

THE LORD AS A POOR MAN, HIS REVELATIONS AND HIS GREAT PROMISES

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Chapter 249

THE GREAT SUPPER. THE ARGUMENT BETWEEN THE POOR WHO ARE LATE AND THE SERVANTS OUTSIDE THE DOOR OF THE DINING-HALL. THE HALF-NAKED POOR MAN AS THE LORD HIMSELF

(8th February 1843)

1. And so the whole company followed Enoch to the table, which was already laid with all sorts of fruits.
2. All thanked the Lord whole-heartedly for such grace and entreated Him to remain with them henceforth and always with His sublimely blessing grace and also protect them against any threat to the spirit and the body.
3. After this innermost entreaty Enoch blessed the food and drink in the name of the Lord and then said: "Well then, dear brothers and sisters, let us joyfully strengthen our body and eat and drink in the name of the Lord!"
4. And everybody promptly reached for the fruits, which, however, were not changed on this table of the high guests; but Lamech had a strong desire for the fine fruits.
5. But Enoch said to him: "Brother Lamech, the Lord created numerous animals that exist solely so that they might feed day and night; but He did not give existence to us men for us to live only in order to eat, but that we might perfect our spirit, eating within reasonable limits in order to maintain the body; and we do not have this spurious life so that we might eat the best and finest fruits of the earth in excess.
6. "Therefore, do not covet those finer fruits gracing the tables of your guests, but stick in gratitude with what the Lord bestowed on us."
7. After these words Lamech was at once fully satisfied with the food on his table and thoroughly enjoyed it.
8. When everyone was thus merrily eating and drinking, a dispute arose outside the door of the throne-room, which threatened to become more and more violent.
9. Lamech rose at once and went to investigate what was going on.
10. On reaching the door, lo and behold, he saw several poor people who were prevented from entering by some rough servants of Lamech because they were late and, with the exalted lords already present, it was improper for them to enter the dining-hall.
11. When Lamech saw this mischief on the part of his servants, he almost flew into a rage and said to the servants: „O you wicked brood of vipers! Thank the Lord God for keeping a tight rein on my justified wrath! Truly, formerly for this your action the lowest of all my dungeons would have been your lot for the remainder of your life!
12. "Since you are my servants, wait for my bidding and then do accordingly as did your superior, Brudal; but let all arbitrary actions be far from you.

13. "God is now my and your sole Lord; He has certainly not told you to keep the poor away from me. Thus you acted blindly and arbitrarily.
14. "I am telling you for the last time: This is your last arbitrary act! One more such act, and you shall be driven out by me naked into the most desolate desert!
15. "Now go to your room and repent of your deed so that God may forgive you! -
16. "You, my poor brothers, come with me and strengthen yourselves with food and drink in the dining-hall."
17. But one of the ten poor looked particularly miserable, for he was almost half naked; he had been most forcibly prevented from entering by the servants.
18. When Lamech saw this one he was moved to tears and said to him: „O you my poor brother, come into my arms! Surely you became impoverished through me. Verily, by my side you shall through the Lord's grace become the richest. So come with me to my table."
19. But the poor man said to Lamech: „O just king, I will surely follow you; but do not leave in your disfavor the servants who tried to maltreat me and instead forgive them as whole-heartedly as I have forgiven them."
20. "These words by the poor man broke Lamech's heart completely so that he wept; and he promptly sent another servant who announced their freedom to the hard-hearted servants. Then Lamech entered with his poor man the dining-hall and gave up his seat to him.
21. Now also the hard-hearted servants entered, their hearts quite softened, and fell down in gratitude before Lamech. But Lamech lifted them up with his hands and greeted them as brothers.
22. But the poor man stood up and, moved to tears, embraced Lamech and then said to him:
23. "Lamech, now eternal life has embraced you, and I, your God and your Lord, will not only be to you a Father, but also a true brother. Thus I shall be dwelling on this earth forever."
24. Here they all recognized the Lord in the poor brother.

Chapter 250

ENOCH AND THE LORD AS THE POOR MAN. ON THE ESSENCE OF THE ALMIGHTY DEITY AND ON THE POVERTY OF THE FATHER

(9th February 1843)

1. These words by the poor man pierced the hearts of all those present like a thousand flashes of lightning. Even Enoch was not prepared for this manifestation, wherefore he had earlier wisely pointed out to Lamech the Lord's pleasure by way of the fruit-miracle.
2. Therefore, Enoch himself promptly turned to the poor man and said to Him: "When I ask my heart it tells me quite secretly: 'It is You!' but when I then look from the depth of my heart into the eye of the spirit I cannot discover there how the almighty, holy Father, God, the Creator of all things, can possibly be also a poor man. - So I entreat You for a word that may enable me to recognize You."
3. But the poor man merely looked at Enoch; and when Enoch saw the eye of the poor man he rushed to Him and said: "Yes, yes! It is You! You, good Father You, You it is truly; for such mildness, gentleness, such love, such faithfulness and for all that such divine sublimeness shine from no mortal eye!"
4. Not until this exclamation did the Father in the person of the poor man begin to address the following words to our company saying as it were to Enoch:
5. "Enoch and you, Lamech, listen! Remember in your hearts what the poor man tells you. When the poor man comes to you and you receive him in My name, you have received Me.
6. "You say: 'How is this possible? To You, O God, only the sublime, the mighty, the strong are kindred!'

7. "But I say: Verily, verily, you cannot ever recognize Me in My sublimeness or in My might and strength, but certainly in My mercy and truest fatherly love!
8. "Love draws everything to it and wants to gather all in a tight circle around it. And behold, this is what the Father does.
9. "If you want to measure everything against My divinity, you do not love the Father but merely want to draw near the Deity, which is endless in Its essence, and thereby you scatter and finally kill yourself.
10. "Do also comprehend the profundity of God's Spirit. - You are a created man; as such you consist of a body and a living soul in which dwells the spirit of love.
11. "Your body is out of the Deity; its law is an inexorable must, in other words, be thus, and not otherwise! You can do what you like but you cannot alter the form!
12. "However, since your body is a work of the unchangeable divine might, consisting in the almighty must-law out of God, it is mortal and destructible.
13. "You ask: 'How is this possible?' - Behold, because in God the most endless freedom prevails so that He cannot ever stick to a must law.
14. "If God were merely God, nothing would ever have been created but everything would still remain an endless thought only visible to Him, - but no being would enjoy the free existence in God.
15. "But God is not alone God in and out of Himself, but He is God out of the love in Himself.
16. "God goes forth from His love and infinity is His essence; but this essence keeps returning to His love there satiating itself with the endless power and might.
17. "Now listen further: Your soul is begotten by the Father, Who is the love in God.
18. "Just as this love is the actual primordial essence in God, thus your soul is also a fundamental essence of your being and is a receptacle for eternal life, and in it everything can be turned towards eternal life, including the body which is a work or a temple of God's Spirit through the divine must law.
19. "You ask: 'Why through a 'must'?' -- Look, as long as you hold a stone in your hand, it is in your free power and you can do with it what you like.
20. "However, once you have flung the stone from you, you have freed it from your arbitrariness, but the stone must still fly in that direction which you gave it with the force of your hand and you can then no longer direct the released stone during its flight.
21. "When the stone again falls back having no inherent power you can once more give it direction according to your will.
22. "Whoever has ears, let him hear! Behold, the Father, as the eternally endlessly great love in God or in His effectiveness, has divested Himself of everything!
23. "Through the great catapult of His endless power He has filled all infinity everlastingly with all His endlessly great thoughts. He kept nothing to Himself, but whatever He had, He gave away.
24. "Thus the Father is in Himself poor and poverty is now His love. His wealth, however, consists now in the free love and His sole eternal life in which alone reside all power and strength.
25. "This poverty is now the Father's greatest bliss because He now sees it all return to Him and can seize it with His love, endlessly perfected.
26. "Behold, - the sun, the moon and all the stars, in short all you can see and comprehend, corresponds therefore to My Deity or power. It is bound by My must-law.
27. "But it cannot remain as it is; for all is there for the Father's sake so that He may enrich Himself forever and ever, since He wanted to be poor for a time spontaneously.
28. "Thus you, too, should be in My faithful image spontaneously. Be verily My children! Like Me, give away everything, free your love and your life out of Me and you will become rich with Me forever and ever! Become poor so that you may become rich! Amen."

Chapter 251

ENOCH'S PROFOUND EMOTION BECAUSE OF THE FATHER'S VOLUNTARY POVERTY. THE LORD'S REVELATION ON THE MAGNITUDE OF HIS FATHERLY LOVE FOR HIS CHILDREN. HINTS ON THE LORD'S INCARNATION AND EXPIATORY DEATH

(10th February 1843)

1. When Enoch and all the others had heard this from the Father in the person of the poor man they fell down at His feet, worshiped Him and praised His infinite goodness and endless love.
2. And Enoch spoke, full of the highest rapture: „O You holy Father! For many years my poor heart concerned itself with You and discovered that You are the eternal, purest and endless love.
3. "Early in life I learnt through my feeling to cling with all my love to You, O holy Father, and through this very same feeling I came to know You as the sole true, infinitely good Father and nothing that was said could instill other notions and ideas in me about You - in short, in my heart I first recognized You fully as the infinitely good Father.
4. "When the endless heavenly good fortune and grace fell to the share of all of us on the height that You visited us, I found my earlier instruction through the heart gloriously verified.
5. "But notwithstanding all this I would never have dared hold such a notion about You even remotely.
6. "Like utterly destroyed do I now stand before You, O holy Father, Who do not only call Yourself poor, but truly want to be poor so as to receive, endlessly glorified through Your love and mercy, all of us and the millions upon millions still to follow us according to Your most holy will as a returned ray of grace which had once gone forth from You, to be for all of us a visible, almighty, most holy Father!
7. „O You holy Father, full of all endless, inexpressibly sublime love! Verily, verily, verily, this revelation is too inexpressibly great and holy-sublime for mortal man!
8. "Holy, holy, holy are You, O Father, and heaven, sun, moon, the stars and this earth are full of Your endless glory!
9. "Therefore, I want to most vehemently praise and love You in my heart above all, all, all!
10. „O You infinitely good Father You! If only it were possible to me to make You again rich, restore to You all that Your endless love gave us all so abundantly, yes in such endless abundance, -- what bliss it would be for me!"
11. Here the Father embraced Enoch and said: "My beloved Enoch, do not worry about unnecessary things. Behold, if it were My wish to regain all that I have given away, I could take it again; for I alone would possess the necessary might and power, since outside of Me there is neither any might nor power.
12. "I tell you: Even though you could give Me suns, moons and all the countless earths in the endless space, all this would be endlessly less before Me than when you love Me above all as a true son loves his alone true Father.
13. "For behold, this is the most sublime, that I am to you a true Father and you are My true children.
14. "Verily, verily, for the sake of one child I will sacrifice billions of suns and worlds of every kind if I cannot get it back in any other way!
15. "Yes, listen My Enoch, I will even tell you far more than what I have just told you.
16. "Look, you know that I only retained life undivided as My love within Me, when I gave away everything else. This eternal sole life am I Myself; outside of Me there is nothing but death, and nothing has a life - except out of Me.
17. "If the point in question were that a child could not be saved unless I sacrificed this My sole everlasting life, I would rather give even this than lose one of My children. - Enoch, do you grasp this love?"
18. But Enoch and all the others fell down before the Father and all wept in the excess of their love and none could utter even a word.

19. And the Father spoke: „O little children, your good Father has spoken this so that you may realize His love! But He did not say this in vain; for what He said, He will one day do through His Word become flesh in the great Time of times.

20. "Yes, I shall beget a Son to Whom I shall give all My life, and I shall be in the Son and the Son will be in Me, and the Father and the Son will then be forever completely One. Amen."

Chapter 252

ENOCH'S DOUBTS CONCERNING THE LORD'S EXPIATORY DEATH. THE LORD'S GREAT REVELATION ON THE ESSENCE OF GOD'S LOVE AND LIFE AND LIGHT AND WISDOM. ABOUT THE GOD-MAN JESUS AS GOD'S WORD BECOME FLESH

(11th February 1843)

1. After these words Enoch awoke again and, casting a melancholy glance within himself and at the Father, remained standing for a little while like one completely lost. Finally, he collected himself again and addressed the following words to the Father:

2. „O holy Father, full of infinite love! Your last most holy words sounded too infinitely sublime and mysterious. Who except You might grasp the spirit of their meaning?

3. "If You laid down Your life and let Yourself be put to death by specially assigned created beings, will then not everything in the entire infinite space perish instantly?

4. "For everything alive lives only a life out of You, thus Your life; what kind of life could it live if You, the primordial source of life, were to die?

5. „O You most holy Father, explain this to us and give us a mighty light; otherwise You would have proclaimed to us with these words the inexorable eternal destruction of all things and all being."

6. Here the Father rose and said to Enoch: "To you, My Enoch, it shall be given to learn and grasp the great secret of My kingdom, but to none other than you.

7, "And so seal these words within you which I shall now say to you; for only you and no one else shall grasp their meaning until the great Time of times, - but the world shall be smitten with blindness to the end

8. "And so hear: Love and Life are one thing - and yet two; Love being the cause and Life the effect. Thus also Light and Wisdom are one and yet again two: Light the cause and wisdom the effect.

9. "From Love and Life also a third issues, and this is Will, which is the mighty spirit. And from Light and Wisdom also a third goes forth, and this is Order, which forms all things and determines their final purpose"

10. "And out of Love and Life and out of Light and Wisdom goes forth the spirit of all holiness, and this is the Word from the mouth of God.

11. "This Word is itself essence and is the primordial substance from which all things were originally created,

12. "Now, looking at the essence of Love and of Life and the Will issuing from the two, and at the essence of Light and Wisdom and the Order going forth from both and, finally, at the holiness going forth from all the former or the essence of the eternal Word out of God's mouth, you have the Seven Spirits which all issue from Love, and Love itself is the first spirit going forth from itself, the other six going forth simultaneously from Love, yet being one with it from eternity.

13. "But Love and Life can become separated and then Love is like a lump of ice without warmth; but Life on its own becomes a free fire which finds a bearable release in destruction.

14. "Thus also Light and Wisdom can be separated; the Light is then as it were dead in the destructive fire, and Wisdom becomes night, deceit, error and lie.

15. "So also the Word going forth from Love and Life and from Light and Wisdom can be separated essentially.
16. "That this is possible, the entire creation shows you where you may observe all the aforementioned divisions; they have all been effected by Me and I am their First Cause, and the ultimate purpose of it all is: The life-test or the incessant exercising and strengthening for eternal life.
17. "And behold, despite all these divisions I am nevertheless undivided in the full possession of all My Spirits!
18. "Thus it will also be in the great Time of times when the eternal Word as the essential First Cause of all things will Itself assume flesh in which will dwell My essence in all its fullness.
19. "The world will kill the flesh; but God, eternal Love, in His fullness indwelling the flesh, will soon re-animate the flesh and then the fullness of God will live forever in His incarnated Word as a Man before His created beings who will see Him and speak to Him as to a true Brother.
20. "Only this God-Man will bring to all of you true eternal life; until then you will only live a life separated from My love.
21. "Behold, this is the meaning of My words; do grasp it, but no one else besides you, and the world - not till the end! Amen."

Chapter 253
THE DOUBTS AND OPINIONS OF VARIOUS GUESTS ABOUT
THE MYSTERIOUS POOR MAN
 (14th February 1843)

1. After this speech by the Father they all sat down at the table, full of respect, and ate and drank. But no one at the table dared talk; for the Father's words of infinite wisdom to Enoch had discouraged everyone of them.
2. However, among the other guests it was rather lively. Some could not comprehend the change in Lamech and were therefore discussing this phenomenon; but they could not reach a satisfactory conclusion, since most of them did not know what had happened to Lamech within this short time.
3. But the poor man and his great wisdom astonished those near the main company and they did not know what to make of him.
4. Some whispered to each other: "This must be a seer."
5. Others again said: "This is surely a snake charmer; for this is how those are supposed to look whom the snakes and vipers obey."
6. And again others retorted: "If he were, he would have a magic wand and besides quite secret signs. Therefore, we consider him to be a wise astrologer, and this mainly owing to the fact that he is called by all a 'father', for that is how such a sage is usually called."
7. Again another remarked: "I do by no means agree with you. I am hardly mistaken; for I have a keen eyesight and dare to maintain firmly that this poor man is nobody else but that glorious man in disguise who today around midday was beside that ancient sage from the height, when Lamech carried the tablet bearing the Name of Farak's God into the temple. His features are exactly the same; only they are considerably distorted through the exceedingly poor garb."
8. Another came to the same conclusion, only he could not see why that glorious man should have disguised himself, there being no reason for it.
9. Still another remarked: "If he is the one - which seems likely to me -, he must have disguised himself for the surprise of it. For he was immensely loved by Lamech and is said to have made off secretly in the temple as I heard in passing - for there is said to have been a downright tumult because of it! -; so in order to surprise Lamech and the others even more he disguised himself."

10. Here another countered again and said: "That would be all right; but I can still not comprehend it why they, who are much older, keep calling him 'father'. For it cannot be a mark of distinction because he is a sage; in that case the other sages from the height would also have to bear this honorary title. It must be his name, otherwise I can truly not understand it."

11. But one who stood right beside the speaker, told him: "Whatever you say would be right; but I noticed one circumstance which is of the utmost importance. Did you not see how the whole exalted company prostrated itself before him weeping and downright worshipping him?"

12. "Were he only a great sage - such as the great teacher Farak once was and the great and even miracle-working sages from the height are -, they would not do this, including Lamech.

13. "Thus there must be something quite extraordinary and special behind this man. To find out what it is will be extremely difficult for us two, as well as for everyone of us.

14. "So let us be quiet and peaceful and not blow where we do not burn; rather let us reach for the fruits. - Do you understand me?"

Chapter 254

THE POOR GUESTS SUSPECT LAMECH. THE LORD'S GOOD ADVICE AND LAMECH'S FRATERNIZING SPEECH TO THE POOR GUESTS

(15th February 1843)

1. When all had appeased their hunger sufficiently they rose and thanked the Lord for the excellent and tasty meal.

2. Thus did all those invited, partly the poor and partly the former prisoners.

3. All these guests thanked also the God of Farak; for they did not know that the holy Giver was in their midst.

4. Only after they had given their silent thanks to the God of Farak did everyone of them step up to Lamech, cross his hands over the breast and thus thank also him for his great kindness.

5. But Lamech, not accepting their gratitude, turned to them and with his eyes signed to the poor guests to thank the poor man, adding a little on the sly: "Not I, but this One is the true Giver of all these and countless more good gifts."

6. The poor guests looked at each other dumbfounded and asked each other in secret: "What does the exalted king Lamech thereby wish to indicate? We are supposed to thank the poor man who, like us, has nothing? The king has always been full of the most peculiar whims and this is surely another one of them. Who knows whether he will not let us be boiled and roasted this very day! So let us try to get away from him as quickly as possible!"

7. When Lamech heard such a whisper he grasped the hand of one of the suspicious ones and, following his old custom, asked him somewhat gruffly: "Unfortunate friend, why do you still think ill of me?"

8. This question alarmed the one asked so much so that he fell almost senseless to the ground before Lamech.

9. "This horrified also Lamech and he did not know what to do. Therefore, he hurried to the Father and told Him about it.

10. And the Father said to Lamech: "Behold, you must from now on not act without Me if you want to do good to the world.

11. "Look, this people does not know as yet that you are no longer a king, but have become merely a guiding high priest to the people through Me and out of Me; this is why the people do not trust you as yet, seeing in you still the horrible tyrant.

12. "So mount the throne and declare to the people in My name what you now are and what your plans are with the people, and everything will fall into place. So go and do with few words what I have advised you to do."
13. But Lamech asked the Father whether it was seemly for him to mount the throne knowing that previously the most holy Name had rested on the same.
14. And the Father spoke to Lamech: "How can you be so foolish now? Behold, you can talk to Me whereas you are afraid of the throne because My name had rested on the same for a while, drawn by you personally? Tell Me, what is more, I or My name?"
15. "If you already out of sheer respect towards My name do not want to stand on the throne making your proclamation issuing from and ordered by Me, climb on this chair and proclaim the same; for I will not coerce you."
16. Lamech did not have to be told twice and promptly got onto the chair and preached to the people telling them in a friendly and loving manner what had happened to him, what he had become and how he would henceforth remain unchanged.
17. When the poor people had heard this, they suddenly began to rejoice and every tongue glorified and praised the God of Farak.
18. When Lamech stepped down from the chair the Father pointed out to him that he had stood on the chair on which He, the holy, almighty God, had sat Himself.
19. Then Lamech fell down before Him and asked His forgiveness.
20. But the Father lifted him up and told him: "My beloved Lamech! I did not point this out to you to tell you that you had sinned before Me, but only that you can still use your throne for such instructive purposes even though the tablet had been lying on it.
21. "I tell you: My eye is only turned to the heart. All else has no value before Me; for I am Love personified and therefore want nothing but love.
22. "Now mount the throne and through a good speech introduce Me to these people so that they may no longer whisper and wonder about Me, but fully learn Whom they have in their midst Amen."

Chapter 255

LAMECH SPEAKS AS KING ON THE HOLY FATHER'S VISIBLE PRESENCE IN THE PERSON OF THE POOR MAN, THE THREATENING SPEECH OF SOME DOUBTING GUESTS, THE LORD'S REBUKE TO THE DOUBTERS

(16th February 1843)

1. And Lamech mounted the throne without qualms and in an orderly speech announced the most holy, most loving, eternal Father's presence in the person of the poor man.
2. When all the poor and the former prisoners heard this from Lamech and also how the temple had been ordered and truly miraculously built by this same most holy Father, the poor fell down and worshiped Him.
3. But the former prisoners spoke among themselves: "It is incomprehensible to me that the almighty God Who with His omnipotence comprises heaven and earth, Whom the sun, the moon and all the stars and the winds, the clouds, lightning and all the great waters obey, should be such a miserable man.
4. "This is surely another humbug of Lamech. He has realized that he could not achieve anything by force with the great mountain dwellers; so he had to swallow his pride and either accept their conditions or jump over the fire.
5. "So he firstly had to relinquish his ridiculous divinity and secondly also his kingship. Still wanting to rule over us, he cleverly contrived to invent for us with the friendly help of the mighty and wise

mountain dwellers a visible deity, which should so to speak anoint him a completely legitimate autocrat before our eyes.

6. „O Lamech, we are as wise as you are! If you want to deceive the seeing, you must go about it in a different way; for in this way it is impossible.

7. "Let us go to the poor man and earnestly ask him what his divinity is all about and it shall soon become evident what is behind Lamech's bragging.

8. "But woe betide you, Lamech, if your poor man does not turn out to be what you claimed him to be! In that case we will roast you alive!"

9. And presently several of them stepped up to the poor man, and the main speaker addressed the following question to Him:

10. "Listen, you otherwise righteous and honest looking poor man! Are you really what the shrewd Lamech on the throne claimed you to be?"

11. "Consider well before you talk; for if we should see that you conspire with Lamech you will fare very badly!"

12. "Farak proclaimed the true God; his holy teaching endured up to the brothers of Lamech, whom the latter slew out there in the scrub near the great mud-holes, swamps and molasses because he wanted to be a god and a lord himself. Who knows what the shrewd one is now plotting.

13. "Therefore, speak the full truth before us, or you shall fare badly and Lamech not better than you!"

14. After this request the Lord rose and said to the angry ones: "Why do you ask Me? Did Lamech not tell you? If you have any doubts why do you not go for advice to him who said this about Me?"

15. "How come the poor can believe what Lamech said, but not you? Will you believe it if I now affirm Lamech's assertion before you?"

16. "Look, you are still of an evil spirit and therefore cannot believe it!"

17. "Lamech laid down the scepter for all times when he had recognized Me and instead seized the shepherd's staff offered him by Me; you, however, would like to win the scepter for yourselves and burn Lamech!"

18. "Therefore, you are full of evil and cannot recognize Me.

19. "I shall not tell you who I am; so go to Lamech and argue with him about Me.

20. "Verily, the Father always bides His time and will not let you recognize Him until the time is right. And now go away lest you perish! Amen.

21. Here the angry ones began to scratch themselves behind the ears and gradually moved towards Lamech's throne. When they arrived there they became uneasy and confused, so much so that none of them knew what to say; for the poor man's words cut them to the quick.

Chapter 256

LAMECH DISCUSSES WITH THE DOUBTERS THE DIVINITY OF THE POOR MAN. THE DOUBTERS' ONE-SIDED CONCEPT OF GOD

(17th February 1843)

1. Lamech noticed that these his former enemies who had languished in the prisons because of their attitude wanted something of him but that none of them dared approach him. So he asked them: "What are you looking for, what do you want, or did you lose something?"

2. Finally, one of them plucked up courage and said: "Hear me, O severe king Lamech! We are all in a quandary, - not as concerns our body, but as concerns our understanding.

3. "Behold, you stated before in your good speech that that poor man there is the true, sole God and Creator of heaven and earth, the same God and Creator of all things whom we came to know through your brothers and whom Farak once preached.

4. "This we cannot see and comprehend and thus not believe. For Farak taught the people to know an infinite God, Who with His right hand comprises heaven and earth and with His left hand reaches to where there is no end to His Being.
5. "Furthermore he taught: God is a Spirit and as such omnipresent like an eternal, infinite thought which no created being can behold because it is infinite.
6. "The great teacher taught further: Because of His innate infiniteness God is also indescribably holy; therefore, nothing can draw near to Him and, since only He can behold Himself, He dwells in the forever inaccessible light.
7. "If now you compare this teaching of Farak, which is worthy of a God, to that poor man who according to your earlier speech is supposed to be the very same most sublime God of Farak, how does He look?
8. "Even we, your released prisoners, would look better as a God than this poor man there, who in himself seems to be quite an honest and wise man, to whom we do not take exception.
9. "But either he or you, strict king, must be pitied. He, if he should really fancy to be almighty God, and you and all those with you if they should seriously believe all this.
10. "So we should like to ask you - if it suits you -, to give us a more detailed explanation of it."
11. When Lamech had heard this he descended from the throne, grasped the hand of the speaker, looked at him with a friendly mien and said to him:
12. "Listen, brother and friend, your concepts of God according to Farak's teaching which I well remember are absolutely worthy of a God; for these concepts are purely spiritual and let the endlessly sublime Deity shine through everywhere.
13. "However, if I asked you about your concept and said: Since God is doubtlessly exactly as Farak taught Him, how can the creation of finite, most insignificant beings be possibly ascribed to him? How the creation of a blowfly, a gnat or a leaf-mite?
14. "How could the infinite God be concerned with such horribly finite, most insignificant trifles?
15. "Indeed, is it not a shocking thought to assume that the infinitely sublime God of Farak formed us humans with such shortcomings, He, the infinite Creator, leaving such great gaps in His creation?
16. "Why must night and day alternate on earth? Is not the night incompatible with the eternal light in God? While creating, was He short of the stuff for a second sun, which would have put an end to the night of the earth?
17. "Between the earth and the firmament we behold a great empty space; why did the almighty God of Farak leave such an immense space of creation empty?
18. "How can such an emptiness be compatible with the endless sublimity and omnipresence of God? How our excrement full of stench and many another thing?
19. "I am now asking you and you give me a satisfying answer to it and I will then fully answer your question.
20. "You are silent and at a great loss for an answer; but that poor man yonder has granted me to read in your heart, and this tells you: If it is undoubtedly so - which is clearly proven by the whole of creation -, there is either no God at all and everything is arbitrarily created by a thing come into being through some chance play of energy, or there is a God who is forever merely an onlooker watching the chance play of the forces.
21. "Look, look, what fruits your knowledge of God bears you! I tell you: Go and prostrate yourself before the poor man and ask His grace and mercy and you will soon realize what God actually is.
22. "I can tell you no more now, but only advise you as to what to do. Do this lest you perish! Become completely free in God! Amen."

Chapter 257

THE LORD IN DISCUSSION WITH THE BLIND, OVER-SUBTLE REASONERS. HUMBLE LOVE FOR GOD - THE ROAD TO THE LIGHT. MANKIND'S SPIRITUAL GUIDANCE AND DEVELOPMENT TOWARDS FREEDOM OF WILL

(18th February 1843)

1. After this speech the doubters, timid and cornered, went over to the poor man, led by Lamech.
2. When they arrived there they bowed to the poor man and the spokesman asked Him the following question, saying: "If I am allowed to speak before you as to a human, tell me, and I will speak."
3. And the Lord said: "I know what it is you want to discuss with Me; so as far as I am concerned you need not worry your tongue, but if you do want to speak, speak for the sake of your brothers and yourself."
4. Here the spokesman was mightily taken aback and said after a while:
"Yes, if that is so in all seriousness, I can be quiet and only ask you to enlighten me thereby putting an end to our continual doubting; for light, indeed true light, is what we need above all! This you can surely do if we implore you."
5. And the Lord spoke: "Listen, whoever puts his tongue to Mine, shall have it paralyzed; whoever puts his eye to Mine, shall become blind! Whoever stretches out his arm against Mine, shall be humbled to his last drop of blood; whoever wants to set his feet before Mine, shall become a cripple! If someone wants to lay his head against Mine, his brain shall turn to turgid water and his skull to a vessel full of dirt!
6. "But he who in all humility will lift up his heart to Mine, his life I will illumine with the bright flame of his love for Me, and his whole being shall become illumined so that in this light he shall not ever behold death!
7. "Farak taught you to know an inaccessible God, and his teaching was absolutely right; for at that time the God of heaven and all earth was for you inaccessible, because then a hyena would have shamed you as concerns love.
8. "Verily, only a few months have gone by since out of My great mercy I spontaneously under Meduhed and Sihin led away your children since in them a tiny sparkle of love was beginning to show. And I moved them out with My right hand lest this sparkle soon be smothered again in the depth of this mire.
9. "And behold, I led Sihin into the desert there giving him a hyena as teacher and had him taught through a lion, then by a bear, a tiger and by a wolf; for at that time these ferocious animals possessed more love and consideration than man.
10. "Since man's heart was like this only a few months ago, what was it like centuries ago at the time of Farak?
11. "You say: 'We know that till Lamech no human blood has ever been shed; therefore, the people must have been better.'
12. "Yes, I tell you, they were better; however, not as free humans, but only as people under judgment who could merely act in accordance with My almighty will.
13. "They were coerced thus to act and their action was not a result of their free volition but a work of My omnipotence. But with the eyes of their heart they had to see God as an inexorable judge if they were not to perish. 14. "When men kept the eternal Judge's commandments out of their great fear of Him, I took pity on the people and freed them.
15. "And behold, no sooner were they, the erstwhile prisoners of My might, set free, - than all the ferocious animals fled before them; for they saw in the freed people only venomous snakes.

16. "This I had seen from eternity; but I also knew My time and knew and know it now - quite well why the fructifying rain must be preceded by a storm. And I do what I do, knowing why. But who can demand an account from Me? And if he demands it, will I give it to him?"
17. "Look, this is how it was and is now. And how will it be from now on? I well know it; but shall I tell you? -- No, you can never talk Me into it; for I am forever free and do what I want to do!"
18. "Today I will make the earth white for you and tomorrow you shall see everything black; for I am a Lord and no one can tell Me what to do."
19. "You doubt Me because I am poor here. Verily, a God and Lord is not poor; nor am I. But the Lord showed mercy to you and made you free so that He might become your dear Father; and the Father out of His great love gave everything away in order to win you over as children, and thus He is as you see Him here before you."
20. "Do not believe Me, but love Me, and you will recognize Me as a true Father."
21. "Love will heal you and destroy all your doubts. And so go and probe your heart; become humble, and I shall be for you a true God and Father forever! Amen."

Chapter 258

THE DOUBTERS TAKE COUNSEL. THE WISE AND PROFOUND LOVE-SPEECH OF THE ONE DOUBTER WHO AT THE BOSOM OF THE POOR MAN RECOGNIZES THE FATHER (20th February 1843)

1. These words of the Lord confounded our unbelievers considerably and each took counsel with his neighbor as to how to take the words of the poor man, saying:
2. "Is he in earnest to be taken for the truly sublime, supreme Being or shall one question him further as to his nature?"
3. "Should he actually be what he claims to be and what the king proclaimed him to be so positively from the throne, he could really give us a sign by which we would be compelled to recognize him definitely and without any doubt."
4. "As far as the wisdom of his speech is concerned, it is for our understanding exceedingly high and sublime; but if we let another from the height speak, it will be exactly the same case, - for they, too, will talk so that we shall not comprehend too much of their speech."
5. One of the company said to those taking counsel: "Brothers, listen, I have just hit upon a marvelous idea! What shall we do, what is to be done? What do we want to learn? Look, this is what our whole deliberation is about. But I have just had a good idea."
6. "We want from this man a sign so that we might believe him to be in truth the One the king proclaimed him to be."
7. "Let us ask ourselves what sign the great Farak gave us as proof for the truth of his teaching."
8. "As far as I know none other but the sublime teaching itself; and still we believed in his teaching not pondering how far it might be true or untrue."
9. "How come we demand here a sign for the affirmation of our faith, in order to exchange it for the incomprehensible in Farak's teaching in preference to the comprehensible in the teaching of this man, who does not even demand faith but only says with gentle, though infinitely wise words: 'Do not believe me, but love Me as the sole true Father, and the flame of love will become for you a bright beacon and you will then most clearly see in your hearts whether I am what Lamech proclaimed Me to be before you!?' What more do we want?"
10. "I know only too well that two people recognize each other only once they begin to fully love each other as true brothers and thus as very close friends. Who can recognize a woman unless he loves her and she loves him?"

11. "In truth, he who would declare and say: 'Owing to my bright intellect I understand my fellowman and the cunning of women lies open before me!', to him I say that he is a great liar.
12. "However, since we realize that we have never failed- and never shall fail - with our love for our brothers and sisters, I truly cannot see why we should fail with our love for God.
13. "And as concerns this poor man, I must openly admit: I already love him beyond measure; for a man with such wisdom cannot ever be poor. And if he himself, coerced through his love, gave away all he had, who should not love such love in return?
14. "I reckon: He is a most loving, wise man, a glorious brother, - yes, he is a man full of brotherly and the most sublime, true fatherly love; thus we shall love him as what we recognize him.
15. "To judge whether he is, or is not, God as such lies now still beyond our sphere of capability; however, it lies in his whole being and in his every word that he harbors something truly divine.
16. "And so I want to be the first to approach him with a flaming heart."
17. Here this speaker stepped up to the Lord and said to Him: "Most beloved brother, full of divine wisdom and the truest fatherly love! Whoever and whatever you may be, I love you, having found you most worthy of all love, and I know only too well that with such a truest love one cannot fail with you."
18. Here he embraced the Lord and pressed Him to his heart.
19. And the Lord said to him: "Now you have embraced life eternal; let your love become a bright light for you! Amen."
20. Here the speaker began to sigh and said to his brothers: "Do come here, come here! O brothers, verily, verily, here is more than just a man! Here is truly the Father!"

Chapter 259

ALL THE DOUBTERS RECOGNIZE THE FATHER. THE LORD'S SPEECH ON THE VARIOUS CONCEPTS OF GOD HELD BY MEN AND THEIR CAUSES

(21st February 1843)

1. Following this invitation also the others went to the Lord, and at the first approach they already felt that the statement of the speaker was completely true.
2. As they now turned towards the poor man, full of love, they all fell down before Him sighing and weeping and with uplifted hands asked His forgiveness for their sins and their gross foolishness and blindness wherefore they could not recognize what endless grace had been bestowed upon all of them.
3. But the Lord rose from the chair, lifted up all the prisoners and addressed these words to them: "Little children, look at Me in your hearts and you will with enlightened souls behold that it is I, your Father from eternity, Who now say to you that you are My little children!
4. "You have now all come to Me in love, except one, and have recognized Me, your eternal God and Father, also in this poor form.
5. "But I tell you that I appear thus poor only to the poor, but infinitely rich to the rich.
6. "You were poor in your hearts since little love dwelt in the same so that I could only appear to you poor and extremely needy, just as you had Me in your hearts.
7. "For poor was your cognition and poor your love; therefore, I could in truth appear to you only as you yourselves were disposed towards Me in your hearts.
8. "Had you been rich, verily, you would have beheld Me rich! For I am poor to the poor, rich to the rich, merciful to the merciful, gentle to the gentle, mild to the mild, just to the righteous, full of grace to those thirsting for the light, a most loving Father to those who love Me, mighty to the mighty, strong to the strong, a Judge to the judges, Life to the living, dead to the dead, a Fire to the fire, a Storm to the storm, a Wrath to the wrath, a Judgment to the judgment, Heaven to the heavens, a Creator to the created

beings, a Father to the children, a God to the wise, and to the true brothers I am even Myself a true Brother!

9. 'Thus I am All in all! Man beholds Me in accordance with the nature of his own heart; and I will not ever appear to man in a different form from that in which he has visualized Me in his own heart.

10. "For no one has a strength nor a vital power within him save the one with which I have endowed him; but for the sake of man's independence I also gave him a completely free will out of Me and made all these vital forces granted him subject to this free will which, like a second God, is as such completely separated from My divine fundamental will. But just as the will is free, also its love and then all its cognition are free.

11. "Why did I arrange man in this manner? Because I set him up as My perfect image who was then to develop opposite Me independently, that is, form Me within himself according to his measure, just as I had first formed him according to Mine.

12. "Thus man forms Me within himself according to his measure, yet often distorts the basic measure I gave him so much that this new creation in man bears not the slightest resemblance with My original measure.

13. "So one person forms Me, the forever eternal Love, into a judge, another into a God of revenge, a third into a wanton, a fourth into a sole sage, a fifth into an implacable eternal almightiness, a sixth into a fatum, a seventh into a ruler of worlds, an eighth into a monstrously sublime great king and Lord of heaven and earth, a ninth into a fire of wrath, a tenth into an eternal, endless energy, an eleventh even buries Me in matter - and a twelfth even in his belly!

14. "Thus one forms Me into this and another into that; but only few make the effort of shaping Me in their hearts as the holy and eternally and forever most loving Father.

15. "Now listen, My little children! Since man cannot and may not live forever on this earth, having to leave this spurious support, it will soon become evident in and with his spirit how he has formed Me during his time on earth.

16. "Then only those will come to the Father who will bring Him along well-formed in their hearts and only they will be able to behold the true primordial countenance of the eternal Father.

17. "As every other has malformed Me within, thus he shall have Me henceforth, and love shall faithfully find love, mercy - mercy, wisdom - wisdom, wrath - wrath, the judge - the judge, judgment - judgment, death - death, fire - fire, hell- hell, and so forth.

18. "You all were poor and thus I came to you poor, being poor in you; become rich in the love for Me and all your brothers and sisters, and I shall be rich in you!

19. "And when you come to Me, you will find an exceedingly rich Father; and when I shall come to you, I shall not come to you as a pauper, but also as an exceedingly rich Father.

20. "Enoch and Lamech, heed this lesson also for My children; for it is the true, living school towards eternal life. Thus teach the peoples and children, and teach them to know the Father, not the Judge, and the earth will be cleansed of the curse of the Judge.

21. "And you, My little children, do go again except for the one, and this one shall come to Me. Amen."

Chapter 260

THE SPEECH OF THE SPIRITUALLY BLIND RATIONALIST

(24th February 1843)

1. After this speech the company returned to their former seats, full of respect.

2. In turn, the former main speaker went to the Lord and said to Him:

"Behold, here I am as you have summoned me through my brothers; but I hardly know why you summoned me.

3. "However, I will speak before you and show you what it is that prevents me from believing what now all my friends, brothers and sisters as I can see believe who are also visibly blissful since they believe in your immediate divinity.
4. "You are surely as finite and limited as I am and are of course unable to reach further with your hand than I or jump a greater distance with your feet than I am with mine.
5. This neither you nor anyone else can deny. Furthermore, you are fully present here and no part of your body and thus certainly none of your spirit is missing.
6. Thereby I do not mean to maintain that you are not what the king, or now leader, Lamech called you and what most wisely you have now proclaimed yourself to be. But I should really like to learn who exactly sustains, carries and leads the entire creation! Who now enlivens the endlessly great earth, who creates the winds, who puts restraint on the endlessly great ocean, who moves forward the floods of the rivers, who nourishes the natural fire of the mountains, who ripens the green crops, and who watches over the life of all beings while you, as I said, are now amongst us undivided?
7. "Look, this is for a thinking human a question of the utmost importance; unless this is completely cleared up in me, I cannot fully accept you in downright earnest and in all the fullness of might and power as the sole eternal God, Creator and Sustainer of all things.
8. "It is true, the love of the heart can do this, just like children when they believe without doubt that the people caring for them are their parents; but can this be applied generally?
9. "I say: No! Just let someone give away an infant to a far-away place and then show himself after twenty years as the true father and he as the father will soon be convinced that love alone will not be sufficient to prove to the son his fatherhood; in that case one has to resort to other evidence by which to convince the son that the father presenting himself as father is in earnest his true father.
10. "Once this has happened, the son's love will anyway stir up the first feelings for the father; until this happens, the son is advised not to love the father as a father until he has recognized him rationally as such.
11. "Verily true, the father who would in all earnest demand this of his son must be devoid of all discernment!
12. "Behold, you now demand the same thing of us and thus also of me! How can this be reconciled with your former wisdom?
13. "So far all except for me believe that you are completely and truly God from eternity; behold, this is a weak faith engendered only by Lamech's and your own wise persuasion, which can therefore evaporate as easily as it came into being, and soon the people will again be walking in great darkness and inviting God's judgment.
14. "For once this urged-on love will easily and soon grow cold, also the weak faith will perish along with it
15. "However, if we can recognize you by way of our reason - and this without doubt just as we see that one plus one makes two --, love will result spontaneously and will henceforth have to last imperishably like the inescapably true basic calculation, and God will never find it necessary to judge His peoples but only to make them happy always.
16. "So answer my question and I will believe you undoubting; if you do not answer it, I remain what I am and adhere to the God of Farak."

Chapter 261

THE LORD'S ANSWER: LACK OF HUMILITY, LOVE AND GOOD WILL AS CAUSE FOR THE DOUBTER'S BLINDNESS. IT IS IMPOSSIBLE TO FIND THE ROAD TO THE LIGHT BY WAY OF REASON

(25th February 1843)

1. And the Lord turned to our main speaker, looked at him full of meaning and began to address the following words to him:
2. "Listen to Me well, you unbending reasoner; for I will show you how foolish you are and how unreasonable with all your reason.
3. "I have previously taught you clearly the difference between Me as I am and the God Farak had taught you, and look, except for you there is none who had not understood My words in his heart. Why is that?
4. „I tell you, this originates in your very wrong worldly heart which is devoid of humility and therefore of love.
5. "However, if a heart has no love and thus no vital fire and consequently no bright flame to light up his whole being for all the higher and more profound truths, -- tell me, from where shall then come a light for the heart?
6. "Through what words and signs can a deaf and blind man be persuaded of some truth?
7. "You are deaf and blind in your heart; therefore you did not understand what all the others understood without the slightest effort.
8. "You said one should provide the son abroad who as an infant left the house of his parents with reasonable proofs other than paternal love to be loved by him as by a son who has recognized the true father; for, having fully recognized the father as such, the son would surely love him spontaneously.
9. "Good, say I to you; but what is to be done if unfortunately the son is at the same time deaf and blind?
10. "Look, now you are confounded and at a loss for an answer! I tell you: When the true father will notice such affliction in his son, he will do everything in his power to restore the poor son's hearing and sight.
11. "Indeed, he will carry the son on his shoulder to a wise man of great spiritual power that he might restore his hearing and sight.
12. "If then the son will possibly have his hearing and sight restored and will then soon learn from his father how to speak, tell Me, will the son still persist in asking for other proofs so that he might recognize the father, or will not the father's great love tell him at once and beyond doubt that he has his true father before him?
13. "Behold, this is how I, as the eternally sole true and most loving Father, came to you deaf and blind ones, made you all hear and see and taught you to speak My words,- yes, I am teaching you My living words!
14. "And behold, many understand Me, see Me and have recognized in Me the sole true God and Father.
15. "Why can you not do this? - Because you do not want to be healed in the alone possible and living manner! In your deafness and blindness you are yourself a sage knowing the best remedies for them yourself,' therefore you resist in your heart and refuse to be healed.
16. "I tell you, you may do, contrive and demand whatever you like, and you will not succeed, temporally and eternally, to approach the light of the spirit on a road other than the one I have now taught you.
17. "Verily, you shall see no sign from Me other than that of My love and great mercy. If that is not enough for you, stay as you are; however, if you find it sufficient, you will need none other, - for this will be for you anyway the most sublime!
18. "You want to have a proof like one plus one (makes two; the Ed.).

Behold, I am standing before you as an eternally living proof; for I and the God of Farak are completely one. However, you will not comprehend this until you have grasped Me from your heart.

19. "With your intellect you will not grasp Me in eternity - because for it I am infinite -, and only I know how I sustain all the created things even though, seemingly to you, I cannot reach and jump farther than you.

20. "Now go away and take a better counsel with the ones who can see, and then tell Me how far I am able to reach and jump.

21. "But do not expect a sign by Me on any account. For if I perform signs, I judge you; but now I only enliven you. Do understand this now and go. Amen."

Chapter 262

THE REBUKED DOUBTER IN DISCUSSION WITH ONE OF HIS FRIENDS

(27th February 1843)

After this impressive living lesson our main speaker bowed deeply before the poor man and went back to his company, deep in thought. When he arrived there, he turned to one of his friends and addressed the following question to him, saying:

2. "Dear brother! Do tell me quite sincerely: Do you really believe beyond all doubt that yonder poor man is the supreme divine Being Itself?

3. "Tell me: If you weigh carefully all the circumstances, all attributes absolutely necessary to the Deity in Its purity, do you not have any scruples?

4. "It is true: The words spoken by the man abound with the most profound wisdom, love being everywhere the basic theme; but when I scrutinize the terribly simple man out of whose mouth such glorious words issue, and say to myself: 'Shall that, can that be God, God the Infinite, the Almighty, the Eternal?', oh look, then my intellect always struggles against it!

5. "Therefore I should still like to hear your verdict in this extremely momentous matter. Do you earnestly believe this, or do you believe it merely out of sheer expediency, which is also always warranted? Do tell me this."

6. But the other one says to our main speaker: "Listen, friend and brother to us all, you certainly remember that I was thrown into prison by Lamech because I absolutely refused to recognize him as a God.

7. "Look, at that time many recognized him as a God, not for pure, but for dirtiest expediency's sake. Did I do this?

8. "You say: 'By no means!' However, having had a taste of the prisons, I would surely be utterly deceitful if I recognized the poor man in accordance with Lamech's stated will as the sole true God of heaven and earth! -

9. „O brother, I tell you: Lamech could have threatened me with a thousand prisons to recognize the man as a God, - if He were not, truly, I would never have done it!

10. "On the contrary, I would at any time be inclined to oppose Lamech a thousand fold rather than obey him; for you know how he took my wife and children, making the wife a slave and selling the children to the princes for indecent profit.

11. "Listen, brother! The prison and this meal do not heal such a wound, inflicted on a father and the faithful husband of a most lovable wife.

12. "If you ponder this carefully, you will discover horribly little expediency with me.

13. "But, since I recognize the man for the sole true God undoubtedly and now, forgiving Lamech all wrong, firmly and actively believe that apart from that God there is and can be none other, you can surely accept that I must have quite a good reason for it.

14. "And this reason is precisely the poor man Himself. Learn to know Him with your heart - not with the intellect -, and you will find within yourself the unspeakable reason, which will tell you:
15. "Behold, this poor man is the great, holy, most loving, heavenly Father of all angels and humans, Creator of all things, and all eternities and infinity are subject to His most holy and mighty will!
16. "And it would require only the slightest hint on His divine part and all visible creation would cease to exist or a thousand new suns would be burning in the firmament.
17. "Look, thus it is and will remain forever. This is my reason and I believe it because the love for Him tells and shows me this.
18. "So you, too, love Him above all and you will soon realize it; for the Father wants to be loved rather than recognized. This is His will.
19. "Do not the little children love their parents before they even recognize them, and we have never complained about it.
20. "Why should the almighty, divine Father not have the same intention with us? He wills it so, and so do it, brother! Do understand it well. Amen."

Chapter 263
THE DOUBTER, INSTRUCTED BY HIS FRIEND,
ON THE ROAD TO RECOGNIZING THE LORD
 (1st March 1843)

1. After these words which were a good answer to the question put to his friend by our main speaker, the latter began to ponder mightily on how the dependent little children truly on the road of love, even though still so to speak instinctively, come most easily to the unerring recognition of their parents.
2. Extending his thoughts even to the kingdom of animals and plants, he found this statement verified in a manner surprising him at first.
3. From his many experiences he remembered that all animals known to him when young cling to their parents and do not leave the same until they are fully equipped with the necessary animal strength; and with the plant kingdom he also discovered that - as the saying goes -- the apple never falls too far from its tree.
4. After such good thoughts he again turned to his friend saying to him: "Listen, you my most beloved friend and brother, the more I ponder over your words, the more light I find in them. First they appeared to me to be quite irrelevant; but look, now they gain an ever-growing importance with me. This is why it seems to me as if they had not really grown on your own ground and soil.
5. "Thereby I do not mean to say at all as if I thought you incapable of such wisdom; for I know from the past that you were a very prudent man who could not be deviated from some thoroughly held opinion, not even by Lamech's prisons.
6. "But you know, dear brother, here I make a little distinction, for it is one thing to talk wisely - and another to talk and act rationally and according to the intellect.
7. "Obviously you have talked to me wisely, wherefore I hit upon the thought that this wisdom did not grow on your ground and soil. For it is too comprehensive, too far-reaching, since for this we have always lacked vision generally, but particularly in the dungeon.
8. "Since you serve me with such statements as encompass the whole of creation, I do not reckon to offend you by saying so.
9. "But I also tell you that these your words brought me closer to the goal than you perhaps assume. Yes, you can believe me, also the idea of a God in human form becomes clearer and clearer, and my heart no longer resists it so much; only the disguise as a poor man I cannot quite fathom.

10. "If maybe you had a word more suitable for my understanding than the excessively wise speech of that man, I would not be averse to fully recognizing the poor man as what I ought to - and now in all earnest wish to recognize him. So, if you still have some little word, do say it for my reassurance."
11. And the other began to speak and said to our main speaker: "Brother, truly, if you are not blinder than the center of the earth, I will forgo my name!"
12. "What do you call rich - and what poor?"
13. "Do you call it rich if someone covers his body all over with products of either his or his brothers' hands, which products were coaxed out of natural things, or if someone built himself a dwelling out of mud and idle stones?"
14. "And do you call that poor if someone is without all this either compelled by the hard-heartedness of his brothers or more or less of his own free will?"
15. "Oh look, this is absolutely wrong! God created man in His image and put him on the earth completely naked; and still today all human infants are born naked into the world. Is for this reason the naked man the most miserable creature of God? Or is he not rather excessively rich through his Creator's image he is endowed with?"
16. "What if now the Creator in His primordial-fundamental human image came to us in all the fullness of His eternal love and wisdom? Can you then in your heart still criticize His primordial-fundamental nature?"
17. "I therefore tell you: Realize your great and gross blindness, hurry to Him and fall down at His feet so that you may have light in the worst maze of your life"
18. "Recognize the endless grace of having God, the almighty Creator, as a mildest Brother and most loving Father among us."
19. "Truly, the thought alone is too great and holy for man; and behold, here is more than the most sublime thought! Here is He, the almighty Father Himself!"
20. "Can you still tarry in your spirit now that all infinity trembles with immense awe?"
21. "Behold, He, He, the almighty, eternal God, the Creator of infinity, is waiting for you there!"
22. "So hurry, hurry to Him before it is too late, and worship Him from the bottom of your heart!"
23. "Hurry, hurry to Him, the holy Father! Amen."

Chapter 264

THE NEWLY CONVERTED TERHAD'S FEAR OF THE LORD. THE LORD'S LIGHTFUL AND COMFORTING WORDS TO THE FEARFUL

(2nd March 1843)

1. After these words the main speaker no longer delayed and fully accepted the poor man as the Lord of heaven and earth.
2. But now something else began to bother him, wherefore he again turned to his friend and said to him:
3. "Listen, you my above all dear friend and brother! Weighing your words more thoroughly and deeply, I have now found it to be not only possible but absolutely real that this Man is in all earnest the supreme divine Being as such, which needs no further proof since my heart infallibly and loudly tells me so."
4. "But something totally different is now on my mind, which is far worse than all my former doubts."
5. "You look at me in astonishment and probe my eyes and my countenance to see what it may be. I tell you, do not do it; for I will reveal it to you for the sake of your good advice."
6. "Look, it is a most horrible fear, indeed such a fear as I have never felt in my whole life."
7. "You told me in very forceful words to rush to Him and throw myself down at His feet worshipping Him; how can I now do this since the excessive fear of the endlessly great divine sublimeness is paralyzing all my limbs?"

8. "So advise me, advise me what to do!
9. "I do want to fly there if I possibly could; but it is totally impossible to me. In my trembling heart I am certainly completely with Him, but precisely this horrible being-with-Him cripples all my strength."
10. Here the Lord rose and went straight towards our main speaker.
11. When the latter noticed this he tried to flee. But his friend seized him by the arm and said to him:
12. "Brother, consider what you are going to do! Where do you want to flee and where hide before God? - Look, the Lord is already coming after you; what will you do?"
13. Here our speaker lost consciousness and fell to the ground like dead.
14. When the Lord reached him, He touched him and said to him: "Terhad, I tell you: Rise, and be not dead, but alive!"
15. Terhad rose instantly and stared at the Lord with an expression of horrible fear.
16. But the Lord looked at him mildly and with great friendliness and said to him: "Terhad, you have always wanted a sign so that you could believe what all the others believe.
17. "I told you Myself: If I shall give a sign of My presence to you or to someone else or to a whole people, they are under judgment, which carries death within.
18. "But he who recognizes in the heart, has recognized Me freely and thereby found within him the true, eternal life, and death will be far from him forever.
19. "Behold, this was the meaning of My speech; but these words did not suffice you and you wanted to seize Me first with your intellect - rather than with your love.
20. "I allowed this and spoke to you rationally through the mouth of your brother so that you might grasp that I am in all earnest that which Lamech had proclaimed Me to be on the throne.
21. "Thereby you grasped Me in your intellect filling the same more and more with My primordial-eternal divinity.
22. "Expanding your intellect with Me, you forgot your heart which consequently shriveled, and when you tried to absorb Me into your heart, the latter was seized by terror of My magnitude in your intellect and was crushed by it, and you trembled for fear and on My approach fell down like dead.
23. "And behold, this was also a sign for you that I am He Whom you would have found alone in the heart much more easily and comfortably without having to have a little taste of judgment.
24. "But since you have now recognized Me, seize Me with your heart and be a faithful guardian of My sanctuary which I gave you.
25. "Now be serene and happy; for I, your Father, have revealed this to you.
26. "Love Me, and you will not ever have to fear Me; for I am only a Savior for you all, but not ever a destroyer. So be serene and happy. Amen."

Chapter 265

TERHAD'S GOOD SPEECH AND HIS ARDENT DECLARATION OF LOVE TO THE LORD. THE LORD IS MOVED AND MAKES A GREAT PROMISE CONCERNING THE SPIRITUAL MISSION OF THE EARTH.

(3rd March 1843)

1. After this speech by the Lord, Terhad began to breathe more freely; his heart was rid of the fear and a mighty love for the Lord began to fill his whole heart.
2. In this new state our main speaker again opened his mouth and relieved his heart through the following words, saying:
3. „O You, Who are incomparable, You sole eternally true Father, - so You are the One Whom I never quite dared to think of; for too endlessly holy and sublime sounded in me already the name denoting Him, the almighty Creator of heaven and earth, and often I said to myself secretly:

4. „O You holy Name, whenever I think of you, my whole being trembles in all its foundations!
5. "Oh, what must the infinitely sublime and holy bearer of the most holy name be in Himself, what holiness, what eternal, infinite glory must surround Him when alone His name thus shatters me and at the uttering of the same I feel like a most miserable worm crawling toilsome and hardly visible on the dead dust of the earth!
6. "Behold, behold, O You, Whom to behold my eyes are forever unworthy, thus my heart has been all along disposed despite all my other truly great difficulties!
7. "What shall I now think, what feel and say, since You are now standing before us in the greatest simplicity like our brother, whereas the whole endless firmament shines with countless lights out of You, the sun gives Your light to the earth and the moon always girds itself with Your radiance and all the hallowed splendor of the earth is Your work!
8. "Indeed, what shall I say before You, O You endlessly good, holy Father, when I consider that You sustain this my life every moment with Your almighty will and every breath is a free, most miraculous gift from You?
9. „O You endlessly sublime, most holy, good Father, for love of You I am now quite beside myself! Yes, it is truly true -. O God, O Father, let me say it as I am feeling it! -, yes, it is truly true, I cannot endure it for love in this Your most holy presence!
10. "Yet I find it impossible to turn my gaze from You, O You holy, good Father, for one moment.
11. "Oh let Yourself be loved by me with all my strength; let Yourself be loved by me, so much so that the fire of my love for You consumes me completely and I fully expire in the love for You, my God, my Jehovah, my holy, good Father!
12. „O Father, I can no longer talk; for too mightily does the love for You seize my whole being. Yes, it is as if my own hair whispered to me: 'Oh love, love, love the Father; for He has loved you from eternity, even before you existed. He is the purest, eternal Love Itself, and your love is His love enlivening your spirit in your heart; so love, love, love Him, the good, holy Father! Love your God, love your Creator; for He is holy, holy, holy!'
13. "Yes, even my skin begins to talk and all my bones and my entrails, and I hear them say: 'God, your Father, is a living Word within you! You are an uttered thought of Him Who stands before you; you are with hair, skin, bones, entrails, with heart and blood, with soul and spirit a Word from the mouth of Him Who stands before you. Love, love, love Him; for He is your All in all. He is your life, He is your light, like the light of infinity. He is all your strength, your speech.'
14. „O Father, You holy Father, let Yourself be forever loved by me, indeed by us all. Be loved, praised and worshiped, You O most holy Father, and Your most holy name be always and forever hallowed and sublimely honored and glorified through our love!
15. „O You holy Father You! I stand as a sinner before You, and You let Yourself be loved by me. Oh, how infinitely good You must be, allowing Yourself to be even loved by a sinner.
16. „O brothers, do fall, down with me at His most holy feet all of you; for look, look, how endlessly good He, the holy Father, is!
17. „O Father, forgive me my boldness as a sinner to love You; and be gracious and merciful to me and to us all!"
18. Here they all fell down before the Father, weeping for love.
19. But the Father hid His face with His hand and said as if to Himself:
20. „O earth, what you are giving Me! Verily, your children shall be My children! I will exalt you so that the suns and angels shall bend their knees before you; and whenever I shall come to you, I will always seek the sinners and have great mercy on them.
21. „O Terhad, your love is great; therefore, you shall receive from Me an equally great mercy, namely, that I become a faithful shepherd to the earth's sinner."
22. Here the Lord became silent and secretly wept for great love and mercy with the poor little children.

Chapter 266

THE LORD'S GOOD TESTIMONY TO TERHAD. ON JUDGMENT AND ITS PREVENTION. TERHAD IS APPOINTED CHIEF GUARDIAN OF THE TEMPLE PRECINCT

(6th March 1843)

1. After a little while the Lord again uncovered His face and said to Terhad: "Terhad, I have known you and have been aware for a long time that you are a man of strong spirit and strong in your heart; this is why I was hiding before you allowing you to search for Me, whereas the others could see Me at the first moment.
2. "Since you have been all along of such a strong spirit and heart not allowing Lamech's dungeon to alienate you from Me as you had recognized Me according to Farak's teaching, I now tell you that you were a main reason for My having taken mercy on the lowlands; for verily, only a mighty spirit with true cognition, an unshakable spirit can become a savior of the universe!
3. "Thus you are now a savior of Lamech and of the lowlands and a shield against My judgment which otherwise would have been vented on all of you in this time, and are a protective wall between My fire and Cain's sin in the depth of the night of death.
4. "And as it is now, it shall be from now on. As long as a place on earth will have three people who are righteous in My sight, I will not judge the place. As long as a city in the lowlands will have two righteous people, I will spare it for the sake of the righteousness of the two. As long as a land will have seven righteous people, I will not visit the same in My wrath. And as long as a people will have ten righteous, I will spare it from the outbreak of My fire.
5. "And as long as there are two fathers among all My children who recognize and love Me and also teach their children and neighbors to recognize and love Me, I will not look in wrath at a single grass on the whole earth.
6. "However, when on the whole firm land, both here in the lowlands and on the height, there will only be left one righteous man, I will then wait for a hundred odd years to see if no one will turn to Me and will for that purpose let messengers instructed by Me preach to all created beings everywhere.
7. "If the apostatized people take notice, I will again accept them as My children; however, if they do not turn to Me, but remain all the more firmly in all wickedness and even slay the messengers, truly, the one righteous shall not succeed in warding off My wrath from the earth, and I will then wipe out all the evil-doers on earth and establish a new generation for Me on the same!
8. "These words I have now spoken before you, Terhad, and to the whole earth; therefore, you shall write them down and those who have heard them with you in this hall shall bear witness to you that it was I Who spoke this to you so that if ever such a time should come no one will be able to say he had not heard of it. This testimony you shall at all times proclaim to all the people and you shall be a true guardian of this My sanctuary - both in you and in all your descendants.
9. "Thus you shall always on a Sabbath be a chief guardian at the portal of the precinct surrounding My new temple here, which you will come to know only tomorrow.
10. "Whenever you will keep watch you shall proclaim these My words to the people lest they ever be forgotten.
11. "Since you now know all this, receive for this office also My blessing so that you may become strong to act at all times in accordance with My will. Amen."