from the already very close storm.

9. In great haste he rushed back into the hut, for he had a wholesome dread of night and thunderstorms. And so he timidly approached Abedam and said to Him:

10. "O you dear, good man, you surely knew how late at night it already was. Why did you send me out to behold this terrible, gruesome night where the sunset has passed long ago and only mighty flashes of lightning and roaring thunder appear to begin a terrible battle with the densest and most unyielding night?"

11. "Look, I am still trembling all over from great fear. O Emmanuel, if only You were here now! Together with You I would quite willingly dare to behold this terrible night, for this terribly threatening fiery weather, eagerly seeking a destructive battle, would have had to obey You and retreat.

12. "It is good that at least Enoch is still with us, otherwise we would perish. You do not seem to worry much about the approaching violent storm. But you can be forgiven since you are a stranger here and have probably never experienced the terror of such weather during the night on this height. But once you have experienced it, which is sure to be the case tonight, you will, believe me, when next such a storm approaches be more scared than I am already now.

13. "O my Emmanuel Abba, if You had only this night still remained visibly among us!"

14. And Abedam looked very kindly at Lamech, took his hand and asked: "Dear Lamech, behold, since you found the night outside to be so very dark, would you perhaps tell Me where the light in this hut comes from?"

15. Only upon this question did Lamech notice the light; and since he could not see a source of light anywhere, he turned immediately back to Abedam and said:

16. "Look, dear, good man, it is miraculous! Here is light without light, yes, it is bright daylight in here and yet I cannot discover a light anywhere. How come? What causes it? How is such a thing possible?"

17. "Have you maybe brought it about or is it caused by the great storm? For I have noticed that in very violent thunderstorms in the densest night the trees, the grass and the stones were often surrounded by a bluish shining matter, but their shine as such was only very weak and compared to this light it would still appear quite dark.

18. "Therefore you might tell me what you have asked me."

19. But Abedam sent him to Seth with the words: "Lamech, go to Seth and he will tell you how this light has come about. Then you will soon find a light in the light when now you did not find this one."

20. And Lamech went immediately to Seth and asked him: "Dear father Seth, would you do for me what your brother or son - or whatever he is to you - sent me to you for?"

21. And Seth replied: "Why were you earlier asleep in your heart? Had you been awake such a question would be superfluous. But since your great love for Emmanuel Abba made you blind and deaf to everything else you have a valid excuse within you and so may learn that the incomprehensibly mighty creator of this miraculous lighting is the very one who sent you to me and who caused it through nothing but his word: 'Let there be light!' out of the divine power within him. Go to him, as you now know all I know; further explanations you may expect from him. *Amen.*"

22. So Lamech returned immediately to Abedam as suggested by Seth.

23. Thereupon Abedam said to him: "Beloved Lamech, do search a little in the love of your heart and you will soon have found the creator of this light. For He Whom you love so very much is not so distant from you as you believe. But when you have found Him, keep it to yourself till tomorrow.

24. "During this night you shall see great things. *Amen.*"

## Chapter 156

### ABOUT LOVE

Lamech, when he had heard this from Abedam, began to search his soul, and it did not take him very long to begin to understand who was hidden behind Abedam.

2. When Abedam saw that Lamech had found and recognized Him, He asked Lamech: "Listen, My beloved, faithful Lamech! How do you feel now? Do you still fear the great thunderstorm, which will soon break over us?"

3. "Or shall I still begin to fear it with you in downright earnest?"

4. But Lamech began to weep for joy and was unable to answer. Only after quite a while when his heart had given vent to its love through many tears of joy and thus had sufficiently expanded for such a sudden great sight did he begin, enraptured, to address the following words to Abedam:

5. "O Abedam! - O Emmanuel! - O Abba! - You, You, O my Abba, I have found You again, - found again!"

6. "How could, how should I be afraid of that which is nothing before God?"

7. "If it be Your will, let the earth be smashed to dust by countless flashes of lightning and the sea evaporate like a dewdrop on glowing iron. Yes, let flaming hurricanes blow with such force that they could play with mountains as does a raging storm with the foliage of trees; and let world-size hailstones plunge to the earth, - and You will not ever discover any fear in me. For wherever You are it is good to be, but without You it is even in the most beautiful and calm weather terrible on earth and everywhere. Everything is bleak and desolate and all the things you look at sneer at you threateningly and deadly. The wind screams and howls: Death! The grass dies. The water roars: Death! And the banks tremble and pass away. And the water evaporates into death, into the dark nothingness. The otherwise animating ray of the sun kills the vermin of the grave.

8. "The mortal body's material forces wither, the deadly-sluggish mass sinks exhausted down to the weakened earth and the deceased then sinks from death to death. And the otherwise lively stars turn dark and pale and no friendly vibrating any longer interrupts their dead, dark and ghastly stillness. In a word, where You are even stones become alive and so friendly that it is a pleasure to look at them. Yes, I even believe that if one were with you in a fire and the otherwise all-consuming flames engulfed one, instead of the most painful burning one would feel only a lovely gentle cooling. For You are love everywhere and at all times!"

9. "Look that is why I am now totally unafraid since I have You once more. But You must not vanish from me like that again, so that I do not know where You have hidden!"

10. Said Abedam: "Yes, yes, you shall never lose Me again, not now nor in all eternity. *Amen.*"

11. "But for now keep silent about this before Adam and Seth and Eve and the wife of Seth, as well as before all the other children. For I want everyone to find Me as you have now done. And no one shall find Me until he has found Me as you have now found and recognized Me in your heart.

12. "But I tell you: This night will still bring all of them here to us.

However, when they come none of you three shall reveal Me to them, for when their great fear will drive them into their innermost and their own heart is revealed before

their eyes showing them how much and what kind of love it holds, only then will it become evident how much love for Me dwells in their heart, and depending on that they will either recognize Me or not.

13. "Behold, I do it like a bridegroom who explores the heart of the one he wants to take for his wife. At night, in a stormy night, he walks around the hut wherein his chosen dwells. And with an anxious heart he listens with great concentration for secret sighs of love from the mouth of his chosen. Good for her if her heart is full of her bridegroom; for the mouth speaks out of the abundance of the heart. She will call his name and I tell you that her sighing and calling will break the bridegroom's heart and he will enter her room and still by night lead her into his hut and make her his wife.

14. "Do you think that when the bridegroom thus overhears his chosen by night, but finds her either asleep or sighing the name of another, he will enter her room and lead her to his house?

15. "Behold, that he will never do, but henceforth avoid her and disdain her sight.

16. "And so I am now, in a stormy night, at the door of all My chosen.

Wherever I shall hear a sighing for Me in the heart, I shall enter and do as the bridegroom did. But where I shall find the chosen either asleep or sighing for the name of another, I shall do also what the mentioned bridegroom would do to his chosen.

17. "However, there is a difference between Me and the bridegroom. I come with love, bring love, give love, seek love and demand love, and he whom I find asleep will be awakened for the seventy seven times seventy seven thousandth time. Only if he does not wake up shall I withdraw. And woe betides the one from whom I have withdrawn. Truly, he will henceforth be sighing and calling My name in vain for a long, long, long time, but I shall not answer him!

## **Chapter 157**

### **THE THUNDERSTORM**

Abedam had only just concluded these most important words to Lamech when Enos, Kenan, Mahalaleel, Jared, and Methuselah approached driven by great fear and all around the hut hundreds upon hundreds of children and their children were lying there in great despair and crying to Jehovah for help and gracious merciful deliverance from the beginning terrible destruction and such unheard-of terrors of the night.

2. "Of the five who entered the hut, the speaker Kenan took the word and began to speak before Adam, as follows:

3. "O father Adam, listen, if the vanished Emmanuel and through the might of His love your fatherly blessing do not immediately come actively to our aid all of us are hopelessly lost without grace and mercy.

4. "Behold and hear how things look outside. The entire morning region is a sea of fire. Not only that countless flaming bolt of thunder are crashing from an

impenetrably dense, fiery and glowing bank of clouds, but from the earth also everywhere lightning and flames are breaking forth.

5. "Your magnificent grotto has already been completely destroyed by thousands upon thousands of mighty flashes of lightning so that no trace of it is left.

6. "As I tell you, never before has Jehovah visited His children more frightfully and terribly than now. However, what I have so far told and described to you is the least important. But hear what else is happening.

7. "The sea is rising from its depths under great rushing, roaring, raging and crashing. All the monsters are fleeing to us: tigers, lions, hyenas, wolves, bears, and serpents in their hundreds are forcing their way into our deserted huts, not counting all kinds of other vermin and creatures.

8. "I must say, no human tongue could describe into what misery just a few minutes have thrown us! We five are the only ones not yet overcome by despair. Except for us, all are as if half dead lying on their faces awaiting the certain end of all things. Some lament, some scream, some tremble all over and some cry aloud; others are dumb and benumbed from being seized with fear and panic.

9. "O father, it is a terrible sight. And look, the scenes of horror keep increasing from all sides. Truly, it cannot have looked any different when you still in Paradise watched the burning debris of worlds fly around and the earth destroyed under your feet in the wrath of God.

10. Therefore, O father, do not delay, but come to our help if help is still possible!

11. "Hear, just hear the constant crashing! Hear the thunder, which is shaking everything violently. Perceive the constant trembling of the earth and listen to the already close raging of the sea. Listen to the gruesome howling of thousands of beasts, which, terribly resounding mingles with the raging, rushing, and roaring of the flaming hurricanes!

12. "If you believe that help is still possible, do not hesitate but help us quickly with your blessing.

13. "There, there, O father, O all of you, look towards the door: Oh, the unheard-of magnitude of the disaster! - Look all to the door! - Here, too, strange, terrible guests are intruding. Guests from which we fled out of our huts.

14. "Adam, father, Enoch, Lamech and you two Abedams, you beloved of Emmanuel, do help us and yourselves!

15. "Look, a huge serpent is already hissing and leering through the door!"

16. And Adam, horrified, and Seth, half dead for fear, and thus also Eve and Seth's wife said all together: "That it is really terrible we all now hear and see only too clearly."

17. Then Adam went on: "Children, here my blessing is quite insufficient; if God does not help us we are all lost.

18. "My God and my Lord! Why did I have to experience this? And even today on the eve of the Sabbath?

19. "O Lord and Father and Creator of all things, is maybe the offering tomorrow already in advance offensive to You that You want to thwart it through these horrors? Oh, then relieve us of these horrors and make Your holy will known to us in our hearts; and all of us will lovingly do whatever pleases You. But do take this terrible

temptation from us and let us all once more look up to You with grateful and happy hearts.

20. "O Father, holy Father, do not destroy all of us in this night! *Amen.*"

21. When Lamech saw one monster after the other enter the hut and heard the deafening thunderous noise of the countless flashes of lightning and earth-shaking thunder, the raging of the sea and the winds and that also the beasts that had fled into Adam's hut began to howl and roar mightily, he too began to feel extremely uncomfortable and began to hold on to Abedam more and more firmly; and so it was also with Enoch and the known Abedam.

22. Then Abedam asked them: "As I see, you are overcome by fear, too?"

23. And the known Abedam replied "Lord and Father, with such a spectacle fear would be forgivable even to an angel, for the sight of these howling and roaring strange guests here with us in such a terrible night may surely confound every ever so fearless spirit.

24. "I would prefer to see works of Your love rather than such of Your might. And because I now have to behold works of Your might I am filled with fear. O do change them into works of Your love! *Amen.*"

## **Chapter 158**

### **FEAR AND LOVE OF GOD**

And the sublime Abedam replied to the known Abedam's excuse of his fear:

2. "You have spoken the truth, but between ourselves I must raise a little objection. Behold, if this light thunderstorm were a work of My might, where would the earth now be? Yes, I tell you and also you others, where would the entire creation be?"

3. "If you want to see a work of My might look at the entire infinite creation, how everything is consolidated and consists as a whole in its particular kind and yet only as a part of the infinite whole; and how nothing can leave the earth, the sun, the moon and all the stars except the most imponderable, namely, a properly limited light. Behold, those are works of My might.

4. "Do you believe that My might is a might of ruin or a might of destruction?"

5. "Truly, if My might were like that nothing would ever have been created through it.

6. "But since My might is not a might of destruction and ruin, but of a constant creating and preserving of the created, it is consequently a might of eternal order.

7. "Since My might is like this and not otherwise, tell Me now where that is which you fear?"

8. "Or do you think that this thunderstorm is less a work of My love than a calm, bright day?"

9. "I tell you: A calm, bright day can be compared to a lover who is sitting with his wife in his hut. He certainly loves his wife steadily, yes, faithfully, but what a difference there is between his love and that of a young wooer.

10. "If the wife says to her husband: 'Would you go outside and fetch me some pears from the nearest tree, or some other ripe fruit, for I am a bit hungry and long for some fruit,
11. "then the man will scratch his head and say somewhat reluctantly: 'But my dear wife, look, it is only three steps outside, let me rest a little. If you long for this fruit you could really get it yourself.' -"
12. "But if a tender maiden said to her ardent admirer: 'You shall have my hand and heart, but for a true sign of your love you shall travel from here for a hundred days and from there bring me a most precious and rare gift!'
13. "Will then the wooer of his dearly beloved maiden do what the husband in the hut did to his wife?
14. "Oh no, say it. Instead he will reply: 'O maiden, not just a hundred days will I travel, but if it pleased you even to the end of the world there to gather all the treasures of the world to place in your tender lap!' Tell me, is it not like that?
15. "Behold the calm, bright day in the hut and compare it with the loveturbulent night in the heart of the young wooer. What a difference between the two kinds of love!
16. "If now this stormy night from My part towards you children were comparable to the love of the young wooer, - would you, Abedam, still call it an awful work of My might which appears so terrible to you?"
17. And the known Abedam answered: "O Lord, my sublime, most loving namesake, behold, now once more a great part of my stupidity has been destroyed. For this eternal thanks to You.
18. "But I think that some of my foolishness must still be hiding somewhere in the background as, I cannot help being still a bit afraid.
19. "As You, sublime namesake, put up with so much from me and graciously relieved me already of many a thing, do relieve me also of this foolishness and put it away wherever it pleases You."
20. And the sublime Abedam answered: "Behold, now you have found the right word. Truly, I have to put up with a great deal from you all and the sack into which your countless follies are gathered is called My forbearance and great patience.
21. "But I tell you, let no one trust too much in the sack for it might tear one day. And if that happened, woe betides the earth and its inhabitants.
22. "Are you two, Enoch and Lamech, still afraid too? And Enoch replied: "O Abba, unfortunately I must answer Your question in the affirmative. However, I think that just as all children are full of anxiety and fear, so am I too. But I find it proper, for if Your fatherly kindness had not given the weak child the loving-wise, proper share of anxiety and fear, what would become of the weak child that falsely imagines himself strong? Who could guide and educate it?
23. "In this way fear is already the child's greatest teacher. It was with me from the beginning and shall remain so henceforth, for I know only too well that in this very fear of the weak your highest love is active.
24. "It is the most reliable caretaker of the little ones and therefore it shall also remain mine as it was, namely, as the great gift of love from You, the good, holy Father, from the beginning and forever.

25. "Through Your mercy I know and feel it very clearly within me that thanks to Your helpful care and loving grace nothing bad can and is allowed to happen to me. Yet I fear such extraordinary happenings and that because I love You above all.
26. "Behold, where there is love there is also fear, but where there is no fear, there is no love."
27. And Abedam replied to him: "Enoch, you have spoken the truth. But who taught you to speak thus?"
28. "Yes, it is true that I am present in the fear of the weak. He who loves the Father fears God and without the fear of God no one can love the Father.
29. "Therefore fear of God and love are equal and one cannot be without the other. But one thing must be noted, namely, that love is superior to fear. Thus there is life solely in love and not in fear. In fear there lies death and not life. And so everyone shall let his fear be captured by love, then he will live in the Father who alone is the Lord of all life. Do understand this well!"
30. However, Lamech asked Abedam "Would You quickly tell me whether I am really afraid?"
31. "Behold, it all looks rather terrible and the constantly increasing howling, crashing and thundering, the uncanny rushing, roaring and raging instinctively fills one's heart with great, yes, with rising fear. And although all this affects me I am still not sure whether it is the foolish fear or perhaps some other, to me still unfamiliar, frame of mind. O Abba, do explain this to me, if you will. *Amen.*"
32. And Abedam gazed very kindly at him and said: "Lamech, I think you do not see the wood for all the trees. How can you ask another whether your heart is overcome with fear when you are trembling all over for fear?"
33. "Behold, what courageous words you have spoken not so long ago. Where is now your great courage and unshakeable trust? And yet not one of all the horrors you mention has come to pass. All of us are still standing on the sufficiently solid earth. It has not yet been destroyed; the sea has not evaporated, no world-sized hail has fallen, not a single mountain has been carried away by flaming hurricanes and no flames have enveloped us; and yet you are trembling beside Me as if all the fevers had seized you simultaneously.
34. "What will become of you if I in order to test you allowed to happen what you earlier spoke of so courageously?"
35. "So note this too: It is better, like Enoch, to remain in your fear than to promise too much in your burning love. It is actually immaterial what someone promises under the influence of burning love or in a state of fear rendering him deaf and blind, for all such promises are not kept since such an overstrained state can never be a permanent one.
36. "How the fire of love as such changes you can see in the marital love which is a cooled down fire which never makes the blood in the heart boil but only gently and softly warms and quickens it.
37. "And from the weak children you can see how long their fear lasts and the promise with it. In their fear they stick to their promised betterment as long as the father thunders around them with an angry mien" But once his mien brightens again, the fear is gone and with it all the promises out of it.

38. "If you want to be perfect there must always be three parts of fear and seven parts of love in you; and then you will add to all your prayers also this: 'Father, let not temptations assail my weakness but deliver me from all evil spiritually as well as physically!' And thus you will ask properly, for temptation is not good for free man as it first kills the body and then weakens the spirit.

39. "You are fortunate that you conquered fear through love --- though only until the time of temptation - and did not let love go when temptation came, but allowed your mightier love for Me to drift through your fear. But henceforth only those will be fortunate who with always proper fear of God will awaken in the love for the Father. Thus men's first duty to God will be a voluntary obedience, which is a fruit of the proper fear of God. Only in this obedience will men be born anew as God's children, recognize Him and then behold the most loving, holy Father.

40. "Fear is the seed of love, and as there cannot be a fruit without a seed, there will never be a true love without the proper fear of God.

41. "As the seed rots in the soil and the live germ of love breaks forth, sprouts and brings living fruit, thus also love, this holy germ of eternal life, will break forth from the fruit. The old fruit will decay, but out of this decay on the good soil of My love for you there will arise an amazing fruit, a tree of life, under whose branches even the dwellers of heaven will establish their abodes. Take good note of that.

42. "But now no more of this! For look, Adam has got up and is fearfully coming towards us. For he also begins to suspect help from Me. Therefore, keep silent before him. *Amen.*"

## **Chapter 159**

### **ADAM AND SETH IN DISTRESS AND TEMPTATION**

While the other five surrounded Eve to protect her from the approaching utterly strange guests - especially the serpents which Eve usually feared most --, Adam, led by Seth, came finally, winding his way through the by now numerous strange guests, to the only still free spot where the four were.

2. Having reached Abedam, he wanted to speak, but for fear could hardly utter a word. But the sublime Abedam gazed at him exceedingly kindly and said: "Adam, you seek insecure help. Look into your heart and instead of the insecure you will soon find secure help.

3. "Did not Emmanuel bless all of you and show you the sure spot where He can always be found?

4. "Behold, if you had sought Him there you would have found Him quite a while ago and He would have given you His mighty helping hand and through you helped the others. However you, as the first of all mankind, have not yet sought Him at the designated spot. Therefore, what you have neglected do now in love and complete trust and you, too, will convince yourself how close Emmanuel and with Him help is to all of you."

5. And Adam did as the high Abedam had suggested and soon found what he could have found already long ago.

6. Full of remorse and with tears of joy he looked up at Abedam and wanted to begin to speak and pray. But Abedam said to him: "Keep silent until tomorrow. Be happy and unafraid, no one will be harmed for that is why I am in your midst. Do understand this! *Amen.*"

7. After these words by Abedam, Adam became completely calm in his heart, deep within it ardently thanked the newly Recognized and then, led by Seth, once more returned to his former place.

8. But this return to his former place was not so easy as one might imagine, for Adam's steadfastness, his courage and trust were put to a crucial test and his love and faith had to stand a peculiar temptation which was as follows:

9. When he had walked about three steps away from Abedam suddenly blazing flames broke forth from the ground completely blocking his way. He did take fright, but then immediately thought of Abedam's last words, namely: 'That is why I am in your midst.'

10. And so he spoke to the flame: "In the name of Him Who is among us I tell you to go out and not to block my way to where I have to go!"

11. But the flame disobeyed and blazed even more violently. Adam was startled, but became angry at the flame's disobedience to the name of the Lord, and he spoke in a severe tone to the flame:

12. "Listen, waters of the earth and of all the heavens, rush down upon this monster which is dumb and disobedient to the name of the Lord and destroy and smother it forever!"

13. But no waters came to fulfill Adam's will.

14. Seeing that nothing could be achieved with the disobedient flame, Adam said to Seth: "Let us try another way and may the flame burn as long as it pleases the Lord."

15. And they turned right where no flame was as yet blazing from the ground nor did any begin to blaze. Instead, at least thirty fully-grown giant serpents were hissing towards Adam and he had to stop once more and had no chance of proceeding. Here too he did use the powerful words, but as with the fire without success. And when he became very angry with these vermin one of the serpents began to open its jaws wide and to move towards Adam who, noticing the intention of the monster, got a fright and withdrew quickly.

16. Then he said to Seth: "Look, here, too, our way is most abominably obstructed; but we must not lose courage, trust and faith, and in the love for the Lord adhere firmly to His holy word.

17. "We must at least succeed on the left side for there I cannot see any obstacle as yet. And so let us proceed in the name of the Lord before some obstacle may block this little door for us, too."

18. When they had taken only a few steps they found also this way barricaded by all kinds of monsters to such an extent that to pass through there was out of the question.

19. Then Adam stopped and asked Seth: "What do we do now? Nothing obeys our word any longer and it is absolutely impossible to force our way through. Yet Abedam has ordered me back to my place.

20. "O my old hut, into what an abode for the most varied crowd you have turned in such a short time!
21. "Seth, what do you think? Since we cannot possibly break through anywhere, how about returning to the great, holy and mighty Abedam whose miraculous light is still illuminating this hut? I think He will not refuse to see us."
22. And Seth said to Adam: "I think that since we were already there we should not have let ourselves be put off, but stayed with Him, or at least have asked Him to come with us; that would have saved us all this trouble. Therefore, it is surely now high time to return to Him, otherwise the way to Him may easily be blocked to us, too, and then the second trouble would be worse than the first."
23. And Adam replied to Seth: "Yes, yes, dear Abel-Seth, you are quite right, this could easily happen. So it would be best to return immediately."
24. So they turned back, but what Seth had suspected had already happened and they were unable to make even a single step forward or backward. Calling out was no longer possible either, for the noise of the flames, the constant howling of the beasts, the raging, rushing and roaring of the hurricanes, the mighty thunder and many another thing made it practically impossible to hear one's own words
25. And so Adam and Seth were now completely surrounded by a dual fire and left and right by all kinds of beasts. For a few moments they thought they were lost, but then Adam pulled himself together and spoke in his heart:
26. "O Emmanuel, O Abba, O Abedam, look graciously upon our great distress! Do not lead us into any more and greater temptations but deliver us from this and any further evil, which with Your permission has already afflicted us and is now threatening us and may henceforth still afflict and confuse our hearts!
27. "O Jehovah, You holy, most loving Father, hear me and then let me go in peace and live and die as it pleases You! *Amen.*"

## **Chapter 160**

### **GOD'S HELP AND MAN'S CARE**

And behold, promptly all the flames went out and the beasts retreated. And Adam with Seth was delivered from the severe temptation and his way was now open throughout the hut so that he could go wherever he wanted.

2. He said to himself: "Eve now does not need my anyway futile protection any longer; for how could I help anyone else when I was so completely incapable of helping myself? Since my old hut has now become free from all these horrors through the Lord's great mercy, my free feet shall now take me to where this holy deliverance has come from."

3. And the two, Adam and with him Seth, immediately moved towards Abedam.

4. However, He came to meet them, and since both their hearts were so overwhelmed with gratitude that none of them was able to utter a single word, Abedam forestalled them here too and said:

5. "Once you have approached the Lord in your need and the Lord has granted your entreaty you shall not turn your back on Him again, but turn to Him with your whole heart and face. For if He can protect you, can He not protect also those about whom you foolishly worry?"
6. "Behold, Eve and all the others are still alive and unharmed. What use to them was your silly, foolish worry? If I had not protected them and kept them absolutely safe what would have become of them? Or could you have helped them if they had been eaten by the strong, bloodthirsty beasts or consumed by the destructive power of the fire?"
7. "Thus there is only one thing man needs to care about, namely, to seek God, the holy Father, at all times; not just in one's need, but also in proper love on all one's ways. And he who has found Him as the supreme treasure shall not turn his back on Him again, but remain with Him, otherwise he will always be aware of his helplessness already when he is only halfway back and will have to recognize through bitter experiences that he cannot achieve anything without Me.
8. "For if someone calls My name but has his back turned to Me, truly, he will not be heard until his heart and face are turned towards Me.
9. "But note this: Such a second return will always be put to a severe test, and only then will it become evident how serious the heart is about it - for the world will mightily rage around him - , and the only word that will be heard is that of the heart.
10. "Make sure you understand this and do not ever turn your back on Me, but let Me guide and lead you everywhere! *Amen.*"

## **Chapter 161**

### **SETH'S SPEECH OF THANK**

When the two had heard these words from Abedam, they thanked Him from the bottom of their hearts, which began to bust open emitting a blaze of bright flames of true love. Then Seth too recognized Abedam and said, deeply moved:

2. "O holy Father! Only now have I awakened from a sleep lasting almost eight hundred years and I see in clear outlines all the things Your infinite fatherly love does in order to truly quicken Your created beings, make them free and independent and educate them to become Your true children so that as such they may and should develop beside You, good Father.
3. "Out of love You destroyed worlds before their eyes to make them recognize their nothingness and the allness of Your holy love.
4. "You hid again from them to make them seek You and over this hallowed seeking forget the world and its transitory allurements.
5. "You gently rejected the one who approached You while still immature and set him onto a good soil to enable him to mature more quickly so that he could, laden with abundant fruit, return home to You. And You still rewarded him for patiently letting You love him boundlessly and overwhelm him with life's countless loving deeds.

6. "Already for a long time You have seen the great lukewarmness of our hearts. Instead of deservedly punishing us, You came to us Yourself visibly and taught us and are still teaching us through holy words and holy deeds to recognize You and also life eternal within us.
7. "For our sake You set heaven and earth and thus all the elements visibly in motion in an amazing way. And even through violent thunder You preach Your great love and mercy to our deaf ears and through the brightest, crashing flashes of lightning You awaken our eyes from the deepest deathlike sleep that they may behold the works of Your boundless fatherly love, yes, that they may behold You, You Yourself, holy Father.
8. "O Father, who can ever love You enough? Who can thank You with even an infinitesimal fraction of what is owing to You, as a child's duty?
9. "O You good Father! May my heart expand far over all the visible heavens! And you, newly awakened holy flame of true love, fill my expanded heart from top to bottom so that I may one day love You, O holy Father, with all my strength, yes, even beyond my strength.
10. "Only now do all the words you, Enoch, have spoken to me in the name of the Father, rise like brightly shining stars; only now is everything clear to me. Back to the first morning of childhood, I now feel that in every little breeze that played with my hair, in every little dewdrop that ever bedewed my feet, indeed, in everything that ever touched me, even every dream, was an act of Your boundless love, O holy Father.
11. "Receive now my gratitude for everything, my sincere gratitude which from now on I will forever constantly offer You with all the love of my heart and which with Your grace I will surely be able to enhance more and more.
12. "Oh, if I only could shout now, if I were allowed to reveal You! Truly, as only a short while ago my voice was drowned by the noise of the elements, I would now like, O Father, to drown them with Your praise.
13. "Forgive me, O Father, if I talk too much. But who can restrain his love who has recognized You, O Father; and who can do here too much? Who can praise You too much and who thank You too much?
14. "Whose heart can expand too much to absorb the unspeakable magnitude of Your mercy, Your patience, Your forbearance, yes, the infinite magnitude of Your fatherly love?
15. "O Father, holy, good, best Father, my heart shall forever be completely devoted to You out of gratitude; receive it graciously, our dear, holy Father. O receive it from all of us! Your will, *amen!*"

## **Chapter 162**

### **THE HIGH ABEDAM AND HIS BLESSED CHILDREN. THE END OF THE THUNDERSTORM**

After this warm speech of thanks the high Abedam turned to Seth with a loving mien and said to him: "Seth, My son, come here to My heart which has loved you even before any sun illumined the path of an earth.

2. "Love Me with all your heart, love the Father Who out of everlasting love for you has spanned the vast heaven over the earth and sun, moon and all the stars so as to be able to show you what an exceedingly good, holy Father He is to you, has forever been and will remain so eternally.

3. "Do you not think, My beloved Seth, that it is good and comforting to rest at the eternal, holy Father's heart?

4. "You too, Adam, come here and all three of you; and feel and taste how sweet the holy Father's love tastes and how comforting it is to the weary hearts of the children."

5. They all fell at His feet and called in supreme ecstasy: "O You exceedingly good and holy Father!" - and none of them was able to speak any more.

6. But Abedam raised them and said: "My beloved children, you have often sought Me, you have sought Me hard and long, yes, you have sought Me above all the stars while I was constantly walking among you. But you were unable to find and recognize Me because your eyes and hearts were always directed into the distance to seek and love Him Who was always so close to you, even closer than everyone to himself.

7. "Now you have found Me and are immensely happy about it. Let us now leave the hut and see who else is waiting for our help.

8. "But to you, dear Seth, I give the power to calm the still raging storm, and then it will soon become evident how many more are going to recognize the Father Who is so close. *Amen.*"

9. And so they left the hut and went outside where the weather, although it appeared to have somewhat abated, was still raging with great force. As they were passing Eve, the high Abedam told the five who were surrounding and comforting her:

10. "Stay where you now are until we return. Whoever practices neighborly love will find neighborly love himself. Whoever attends to the weak mother will be rewarded with love on earth; but he who is rewarded with love has a precious pledge in his hand with which he will find it easy to win for himself the most precious thing of all

11. "I tell you: If man knew how close he often is to supreme happiness, he would leave everything and follow it. Yet it is also good that he does not know; for if he did he would become indolent and fail to cultivate his own ground.

12. "Therefore, stay here and cultivate your ground. This does not depend on the length of time; sometimes it depends on just one minute. When during this minute the seed falls into the soil it soon germinates and the quickly developed sprout then spreads its new shoots in the light of the day.

13. "I am a greatly experienced sower and know the right time for sowing the seed into the soil. Let this seed sprout in good time and further its growth with the warmth of your heart. Truly, it will not bring forth ordinary fruit on its fast-grown branches.

14. "So stay here and take good note of these words."

15. After these words they left the hut. But the five after the six had left began to ask one another: "Who is this stranger? Whence has he come?"

16. "Is he not the same who in the evening joined us, together with Abedam who returned?"
17. "He looks like an ordinary man; how did he come to have such wisdom? We have never seen him among us before."
18. "His speech was one of the strangest we have ever heard. He said of himself that he was a most experienced sower and that he had now planted a seed in us which was soon to sprout and, as we understand it, to develop branches and leaves already on the next day, that is, the Sabbath tomorrow, and bear unusual, fully ripe fruit. What kind of fruit is it supposed to be?"
19. "Let whoever is able understand this, but we who have all seen and heard Emmanuel Abba, witnessed all His miraculous deeds and were awakened and blessed by Him cannot understand the meaning of these words."
20. "It is actually strange that we as blessed are unable to do so, - however, this is how it is."
21. But Enos finally noticed the light in the hut, and he drew the attention of the others to it.
22. Then Kenan said to Enos and the others: "Listen, this is really strange, I see it now too. There is nowhere anything luminous to be seen; yet it is light as day in here. 'How is this possible? Who among us can understand it?'"
24. Then Eve rose and remarked to the five: "Children, how can you ask each other about things none of you understands!"
25. "Listen, the storm has abated and calm once more breathes gently over the sorely tried fields of the earth; the last drops of the great fear they have experienced are dripping from the leaves of the trees and a cooling dew is already healing many a wound which the flashes of lightning have no doubt struck to the healthy trunks. And a refreshing sleep has probably already closed the eyes of the little fearful children, and all whom this long hour of terror has maybe driven to despair will be lying on their faces with contrite hearts and melting into tears of remorse, thanking God for saving them."
26. "How can you rack your brains over a lock of sheep's wool, yet disregard the living sheep?"
27. "The experienced sower has planted a glorious seed in you, but if you trample it down not many branches will see the light of the day."
28. "All of you know that the seed in the soil must not be disturbed if it is to thrive and be blessed with fruit. Why do you not let your grain of seed rest, but instead trample it down with the dull edge of your mind?"
29. "The storm has not ceased only for those outside, but for you too. Yes, all of us are saved. Therefore, instead of racking your brains better think Who it is Who has saved us and thank Him for His great mercy. Then you will receive light rather than by your pondering."
30. "Do not ask yourselves who the stranger is since none of you knows Him as yet, but instead rather observe His glorious Word in your hearts so that it may soon germinate and sprout. When you will then be seeing the fruit by day it will surely be easier for you to recognize from the fruit the strange glorious Sower than now when

in the darkness of your heads you already want to see the light of the day or maybe even imagine already to see it.

31. "Though woman is not supposed to teach, the mother has the right to reprimand her foolish children when she sees their errors. Do understand this well! Withdraw into your hearts there to seek light for your darkness, and be silent. *Amen.*"

32. The five took these words by Eve seriously to heart and they gratefully did what Eve had wisely demanded in her motherly love.

33. But what did meanwhile the six outside do? How did they find the earth and the children on the ground when they left the hut?

34. The glowing clouds were still traversed by a thousand flashes of lightning; a hundred mountains all around were still volcanically fully active; the sea had receded for miles upon miles; here and there forests which had been ignited by lightning were still burning; the thunder was still rolling and quite frequently flashes of lightning were crashing into the still badly shaking earth and the howling of the already distant dwellers of the forests echoed dismally from the depths.

35. That is how it was still outside. And thousands upon thousands of children were lying in wide circles all around Adam's hut, praising God for having saved them; and trembling, weeping mothers comforted their little children who were often crying too. But some of them had already, tired from the terror, fallen asleep in the lap of their sobbing mothers.

36. And the six kept walking around, inspecting everything and comforting the oppressed hearts of the fathers and mothers.

## **Chapter 163**

### **SETH'S MIRACULOUS POWER CALMS THE FIRE STORM. KAEAM'S SEARCHING; HIS LOVE FOR THE HIGH ABEDAM.**

After the six had outside the hut cheered the hearts of many dejected, the high Abedam said to Seth:

2. "Dear Seth! The trial time has ended. This fire-storm which had to methodically solidify the earth has now spent itself, and so with the power you have been given command it to cease completely, be silenced and the sky to clear up. Leave only the distant mountains, which are still burning to their necessary and quite harmless activity. *Amen.*"

3. And Seth fell down before Abedam, praised and thanked him and then rose again and said with a deeply moved heart, stretching out his hands:

4. "O holy Father, Lord and Creator of all things! As it has been from eternity and will forever be, Your holy will be done also now, as always. *Amen.*"

5. And Seth had hardly uttered the Amen when in the entire sky not a single little cloud could be discovered except for some faint columns of smoke from the still burning mountains on the far horizon. The firmament looked like newly created, adorned with the most beautiful stars, and all that had life and breathed rejoiced at the restored calm and order.

6. When all this had been done and cooling dew, healing all nature's wounds, flowed from the sky and gently fanning winds raised the crushed grass, Abedam said to His companions:

7. "Calm has been restored, the earth has once more its peace. So let us send all the people to their huts there to enjoy the needed natural rest. Then let us return to our dwelling and comfort those who are there waiting for us."

8. Thereupon they went to the children camped around Adam's hut and told them that it was now time for them to return home and be no longer afraid as all the beasts had quite a while ago rushed back to their haunts in the depths of the forests. Besides they would all find in their huts sufficient light which would enable them to search every corner of the hut and convince themselves that the mighty, great Father is never so far from His children as they foolishly often think in their extremely blind faith.

9. Once they had convinced themselves that calm had been restored and they were free from all danger they should give God the thanks they owed Him and then retire to their natural rest.

10. When this had been proclaimed everywhere, the people rose and hurried back to their huts. But some of the elders went to the six, fell on their faces and thanked the patriarchs, and through them also God, with contrite hearts. When they had once more risen, one of them who was a tenth son of Seth summoned up courage and asked Seth:

11. "O father, how did you achieve this that all the elements had to obey your word so promptly? I have never as yet noticed this power with you.

12. "Truly, there must be more involved than just you. Oh do tell me so that we too may recognize how this is possible to a man."

13. And Seth said to him: "Dear son Kaeam, you do indeed understand what is possible or impossible to a man. However, how nevertheless many a thing is possible to a man in and through God you will not as yet comprehend today. But all of you may look forward to tomorrow when you will be seeing a great light, which will fully illumine all the corners of your heart, and you will clearly see and understand the possibility of such things happening.

14. "But for today return with a tranquil and grateful heart to your cleansed and well-lit huts and retire for the benefit of your natural life in the name of the Lord to a healthy and peaceful rest. *Amen.*"

15. And also the high Abedam said Amen and still added: "When you will be entering your huts, finding them well-lit and cleaned of all unpleasantness, remember the difference between what is possible to God and what to man.

16. "Having found this, compare your heart with the hut as it was a short while ago and as it is now, then a dense cover will fall from your eyes and you will soon recognize who has taken part in the stilling of the thunderstorm. *Amen.*"

17. Kaeam thanked for this important lesson and then said: "O you whose words have filled my whole being like a life-giving breath, would you allow me, after I have taken my family to the hut, which has already for a long time served me as a resting-place, to return to this place and spend the night in your so very pleasant proximity, though outside of Adam's hut?"

18. And the high Abedam answered: "Kaeam, do what the love of your heart demands! But if you have complete trust and recognize within you that there is more here than your hut holds, lay down your cares and follow us immediately into Adam's hut which has plenty of room."

19. Then Kaeam replied full of joy: "O you glorious one! How sweet your word is! Whoever can resist when he hears it?"

20. "Behold, all my cares are already under my feet on the ground. Truly, if I had a hundred huts, a thousand children and a hundred wives, I would leave them out of love for you, and especially you, glorious teacher, quite as easily and promptly as now the one.

21. "For look, I believe that He, whom the elements obey and who cares for the entire earth will in His holy, loving care not forget my poor hut. And so I follow you unconcerned to the end of the world should you desire it. *Amen.*"

## Chapter 164

### KAEAM'S SONG OF COMFORT

When the other four could not quite understand this, - as they were at some distance and owing to the noise of the people departing for their homes had not caught much of the discussion- they drew nearer and asked Kaeam what he intended to do.

2. And Kaeam answered: "Since you ask me I tell you that I am staying with the one who saved us which you can do too, if you wish."

3. Then the others asked Kaeam what was to be done with his wife and children and still other things.

4. And Kaeam again replied: "By remaining here I have already done everything!

He who saved the earth today  
And held together the firmament  
Will care till tomorrow for my poor  
Little hut. Of that I'm sure!

5. "You should cease to worry, too,

For the earth is not in ruin.  
Rather than to rest at home  
In your usual indolence  
Follow in his footsteps One  
Of the hallowed company.

6. "My hut would be no use to me

If One did not protect it.  
He will abstain from what He does  
For beyond measure He loves us.  
So when urged by love I do  
Follow Him - you do it, too!"

7. The others did not understand what Kaeam was telling them and asked again what he meant to say with these words.

8. But he answered:  
"He whose heart is not aglow  
When the Father he has found  
Will not easily ever know  
Who the life for him has bound!  
Therefore now go home you may  
To your huts to have a rest  
And for now call it a day  
And no longer search and quest! *Amen.*"

9. Thereupon the high Abedam turned to the four and said: "Who grasps what he does not see and understands what he does not hear?"

10. "If the blind, or one with closed eyes does not see anything in broad daylight, how will he fare during the night? And he whose ear is deaf to the thunder, how could he understand love's gentle breath?"

11. "I tell you: He who does not recognize the rising sun at first sight, has immensely defective eyes. And he who is not awakened by the loud thunder has certainly a sound sleep.

12. "Therefore it is all right for you to return to your huts there to enjoy a sound sleep; but do not forget to wake up in time tomorrow! *Amen.*"

13. When the four had heard Abedam's words, they were frightened. And one of them asked Abedam: "Who are you that our hearts quaked so mightily at the sound of your words? What have we got to do with you?"

14. "Who am I? – I am who I am, and so far you have had very little to do with Me!"

15. "If I had always had as little to do with you as you with Me, truly, you would not have eaten much bread.

16. "Understand this and go to have your rest! *Amen.*"

17. Since Abedam was so short with them they still turned to Seth and asked him what was the case with the stranger as his words sounded so peculiar and gave them such a strange feeling.

18. But Seth replied: "Did you not hear what the stranger earlier told you: 'If the blind or one with closed eyes does not see anything in broad daylight, how will he fare during the night?'"

19. "The inner eye of your heart is still immensely blind and therefore you do not see the very bright sun on the horizon of all life. So do go home, sleep off your folly and tomorrow come to us in a sober spirit. *Amen.*"

20. When the four saw that they were not making any headway with their questions, they thanked the patriarchs and deep in thought left for their huts, which by your reckoning were situated about half an hour from here towards midday.

21. On the way they asked one another what they thought of the stranger among the patriarchs of the original line.

22. But one among them, called Kuramech, said: "May you hear it, could you hear it and would you hear it? - But stupid, so stupid are we as we should not be: We think without thoughts, gaze without light, ask without a mouth and have no foundation!"

23. "I once found a hollow tree and crawled into its wide cavity. 'There it was so desolate. I saw nothing but the rotten, evil smelling mould, but I did not find the life of the tree, yet from the outside it looked alive. It had plenty of foliage, but whether it had also fruit I do not know, for I could not see this because of its height.

24. "Thus I once noticed a large bird sailing through the air. It was an eagle. It imitated the voices of little birds, which flew up believing to hear their own kind, but once they caught sight of the big eagle they shot back in panic. Although the song was similar to that of the little birds it sounded more powerful and carried farther along the dismal heights.

I was in great fear

When this voice reached my ear.

25. "Once I heard it at night like the mighty roaring of a storm, but the leaves on the trees did not move, and I thought: 'What is this roaring sound in the perfect stillness?'

26. "It soon became silent, and there was no wind.

A mighty roaring, yet no wind

What a peculiar happening!

27. "I also once saw from a high rock face how heavy dark clouds were rising from the sea. 'They kept rising higher and higher right to the wall of rock. I wanted to see what they contained, but I soon became terrified, for the closer these clouds were approaching the darker the depth became.

Therefore I fled, as known to you all

As fast as possible from the wall.

And I went to my hut with haste

Where I found the usual rest.

"If any more is to occur

Time will lift the mists.

So let us no longer rack our brains

And stir up hornets' nests!

Mountains are crooked,

We are stupid,

What can one tell the other really

On questions, which are silly?

At most speak of one's own distress,

Which must be borne by foolishness.

So therefore I will now be silent

And go to my own hut

There to enjoy sweet rest

Hoping for the best

"If you go on querying

Morning will tell you this:

"My rays to all of you proclaim

You are still sinful all the same.

Why do you not want to rest a while

Instead of doing what is futile?"

Make sure you have clear eyes  
When the sun will rise!  
"But you may do what you see fit,  
My tongue shall not resent it.  
Tomorrow we may see if light  
You have gained during the night.  
"Suns you will surely not create  
However long at night you wait.  
Tomorrow we may see if light  
You have gained during the night. *Amen.*"

32. After these words Kuramech left them and hurried to his hut for a rest, while the other three sat down on the ground and discussed many a thing to keep away sleep.

33. When Kuramech entered his hut and found his wife and children in great amazement because of the bright lighting in the hut, he remembered the words of the stranger and he began to search his soul and became more and more convinced that the stranger was not a stranger at all, but One Who is everywhere at home.

34. And so he began to praise Him and continued with this praise until the needed sleep silenced his eager tongue.

## **Chapter 165**

### **ABEDAM, THE HIGH, AND THE FIVE LIGHT-SEEKERS. NOT EXPLORING, BUT LOVING LEADS TO LIFE**

Simultaneously with the four here discussed, the earlier mentioned, now seven, arrived at Adam's hut where they found the five in good spirits with the mother Eve.

2. Having entered the hut, Abedam approached the five and said, "Tell Me now what you have found during the time of our absence and what My Word has done for you? Has it renewed you or have you found it obsolete? Tell Me this from your hearts."

3. And Enos spoke as the first about himself: "I beheld within me a strong and immensely luminous light. I wanted to know where it came from and, behold, the light went out and I no longer saw the inner parts of my body.

4. "Then I asked my heart where the light was hiding, but my heart remained silent. And I asked it a second and a third time, but it was still silent and has remained so until now.

5. "Behold, that is all I have experienced. The silence of my heart and with it the extinguished light."

6. And Abedam answered: "If instead of exploring you had loved the One Who has loved you already from eternity, your heart would not have become silent and you would now have light and the Word within it. However, you only wanted to know - and behold, knowledge is for life what the vapor of decay is to the light. With this vapor you have extinguished life together with the light in the heart. That is why it became dark within you and your heart silent.

7. "Many on earth will still have the same experience. And those who will do as you did will find it hard to regain life and its light.
8. "If you want to live, let be your seeking of knowledge and instead fill your heart with love. Then, with the regaining of life, you will receive also a proper measure of light.
9. "If all men compiled their knowledge, would they thereby gain a better cognition of God, even by a hair's breadth?
10. "What a difference there is between one who studies the laws and one who observes them!
11. "Does not the confusion of the law destroy the one who studies it, whereas the observer of the law becomes alive through it?
12. "You now want to say: 'But does one not have to know the law first before one can observe it?'
13. "And I say that on the one hand you are right, but in order to lead you to the true light I will give you a parable and you shall then judge for yourself.
14. "Behold, if you had two servants and the one, as you gave him a command, racked his brains all day long about it and did nothing but study its implications.
15. "But the other servant did not ponder much over it but went and out of love for you carried out your will.
16. "Tell Me, which of the two servants will you keep and entrust with many of the secrets and wishes of your heart?
17. "Surely not the scientific interpreter of your will; but the one who would always carry out your will.
18. "Do you think that this is different with God? Oh no, I tell you! With God it is exactly the same, for He does not care for the exploring spirit, but always only for the one that is active in love,
19. "So do the same and you will live and in one minute learn more from the great Lord and Father than with your thirst for knowledge in thousands of years,
20. "Take this to heart and act accordingly! *Amen.*"
21. Then Abedam asked Kenan: "Show Me your heart too and what you have found."
22. And Kenan answered: "Truly, I did not fare any better than father Enos. Before my eyes, too, things were shooting past which looked like mighty flashes of lightning, but I could not follow them. They sank down beyond the far horizon and soon the earth globe was covered with the densest darkness. With great anxiety I had to realize how inadequate human powers are and how awfully slow to catch up with a passing light.
23. "To ask my heart, however, would mean to ask a stone. Who can know what is hidden in it? It does not give me any answer.
24. "I was actually present when Emmanuel Abba blessed us. But His blessing must have passed me by, as did the light I had seen, without having touched more of me than my eyes."
25. And Abedam replied: "In the future many will have the same experience as you did; and for many it will be of long duration as they, too, will suffer death in their worldly wisdom. Their heart will turn to stone and the result will be covetousness. This will be followed by envy, avarice and manslaughter and the stingy one will be

regarded as a hero of virtue in his always-selfish thriftiness. Then many will be suffering great poverty and even more death.

26. "But if you want to live, do as I have advised Enos. *Amen.*"

27. Then Abedam asked Mahalaleel: "What have you found within you? Tell Me!"

28. And Mahalaleel answered: "In truth, things were even worse with me than with my fathers. They had at least seen a light, but I saw nothing but night all around, nothing but a cold night.

29. "I am empty and desolate throughout. Wherever I tapped myself it sounded hollow and empty. When I looked up to heaven I noticed that it was of iron and did not let even a ray of any hope for a brighter life through.

30. "I wept in the great poverty of my own heart, but the hot sand of my desert swallowed up even my tears. Now I can no longer weep and am exactly like a stone.

31. "Behold, this is what I have found and am still experiencing, except for a slight relief I now feel in your presence."

32. And Abedam said to him: "As it is now with you, it will be with very many in the latter days.

33. "But you are fortunate since you recognize the great need within you, for such recognition is also a great light. Those, however, will not recognize their death. Their inner worm will gnaw at them as if at the trunk of a dead tree in the forest, and they will not notice the worm, which eats them away, destroying them forever to dust.

34. "They will dig so much iron from the mountains that they will make iron roads; yet not many will walk over these firm, straight roads who will be as you are now. But if from among the many dead there will emerge someone who is alive, even the short period he must spend among the dead will be very difficult for him.

35. "However, the ones who will be as you are now will recognize the living ones only to the extent you are now recognizing Me. And many words of life will not achieve with them, as does one word of life now with you.

36. "Of the three you are the more fortunate in your lack of light and soon you shall have good news.

37. "But you should also do what I have advised Enos to do then you will live and have plenty of light! *Amen.*"

## **Chapter 166**

### **WHAT TRUE LOVE FOR GOD SHOULD BE LIKE**

Then Abedam asked Jared: "Would you like to tell Me, as did the fathers, what you have found within you while we were away?"

2. And Jared replied: "Behold, I knew that there would be only little or nothing at all to be found; therefore I did not seek anything, but relaxed and dreamed before and after this alarming experience with the weather. So I daydreamed about pleasant things- how wonderful it would have been had Asmahael remained here and dwelt with me. Oh, how happy I would have been!"

3. "Then I dreamed that if He, as Emmanuel Abba, had stayed with us only until this storm, how all of us would have rejoiced.
4. "And again I dreamed Emmanuel Abba had intentionally sent us this storm for our own sake to test our love and trust in Him. And I also dreamed that maybe Emmanuel was in this storm among us, perhaps even in the storm itself.
5. "Thus I built dream upon dream. I did not find light anywhere, but my heart felt easier and more reassured.
6. "For I thought by myself that if I could only dream of Him Whom my heart has taken hold of with such ardent love, like a young wooer who dreams of his chosen bride, that would be a considerable grace anyway of which I am quite unworthy.
7. "And look, in this way I created for myself one bliss upon another and dreamed myself from one exceedingly happy state into the next. And that is all I found. What else should I have sought than what the beloved of my love has given me? And I want to add that I truly do not wish to seek and find anything else. Besides, I firmly believe that Emmanuel will not look ungraciously upon me when according to His teaching I shall one day have to leave this earth with this find which keeps giving me such bliss.
8. "And so I will always have joy in my God, my Emmanuel, my most loving Abba.
9. "Behold, my dear stranger, this is, as I already said, my imperishable find."
10. Hearing this confession by Jared, Abedam held His hand before His eyes to hide a tear. Only after a while did He take His hand from His eyes and say to Jared:
11. "Jared, rise and come to Me, for from now on you will no longer need to dream of Emmanuel whom you love and have always loved. That is why Asmahael, through the mouth of the patriarchs, determined to live in your hut. Yes, you shall no longer dream of Him but have Him always living under the roof of your house.
12. "Come here, Jared, and do not be afraid, for behold, your Emmanuel, your Abba, your Father, is stretching out His arms for you!
13. "Behold, I will build a heaven, - it shall be the highest among all the heavens, but no one will be admitted to it who does not come to meet Me with that find with which you secretly have always come to meet Me, as now.
14. "O you, My Jared! Behold, Enoch, Methuselah and Lamech, all of you dwell under one roof. Love would not let you be separated, also not Me from you; and so I will remain with you and all your descendants. To the end of all times the descendants of your line will always be recognizable by the fact that I shall always make My abode with them.
15. "See, all of you, this is what proper love is like: Quietly patient, not seeking anything, except the object the heart loves. Once the heart has found the One it is happy, exceedingly happy, even if it does not have the beloved before its eyes, but all the more so in the heart.
16. "When the beloved sees the quiet, patient longing of the loving one who is full of meekness and hardly dares to look up to the beloved, truly, that is the one whose love is equal to the love of Him whom he loves and who loved him already before he was.
17. "He who will do what I advised Enos to do, will live; but I shall dwell only in the houses of Jared! *Amen.*"

18. And finally Abedam turned also to Methuselah and asked him: "Methuselah, now you know who is speaking with you; but you need not be afraid to tell Me about your find. So do it if you are willing!"
19. Methuselah, overawed, said finally with a shaking voice: "O Lord and Father, You who know all the hearts and everything within us, how can You ask me, a nothing before You?"
20. "Behold, I do not know myself, but You know me throughout. If I now spoke before You, how easily it could happen that in my ignorance I speak an untruth.
21. "How could I face You then, You holy Father? - Therefore, judge me as You have found me; but be gracious and merciful."
22. And Abedam answered: "Methuselah, what you have said is also what you have found, and your find is standing before you. I tell you that you, too, are dwelling in Jared's hut, thus under one roof with Me.
23. "Thus all shall seek; all shall dwell under that roof. Those who seek in this way will also find as you did.
24. "However, because you called Me a judge you will have to live longest on this earth, for behold, although I am a judge to all the creatures, the children shall not call their Father a judge. Henceforth all those who call the Father a judge shall be judged. Therefore, the long life on earth shall be a little gift to you from the judge so that you may have plenty of time to recognize your judge once more as a Father. *Amen.*
25. "And now, children, it is close to midnight, your body needs a rest and so let us retire.
26. "You, My beloved Jared, have the free choice whether you stay here with Me or I go with you to your hut and stay with you."
27. And Jared replied "O Father, dear Father, now as always Your holy will be done!
28. "It is always good to be with You and my hut is wherever You are; but let no one be disadvantaged through me. Your holy will! *Amen.*"
29. And Abedam said: "Yes, you are right, and so stay with Me. *Amen*"
- Then they all retired, their hearts filled with gratitude and love.

## **Chapter 167**

### **TRUE PRAYER. THE JUDGING DEITY AND THE LOVING FATHER IN THE LORD**

And so they all rested until an hour before sunrise. Only the One did not rest, as He does not need any rest being Himself supreme rest and supreme activity.

2. This One -- here called the high Abedam - was therefore the first to be up and He awakened here also bodily all the children from their sleep. One single call sufficed: "Awake and get up!" - and they all woke up simultaneously, rose, went outside the hut and washed their feet, hands, sexual organs, then the chest and finally the face. For such a washing procedure had always been customary with the children.

3. When they had washed themselves, except for Eve - for the women washed themselves only after the men and at a different spring --, they took oil and anointed

their heads and only after that did they intone the morning thanks to the now present high Abedam, as follows:

4. "O most loving, holy Father, we thank You, we love You, we praise You! How unspeakably good You are, O holy Father! To You are all honors, all praise, all thanks, all love, all glory and all adoration!

5. "Do not withdraw Your mercy, Your holy love and Your holy grace from us who call ourselves Your children, but are actually all sinners. Bless us, move us and guide us, sharpen our senses and soften our hard hearts that they may become sweet like honey and wax, and expand our narrow chest that it may become capable of absorbing more and more of the true love out of You, O holy Father.

6. "Give us also Your blessing to thereby enable us to celebrate Your holy Sabbath today in a way pleasing to You. And if You, holy Father, will find in us still very many and great faults, as You surely are discovering now and have been doing so from eternity, then chastise us in Your love, mercy and grace and make us more worthy of calling You 'Father', let us love You with a purer heart and praise You with a purer tongue.

7. "O You good, dear Father, be and remain to us the same holy, dear, good Father You have been to us already from eternity; but not only to us who are here present, but to all our children and later descendants. *Amen.* Your holy will, *amen*; Your love, mercy and grace, *amen!*"

8. And the high Abedam added: "*Amen*, say I too; *amen*, according to the love of your hearts, *amen*, according to the action therefrom. And I do not ever say *amen* anywhere but in the pure love.

9. "You shall not pray to God Who is holy, holy, holy, but only to the Father's love; for to God all men are an abomination, - only to the Father are they children.

10. "God's holiness is inviolable, but the Father's love descends to the children.

11. "God's wrath judges all things towards eternal annihilation; but the Father's mercy does not allow even a dream to ever perish.

12. "As far as God is concerned everything must die, but then the life of the Father come over the dead. Whoever seeks God will lose Him, himself and his life, for God does not allow Himself to be touched. And men's wisdom that seeks Him is to Him a disgusting folly and inevitably kills the seeker. For he touches God with wisdom, but no created being may touch God with whatever a sense and still stay alive.

13. "For God is an eternal, purest but also endlessly intense fire which never goes out; and if the Father did not mitigate it, it would destroy all things forever. Therefore everybody shall fear God above all and love the Father above all; for the Father is the most opposite to God.

14. "And yet God would not be God without the Father who is the eternal Love in God. And the Father would not be the Father without God.

15. "But as the Father is all life in God, thus God is all power and might in the Father. Without the Father God would be inexpressible to Himself, for all Word within Him is the Father. But the Father would never be Father without God, and thus God and Father are one.

16. "Therefore, whoever touches the Father with love, touches God too.

But he who forgets the Father and with his wisdom only wants to touch the Deity, the Father will ignore; but the fire of the Deity will seize and tear him up and destroy him endlessly so that he will forever be unable to find himself. And it will not easily happen that the Father will once more gather him together from all infinity and form him anew.

17. "Wherever the Father is there is God too. But only the Father reveals Himself to the children. God cannot reveal Himself to anyone, except through the Father, and then, as is the case now, the Father reveals the Deity So whoever hears, sees and loves Me, hears, sees and loves also God. He who is admitted by the Father is also admitted by God.

18. "An unworthy one who is not admitted by the Father will fall into the hands of the judging and annihilating Deity, and there will be no mercy, nor any love and grace.

19. "Therefore, fear the Deity for it is terrible to fall into Its hands!

20. "But love the Father! Hold on firmly to His love and let yourselves always be touched and guided by the Father's love, then you will not ever taste death, except the separation from the body which latter is a curse of the Deity and wherein the life out of the Father is protected from the wrath of the Deity through the shielding love of the Father.

21. "From the hand of God you receive the curse, - but from the hand of the Father the blessing of love and all the life out of it. Therefore, adhere forever to love and you will stand steadfast in love. But when you stick to wisdom you will perish and be blown away forever by the Spirit of the Deity.

22. „These words are a great Sabbath-gift from the Father, whose children you are and Who loves you above all in the abounding infinity. Ponder on this in your hearts and act accordingly and you will live and never fall into the hands of the Deity.

23. "And you, Seth, go now outside where the sun has already risen and let an abundant morning meal be prepared, for when the spirit has received its due it shall also properly care for the body. Call in here the three from the midnight region who have been singing outside for quite a while; their names are Jura, Bhusin and Ohorion. Go and perform your duty well. *Amen.*"

## **Chapter 168**

### **THE NIGHT OF THE STORM IN RETROSPECTION. LOVE BANISHES FEAR**

With a delighted and joyful heart Seth thanked the high Abedam for such a commission and hurried to carry out the Lord's will.

2. On leaving the hut he immediately caught sight of the three from the midnight region. He called them by their names and they promptly responded.

3. When they had reached him, he said to them: "Listen, there is One in the hut Who wants you to step inside, too; for already long before I left the hut He had heard your hymn of praise close by.

4. "Therefore enter the hut where a high, unfathomable blessing is awaiting you, too."

5. And Jura asked Seth: "Brother Seth, how are we to understand this? Has maybe during this night of terror the most sublime and mighty Emmanuel come to you? For behold, we all did think this when the unheard-of -- one can say - global firestorm suddenly ceased.
6. "We all prayed and called to Emmanuel for salvation. And when this came with such a miraculous suddenness, the first thing we did was to thank Emmanuel for it.
7. "Tell us whether this is not and was not the case!" And Seth replied: "Whether this is so, dear brothers, you will soon learn in the hut. I now have to hurry to provide a good morning meal and can and may no longer talk to you here."
8. The three were satisfied with this answer and entered the hut with the greatest reverence where they fell upon their faces before Adam and all the others.
9. But Adam told them to rise and said to them: "My beloved children, I am very happy to see you here safe and sound.
10. "I worried greatly about all of you during the night because of the terrible conflict of the elements, but much greater was my trust in the Lord, our most beloved Father Who is always holy, holy, holy in His supreme might and power, with His help and rescue. For all of us were exposed to great temptation and had to pass a crucial test. This old hut of mine had become the abode of the wildest beasts. Serpents, hyenas, tigers, lions, wolves, bears and all kinds of other creatures filled the hut and flames were blazing up from the ground. Yet our trust had to remain firm and we all soon felt the glorious effect of Emmanuel's protective blessing.
11. "But go to the man also called Abedam who is still a stranger to you. He will explain everything to you properly. *Amen.*"
12. And the three bowed to Adam and then walked over to the stranger.
13. Jura, as the eldest, addressed Him, saying: "Be greeted with all our heart, Abedam! The arch father Adam sent us to you that you might tell us all about this - all praise and thanks to the Lord Emmanuel! - unheard - of night of storm. For behold, we three are sons of Adam and have lived on this earth for more than eight hundred years. We were present at the flight from Paradise and following that have had many sad and terrible experiences, but never anything like this night. Such horrors have never before come over the earth, at least definitely not while we have been living here.
14. "I will not speak of all the fires, nor of the mountains all around which are still emitting flames and smoke, nor of the constant shaking of the earth, nor of the countless flashes of lightning, the burning and steaming forests, fiery winds and so on; for the thunder remains the same year after year and so are the phenomena seen in the elemental conflicts which frighten our senses. But listen, good man, when the sea, the endlessly vast sea, terribly raging, rose beyond its bounds, wildly foaming and rushing ever higher and in this terrible rising began to swallow up one mountain after the other and finally even forced us dwellers in the midnight region to escape from our houses in a great hurry because of the countless beasts fleeing from the waves, when it even drove the waves so far that they swallowed up our huts, making the beasts of the forests follow us, - some of them never as yet seen huge monsters which probably, like many other animals, live in the water - and they, viciously fighting

among themselves and looking most frightening, were driven towards us, look, that is something perhaps none of us will ever forget.

15. "Here mainly one thing is remarkable, namely, that all these terrible scenes, when they had no doubt reached their peak, suddenly discontinued as if they had never happened. Also the sea suddenly receded and not only returned to its former bounds, but vanished so completely that no trace of it could anywhere be discovered, except for the vast stretches of muddy ground extending in all directions which earlier had been the bottom of the sea.

16. "If you are willing and able, do explain these unheard-of things to us."

17. And Abedam answered: "My dear friends, such events are indeed hard to take for those who are asleep in their spirit, but they are all the better for the spiritually awake.

18. "Tell Me, which truly awake spirit united with the love of the eternal, holy Father will or can still be afraid, even if the entire earth were destroyed under his feet and a glowing sea swallowed up all the dusty debris of the earth?

19. "Will not the mighty Father Whose will carries and carefully controls countless billions of still incomparably larger globes and spirits be capable of protecting a child that loves Him above all and is loved above all by Him too on the occasion of the bursting of an atom which you call 'earth' and 'world'?

20. "Behold, you will have to agree with Me that this is so. Now the question is whose fruit your desperate fear and fright was. Or why do children fear the dark?

21. "Behold, the reason for this lies in the weak love for the holy Father.

As is the love, so is also the trust; a weak trust is the father of all fear.

22. "All the happenings you spoke about are of little importance; the only important thing is what your heart is like.

23. "If I explained everything to you, this would satisfy at most your ears, but it would not lead to the cognition of your heart. Therefore it will be better if you thoroughly examined your own heart and its love for God, and I tell you that you would then learn more in one minute than explanations during millennia would give you.

24. "But stay here and share the morning meal with us which Seth and his family are just bringing in.

25. "Be still in your thirst for knowledge, but all the more active in your heart and your stormy night will soon turn into the brightest, quietest Sabbath. Do understand this! *Amen.*"

## **Chapter 169**

### **THE ARCHFATHERS' MORNING MEAL ON THE SABBATH**

Having thus spoken to the three, the high Abedam bade them follow Him. He walked ahead and let Enoch and Lamech walk beside Him. Immediately behind Him followed the known Abedam with Jared on his right and Methuselah on his left.

Behind these three there followed Enos, Kenan and Mahalaleel and only after them came Kaeam, Jura, Bhusin and Ohorion.

2. When they had reached Adam after only a few steps, they all sat down around Abedam, forming an open circle towards Adam, which was closed with Adam and Eve.

3. But as Seth was not in the circle, Abedam bade those surrounding Him to make room for Seth.

4. And they made room for him by the side of Adam; and now sixteen persons, including the high Abedam, took part in the morning meal which consisted in bread, honey and melle. It was an old custom to take the bread and honey first, and only when that had been consumed did they drink new milk on top of it.

5. And so also on this occasion they breakfasted according to this custom.

6. But why is this Sabbath-breakfast especially mentioned? - The reason is obvious when one bears in mind that in this morning meal the supreme, holy Father Himself took part visibly among the first men on this earth, thus laying the foundation to the first regular church on earth. And as previously Adam and Eve could be regarded as the first human couple, this can now be regarded as the first establishment of Jehovah's church. For Judaism was closely and firmly attached to this church and in many ways still is. And in the center of Asia in a high mountainous region not far from the Himalayas, a small, quite secluded people is still living strictly according to the record which was later by the children of Noah engraved on stone plates in certain corresponding factual pictures of which the later Egyptian hieroglyphs are but an adulterated variation.

7. However, the so-called Sanskrit of the Parsees and Hindus must not be regarded as one and the same script; for this, too, is much younger and like the Egyptian hieroglyphs a poor variation full of great errors, wherefore their divine service based on it is an abominable paganism.

8. Behold, that is why this morning meal is here mentioned because it was at that time celebrated for the establishment of the original church as was after the completion of the great day of nations, which lasted for almost 4000 years, the last great Supper when a New Testament was established which is a new Church of grace and mercy, filled with everlasting life and thus filled through and with God.

9. But now enough of such historical explanations, so let us once more go into Adam's hut to see and hear what happened after the morning meal.

10. When the morning meal had been consumed and all had thanked Abedam Emmanuel Abba in their hearts overflowing with love, the Sublime One rose and addressed the following words to all:

11. "Listen, all who are present here and were witnesses of this night and, except for Kaeam, also most of the previous day! You shall always remember this and who He was, is and will forever be Who came to you and taught you Himself the right way of love and also the true, infinite wisdom out of it. Not wisdom of the world which oppresses the head and still more so the heart, but the true wisdom in the spirit of love and all truth out of it, which is the true, free, everlasting life.

12. "This meal you shall also henceforth celebrate before you intend to make a Sabbath offering to the Father; for truly I tell you: The offering shall not be received

until you have at the morning meal recognized each other in your heart as true brothers and sisters in My love and also as children of one and the same Father.

13. "Whenever you will be celebrating this among you in the true, living love of your heart for Me, I shall be among you, too, - either visible to some whose hearts will be burning with love for Me, or always invisible to the more lukewarm.

14. "Yes, in My love you will be capable of everything, but without My love of nothing! For My love is a fertile, good field into which you have been planted. He who will not let the enemy pull him out will grow luxuriantly and produce an abundance of excellent fruit. But the one who will not have driven the roots of his life of love deeply and firmly enough into the ground of the mentioned field, will fare very badly at the time of repeated temptation when the enemy of love will come and endeavor to pull the little trees from the ground of the field. He will try every one of them; and where he finds a weak one, is it likely that he will spare it?

15. "Oh no, he will tear it from the ground of the good field together with the roots and then let it perish because the roots will no longer have the moisture of life and the little tree will wither and finally die altogether. For which of you have ever seen plants come into existence and thrive in the air alone?

16. "But every little plant needs also the air for its life!", you would say. I agree with you; but the soil is the most important thing and without it the air is useless.

17. "The air is actually like the divine Word and the love of your heart is the soil into which a living spirit enclosed by a living soul is planted.

18. "This seed of eternal life within you can make fruitful use of the holy air of the divine teaching only when it has sprouted and struck strong and deep roots in the soil of your heart's love for Me. If that has not happened, tell Me and judge for yourselves: Will not that, namely, the air, which otherwise should have promoted its fruitful development, lead to its death?

19. "Behold, therefore My Word is not of much use to you unless your hearts are filled with love for Me and out of that for your brothers; for the bottomless, airy wisdom of your intellect is the death of your love.

20. "If your love that is meant to nourish the spirit is dead like the torn out little tree to whose roots there only still sticks some dried-out soil of your love for Me, where is your seed, or a still weak, torn-out little tree of life, then to get any nourishment from?

21. "Therefore, let this morning meal be a visible warning to you that you shall always stick to love. And as long as you do that, you will have life with and within you and thus also Me as the original source of all life and wisdom out of Me.

22. "Do engrave these words deeply in your hearts and be sure to act in accordance with them, and you will be alive through and through and not ask: 'Where is the Father?', nor will you call to Him: 'Come!', for He will be with and within you as now and forever. *Amen.*

23. "And you, Enoch, go now and prepare your sacrifice, for the time for it has come! *Amen.*"

## A SACRIFICIAL GOSPEL

Thereupon Enoch rose with the deepest love and a heart filled with gratitude and asked the high Abedam:

2. "Lord, and our most loving Father Who is holy, super-holy, would it be Your most holy will if we made a sacrifice to You here on the height in the same way as our sacrifice was handled yesterday on the plain? O Abba, let me know Your holy will."

3. And Abedam answered: "Enoch, how can you ask Me this when you know so very well wherein the only sacrifice which pleases Me consists!

4. "Wherever I first receive the inner offering of a remorseful, contrite and love-filled heart, any sacrifice is hallowed, be it made in the way of Abel, Seth and Enos or as yesterday on the plain.

5. "However, I notice in the hearts of all of you a vacant spot. This spot you have consecrated to the sacrifice to God, but because of its emptiness you do not understand to whom you make a sacrifice and why. So do comprehend this: The Father does not want any sacrifice except that of the heart. And the Father is also the sole, eternal, super-holy and mighty God; to Him alone a sacrifice is due as the pure love is to the Father.

6. „The sacrifice consumes, destroys and kills every offering in the fire burning on the altar. Behold, this is man's testimony before God, saying that he has recognized God either openly or just vaguely feeling it in his heart what God is like and what He does.

7. "But if someone should stick only to the offering, not bound by the love for the Father, the offering similar to God would seize him, consume, destroy and kill him because he has not first moistened himself with the water of life which is the pure love for the Father.

8. "I tell you that he who in his heart sacrifices to the Father has made a pleasing sacrifice to God too; whereas he who makes a sacrifice on the altar only to God assuming thereby to please the Father as well labors under a great misapprehension. For truly, the Father is not pleased by a burnt offering, but solely by a living offering of the heart.

9. "Or should the living Father out of whom all life originated be pleased with a dead burnt sacrifice or one that consumes, destroys and finally even kills every offering?

10. "But if - as already said -- first a living Offering of love for the Father is made from the heart, then the burnt sacrifice shall find favor, too, whereby man makes known what he has found in his heart, namely, that the Father is holy, holy, holy and is Almighty God from eternity. Without this offering every burnt sacrifice is an abomination before Me.

11. "Look back to Cain and Abel. Cain sacrificed without love, but Abel with love. Whose sacrifice rose upwards and whose was driven back towards the earth?

12. "As Cain's offering was an abomination to the Father, what was its consequence? - The sacrifice took hold of Cain and made him his brother's murderer.

13. "Thus the purely blind sacrifice will one day take hold of many and they will act as Cain did and kill countless brothers spiritually and bodily.

14. "If you want to make a sacrifice, make it a right one as I have sufficiently explained to you.
15. "But today it shall be performed in the same way as it was done yesterday on the plain. And you shall no longer ignite the sacrifice on the altar in the evening, but before noon so that the children who live far from here can reach their homes by evening.
16. "Henceforth all the small children shall not be taken to the sacrifice, but it is sufficient if from each hut two men and one woman turn up. But it shall not be made a duty to anyone to come to the sacrifice, for only the love for the Father will hallow people and not the sacrifice as such.
17. "Whoever is prompted to come by his love for the Father, through him the sacrifice is hallowed and it will edify him in spirit. But through him who is not driven here by love but coerced by the taskmaster of some law and his heart is therefore in opposition, the sacrifice will be desecrated and it will destroy him and his heart will wither. And what he will then be offering Me will be like his withered heart, a work without life, a dead offering.
18. "What I have now explained shall remain valid.
19. "And now, beloved Enoch, you may set about your work. You others shall now go outside and tell the many waiting there who have come from all the regions what is involved in the sacrifice. But do not mention Me that I am personally present here.
20. "Only you, Jared, Abedam and also Adam, follow Me to the hut of Jared until the time of the sacrifice. Seth's children shall follow us with Eve.
21. "And so let all be done properly in and through love alone! *Amen.*"

## **Chapter 171**

### **ENOCH PREPARES THE SACRIFICE**

- Thereupon Enoch set to work, placing the purest cedar wood crosswise on the altar, all the time praying during this task.
2. As he was thus working, some men from the midday region joined him and asked what it meant that the wood was already now placed on the altar when it was the custom to do it in the evening.
  3. And Enoch responded with a question: "Why does that worry you? Am I then doing this arbitrarily?"
  4. "Or has my action become a lie to you because you do not comprehend it?"
  5. "Oh yes, many a thing is a lie to the blind; for whatever you tell them is for them as good as a lie because they are blind.
  6. "What use is to the blind the bright light of the sun? Why should one endeavor to explain the sunlight to him, why lie to him? For to the blind the sun is black, and he sticks to that. For this reason a shining sun must be a lie to him, for if something foreign is added to a person's treasure, what is that to his own treasure? Nothing but a lie since it is not like his own treasure, though lying with it, but something foreign or

something which practically does not exist for the one for whom it does not bear the visible marks characteristic of him.

7. "Therefore you are asking me in vain, for today I am less than ever inclined to lie to you. For the one who belongs to truth all falsehood has sunk into eternal nothingness; but what could the actual holy truth be to him who in his heart is still full of falsehood, which he regards as the truth? Nothing but a lie.

8. "What is the inner light of the spirit to him who seeks the light of the world? Nothing but a lie, a downright darkness. For how could that be a light to a person by which he reaches out further than he sees?

9. "So leave me alone! You cannot as yet comprehend the Lord's ways, for this night has struck your hearts with darkness, and as a result you no longer know that true love for God is not bound to any rule, but is completely free and so is the offering love is bringing Him If you love your wives freely and do not bind yourselves to any time and hour, - why should the love for God be measured?

10. "Therefore go and think better of this! *Amen.*"

11. When Enoch had dealt with the inquisitive midday-people in this for them most appropriate way, they began to grumble among themselves, for they were extremely annoyed at Enoch's peculiar answer to their question, since it had not been asked with evil intent as they felt in their hearts

12. "One of them said to the others: "Listen, brothers, I know Enoch well enough and so far as I have yesterday noticed from a distance, I think the fathers have commissioned him to perform the sacrifice. Since he has always been peculiar in all his words and actions it will be the case also with this particular business.

13. "But I am of the opinion that the old customary devout method of sacrificing according to the way of Abel, which was pleasing to God, should not be so easily left to the discretion of one individual, but if there was to be some change, this should have been decided by the assembly of all the children. Or if this is not so, what then are we as men of equal rank?

14. "If the sacrifice is also by us to be regarded as valid, it must bear some elements of our counsel too. But as it is it bears nothing but our opposition and therefore is not effective for us.

15. "How can, how should we accept this, especially since formerly we were always consulted in purely divine matters?

16. "Therefore I think that Sethlahem as the oldest and most experienced of us should once more go to Enoch and ask him with stern earnest what this early placing of wood on the altar meant."

17. Sethlahem who was also among these men said to the annoyed one: "Listen, I do not like this idea at all; for yesterday I learnt to know Enoch in a way, - I tell you, in quite an extraordinarily strange way.

18. "I saw him endowed with a might which, when I think of it, still today makes me shudder.

19. "This night was gruesome. The elements were raging terribly, as you all know, so that we fled to the height where we lay in great fear on the shaking ground of the earth while the storm was raging. Great as this fear was, it could not banish from my heart what I had seen and heard and what I yesterday discovered about Enoch.

20. "You all know that when some of us felt a desire to go down to the lowland, a mighty tiger stood in our way and made us retrace our steps in a hurry when demonstrating its strength by killing a giant bull
21. "Listen, the same tiger, which I clearly recognized, yesterday submitted to Enoch like a lamb and obeyed his every sign. But not only did this huge beast obey Enoch absolutely, but, - and this is something unheard of - it even had to speak and uttered to all of us clearly comprehensible words full of wisdom.
22. "This you could not have noticed, for you were lying on the ground near your huts at a considerable distance. But I was right in front, and I shall not forget what I have seen and heard.
23. "You can imagine that I was most impressed by Enoch and sought the first opportunity to talk to him.
24. "But when I began to talk with him and even wanted to become his disciple, he told me a parable about the beholding of a distant mountain range and explained to me so graphically the difference between your own view and one described to you that I felt with all my wisdom compared to him as if I had only just left my mother's womb.
25. "And it appeared to me that all the fathers - even Adam not excepted - were subject to him in the word and he alone was leading them all with his words.
26. "In view of this I tell you: Let the one who, after the way he dealt with our untimely curiosity, still wishes to ask him another even more untimely question try to do so, but leave me out of it!
27. "I am convinced that also for you a battle with him will look most ridiculous, - not much different from one between a mouse and a lion. I do not think it needs a great prophet to tell in advance who will be victorious.
28. "But if you still want to address your stern and earnest question to him, I wish you much luck and a bright sun on top of it I just want to add one thing to all I told you, namely, that those who are in any way close to God must never be trifled with. We should rather take serious note of their actions instead of questioning them, for the great God's ways are unfathomable and His decrees inscrutable.
29. "Do remember this well before you dare take any steps!"
30. When the angry ones had heard this from Sethlahem they desisted from their plan and acquiesced in Sethlahem's wise advice.
31. But Enoch, following an inner inspiration, called Sethlahem back and said to him:
32. "Sethlahem, I commend you! Behold, you have now acted with true wisdom straightening out these weak ones who without your help would have unfailingly plunged into a deep abyss as in their blindness they cannot see what the ground under their feet is like.
33. "But you shall from now on not leave my side until you too will be seeing what your mortal eyes have not yet seen and hearing what your mortal ears have not yet heard.
34. "Has it not struck you what a bright and pleasant day it is that has followed the night of terror?
35. "And if you have watched the course of the storm and how it suddenly abated, tell me, has it not struck you as unusual?"

36. And Sethlahem answered: "O Enoch, who should not have noticed that? But what use is to the likes of us the noticing? For I do not understand anything of all that is happening and for my consolation think by myself:

37. "The Lord Jehovah will certainly know well why this or that has to happen. Those to whom Jehovah is closer than to me will know how to find out more; but to Him my gratitude that He has assigned peace to me. I am sufficiently satisfied with that

38. "What do you think, dear Enoch? Is that not right?"

39. And Enoch replied: "O Sethlahem, you have a good ground. And if the seed will fall into your soil it will bear a thousand fold fruit.

40. "Listen, today you will see a stranger in our midst. Go to this stranger and He will tell you more with one word than I in thousands of years. Yes, I tell you, He will quicken you through and through.

41. "But no more for now; I see Him already approach!"

## **Chapter 172**

### **ABOUT THE NATURE OF INTERCESSION**

And Enoch was silent and so was Sethlahem, both quietly awaiting the approach of the Great One.

2. They did not have to wait long, for in a moment He was already with them, accompanied by Jared and Abedam. Meanwhile Adam with Eve and the children of Seth had to go to the already known morning height there to wait happily for Him and all the others known to us from Adam's hut.

3. Upon reaching Enoch at the sacrificial altar the high Abedam immediately asked him: "Dear Enoch, I have heard some grumbling from the hearts of a few men from the midday. Sethlahem has certainly made them shut up, but now their hearts are crying all the more pitifully and are full of malice.

4. "What do you think we should do to them?"

5. And Enoch answered: "O Abba, You are telling me in my heart. Your holy will be done, and that will be the best for them.'

6. Then Abedam said to Enoch: "Behold, Enoch, it was for their sake alone that the nightly storm was allowed to rage in order to humble their proud hearts. But you have now seen with your own eyes and heard with your own ears what little effect it has had on them.

7. "Would it not be better if such people did not exist at all?"

8. "Maybe one should let them be swallowed up by the earth so that their breath may not continue to pollute this hallowed place?"

9. "Well, what do you think, would it be right if they fared according to the worth of their hearts?"

10. And Enoch replied to Abedam: "Lord, You who are full of love and mercy, Your will is always holy and Your mercy endless. You do not need to be implored for mercy by anyone, yet You give us opportunities to examine our own hearts to see

how much love for the neighbor and brother dwells in them and how far we have managed to become like You in our mercy.

11. "Behold, as I recognize through Your infinite grace and mercy that the mercy and love for my brothers are nothing else but Your mercy and love, a tiny spark from Your endless, super-holy fire of love, I come to You also here in my only apparent mercy and confess that nothing is mine, but everything is Yours, - my love is Your love within me and my mercy Your mercy within me. Therefore, O Abba, eternal gratitude, glory and praise be to You for this!

12. "O Abba, if I feel within me mercy for someone, I feel at the same time how late I am with my mercy compared to You.

13. "Where would a poor, weak blind one already be by the time I come to his aid with my mercy if You had not shown him mercy much earlier?

14. "Yes I can ask You to have mercy upon the weak and blind. But when I ask this, O Abba, I do not do it to move You to something, but only that You may graciously look at my heart when it makes You a small offering from Your treasure for the brothers.

15. "And so I say also here as I do everywhere and at all times: O Abba, Your holy will be done! And what my heart offers You in love and mercy for the brothers - a trifling offering compared with Your endless love and mercy -, accept it graciously as if it were something before You so that if You have shown full mercy to someone in a way even obvious to us blind ones, I too may rejoice together with those to whom You visibly showed Your mercy.

16. "O Abba, do receive my confession graciously and have patience with my foolishness. Your holy will be done now and forever! *Amen.*"

17. And Abedam looked at Enoch most lovingly and said to him:

18. "Dear Enoch, your words were perfect as they showed what your heart is like and how much wisdom of love dwells therein. But to help you understand perfectly what all intercession needs to be like out of eternal order, hear this:

19. "If you see any in whatever way poor brother or sister, that is, poor either physically through the weakness or total uselessness of one or the other sense or that he is poor in heart, poor in love, poor in energy to act, poor in will, poor in insight, poor in intellect or completely impoverished in his spirit and everything pertaining to it and you show him mercy out of the love of your heart for Me, and through it for the brother or sister, behold, then your mercy is a perfect one. For then it is already an absorption of My great mercy in the same way as when the wind blows through the forest, moving the trees and every little leaf on the tree making it fan and thus produce its own little wind which is then absorbed by the general great wind as if it were really something in comparison with it.

20. "You will have often noticed that when the wind blows it also moves the dry leaves, and because they are dry and stiff and dead they cannot withstand the draft of the wind and soon break from the branches and float down to the dead earth. And even if the great wind carries them along for a while they gradually sink down where annihilation awaits them.

21. "This is the destiny of the leaf of a tree, but not that of man. Woe betides him if he has become dry on the tree of life; truly, he will not escape his destruction.

22. "This is meant by the comparison that only the living can be moved to living mercy by My great mercy. Thus his mercy is absorbed by Mine as if it were something. Just as the wind absorbs the fanned breath of wind of the leaf and, carrying it along, lets it wash against other leaves, it is also with man's mercy towards his fellowmen. Therefore, one brother shall do to the other as much as he can out of his living love, yes, living out of and through Me, and I shall then look upon his action and his intercession as if it were something before Me.
23. "Behold, if the wind blows like this it takes your breath with it as if it were something. But do you think your breath would either strengthen the wind or even give it a different direction?
24. "O look, even the breath of all the living people together is not able to do that. For no human being knows where the mighty wind comes from, nor does anyone know where it goes, except that it allows you to notice from its draught its regular direction. If you breathe in that direction the wind will absorb your breath and carry it along, but if you intentionally breathe against it, your breath will be repelled, break against your own mouth and thus contribute to choking your own life.
25. "If you weep beside a stream and tears of compassion drop from your eyes, truly, if you have let your tears fall into the water of the stream and they are merging with it, they too will be carried to the sea of mercy. But if someone wept beside a stream and, ignoring its water, lets his tears drop into the sand of the shore, would such tears reach the sea too?
26. "Behold, he who believes to move Me through his intercession to a joint mercy, is he not even more stupid than one who is of the opinion that wherever he has shed a tear the sea must come and absorb his tear, not bearing in mind what the sea actually is and where every little brook is directed?
27. "But he who allows Me to move him has the proper mercy and his tears will fall promptly into the sea.
28. "Who, then, has prayed to Me and moved Me to create you when there was nothing as yet besides Me? Or have I maybe since then become harder and more loveless to have My created beings move Me to something?
29. "O look, there is surely no need for that; but it is necessary that My children let Me move their hearts and receive Me in pure love, then observe the direction of My great mercy and then actively join Me in this mercy. Behold, that is My will!
30. "When I asked you earlier what was to be done with these rebellious ones, your answer was proper as you had let yourself be seized and moved by Me. And also in the future everyone should have a proper compassion with every poor fellowman, for everyone is a brother to the other in My love. But if I want to awaken the dead, who will then ask Me not to do so?
31. "And behold, Enoch, you have not fully comprehended My question, for also these mutterers must first be swallowed up by the earth of true humility before they can become alive.
32. „That is the reason why I gave you this lesson. But now let the mutterers come closer. *Amen.*"

## Chapter 173

### THE SEVEN MUTIERERS FROM THE MIDDAY REGION MOCK SETHLAHEM

When Sethlahem, as a natural eyewitness, had heard these words from the high Abedam he began to suspect something great. His heart was burning and an inner feeling told him: "Truly no man can speak as does this stranger. There must be something extraordinary behind him."

2. Guided and greatly influenced by this inner judgment, Sethlahem stepped up to the high Abedam in the greatest humility and asked Him:

3. "Exalted stranger, full of all divine wisdom and also apparently full of divine power, would you accept this small service from me, that I go and bring *those* to you who are muttering about Jehovah's arrangements without bearing in mind, or at least letting themselves be set right concerning Jehovah, namely, that the eternal, holy God has surely already foreseen from eternity all that has happened, is now happening and will be happening forever and in some regard, where it concerns free man, also decreed it in this way.

4. "Judging by what already Enoch has faithfully told me about you and by what I have now heard myself of your discussion with Enoch, one word from you will with these mutterers contribute more towards their betterment than a thousand from me.

5. "These seven are by and large the most stubborn in all the midday region.

6. "Truly, nothing bad must happen to them, but they should be bettered, yes, bettered they must be.

7. "If you agree, I will go immediately!" - And the high Abedam answered:

8. "Sethlahem, I tell you, if you had understood My Word you would also understand that I can do without your service.

9. "However, since I am a complete stranger to you, you may as well go and do what you wish to do.

10. "But in case your seven mutterers might not wish to follow you, then you may return here alone without having achieved anything. *Amen!*"

11. And Sethlahem immediately went over to the mutterers who were standing about fifty paces from here. When he had reached them, one of them asked, making fun of him:

12. "Well, by the weight of how many handfuls of stones, have you become wiser?

13. "Has maybe Enoch thrown light on yesterday's parable about the distant mountains which you did not understand? Or maybe he has introduced you to another talking tiger?

14. "Yes, yes, with people like you there must always be a talking beast which becomes a preacher of wisdom, for our words are anyway disregarded.

15. "Look, Sethlahem, it is really a great pity that this peculiar Enoch was not with you during the night of the storm when some hundreds of the finest tigers and other beasts honored us with their presence. Imagine what you could have learnt from these woodland sages with the long tails if Enoch had made all of them speak!

16. "Truly this is going a bit too far in your folly! A talking tiger!

17. "If this continues by next year also trees and the grass will begin to talk if not even the stones, the brooks and even the sea.
18. "And in the third year - just believe in it firmly, for that is your motto! - every raindrop falling from the sky will be saying to you: 'Good morning, wise Sethlahem! How did you sleep?' And more of such great crumbs of wisdom.
19. "Only then will you see and extend your ears considerably and open your mouth wider than a tiger does its jaws when it gently with a single bite devours a bull, and you will say with a wise mien in wonderment: 'What -- is - that?'
20. "Sethlahem, do you not yet see the folly of your dreams of wisdom?
21. "Look, if from time immemorial, according to Adam who is still living and deserves our belief as the father of all of us -- provided that he is the earth's first man, for the earth appears to be larger than that it could initially have been meant for *one* man only -, old, pious customs existed, why should they be changed as anyway to the truly wise this ancient ceremony is of no importance, except for its venerable historical tradition? If this is abolished, say, what other worth could this veritable children's game have for thinking man?
22. "Or would, or could, you as a wise man maintain that God had any pleasure in our igniting some wooden sticks in His honor, then staring at the weak flame consuming a slaughtered sheep, perhaps even more stupid than the slaughtered sheep itself?
23. „Truly, such an extremely stupid conception of the Deity, of Whom to witness, countless stars and suns are burning as an eternal offering, does not give credit to the human soul.
24. „Tell us, Sethlahem, if you still possess a tiny spark of sane reason, whether you do not agree with me, provided you have not been taught differently by some striped woodland sage. For we are quite aware of what such a bull-eating proof is capable of.
25. "Do speak now if you are willing and able! Or could it be that you have not sufficiently digested the distant mountains? Or are you unable to open your mouth wide enough?
26. "Look, we do not possess that kind of ears which must first be tickled by a tiger-like roar to hear your fine new wisdom of Enoch, but for our human ears an ordinary human voice is sufficient. So you may cheerfully open your wise mouth. *Amen.*"
27. What poor Sethlahem felt during this caviling speech can be easily imagined, especially when one bears in mind that he wanted to brag a little bit and was proud of his experiences. On the other hand he was so impressed by the words of both the stranger and Enoch that he kept looking at the ground whether that might not begin to open up in order to swallow up the great blasphemers.
28. Therefore he was unable to utter even a single word, but turned away greatly humiliated and hurried back to Enoch and the stranger.

Chapter 174

**A GOSPEL FOR THE OFFENDED**

When Sethlahem was once more at the sacrificial altar in the midst of Abedam, Enoch, Jared and the known Abedam he took a deep breath and wanted through a detailed complaint to give vent to his hurt feelings at the insults.

2. But the high Abedam forestalled him and said, as if asking him:

"Sethlahem, where are actually the seven?"

3. "I see only you alone. How come that you failed in the service you intended to render?"

4. "And instead of leading the seven here, you have turned up quite alone and with an offended heart full of bitter complaint.

5. "What am I now to do with you? - But I tell you that if you want to revenge yourself on your seven brothers, write their guilt into the sand. If someone wishes you evil in his heart, bless him as if he were your first born son; then you will be a true, immortal child of eternal Love, full of grace and full of love and all the wisdom out of it.

6. "Behold, what good is a thinking spirit to you if you do not have love?"

I tell you, you will always grope in the dark. Though you may for a thousand years stare at that distant mountain range and ponder on it so much that your thoughts might grind a hole into a stone, say, will the nature of the blue distance become thereby any clearer to you?"

7. "I think not! But if instead of the lengthy, cold pondering you let your heart become aglow, will you not as soon as possible take some action, choose some companions who have a similar longing and set out on a journey to the unknown distance? And when you have arrived there, will you find it exactly as a hundred thousand of your blind thoughts have falsely presented it to you?"

8. "Will not there every thoughtless glance reveal more to you than here countless so-called keenest thoughts in a thousand years?"

9. "So you can see what a considerable advantage love has before all mental wisdom.

10. "He who has love, that is, the pure love for God the Father of all men and Creator of all things and out of this love for all his brothers, and in a proper, pure measure also for the sisters, has everything. He has eternal life and a clear, holy wisdom, not the dark mental wisdom of the world, which is absolutely useless, except that it gradually matures living man towards death and finally kills him.

11. "However, if you want to attain to true, living wisdom through love, all resentment against your brothers must leave your heart and with it all mental wisdom. If that does not happen you will always be groping in the dark and be even incapable of distinguishing whether you are facing a man or an eternal, almighty God, which to a great extent is the case with you now.

12. "Therefore, first deliberate upon this in your heart. Forgive your brothers however badly they might have treated you, then I, too, will forgive you your foolishness and heal you for everlasting life.

13. "If it annoys you that your brothers think and speak differently from you, why do you not also take into account that your different thoughts are exasperating seven hearts whereas the seven are dealing only with you?"

14. "Look, when you are struck and strike again when will there ever be a gain?"

But if you are in harmony  
And have love in your heart,  
You have some gain for a start.  
This may not too much truth contain,  
But I am closer to you then:  
And if so, is that not a gain?

15. "Therefore, go once more to your brothers. Ask their forgiveness and win their hearts, and it will be easy to lead them here and win them for the true, eternal life.

16. "You will never win the defiant with counter-defiance, not even your own child. For in your wisdom you say yourself, and have found, that two forces of the same kind can never become one. Each one will struggle against the other and endeavor to destroy it. Therefore two stones cannot occupy the place of one of them.

17. "Behold, is that not your own theory? And I tell you that this theory is correct and perfectly true.

18. "Have you never observed how the weaker stone gives in to the stronger one? Which one now follows the other and becomes the other's leader and finally the very foundation?

19. "Surely not the stronger one which pushed the weaker from its place, but the weaker that gave way to the stronger. Behold, this too is wisdom!

20. "So go now to your brothers and act accordingly, and you will become their leader and master because of the better inclination of your heart. *Amen.*"

## Chapter 175

### SETHLAHEM AND THE SEVEN MUTTERERS

And Sethlahem was ready with another question, but also there Abedam forestalled him and said:

2. "Sethlahem, you are not yet clean, for a great doubt oppresses your heart and makes you blind, so that you will not and cannot understand My words.

3. "What does it matter if what your brothers think is true or false? For you, too, have nothing as yet by which you could prove the genuineness of your treasure of wisdom.

4. "What is now better: to want to beat one wrong with another wrong, or to recognize the worthlessness of one's own wrong and then not to oppose the wrong of the brother for the sake of harmony and love? Then the brother who loves you will because of his love willingly follow you when you receive a true light.

5. "But if you as a brother with your own wrong stubbornly resist the wrong of the other which makes him angry, will he then follow you when you have received a true light?

6. "Behold, love is the beginning of all wisdom, but humility is a powerful lever of love as well as wisdom. When you are humble, truly, no one will try to talk you into something, for where the pugnacious sees no opposition he soon stops aggression, - and what you have within you no one will contest. Thus humility is the greatest

protection for all wisdom and besides the best school for learning wisdom whose seed is love.

7. "Pride is the exact opposite as your own experience should have taught you long ago.

8. "So go now and first make your peace with your brothers and then lead them to Me and we shall see which part of the error is the most important. Do understand this! *Amen.*"

9. After this speech it began to dawn on Sethlahem and he no longer dared ask further questions, but bowed deeply to Abedam and then immediately went to the seven brothers.

10. He was deeply moved as he came to them and although he was anxious to speak to them immediately he was quite incapable of doing so. For the recognition of Him Who had given him such lessons had so deeply stirred him that for quite some time he was unable to utter a word.

11. When he had spent some time among the seven, almost dumb, they began to worry, for they all greatly respected him because of his wisdom as long as he did not come with something new. He had to adhere firmly, together with them, to the old tradition about which he was allowed to prophesy as much as he wanted to, in which case he could expect to have the most attentive listeners in them. But the moment he wanted to introduce them to something new they no longer listened or even told him to be silent.

12. But this time, when he had been silent for quite a while, they allowed him for the first time to give forth something new if he by no means wanted to stick to the respectable old. Besides, the former spokesman admitted that he had regretted speaking to Sethlahem as he had done.

13. And Sethlahem's heart felt relieved, his lungs began to breathe more freely and he felt once more able to speak. And he spoke to them as follows:

14. "Dear brothers, allow me to speak just this once! I do not want to force anything upon you and everyone may remain with his own ideas. But this time I beg you to have patience with me and listen from beginning to end. Once you have heard it, you may judge it as you please. And so listen:

15. "We stick to the old because it is old, but we do not bear in mind that basically there does not exist anything old. Of course, when we look at something, which has existed beside us, and become old, we can say: This thing is old, as it has become old together with us.

16. "But even judging like that we are very wrong, for if we were truly old we should still look as we did five hundred years ago.

17. "Yet, how our appearance has changed since then! How can one call that old, which of the truly old no longer bears even a trace?

18. "Indeed, we have considerably changed in everything. Where is our hair? Where most of our teeth? How often our skin has already peeled off! Yes, may I ask where our entire sound and vigorous body has got?

19. "Where are now the trees whose fruit we used to eat as children?

Where are the sheep, the goats and cows, which in our childhood supplied us with milk?

20. "We now eat the fruit from quite new trees and drink the milk of new animals, and we are satisfied because God's order has arranged it in this way.
21. "If we stand at a spring, which of us can maintain that every drop welling from it is not a new or at least renewed one? Yet it tastes very good to us despite this constant renewal.
22. "Have any of us ever discovered an old raindrop?
23. "And the always new rain pleases us for the sake of our fields.
24. "We prefer the new corn, for the old corn has already become stale.  
We long for new fruit. We, be they male or female, have always preferred newer and younger people, to the old.
25. "Who has not more pleasure in the rising sun than in the day-old setting sun which is always the same? Who does not find the new spring more pleasant than the old cold winter?
26. "Look, dear brothers, since in everything we see, the new, or at least rejuvenated, appeals more to us and is also more useful than the old which has passed long ago, and since all of us have an undeniable yearning for the new and, besides, the Lord Jehovah Zebaoth, or God, the eternal Creator of new things, keeps renewing everything before our eyes, -- how can we mutter disapprovingly if by the will of Jehovah Zebaoth there is a slight change in the Sabbath-offering?
27. "I hereby do not wish to criticize your opinion, I just want to reassure you; for you too can have certainly quite commendable views of an opposite kind which I never would deny since you have often proved to me what a keen judgment your spirit has in many things.
28. "But may I add one request, namely, that you once more come with me to the altar and help me to keenly judge and recognize the stranger who is waiting there for you. For behold, his speech is so mighty and overwhelming that I almost think he is Jehovah Himself.
29. "I can see that my statement makes you laugh, but I tell you, do not laugh prematurely, but first investigate the matter about which you want to laugh, and you will then no doubt understand my old saying that those laugh best who laugh last.
30. "What would you think of a man who tells you your most hidden thoughts and speaks about divine things as if out of himself?
31. "How often you have already proved it to your children and their descendants that God alone knows man's innermost thoughts and that this was absolutely impossible to any man.
32. "I have never contradicted you in this point because I always realized how very true your proof was.
33. "But do come now with me and convince yourselves. And if you do not find him as I did, then you may laugh your fill at me before all the people and I shall not hold it against you.
34. "So if you are willing, let us go! *Amen.*"
35. The seven looked at each other in amazement and were at a loss what to make of these words.
36. The former spokesman then remarked: "Why not? Sethlahem has already on various occasions led us to all kinds of things. Sometimes they were foolish, but often

also rather wise. Since we are used to such things from him, we could as well please him this time too.

37. "But Sethlahem, if you show us a new folly again you may look forward to something special! Oh, how beautifully I will then pitch into you!"

38. And Sethlahem answered him: "Brother Kisehel, look, that does not matter. But I believe that you will become even greater in your belief than I and all the others.

39. "So let us now go! *Amen.*"

## Chapter 176

### KISEHEL'S FORWARDNESS AND HUMILIATION

And thus the seven went and, naturally, reached the altar very soon. On their arrival the very courageous Kisehel immediately stepped up to the high Abedam and gazed at Him from head to foot. He did not find anything unusual about Him, except noticing an earnest and friendly nature. This encouraged him to engage with the to him still unknown man in a testing and querying discussion, as follows:

2. "Dear stranger, look, we all love our brother Sethlahem, for he possesses a great deal of wisdom and often he has helped all of us with the kindness of his heart. His wisdom - excepting some too subtle observations - has at all times been an example to us. Only this time to our great regret does he appear to be caught in a considerable error, for because of his innate gullibility, which seems to be a fault of his too vivid imagination, he takes you for Jehovah Himself as he has found you to possess great wisdom, which I would not and could not deny.

3. "Look, if you are truly wise, you will admit that this goes a little too far.

4 "If with Your undoubted wisdom you possess also some love, do talk poor Sethlahem again out of this folly of his heart and mind!

5. "For Jehovah and you will surely differ from each other as a dot differs from eternal infinity?

6. „Therefore I beg you in the name of all my brothers: For the sake of brotherly love - of which, judging by your appearance, there is surely no lack in your heart - do us this favor and bring our Sethlahem once more to reason. *Amen.*"

7. And the high Abedam replied to Kisehel, saying: "Kisehel, I have carefully explored your heart and have found that it is filled only half with brotherly love and the other half with selfish gloating.

8. "Besides your only partially good opinion of your brother you plan, in case his statement should not be proven, to properly pitch into him with your sharp tongue and laugh at him to your heart's content.

9. "Since you now appeal to My brotherly love, I would like to hear from you from which disadvantage - to his heart or to his head - I am to protect him first.

10. "I for My part am more inclined towards the heart, whereas you are for your part are more for the head. But if I am to save him I want to save him fully, not just half of him. Therefore, tell Me how that can be done."

11. Kisehel did not deliberate long, but answered Abedam: "O friend, your wisdom is truly great and exceeds all my notions of it. But that you with all your wisdom can still ask me, look, that is new to me. For sages of your kind from whom even the hearts of our brothers are not safe, usually do not ask questions but only teach.

12. "And so in this case you will have to be satisfied if I do not answer you.

13. "What does it matter once you have brought him to reason. The world will not perish if I with my slight, for him only well meant, threat fall behind?

14. "There is anyway no more to it than a light joke.

15. "Actually I have already in advance made it quite clear to you that we all love the brother Sethlahem. How can you then ask such a question, which is no credit to your wisdom that even looks into the hearts? Or must the wise man not remain consistent?

16. "A wisdom with weaknesses is still far from the true, consistent wisdom.

17. "So first make good your mistake and then I shall answer you.

18. (turning to Sethlahem:) "Look, brother Sethlahem. There surely does not emerge a Jehovah! - I hope this matter will soon be clarified."

19. And the high Abedam looked earnestly at Kisehel and said to him: "Truly, if you continue like that, Jehovah will have to be taken in hand by you and learn from you wisdom without weakness.

20. "But that you may see - and in spirit die for a long time -, that Jehovah's wisdom does not have weaknesses, look now towards morning. Do you clearly see the great scattered heap of stones, which this night has prepared for you through the destruction of Adam's grotto for a witness of Jehovah's wisdom without weaknesses?

21. "Do you comprehend such wisdom? -. Can you with your consistent wisdom rebuild this grotto exactly as it used to be?

22. "Behold, you deny it and are asking in your heart whether I were capable of doing it.

23. "But I too do not answer you and only say to the grotto: Arise

24. "Look, there the grotto is already standing completed.

25. "Would you like to go there if your faith is too weak to convince you from outside and from within that the grotto is in every detail, even to the smallest grain of sand, in its former state.

26. "You now answer Me believing in your heart that this is not necessary; for whomsoever the external part is possible, the inner part would be possible too.

27. "As you are now consistently confirming this, tell Me how many weaknesses has your wisdom now discovered in Mine?"

28. And Kisehel with all the others, except for Enoch who knew the might of the Lord and kept praising and glorifying Him, stood there like petrified. A great fear seized all of them and no one dared utter a single word.

29. Then Abedam asked Kisehel once more: "Kisehel, why do you not answer Me now?

30. "Behold, I have again asked you a question and maybe revealed a new weakness of My wisdom to you. But since I am willing to become your pupil, why are you silent and do not reprove My weakness?"

31. And Kisehel fell on his face before Abedam and said, weeping: "O Lord of heaven and earth, do not punish the worm in the dust before You too hard. I now

recognize my eternal guilt before You. But You who were able to so easily re-erect Adam's destroyed grotto will one day also have mercy upon the worm in the dust and will not be too angry at my blindness, which did not recognize the Sun. Your forever holy will be done! *Amen.*"

32. And Abedam said to them: "Rise, go to your former place and seek to recognize Me in your hearts. For this cognition is for you only a judgment towards death. Only once you will have recognized Me in the love of your heart will your cognition of Me lead to life for you.

33. "When your heart will be mentioning My name, then return to Me and I will fully raise you from the earth which, with the exception of Sethlahem, has now swallowed you up.

34. "Now go and do as you were told! - But you, Sethlahem, stay here. *Amen.*"

## **Chapter 177**

### **KISEHEL'S CONFESSION**

When the seven had heard this from Abedam they thanked Him full of remorse and submission to His will and returned to their assigned place.

2. There they were joined by their wives and children, that is, their sons who were no longer youths either but also old men of a few hundred years, and their mothers.

3. Noticing that their usually cheerful fathers were sad, they asked them what might be the reason for their sadness.

4. And Kisehel answered them with the following words, namely: "Children, do not ask why we are justly grieving for the first time, but look towards morning and see how gloriously Adam's grotto is shining there once more. Yet all of you know and have all expressed your immense regret when this morning on our journey here you noticed in its place a large heap of loose stones.

5. "How do you feel about it now? Go within and ponder on it.

6. "I tell you, there is Someone at the altar with Enoch. Commune with yourselves, yes, commune with God Jehovah Zebaoth and seek the holy Father in the love of your hearts. And thus prepared go respectfully to the altar and you shall find there. - hear! - what you seek.

7. "Now leave us again and follow my advice, and you will be so happy, yes, happy, happy, unspeakably happy!"

8. And all the children and women, when they had heard this, returned to their former place and, struck with enormous awe, did not dare look at the shining grotto, but threw themselves on their faces and praised and glorified the great goodness, might and glory of God. And their hearts kept filling more and more with love for Jehovah.

9. But Kisehel turned to his brothers and said to them: "Brothers, how do you feel?"

10. "Look, I am beside myself with love and it draws me mightily to the altar. Truly, if I had not fallen so deeply in my presumptuousness, no fire could keep me away.

Through flames blazing to the skies I would force my way to Him, oh to Him, to Him!

11. "But my guilt, my immense guilt before Him, the Most Holy, lames my feet. My soul trembles, and where I am standing the earth shakes and I am still unable to get to Him, to Him.

12. „The One I now love above all I now also fear above all. I do not fear His endless might which can destroy me forever, nor do I fear His wrath that can annihilate me forever, nor His anger that can curse and kill me forever, but I fear to love Him not enough.

13. "Oh, why am I not all love? Why are my bones not love? Why not all my body?"

14. "Yes, brothers, the fire of the heart must first penetrate all my bones and consume my whole body in love before I may approach Him; and this applies to all of you! The righteous is clean, as he does not know sin, having fled it since he was at his mother's breast. But we reveled in sin until it seemed to us to be our clear right before God.

15. "Thereby sin has hardened us throughout so that we are unable to totally transform ourselves into love; yet this must happen, and that anew from the heart.

16. „The flame of love in our hearts must become so intense that it consumes our sinful body and from the ashes of the consumed body there arises a new body fully adaptable to love, and only with this body can we then approach Him.

17. "Yes, brothers, before that has happened I could not possibly approach Him; for of all my sins I now consider this the greatest not to love Him, the most holy and loving Father, the eternal, infinite God, enough and to approach Him with such a most imperfect love.

18. "O brothers, do understand this, for you have experienced it with me what it means to approach Him unworthily.

19. „Therefore, do heed these words! - Truly, eternities will not obliterate this terrible sensation from my spirit when I was standing as a sinner before God.

20. "O brothers, bear this in mind! Bear it in mind, you entire earth, that it is God Whom you are now carrying!

21. "My weak tongue stammers, the earth shakes, the suns thunder, never completely comprehending God. It is a God, a holy Father Whom you are praising!

22. "How hallowed you now are, O earth, as your almighty Creator's foot touches you.

23. "How hallowed also you are, you beautiful shine of the sun! O sun, do bear in mind, together with my nothingness, Who He is Who has you shine on Him today!

24. "O Father, You holy Father! You came to us unworthy sinners, not children, as we often sinfully have called ourselves.

25. "Who can grasp Your infinite mercy, the magnitude of Your love?"

26. "Oh help me praise and glorify Him Who came to us sinners, all you my brothers, you children all, you earth, you sun and you, my whole sinful and obstinate body! Help me praise Him, all you creatures and all you angels! For He alone is good, He alone is holy and He alone is full of supreme love, might and power.

27. "To Him alone all honor and praise and all our love now and forever! *Amen.*"

28. After these words he was silent and fell weeping to the ground; and all his brothers did the same.

29. And Abedam said to Enoch: "Behold, no one has as yet found Me as he has. He has indeed sinned in his blindness, but when he had recognized Me he became greater than all who are present here. For he considers himself the most lowly and unworthy. Therefore, let us go to him and his brothers and raise them. In truth, Kisehel has today ignited for Me the most glorious sacrificial fire, for he has let himself be fully consumed by the fire of his love, since he wanted to become all love. And I tell you: He has become that.

30. "So let us go to him and comfort him. What you will there be seeing and hearing has as yet never occurred to you. And so let us go. *Amen.*"

## **Chapter 178**

### **KISEHEL'S PRAYER OF CONTRITION**

And so they went to where the seven were lying on their faces. There, bid by Abedam, they waited for a while and listened to Kisehel who, lying on the ground, prayed and held the following soliloquy:

2. "Oh, I extremely poor and low sinner! What have I done? I have boasted before God with my endlessly great folly, which I regarded as consistent wisdom, downright adoring it in myself!

3. "In His mercy He showed me only a tiny spark of His boundless wisdom which once has arranged heaven and earth and has given me miserable worm full of ingratitude this so wonderful existence, - and I am already lying helplessly in the dust.

4. "What would have happened to me if He had shown me more than just a little spark of His boundless, eternal, unfathomable wisdom?

5. "O how I would have been so suddenly annihilated as if I had never existed!

6. "But His immeasurable goodness, His boundless love, His unlimited mercy spared my unspeakable insolence. Instead of promptly punishing me only too deservedly with eternal destruction, which throughout my life at every moment of my most unworthy existence I have deserved a hundredfold, He forgave me my unspeakable guilt and sent me to this place that I might seek and recognize Him within me and then return to Him!

7. "I, the greatest and most unworthy sinner, am to return to Him! O earth, better open up and swallow me completely! For even though I feel that I have become all love towards Him, could eternities ever wipe out my sacrilege as if I had never sinned before Him?

8. "O You holy Father of better children! No, no, -- this cannot and must not happen, for You, good Father, You are holy, super-holy. How could I sin before You once more, and even worse?

9. "It is enough, forever enough that I have sinned before You once when I was blind and unable to recognize You. But what could this sin be called if I, having now as a

dusty worm before You recognized You, still went before Your holy countenance knowing to be a sinner?

10. "Oh what a terrible thought! I, a sinner before God, - no, no. O holy Father, You are so exceedingly good and will not wish to punish me poorest sinner so very hard?"

11. "I certainly would have deserved the most severe punishment, but when I think how unspeakably I now love Him, feeling this love even in every one of my hairs as if it contained a thousand hearts full of burning love, this would then counteract the punishment I deserve for I would only want to follow the mighty promptings of my heart Therefore I will here weep over my great folly. And though I have never, as far as I know, been of any use to the earth, now my tears shall moisten its ground. Maybe some thirsty little grassroots will be refreshed by them, or maybe die from the hard tears of a great sinner?"

12. "Yes, yes, you much nobler little root, my sinfully hot tears of remorse do not hold any blessing, for they are flowing from the sea of my wickedness and might well choke and kill you. And so I will let my tears run into the sand, the dry, hot sand and not rise before I have either spent all my tears or the just, holy God and Father may send me a messenger advising me of a well-deserved sentence.

13. "Yes, if punished with eternal banishment I would feel better, in the farthest corner of the earth more at peace than here at this hallowed place where to be I feel so unworthy.

14. "O quiet solitude, where are you that I may find you and there, without a witness to my great misery watching and mourning for me, die for my sin, yes die completely forever?"

15. "Only now have I found the right solution. Nothing can expiate my sin before God, except death, the ceasing to exist. For once the wrongdoer has come to nothing then with him the sin has come to nothing too. And so for him who no longer exists everything else has also ceased.

16. "But what if possibly there does not exist any annihilation before God? Could God ever forget anything?"

17. "And what continues to exist in God's indestructible, eternal memory, can that ever pass away?"

18. "Are we now something different from free representations out of God's everlasting memory before God Himself?"

19. "Who will ever be able to eradicate himself from this forever mighty memory of God?"

20. "O God, You great, holy Father! Only now do I understand that all men and all beings are nothing before You. You alone are All in all!"

21. "I also see that all men, sinners and righteous, are incapable of anything before You. You alone are All in all!"

22. "If someone is righteous before You, holy Father, what is his merit? Nothing, - for it is all only Your great mercy.

23. "He who is a sinner before You, what is he? A miserable nothing, since he wanted to be something and did not first bear in mind that he is nothing before You.

24. "So what is the difference between a sinner and a righteous one?"

Now I see it clearly: The sinner is a great fool because he imagines and acts as if he were something before God out of himself, whereas the righteous one realizes his nothingness and that whatever he has is purely God's, the holy Father's, mercy.

25. "This is the light of the righteous, but the sinner's night is his great delusion.

26. "O great, holy Father, I now see only too clearly that I cannot hide from You ever, as You are everywhere All in all. But I also see that Your mercy is infinite. O do not be angry with me, but in Your endless fatherly compassion have mercy upon me, a poor, blind sinner. And whenever it pleases You, let Your holy will allow me, if at all possible, to be the very least among those on whom You have bestowed Your mercy. O holy Father, Your holy will be done! *Amen.*"

27. Then he fell silent and wept aloud into the earth, and his brothers wept with him.

28. But also Sethlahem and all the others including Enoch were so deeply moved that they began to weep with them; for Kisehel's speech had ignited an unexpected great light for them.

29. And Abedam pointed out to them that here there were more than ten thousand sacrificial altars fully ignited.

30. But Sethlahem said to himself in his heart: "O you poor brothers, your great misery is all my fault. If I had only known all this in advance I would have you tear me to pieces rather than cause this suffering to you.

31. "O Abedam, You glorious, most loving Father! Do have mercy upon him!"

32. But Abedam answered him: "Have no concern about your brother, but see that you become like him. For truly I tell you: A person who does not become like him will one day in the realm of everlasting life remain inferior before him.

33. "Do understand this and be no longer concerned for the one living.

*Amen.*"

## **Chapter 179**

### **THE NATURE OF SIN AND HOW TO PREVAIL OVER IT**

After this brief reminder to those present the high Abedam still waited for a short while and then went to Kisehel, still lying on his face on the ground, and said to him:

2. "Kisehel, rise to everlasting life, you have truly found it.

3. "I, Abedam Jehovah the Eternal, your good holy Father, have come to you Myself to help you rise. Therefore, rise without fear for, behold, I have obliterated your sin forever because you have seized Me with the love of your heart as until now none of My children on this earth has seized Me. So rise, endowed with great wisdom, which you received through your love, and with great power, which came to you from your love, to which even all inanimate and animate things shall submit and, finally, endowed with life eternal. For truly - you will not ever taste death, as by your love for Me you have in everything mortified your flesh.

4. "He who dies as you have now died in his love for Me and to whom I then come to truly awaken him, indeed, he is not awakened for this time, but for life in eternity.

5. "I tell you: Whoever will not, like you, win eternal life will have to wait in the beyond for a long time until the day of release for the dead comes.

6. And so rise and help up also your brothers and all your children, and then follow Me. *Amen.*"

7. When Kisehel had heard the voice of the Lord, he sighed deeply, got to his feet and was as if benumbed by overwhelming gratitude and joy so that he was shaking all over and unable to utter a single word.

8. Then Abedam stepped up to him, touched him once more and said:

9. "I tell you: Be and remain steadfast and all fear shall be banished from you forever and with the fear also every sin, even the possibility of falling anew. For what you will be doing now you will be doing in My name and in My love. And if someone acts and speaks in My name and in My love, how could then a sin be thinkable?"

10. "I will tell you now what sin actually is, how a man can sin and how he can refrain from sinning.

11. "That is a sin when someone feels an urge within him, sees its advantage, chases after it and seizes it with his desire, changes it into something of his own and then acts in his own interest. From the spoil of such an urge, which self-love concealed within it, there arises an evil mentality permeating the entire person and darkening his mind so that he can no longer distinguish the true from the false and the good from the bad.

12. "However, if someone feels some urge within him, but thinks by himself: 'O Lord, I recognize that You have touched me. This urge comes from You, O Father! Your boundless goodness has shown mercy to me and wants to strengthen me unworthy one in true meekness and in true love for You. O Father, to do this is unworthy of me as You have made me recognize by the tempting urge. All the might is Yours, all power is Yours, You alone are the Lord of heaven and earth. Let me do only what befits me before You, O holy Father, namely, to love You as Your child. But remove graciously this higher urge for action once more from me, as You have given it, for it is a divine power. If I poor and still weak created being and child acted according to it, I would be a being that would have to feel in this point equal to You as I would want to act with this power of Yours to which You alone have a right. Therefore take Your holy power away from me unworthy one and let me remain in my childlike love for You, O holy Father!'"

13. "Behold, if I find such humility with someone, do you think I would then take the urge of My power away from him?"

14. "Oh no, I tell you, I will then bless this urge in him and will awaken him Myself with the same urge for eternal life. And thus, by the same means by which a man, un-sanctioned, might have become a gross sinner, he will be actively united with Me forever and then be able to do the same out of Me a thousand fold and not ever be sinning. For what he is now doing is no longer out of himself, but out of Me.

15. "Do you think that the sinner does anything else but My will?"

Indeed, no, I tell you! No one can touch even a hair on his head without My will.

16. "Now you are thinking: 'How can he sin who acts according to Your will?'"

17. "I have already shown you what the nature of sin is, and I will now add an example to make it clearer to you.

18. "Someone might be seized with mighty anger at some action of his brother, so much so that he could kill his brother as Cain did. However, he quickly pulls himself together and recognizes where this urge has come from. Yet it is not sufficient to recognize this, but the meek recognition of this powerful foreign urge will soon let him realize that I alone am Lord over life and death. In this realization the one thus touched by My power will sink down before My holiness that has come so close to him and return to Me what is Mine with an honest and immensely grateful heart.
19. "Then I will not take back My power which had seized him, but bless him with this power and awaken him to everlasting life,
20. "Thereupon he will go to his brother and convert him, that is, slay him for the world and with the abundance of My power reanimate him for eternal life.
21. "Who will then be able to say that he has sinned against his brother?
22. "But he who after recognizing the foreign urge within him acted as if unauthorized, though with My power, would he not be a gross sinner like Cain who perverted My power within him when seized with anger and slayed his brother?
23. „Thus every sinner, when he has recognized his folly in time and returns to Me full of remorse and love, will be like one righteous from his birth when he puts down before Me everything he had taken unlawfully and then meekly turns back to Me. Truly I tell you, all his sins will be forgiven be their number as the sand in the sea. Nothing shall be taken from him and he shall become great according to the extent of his remorse, humility and love.
24. "But all the more woe betide the stubborn one! - And so, Kisehel, all your sin has come to nothing, and since you have recognized what is Mine within you, you are now as if you had never sinned.
25. "Therefore, you shall now become strong and follow Me, together with your brothers, to your children, *Amen.*"

## **Chapter 180**

### **THE FIVE DAUGHTERS OF ZURIEL**

And so they went to the children of Kisehel who, too, were still lying on the ground, seized with extreme awe, but in their hearts truly praying to Me and praising Me exceedingly.

2. Having reached them the high Abedam stepped up to them and said:

3. "Raise all you Kisehel's children, as well as those of his brothers, together with the mothers! For I before whom you are lying on your faces have come to you personally veiled by a body like yours, and it is My will that you shall raise to the life of love out of Me.

4. "Truly, those who will rise when I call to them shall attain to life and never taste death.

5. "But the ones who will not follow My call will remain lying henceforward. Therefore, rise now joyfully and freely! *Amen.*"

6. And they soon all rose to their feet, weeping for immense joy, for they all immediately recognized the One Who bade them rise and praised and glorified Him with their most loving hearts.

7. Among them were also five maidens who were great-granddaughters of Kisehel. They were of exceptional beauty, and at an age of between thirty and forty years none of them had as yet a husband, although they had many suitors. For their unpretentious, devout father taught them to seek Me and love only Me. If they did this, he often told them, Jehovah would at the right time give them specially chosen husbands with whom they would be very happy, - maybe even sons of the main line of Adam.

8. (For that meant to the children of the outer regions much more than nowadays the heir of an emperor.)

9. Guided by this good teaching the five maidens loved Jehovah more and more despite their for that time still tender years.

10. Therefore I let them from time to time taste My love very deeply, and so they were secretly downright in love with Me, their Jehovah, and would not turn their hearts from Me, but their great longing for Me kept growing from day to day, often even from hour to hour.

11. They also loved each other inseparably, and that to the extent that one did what the others did and the others what one did.

12. Whatever they looked at delighted them, for they recognized in everything a precious reminder of their sole Beloved.

13. Especially when they found some fresh, unusual little flower, they thought I had no doubt meant it for them. That really overwhelmed them and trembling with great love and awe they took the little flower and, overjoyed, hurried with it to their father to show him what a beautiful thing their holy Beloved had again given them. This made their father very happy too and he always thanked Me from the bottom of his heart for having guarded his dear children from many an unchaste pursuit of male lust. And after expressing his gratitude he once more gave them as an offering to Me entreating Me to also henceforth with My love graciously and mercifully draw the hearts of his daughters, which request I surely granted under the circumstances.

14. And so these five maidens grew up in My love and their beauty, attractiveness and gentleness kept increasing, spiritually and physically. Indeed, their beauty was so great that any beauties at present on earth, even if all combined, would not amount to a dewdrop compared to them. For because of their great love for Me I let them, as far as this is physically possible, become heavenly beautiful, and they were called by everyone 'The beautiful Children of Love' ('Allurahelli').

15. After this introduction, it will not be hard to imagine how these five maidens felt when in Abedam they Found their dearly beloved Jehovah.

16. Had their father not restrained them, they would have really vented their feelings towards Jehovah.

17. As Abedam no doubt saw their love very clearly He said to the father of the maidens:

18. "Listen, Zuriel, do not restrain the ones that want to come to Me. Or am I not the One Whom alone to love you taught your daughters? So let them come to Me and do not hold them back!"

19. And the devout Zuriel then led his daughters full of the greatest reverence to Abedam, knelt before Him (for kneeling was his reverential way when praying to Me) and said:

20. "O Jehovah, You most holy Father of all men and Creator of all things, look graciously upon me and hear the stammering of my mouth.

21. "Behold, the ones I have already from their childhood constantly given to You as an offering and whose hearts I have through Your grace guided to You, these gifts of Yours to a most unworthy man like me I am now bringing back to You, O Jehovah, as a pure offering, as far as I know, with the deepest gratitude of my heart for entrusting such a wonderful gift to me unworthy one.

22. "May my offering be pleasing to You.

23. "O Jehovah, be gracious and merciful to me poor sinner before You. O Jehovah, Your holy will forever! *Amen.*"

24. And the high Abedam replied to Zuriel: "Listen Zuriel, the gift was blind and dumb when it was by My hand placed into the womb of your wife, and impure and dirty it came into the world. In accordance with My will you have purified it with every effort of your heart and have grown for Me five pretty little trees of life which soon will be bearing the most delicious fruit in My garden; you may be certain of that.

25. "The youngest I shall bless for the entire earth and her descendents shall behold the great end of all things. And through the others the artistic working of the spirit shall be blessed, for there will be times when you will need the arts and to those who will use them wisely they shall be a blessing; yet a judgment for those who will use them in their own interests.

26. "You, Zuriel, shall not ever taste death. Behold, I have now liberated your spirit from the flesh so that it may be a master in its physical house and walk in and out of it as it pleases. But you shall not leave your house for good until I shall have you called.

27. "I tell you: In the realm of the love-light you shall one day have the most beautiful dwelling with all your own, truly, more beautiful than all the visible heavens and greater than they. But for now stay with Me together with your own. *Amen.*"

28. And then Abedam spoke to the five who loved Him so much, asking them: "Allurahelli! How do you like Me? Are you satisfied with Me? Did you maybe imagine Me like this when in your love for Me you were seeking My tokens of remembrance in the fields?"

29. And the five, hardly daring to look at Him, answered with sweet trembling voices: "O You sole object of our love, You see our hearts; we are much too unworthy of such grace from You.

30. "O Jehovah, You alone are our hope, You alone the Beloved of our hearts.

31. "How have we deserved it that You so graciously allow us to love You? That alone we recognize already humbly as the highest blessing.

32. "O Jehovah, if You allowed us just to touch You and at least press Your hand to our heart!"

33. And Abedam bade them come close to Him and embrace Him, saying:

34. "After Eve, you are the first ones allowed to touch Me. Since you now have already taken hold of Me I too will take hold of you with the hand which once created heaven and earth and I will kiss you for everlasting life with the mouth which once, as now, bade all things come into existence.

35. "Therefore, you shall now stay with Me and follow Me to the morning-height to Adam. *Amen.*"

## **Chapter 181**

### **HUMBLE ZURIEL'S WORRY**

And the five maidens clung so tightly to their Beloved that He was unable to move on, except He used a little of His strength or He dragged them along.

2. Zuriel thought that such a behavior by his daughters might be somewhat unpleasant to Abedam Jehovah and asked Him respectfully on his knees:

3. "Maybe my daughters are becoming a nuisance to You; shall I call them back if it pleases You? For You wanted to go to Adam's morning height and they impede Your holy feet"

4. But Abedam answered: "Listen, Zuriel, you think of Me from a worldly viewpoint. Who could impede My feet? Which earth could retard My steps?"

5. "If I did not like the behavior of your daughters, do you think I could not free Myself? You are still considerably blind in your right eye.

6. "Behold, every little grain of sand sticking to your feet I must hold fast with the force of My love, much tighter than the maidens are now clinging to My feet, to let it exist as such, yet you can freely carry it around although you are only another created being out of Me Besides, I must hold you endlessly more closely so that you may be, live, think, feel and be clearly aware of yourself and still not impeded by Me in your free movement.

7. "Behold, the earth moves freely and so do the moon, the sun and the countless stars which are nothing else but -- though for you incomprehensibly different - worlds like this earth and suns like this sun, some incomparably larger, but here and there also smaller ones with a different light.

8. "I must forever hold all of them fast in all their infinitely varied parts, beginning with the atom right to the largest central sun in proportion to whose volume - do understand this well - this earth together with the sun, which is thousands of times larger than the earth, would be hardly like an atom is to the east, - otherwise they would suddenly cease to exist. And yet everything can move freely.

9. "Do you now understand your blindness? How could you imagine that your daughters might impede My feet?"

10. "Behold, there are still many such foolish ideas among you.

11. "Since I do not find displeasing what the maidens are doing, but on the contrary very pleasing, you can see that I suffer them gladly. Or should I not suffer those who love Me? Who else should then be allowed to approach Me?"
12. "But I tell you: If a woman will not take hold of Me and cling to Me like these dear daughters here, she will not ever see My face.
13. "Do you understand the meaning of these words, Zuriel?"
14. And Zuriel replied: "O Jehovah! Forgive me poor, blind fool- this is all I am able to say here - and have patience and forbearance with me. Oh, I could now die of shame; no, this I can never forgive myself!
15. "The more I think about it, the more clearly I now see the unspeakable folly of my question. O Jehovah, save me, otherwise the great shame of my folly before You will consume me. Your holy will! *Amen.*"
16. And Abedam stretched out His hand towards Zuriel and said:  
"Zuriel, I tell you, be at peace in your heart, for your mistake was due to your blind love for Me. That is why I now gave you a light so that henceforth you no longer love so blindly, but may see with both eyes. But I also tell you that he who does not begin to love Me in his blindness and like you be concerned for Me above all will hardly ever receive a higher light from My love.
17. "But as you now have your full sight, you shall also - without detriment to you ... see how little, or not at all, these maidens clinging to My feet are able to impede My steps.
18. "Just look around and see where we at present are and you will understand how futile your earlier concern was.
19. "What do you think about this place? Or are we still where I first came to you? Or is anyone of you missing?"
20. Here Zuriel was dumbfounded from astonishment; for only now did he notice that they all were already on Adam's morning-height, which was almost half an hour away from the former place, and thus already with Adam.
21. And Abedam asked Zuriel: "Listen, Zuriel, why are you dumb? Is it not right that we are already at the place which to reach would have cost us an effort?"
22. Zuriel, trying to regain his composure, said: "O Jehovah, is it right! Whatever You do is always right and well done. However, - no, it cannot be a dream - are we really there?"
23. "Yes - but only· how did this happen? So incomprehensibly fast that I did not feel any movement. I was kneeling and still am.
24. "O Jehovah, how miraculous Your might is and how holy Your infinite power! Yes, who should not love You above all having silently recognized You, since You Yourself are supreme love.
25. "It would surely be too foolish if I were again to ask You, O Jehovah, how this is possible. No, no, - I shall not ask. What should be impossible to You?"
26. "O Jehovah, look, it is a shame how I am speaking, all confused like an old woman in a dream.
27. "Have patience with me and let me first compose myself; for this is too overwhelming for me who am unclean before You.

28. "I thank You holy, yes, supremely holy Father, for Your boundless grace and mercy of which I am not at all worthy.
29. "Yet You, holy Father, have considered us all worthy of You; therefore to You the contrition of our hearts forever! *Amen.*"
30. And Abedam answered him, saying: "Zuriel, you find it so astonishing that you are now suddenly here with all the others, - but I tell you that every breath you draw, every heart-beat within you, indeed, everything about you is a greater wonder than what has now happened. This I only worked to show you more clearly how unnecessary your concern for My feet was.
31. "But you are righteous and alive since you have a very sincere heart; therefore you shall remain a free dweller in your house. *Amen.*"
32. Now also Adam joined them and praised and glorified Abedam for being so condescendingly gracious and merciful even towards women.
33. And Abedam answered: "Adam, has not Eve gone forth from My hand? Why should the woman be disadvantaged where My love is concerned?
34. "I tell you that one day when I shall build a new heaven, I shall begin to do so in a woman and not at all in a man.
35. "But let no one ask Me any further about this. Prior to it there will still be great things happening. *Amen.*"

## **Chapter 182**

### **THE LORD AND GHEMELA**

The five maidens clinging to the high Abedam were still so absorbed in the love of their hearts that they had not noticed at all what had been going on.

2. Since Abedam was well pleased with this complete submission of their pure hearts, He now touched them again, called them with the most gentle voice and addressed the following words to them:

3. "Allurahelli, you My beloved daughters and brides of My love for you, awake now from your pure love to the equally pure light of grace out of Me and pay some attention to where you now are and tell Me how you feel and what you think about it."

4. And the maidens rose to their feet and began timidly to look around them. Only after a while did they recognize that they were on Adam's morning-hill.

5. Now they were totally amazed. Every one of them would have liked to ask the high Abedam all kinds of questions, but none could find a suitable opening. Abedam, seeing their natural embarrassment, came to their aid and said to the youngest:

6. "You are wondering how you and your four sisters have come here without knowing how?

7. "But remember the storm last night which ceased so suddenly when everything once more returned to its former order, except for the sea which had to recede in order to leave behind a fertile land for you which you will soon need as your number shall multiply, and except for the still burning mountains all around in the distance to expand the hollow inside the earth for the absorption of the receded sea and for the

reception of those beings who hate and flee Me, so that they may there howl with the sunken sea and grind their teeth with the strongest monster of the sea which, too, has sunk into the wrathful depth of the earth and is called 'Leviathan'.

8. "Look, otherwise everything is quite undamaged and as it has been from time immemorial.

9. "Since, strengthened through My will, even Seth was able to still this storm, how much more would be possible to Me Myself

10. "I did not let this happen for your sake, but for the sake of your pious and devout father because he had this idle fear that through your love for Me you might impede My feet.

11. So I stretched out My hand and lifted all of you to this place. Only when your father saw that we were already on the spot did he understand completely that nothing could obstruct My paths.

12. "I am telling you, My beloved brides and daughters, the reason for this happening so that you may gain light from this true and necessary knowledge and, fully awakening from your sleep, recognize that also woman was created by Me for love and light and not only for dumb love and for darkness. - Do you understand My words?"

13. And the youngest maiden answered: "O Jehovah, how may I thank You? Look. Now I have received all the needed light. I understand Your holy word; I even see all through myself and feel so very light.

14. "Ah, how very happy I now feel. How exceedingly good You are, O Jehovah!

15. "But You, my only and most beloved Jehovah, tell me: Do my sisters feel as happy as I do? And do they also see themselves in a bright light as I do thanks to Your grace?"

16. And Abedam replied: "Just look at them and you will soon see that they have not come off badly.

17. "Whoever is with Me, as you now are, has everything!

18. "Behold, My dear Ghemela, I love you so as if in the whole of vast infinity I had no one else I could love, except you. But it is not like that, for there are many beings in infinity that love Me as you do and are loved by Me as I love you. And everyone who receives from Me has with that which he has received from Me more than sufficient for all Eternities of eternities.

19. "As you now are satisfied and happy in your pure love for Me, all will be in their own way who love Me alone and through Me all their brothers and sisters completely like Me.

20. "In order that you, dear Ghemela, may contemplate on the smallest scale the things that enjoy My love, pick the little flower that is waiting at your feet."

21. And she plucked off the little flower and showed it to Abedam. He touched it, then breathed into Ghemela's eyes and said to her:

22. "Tell all around us in simple words what you now see.

23. "Well, what are all the things you see on your little flower? -- Do not be afraid to speak about it, for you belong to Me forever and will never lose My great love for you. So, what do you see?"

24. And Ghemela began to speak timidly and lovingly, as follows: "O You great, exceedingly holy and glorious Jehovah! What is this? O wonder upon wonder! This is no flower! They are worlds, immense worlds!
25. "Whoever could count their endless multitudes? One surpasses the other in unimaginable magnificence. What indescribable radiance surrounds them!
26. "And - O Jehovah, You inexpressibly holy Father! I see also all kinds of living beings. „Their number is infinite. I see great waters in and on the surface of these wonder-worlds, and they abound with countless living beings. And behold, in countless numbers they constantly descend from these worlds and countless ones are returning to these worlds full of radiance.
27. "O Jehovah, Jehovah! I can no longer speak. The wonders keep increasing; there are greater and newer ones. O Jehovah, how holy and good You must be! O my - Jehovah!"
28. Here she was unable to continue, for the ever-growing wonders stifled her speech and she collapsed as if unconscious on Abedam's breast.
29. But He took her into His arms, awakened her again and asked her: "Ghemela, that you would never have expected in this little flower?
30. "And behold, it is like that and as far as I am concerned still infinitely different. One day in My realm you will be seeing and enjoying it much better.
31. "Behold, all the things I have to look after already with such a little flower and then imagine the endless material and spiritual worlds.
32. "And yet I love you so much as if I had only you alone.
33. "Do you now understand Me already better? Oh, I tell you, you will forever learn to understand and know your Beloved more and more! *Amen.*

## **Chapter 183**

### **A GLANCE INTO THE DEPTHS OF CREATION**

As the five maidens saw and deeply comprehended in their hearts how very good and loving Jehovah is and that He can be completely trusted they became much bolder, especially Ghemela.

2. And so the latter began to ask Him about all kinds of things. Some of the rarest questions coming from the mouth and heart of Ghemela were as follows:

3. "My alone exceedingly beloved Jehovah! As Your inexpressible grace and love have allowed me to contemplate the infinite wonder of a little flower -- this my little flower which shall forever remain to me one of the dearest tokens concerning this time! - Behold, I have often at night gazed with a greatly longing heart at the dear, beautiful little stars in the sky and wondered what they might be. But I could only ponder about it and never gain any certainty.

4. "I often thought that they must be very beautiful looked at closely, much more beautiful than the little flowers since they are already from a distance so magnificent.

5. "Once we walked with our father to a very distant place where we used to see the little stars rising, hoping to be able to see them close by. But look, my alone beloved,

best and holy Jehovah, the dear little stars withdrew from us to a great distance and rose in quite a strange place which appeared to us too far to reach at night. We were also already too tired to continue on another long journey.

6. "Besides, the father also consoled us saying that we must not be disappointed. These stars were probably too holy because of You, and that was why they were always withdrawing from the unholy eyes of men, and we had to be grateful to You for letting us behold such holy things from a distance with impunity.

7. "And look, we were all quite satisfied and could do nothing but praise and glorify You with all the love of our hearts for such an immense grace.

8. "But now, my most beloved Jehovah, after having seen this little flower, - now - I do not quite dare -! O good, most loving Jehovah! You are not going to be angry with me, are You?"

9. Then Abedam encouraged her, saying: "O My Ghemela, just go on asking unafraid and be assured in your and My love that, firstly, I never become angry and, secondly, I shall answer all your questions and grant you everything your pure love asks of Me.

10. "But I can already see that I shall have to help you again out of some embarrassment. You would like to see the stars, which appear to you as shining little flowers of the firmament, close enough for you to understand them. Is that not so?"

11. And Ghemela affirmed Abedam's question with a happy smile and a cheerful nod of her head.

12. Then Abedam said to her: "So give Me your right hand, but the left give your father and sisters that they, too, might see what you will now be seeing.

13. After these words He breathed upon all of them and they gazed into the depths of creation.

14. But soon Ghemela cried out aloud - and with her also the other viewers - with the following words:

15. "O Jehovah, Jehovah, Jehovah! Save us poor beings who are nothing before You, for the endless magnitude of Your creation is swallowing us up, yes, we are already destroyed! No one can see this and stay alive. Therefore, O Jehovah, You holy, great God and Father, save us!"

16. And Abedam called them back again and the vision vanished. When they came to again they fell down before Him and began to worship Him. For a great fear had seized them and they were shaking all over.

17. But Abedam touched them and told them to rise to their feet unafraid. And then He very gently asked Ghemela:

18. "Ghemela, it seems to Me that you did not like the stars as much as you liked the little flower?

19. "What was it that still makes you tremble so much? Take heart and tell all of us about it. Behold, you are once more with Me where you do not have to fear anything. So tell us quickly what you have experienced in these three moments.

20. "Come here and lean a bit on my bosom, then you will take heart again."

21. And with great ardor she leaned against Abedam and only after having rested on this so exceedingly holy bosom recovered, raised herself and began with a still soft and timid voice to speak:

22. "O Jehovah, You almighty, exceedingly holy, infinite Jehovah!

Whose mouth would be worthy to speak of Your infinite greatness, height, depth and might?

23. "I saw nothing but countless, endlessly great, indescribably brightly flaming worlds moving in infinity like flashes of lightning, one surpassing the other in infinite magnitude, light and magnificence.

24. "When I focused my startled eyes on all this I saw nothing but an endless world of flames and in the middle of these endlessly extended flames I was terrified to see immensely large, horribly looking human forms walking with great rapidity.

25. "I thought of their pain and felt as if an endless abyss had opened up swallowing this world of flames and the probably intensely suffering human forms with it.

26. „This horrible abyss seemed to threaten to swallow me too, and that is why I cried aloud for Your help. You did help me poor thing and for this I want to thank and praise You forever.

27. "Look, I am unable to speak any more; O do have patience with me who loves You above all! -. O Jehovah, so these are the stars, which have delighted me so often?

28. "Do not be cross with me if I openly admit that I prefer the little flowers to the stars which really look terrible.

29. "If I have Your permission I would like to ask You about something else."

30. And Abedam replied: "Ghemela, you have already received My assurance. Ask whatever you want to and I will answer your questions; but do not ask any further about stars, for they are too immense for you. Otherwise you may ask about anything."

## **Chapter 184**

### **ABOUT THE NATURE OF TIME AND ETERNITY**

After this so exceedingly loving assurance by Abedam, Ghemela's courage was restored and her mind completely at rest. She once more breathed freely and she asked the following from her heart, which was also one of her singular questions. And this second question was as follows:

2. "Most beloved, my alone most beloved, holiest and almighty Jehovah!

Since You have so unspeakably deeply and graciously condescended to us poor sinners and allowed me to ask questions, would You be willing to help my foolishness?

3. "Look, I have heard the words 'eternal' and 'eternity' a hundred, a thousand times and uttered them so often myself, but I have never as yet really understood them.

4. "O Jehovah, if it were Your holy will I would like to hear about this!"

5. And Abedam answered her question, comprehensible to all, as follows:

6. "Listen, My beloved Ghemela, what eternity actually is as far as I am concerned you could never comprehend and stay alive. Therefore, it would be impossible to let you behold eternity from My point of view. But you and all the others are able to grasp the fact that eternity is to the spirit what time is to the body with the sole difference that time consumes everything around it and makes it pass whereas eternity does not let even an atom pass away.

7. "Time consists in, and goes forth from, the constant motion of all material created things, for if they did not move they would in time all collapse in a heap, - the suns, the earths and moons and all the living beings would end up pell-mell in an endless, chaotic mass which owing to the intense pressure would soon ignite, consume itself and finally destroy itself completely.

8. "However, since for the sake of its preservation everything from the greatest to the smallest must move in precise and proper distances and even the different parts of a body must at least possess a constant impulse to move enabling them to begin to move upon removal of some obstacle, the constant motions, which under the same laws keep reverting, and the reciprocal regular concurrences bring about the lapses of time which can be recorded. And that, which causes the constancy in the motion, namely, the wearing away of the parts touching each other in their movement and the thereby either slower or faster passing away, is the all-consuming *time*. Because of that all temporal things are also transitory as they pass away and others take their place and therefore the vanishing and returning of things determine the measure of time.

9. "However, with eternity the exact opposite is the case. There, every movement is only apparent and basically all things persist in their state of complete rest.

10. "Where time is concerned things only seem to rest, yet even the hardest stone keeps moving in all its countless particles and there is nothing that is inert.

11. "It is the opposite with eternity. There everything appears to keep moving, but nevertheless it is in a state of totally undisturbed rest out of Me.

12. "To help you understand this clearly, I will give you a convincing and clear example:

13. "Behold, if you would like to go to that distant fire-mountain, you would have to set out soon and laboriously walk towards it step by step in order to get there in maybe two or three days.

14. "But in eternity one can save oneself that way, can remain in one and the same spot and can solely with one's emotions and thoughts travel to unbelievable distances and fully aware behold everything in detail without moving by a hair's breadth from the spot and thus always remain in the state of sweet rest, - that is, from My point of view.

15. "You may visualize it like this: You are asleep in a comfortable and soft bed and have the most pleasant dream in which you are running to and fro and jumping and dancing for joy and might also go on a long and fast pleasure trip.

16. "You do understand that with all this movement in your dream there is not the slightest movement of your person away from its place.

17. "Such is also the nature of eternity in the more perfected state still incomprehensible to you. For behold, as in and through movement time, destruction, transitoriness and, finally, the death of all things are brought about, thus rest brings about eternal preservation, permanence and the perpetual, everlasting, most perfect life, just like Mine, of all the beings that in their love and living spirit resemble Me closely.

18. "And just as I do not have to travel in order to go from one infinity to another, My beloved who are with Me will not need to go everywhere personally to behold all the

endless wonders. They will, as I do, enjoy the true everlasting life in eternal rest, although they will not be aware of this rest, but only of an everlasting, most blissful activity, which will be maintained as imperishable for all eternity through this actually spiritual-personal rest.

19. "This, My beloved Ghemela, is eternity and the difference between it and the destructive time.

20. "Concerning the duration, it runs parallel to the duration of time.

Therefore, there can be eternities as well as there are times, except that the duration of eternity is not experienced like that of time since time can never bring back what has passed whereas eternity permanently preserves even the to you quite unimaginable past presenting it as the clearest present and the future as already before you .... Do you understand this?"

21. And Ghemela replied with a friendly smile: "O Jehovah, if You wish it and to the extent that You wish it I do understand it through Your grace; but it is not as yet quite clear to me how one can in the constant state of rest still move. Look, this I would still like very much to understand if it be Your holy will."

22. And Abedam said to her: "Dear Ghemela, this you will here never be able to grasp completely while you still carry a body, - but one day perfectly.

23. "Therefore, ask better about something else and I will answer all your questions out of My love for you. *Amen.*"

## Chapter 185

### THE NATURE OF LIFE. THE LORD'S PROMISES TO GHEMELA

Ghemela was quite satisfied with Abedam's explanation concerning her last question and soon took heart to ask again:

2. "O You sweetest Jehovah, so full of the greatest mercy, love and grace, as You have already been so gracious to us I dare from the innermost love of my heart for You to bother You with another question. I am quite aware that You, Most Holy One, are desecrated by each of my impure words, and that is why I always hesitate to open my most impure mouth before You, and the fullest recognition of my total unworthiness and depravity before You paralyses my lungs and for a while constricts my throat so that I can hardly utter a single word. But when I think how boundlessly and unspeakably good, most loving and merciful You are I once more take heart to make use of Your so exceedingly kind permission.

3. "And so I am again so bold as to beg You to enlighten our great foolishness and tell me and all the others, in case they also do not know it yet, what *life* actually is and how we become so fully aware of it that we know and feel it so very dearly that we exist and are able to do freely whatever we want.

4. "But I am so full of all kinds of folly and most likely I have now through this question increased the great sum of my follies even more before Your most holy eyes.

5. "Yes, yes, I can already see it in Your face that I have now asked an extremely foolish question. -- If I could only quickly ask about something else.

6. "O Jehovah, does my foolishness maybe displease You? Then I would like in my shame to hide in the deepest abyss of the earth there to weep about my foolishness all my life in the densest darkness.

7. "But, my most beloved Jehovah, I do not demand of You the light, just accept my question as a most humble request and Your most holy will be done and I will receive Your great mercy and inexpressible, supreme fatherly love in the depth of my heart with gratitude.

8. "O You Whose name my heart, aglow with love for You, no longer dares utter, forgive me!"

9. And Abedam was deeply stirred and said to her and to all:

10. "Truly, I tell you and all present: This much humility I have not yet found in any of you.

11. "Ghemela, do you really and truly love Me above all, and only Me?"

12. And Ghemela began to weep and, sobbing, replied: "O You ardently Beloved, You Who are eternal Love Itself! How can You ask me when You created me and gave me a heart that can do nothing but love You!

13. "If it were possible I would be willing to suffer a thousand deaths for love of You if this were the only way to show You how I love You alone above all! - But why do I say this, for You see my heart!"

14. And Abedam bent down to Ghemela who was lying at His feet, lifted her onto his right arm, pressed her fervently to His holy bosom and said to her:

15. "O you sweetest, most beloved and glorious pearl of My love and mercy, truly, your young heart holds more love and life than all the earth. What you have now experienced not even the purest and wisest of angels has as yet experienced.

16. "I will bless you for all time. Behold, glorious Ghemela, just as I, your Creator, your eternal, holy Father, am now carrying you against My heart which is the everlasting foundation of all infinity's life and being, one day a daughter exactly like you and of your blood - listen! - will carry Me, the eternal, infinite God, everlasting Life, the almighty Creator of all things, from the atom to the very highest angelic spirit, Me, the sole Lord of all might and power, under her heart, that is, in her womb.

17. 'To you I will soon give a son through My Lamech. You will call him 'Noah' and he will become a savior of your people.

18. How and when this will happen your future son will be told by Me directly at the right time, as you are now receiving this promise of My mercy. Take note of this and you will soon grasp and understand clearly enough what life actually is and how every human becomes aware of it and can in his life freely do whatever he wants to do.

19. "But for the present, so that you do not have to step once more on the ground of the earth without an answer to your question, take note of this: What life as such and within Me is, you could not possibly comprehend; for how I Myself am the actual Life forever and in all infinity not even the highest and most enlightened cherub will ever be able to comprehend and behold. But the life in you is actually nothing but My breath in you or My perfect image in every human being. And as I am forever and perpetually in a state of the clearest awareness of My very own most perfect life,

thus every created being has a for you incomprehensibly tiny part of this life of Mine which keeps it fully alive for its particular needs.

20. "However, all life is of such a nature that it can constantly increase and grow thanks to My incessant flowing in; and the more life has grown the more perfectly it manifests.

21. "But life becomes aware of itself only when it receives with the little spark of love also a little spark of the light of grace out of God. With this light the existent life recognizes it's being and becomes freely aware of itself.

22. "When this life is not only aware of itself, but becomes also aware of its eternal, holy origin, offers Him thanks, praise, love and adoration and recognizes the will of the One Who created it, only then does it become completely free and with this knowledge through love a child of eternal Love and eternal Life; and only through this life will it arrive at the clearest awareness of itself and a living awareness of the One Who is now carrying you on His arm.

23. "Did you understand all this, My Ghemela?"

24. And Ghemela, overwhelmed with supreme heavenly delight, replied:

25. " O my holy Father, You supreme Love, who would not understand and comprehend Your Word, especially so when one enjoys the inexpressible grace You have shown me to be carried upon Your arm.

26. "And so Your Ghemela must surely understand that on which Your endless fatherly love has thrown so much light. I cannot thank You for it with my mouth, but my heart keeps all the more burning for You!

27. "But listen, my alone most beloved Jehovah, now a terribly sad question has arisen in my mind."

28. And Abedam asked her quickly and as if surprised: "What is it, what is it? What sad thing could you, My beloved, glorious Ghemela, have possibly remembered while still on My arm?"

29. "Tell Me about it quickly; maybe I will find something to comfort your spiritually tender little heart?"

30. And Ghemela smiled somewhat embarrassed, played with Abedam's rich curls and did not dare come out with her question.

31. After a while, when Abedam had once more encouraged her, she finally brought out her sad question with a trembling voice:

32. "O Jehovah, look, I have gathered from some of Your most holy words that You will soon be leaving us again, and since my heart loves You already so infinitely how will I poor thing fare when I will no longer see You and have You, my eternal Love, around as at present?"

33. And Abedam answered: "Listen My glorious, most beloved Ghemela, on the one hand your apprehension is not unfounded, for as now I cannot always remain with you, and this would not be good for anyone. For if I always remained with you in this way no one could attain to an independent, freest life since sin has reduced the world to hard servitude and as a result there is already a great deal of compulsion and coercion on earth. If I, as the primordial power and might, remained always thus visibly among you, you would have a second coercion on earth and no one would be able to move freely in any direction.

34. "If I remain a stranger to your eyes, but - if someone earnestly wishes it, as you do now and have always done -- all the better known and more familiar to the heart, then everyone, notwithstanding the hard servitude of sin, is absolutely free. He can spurn this servitude with contempt and turn to Me, seeing and seizing Me with the love of his heart. Then I will according to the measure of his love, receive him and if his love wills it, kept and supported; and all of this means that he has won life everlasting.

35. "Just think, who would have the courage to do anything if he saw Me and knew for certain that I was always by his side throughout his life?

36. "Look at the people who know that I am visibly among them. What are they now doing?

37. "None of them dares breathe freely, let alone do something else, be it right or wrong. And then look at the great crowds around us who have no inkling of My visible presence here; see how they move about freely and briskly.

38. "Many among them imagine Me beyond all the stars, others again present in a little breeze and still others have a thousand different opinions keeping Me away.

39. "Behold, all these people are in no way coerced by Me and are completely free. But this is now not the case with all of you. Although here beside Me you are far from the servitude of sin, but all the more drawn by My love and cannot help loving Me above all, notwithstanding the holy right of such a love, there is still compulsion, for in My presence you cannot help loving Me thus.

40. "While I am visibly among you, no one's present love can be credited him towards life, but only when I shall no longer walk visibly among you and besides how one has loved Me prior to My being visible.

41. "Behold, my glorious and most beloved Ghemela, your present love would also not be worth anything if you had not formerly loved Me thus, sometimes even more deeply than you do at present when you actually do not love, but are only satiated by Me with My love for life eternal.

42. "But notwithstanding all this, or in view of it, you can disregard your sad question, for your love has always freely done what it had to do as you had many struggles with the world because of Me. Therefore you are so exceedingly beautiful, more than any of your sex before you.

43. "Because of your persistent struggles you can now see Me and be touched by Me without detriment and that to the extent that I could show only to you things which to behold would have killed many who have not like you won love's victory.

44. "And also My frequent visible appearance will not harm you ever, for you are already bound to Me. And as I am now carrying you visibly on My arms, I will invisibly carry you in the arms of My love; and whenever I shall show Myself to you, you will always see Me carrying you thus. Therefore be happy and glad in your heart, for from now on you will never have to be without Me in all eternity.

45. "Behold, My most glorious, tender and beloved Ghemela, do you think I could be without you?

46. "Oh look, you have now become quite as indispensable to My heart as I have to yours; and so you may console yourself that I shall not leave you as it appears to you.

47. "Therefore, My glorious, most beloved Ghemela" forget about your sad question and do not worry. *Amen.*"

## Chapter 186

### INNOCENCE AND MODESTY. RETURN AND RECEPTION OF THE MESSENGERS

Having heard Abedam's so wonderfully consoling words Ghemela became so happy that she began to actually leap for joy on Abedam's arm, forgetting her modesty, so that her father Zuriel called to her not to bare herself so much and bear in mind who He was Who was carrying her.

2. But Abedam rebuked him for this inopportune reprimand and said to him:

3. "If you know Me, why this concern? And in case you have not yet come to know Me, let your daughters teach you to recognize Me as they have done.

4. "Do you wish to show your most innocent children the serpent of unchastity and replace their total innocence with the worrying worldly conscience?

5. "Behold what a great fool you are. Who could possibly in My hands behave immodestly and cause Me displeasure?

6. "So be henceforth wiser. - And you, Ghemela, do not let this interfere with your gaiety, for this is the fullness of eternal life out of Me within you, and not even the purest angel has as yet experienced this as you are doing now. So leap to your heart's content, for it is good to be carried upon My arm!"

7. And for a short while Abedam still caressed Ghemela and then said to her: "Behold, My completely pure beloved, so as not to arouse jealousy in those who are now approaching from all sides because of the messengers I sent to them this morning and not to give them cause for secret resentment as they do not yet know Me as you and all here present know Me, I set you visibly down on the ground, but invisible to physical eyes, thus in spirit and all truth, you remain in the arms of My eternal Love. *Amen.*"

8. With these words Abedam once more pressed her to His heart and then put her gently down beside His feet. Soon the delegated announcers of the offering and enlighteners according to the word of Abedam arrived, fell upon their faces before Abedam and worshipped Him from the bottom of their hearts. And behind them immense crowds followed their good example.

9. After a short while Abedam bade them rise and said to them: "You have worked honestly and faithfully, and the fruits of your acts are following you. This gives Me great joy and I now allow you to freely ask for a reward from Me. And whatever you may wish will soon be granted to you. So let your hearts speak."

10. Thereupon they all began to shout: "Lord, You holy God, our most loving Father, our Emmanuel Abedam! Whatever should we ask of You since we have You, You eternal Love, You our holy Creator and Father!

11. "What could even the greatest self-love imagine that would be more than You?

12. "Behold, our hearts that love You above all already have the supreme reward in You in such boundless fullness so that even if we for eternities served You daily unspeakably more than we did this morning we still would not in the least deserve this immensely holy reward. Indeed, our most zealous service during eternities would still be a nothing compared to the infinite greatness of this unspeakably holy preliminary reward that You, most loving and holy Father, have decided to come Yourself to us worms in the dust of the earth and have filled all of us with Your love and Your most holy light of grace of which all of us were and still are completely unworthy.

13. "Oh, may the earth swallow us into its deep, flaming abysses if beside You we could still have the slightest wish, although we shall never be able to thank You enough, O Emmanuel, for allowing us such a request.

14. "What could we ask of You anyway? Do we know what would be good and profitable for us?

15. "But thanks to Your grace we all know that You alone are necessary to us. And all of us already have You.

16. "For what else could we ask? Oh yes, we could ask You never to leave us. If this, our request is granted we have infinitely more than our ever so ardently wishing hearts could think of in all Eternities of eternities. So that is all we ask You for, yet not as a reward for our most trifling merit, but only because of Your mercy and fatherly love.

17. "O Emmanuel! Forgive us even this request since we are all blind before You and do not know what we are doing. All that can be pleasing to You is Your holy will; and so now, as always and forever, Your holy will be done! *Amen.*"

## **SUPPLEMENT**

"Behold, I will call them all by their name: **H<sup>1</sup> L V<sup>1</sup> T S S A A S S.**" Chapt.3, 12.

Concerning these ten letters which have not been understood so far, the salvation of the sun and the moon does not depend on it and the stars continue in their paths without letting themselves be confounded through this lack of understanding. You all know that for life eternal only one thing is needed, and he who concentrates on that and strives after it has chosen the best part for the spirit, - everything else comes as a free gift when the time is right. Actually every one of you could have had this little secret revealed already long ago if he had earnestly and full of faith turned to Me in his heart. Instead you have often pondered on this with your intellect rather than with your heart and that is the reason why you still do not understand this easy secret, simply because such things are not given to the intellect, but only to the heart and spirit.

But in order that your in purely spiritual things still considerably ignorant heart shall no longer send out the tiresome intellect as a scout into the precinct of spiritual mystery like a blind hunter who has never as yet brought home any plump game, but

instead only some half-decayed carcass, I will now explain to you who the friends symbolically denoted by these ten letters are. So listen and comprehend it well.

**H**<sup>1</sup> signifies hell as a fleshly appendage to the soul; the number <sup>1</sup> stands for the arrogance, tyranny and pride of hell in every person and thus in you, too. Hell is every mortal's closest friend, for it provides him with all the things that flatter his nature and fill it with all kinds of enticements pleasant to his flesh.

If I want to take someone into My Kingdom and educate him for life eternal, I must take his friends too from whom man, as long as he lives on earth, is never able to part completely. Therefore sin, as part of these friends, must appear before My eyes as fully eradicated, for otherwise a further education of your spirit is unthinkable. This means that if I want to preserve you I must with My holy fatherly hands embrace your personal hell too, thus to lift you up to My bosom together with your so far still most intimate friend. - Here you have now the first letter, which so far I had not explained to you for very wise reasons.

The **L** signifies all kinds of passions resulting from the **H**. That the passions, also as friends of men's sensual nature, must be seized, lifted up by Me and ennobled if man's spirit is to qualify for everlasting life, goes without saying.

**V**<sup>1</sup> signifies reason coupled with the intellect, as given to the external natural man by the world or hell. It is hardly necessary to point out that this couple ruling the world together with hell is most popular with every human, for he would let go all other things rather than these his best and most intimate friends. Even if a man is sometimes not particularly happy with his other inner world friends, he seldom has any argument with these two.

However, if I want to raise men towards Me, there is no other choice but to accord amnesty to these most intimate friends of his house as well. I think this should be very clear to you as you too still have a high opinion of these old friends of your house although you also understand that one would not be able to achieve much with them in the realm of the spirit.

The <sup>1</sup> signifies the talent that sprouts simultaneously with the intellect, through which man can achieve various states of distinction in which the **S** (self-love) chiefly dwells and together with it the second **S** as gloating (and self-satisfaction), - all of them man's worldly friends which I have to accept too if I wish to save his spirit.

From these there results the faithful attachment to all worldly splendor and the ambition to rise ever higher in the favor of the world and its advantages and to raise oneself as much as possible above all in one's field for which friend **T** has prepared the way. It goes without saying that when man is raised spiritually, the two friends **A** and **A** cannot be left behind and has to be admitted too for the sake of man's conversion and spiritual refinement. And since everything is already admitted, the last two **S**, **S**, as all kinds of sensuality, of which everyone has a legion, and finally the well known worldly, extremely stupid social proprieties, as fashion, compliments, etc., can also not be left behind.

Behold, these are the in the main work mentioned friends and brothers within you, as well as in My servant, by which everyone is to be understood. To these you shall within you proclaim clearly that I have stretched out My hands towards them, washed what was evil, removed the sin and tuned them to the true interests of your spirit, so

that you can now, if you so desire, progress unimpeded on the faithfully shown road of light and life. But should you still remain more faithful to these old friends than to Me, Who granted you this immense grace and fatherly favor, you are free to do so. The salvation of the sun and the moon will not depend on this either and the stars will not miss their paths. However, as I have done already so much for you, I think that you will do this little, namely, henceforth adhere to Me more and more with your love and not leave your brothers in the lurch.

I could have long ago explained to you the ten friends of your earthly life in the flesh if that had been good for you, but as I saw that these old friends of yours would have raised a considerable alarm if I had prematurely made them known in detail, and this only in the person of the servant, I have delayed revealing them. But since you now have them, it is up to you to ponder very seriously on this matter and with all your might accomplish the task demanded of you in the main work concerning these ten letters. For while you did not know the meaning of these letters, I did for you what I in the person of the servant demanded of the servant himself and of every one of you, and what I am still demanding.

As this secret is now revealed to you, it is your duty to fulfill the task within you; otherwise you could not be fully fit for My Kingdom. For here it means to put the hand to the plough and not look back. I have also in other ways always shown you what natural man is like and what he has to do in order to gradually transform the natural man into a spiritual one; and so you could do well without this present revelation, have not missed out on anything and have been able to walk the right road without hesitation which will be the case henceforth, too, as long as you faithfully observe what I faithfully show you.

Above all stick to love; this will not forsake you. Everything may pass, but love remains forever. Where there is love there is everything, for love preserves all things and is everywhere the foundation of all existence. Therefore do not be faint-hearted nor sad or morose, but in everything brave, serene and cheerful, of a pleasant mind, heart and spirit, then you will walk your path with ease and always behold the gates of heaven wide open before you. This will make it easy for you to lead your earlier revealed world-friends, ennobled, into My Kingdom. This is the most ardent loving will of the One Who is here showing you this immense grace through the servant.

*Amen*

*(Translator's note: The initial letters of the German terms were retained, although in the translation some of them would obviously differ as, for instance, in the L, the V and the last S.)*

# CONTENTS

## Chapter

1-7 The Heavenly Father's warning to His children. The Lord's precepts for men. The Lord as Father of His children. The true church. The secret of creation. The stars in their correspondence. The primeval age of the earth and the moon. The creation of Adam and Eve

8-17 The Fall. The Lord's judgment. The reconciliation to the Lord. The birth of Cain and Abel. The promise of the Lord. The casting out from Paradise. Adam recognizes his guilt and repents. Cain's confession. The Lord's commission for Abel. The new divine service- and life-order.

18-25 The offering by Cain and Abel. Cain slays Abel. Cain's curse and flight. The Lord's covenant with Cain. Enoch, Cain's son as lawgiver. The laws of Enoch, the tyrant. Cain's journey to the sea. The development of Cain's line.

26-34 Enoch's godless rule. The policies of Enoch's counselors. The counsel of the ten rulers. The successors of Enoch. Lamech becomes king. Emigration under Meduhed. The song of Meduhed. The departure of the Meduhedites. The Meduhedites land in Japan.

35-38 The animals' sermon of repentance. Remembering Adam's disobedience and God's mercy. Original history of the Chinese people. Lamech's family.

39-57 Begin and cause of the decline of the children of the heights. Adam's speech about his fall. Enoch's calling as a preacher. Kenan's song of the ten columns. Enoch explains the speeches of Adam and Kenan. Adam explains his weakness. Adam blesses his children. About the coming of the Lord. About the greatness and depth of the word of God. About the divine blessing on earth. Adam's and Enoch's morning prayer. Enoch's morning contemplation. Jared's delight in his son Enoch. Enoch's morning hymn. Adam's amazement at Enoch's wisdom. Enoch's speech on true thanking and praising. Kenan's confession. In Adam's grotto. Adam's self-confession.

58-76 The stranger Asmahael. About humility. Enoch's justified reticence. About the divine word in the human heart. The Patriarchs and Enoch's speech. Asmahael's speech about the divine word. Enoch's speech about the nature of the word. Adam looks back upon his life. Asmahael and the tiger. The Patriarchs visit the children of the midday. Adam speaks to his own and to the children of the midday. Seth's comforting speech. Enoch's sermon about love. Sethlahem's desire for true wisdom. Sethlahem's and Asmahael's wisdom. The hungry tiger. The nature of truth and love. The cause of fear. The Patriarchs' joy in the Lord.

77-108 The Patriarchs' departure to the children of the evening. Asmahael's speech of thanks. Adam's weakness. The Golden Rule of the Prophet Schools. The Patriarchs with the children of the evening. Seth rebukes Enoch. Enoch speaks about Seth's error. Adam's wise word to Seth. Asmahael speaks about the law. The Patriarchs' thoughts about Asmahael's speech. Eve reprimands Seth. Enoch explains Asmahael's speech. Works of wisdom and works of love. The saving power of love. Seth recognizes the stranger Asmahael. Asmahael's testimony. Adam's curiosity. Adam's request to Enoch. Adam is reprimanded. Asmahael's speech about the word of God. Adam's confession. The silence of love. Divine and human laws. Jared's thoughts about Asmahael's nature. Enoch's discussion with Jared about Asmahael. Distinctions between God and men. Asmahael calls on Adam to continue the journey. Asmahael summons Abedam to be his travel companion. Jared's questions about Asmahael's nature. Kenan and Mahalaleel. About slyness. Seth's embarrassment.

109-122 The Patriarchs' rest under the breadfruit tree. Asmahael's wondrous might. Asmahael brings Methuselah and Lamech along. Lamech and Methuselah discuss the stranger. Enoch speaks to Methuselah and Lamech. Lamech's impatience and Methuselah's answer. The serpent in the tree. Asmahael speaks on the power of God in man. Adam's question to Asmahael. Life on earth and its purpose. Jared's worries as a host. The Patriarchs discuss Asmahael. Lamech and Methuselah discuss the stranger Asmahael. Asmahael tells a parable.

123-144 At the 'Withered Hand of the Earth'. Adam's query concerning the children of midnight. Adam orders a search for the children of midnight. Asmahael sends out Enoch. Three sons of Adam follow Enoch's call. Adam's joy over his children Jura, Bhusin and Ohorion. Asmahael's speech about the nature of Jehovah. Asmahael's successful fatherly call to the midnight-children. Adam's joy and gratitude. The curious Jura's question to Asmahael. The common meal. The Patriarchs fast out of awe and modesty. Enoch's love for Asmahael. The true prayer. Asmahael's promise to Enoch. Asmahael's parable on love. Adam's foolish answer. Asmahael reprimands Adam. Adam's change and confession. Emmanuel's speech about His coming to men" Lamech's exuberant love for Emmanuel. Emmanuel reproves Methuselah for his pretended thanks. Enoch incites the patriarchs to love for Emmanuel. About the freedom of man. The sacrifice. Lamech's fiery admonition. About meekness and patience. Emmanuel's parting words. A prophecy regarding Golgotha. About the glory of spiritual freedom.

145-168 Adam's instructions for the coming Sabbath. Abedam meets a stranger. Abedam talks with the stranger Abedam. The arrival of the stranger Abedam at the patriarchs'. The question of the stranger Abedam. A gospel of love. Seth seeks light in the light. About simplicity. The miracle of God's love" True fellowship between Enoch and the known Abedam. About true love of the neighbor. Lamech asks for the stranger Abedam's name. About love. The thunderstorm. Fear and love of God. Adam and Seth in distress and temptation. God's help and man's care. Seth's speech of thanks. The high Abedam and His blessed children. The end of the thunderstorm.

Seth's miraculous power calms the fire storm. Kaeam's searching; his love for the high Abedam. Kaeam's song of comfort. Abedam, the high, and the five light-seekers. Not exploring, but loving leads to life. - What true love for God should be like. True prayer. The judging deity and the loving Father in the Lord. The night of the storm in retrospection. Love banishes fear.

169-179 The arch fathers' morning meal on the Sabbath. A sacrificial gospel. Enoch prepares the sacrifice. About the nature of intercession. The seven mutterers from the midday region mock Sethlahem. A gospel for the offended. Sethlahem and the seven mutterers. Kisehel's forwardness and humiliation. Kisehel's confession. Kisehel's prayer of contrition. The nature of sin and how to prevail over it.

180-186 The five daughters of Zuriel. Humble Zuriel's worry. The Lord and Ghemela. A glance into the depth of creation. About the nature of time and eternity. The nature of life. The Lord's promises to Ghemela. Innocence and modesty. Return and reception of the messengers. -