

A GOSPEL ABOUT HUMILITY

(from "Household of God" vol. 2, Jakob Lorber)

Chapter 9

SETHLAHEM'S THANKSGIVING SPEECH AND PRAISE OF HUMILITY

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



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

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

4. The more unimportant a person is, the poorer, humbler and more fearful before Him and withdrawn from the world, the simpler in his speech and action, deeming himself less than all his brothers, the more eager to serve all others and the less caring about himself, the more pleasure He will take in him; for this is how I reasoned:

5. "If Jehovah had His greatest pleasure in the great and splendid things He would have endowed them with tongues and a much greater perfection of speech than we are ever able to grasp, leaving us without speech.

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

7. "And through the Lord's grace I continued to talk when you pointed out to me the grass and other mute things: „The modest grass, though unable to speak, is

surely a thousand times more blessed than a proud, arrogant tree; one has only to consider its inestimable usefulness.

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

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

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

11. "And I also said to you: 'Look at the waters, the rivers and brooks! As long as they remain modestly small in their beds, they remain pure down to the bottom and it is a pleasure to look at them; but as soon as they begin to grow and become greater and mightier, how muddy they do become. And what the modest, pure brook, that and much more, previously blessed is now destroyed and ravaged by the mightily swollen brook, river and stream.

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

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

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

15. „Thus behold the fulfillment of my prophecy, O brothers! How gloriously it is now revealed before our eyes!

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

17. "O brothers, who can grasp the infinite magnitude of His mercy, love and grace?"

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

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

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

21. "Oh, for this do gracefully accept the eternal gratitude of our hearts. Therefore, to You alone all honor, glory and praise from us all, because You have looked at us in our lowliness and have chosen us to subdue the arrogance of the world in your name.

22. "Do sustain us all also in the constant humility and love towards You and all brothers forever! *Amen.*"

Chapter 10 KISEHEL SPEAK'S ABOUT JEHOVAH AS MAN

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

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

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

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

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

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

7. "What tangible proof for your viewpoint and your faith could you have supplied to convince us of the truth of your conviction?"
8. "Look, you too had nothing but your belief, just as I had nothing but my unfortunately erroneous belief to back up my idea.
9. „Thus, although you were living in the light, you were blind and had a dim notion of the light only because its warming ray made you aware of it.
10. "But I, with my eyes open, stood in the densest darkness, seeing nothing and unable to guess the light because not *one* brighter ray could penetrate the great night of my thoughts.
11. "Thus I believe now, dear brother, that we should no longer boast about what is past, whether it was nearer to, or farther from, the truth; for neither of us had the actual truth, - and had he had it, how could he have vouched for it?"
12. "What we were all lacking was the knowledge that our holy Father is, like us, a man and a sole God! The error was not grounded in our will, but only in our imagination. All of us were poor fools and I was probably the greatest. But now He Who is among us and is holy, immensely holy, good, immensely good, our most loving Father has helped us all out of our great distress, blindness and poverty. He stands visibly before us and we all recognize in Him the eternal, holy Father and the almighty, eternal Creator of all things. Therefore, to Him all gratitude, praise, glory and honor and all love and adoration from all our children and us!"
13. "In many things, dear brother, your prophecy has been fulfilled, particularly with respect to the humility, lowliness and plainness alone pleasing to the Father and Lord. But of the fact that Jehovah is also a man, of His endless love, grace and incomprehensibly great mercy, - brother, of these none of us had ever dreamed. And if one of us had had such a notion it was the always quiet and withdrawn Zuriel with his daughters. However, he always withdrew to the remotest corners and it was difficult to coax a word out of him.
14. "The rest of us put together knew nothing. Only yesterday did you hear through the dear Enoch how far we have succeeded with our wisdom and prophecy.
15. "I for one - apart from the fact that you were always vaguely closer to the truth - am thinking thus:
16. "We should no longer in any way boast of our former condition whatever but rather give all honor and glory to the One Who is now among us.
17. "Your good remains good insofar as it is good in His sight; but as such and by your own merit it is not by a hair's breadth better than was my former fundamentally wrong concept.
18. "But I tell you now, my brother, that I thank the Lord for my former benightedness; for it was the basis for my present humility and, thus, also a great, though veiled, grace on His part.

19. "Behold, that it was a grace I recognize from the fact that I shall never be able to pride myself on it.
20. "You, however, did have light, and the glory of this grace draws your heart. Truly, brother, you are, like me, chosen, .. but if you wanted to give me your former light in return for my former darkness, I would ponder for a long time before making the change.
21. "I, therefore, advise you for your own sake in the future no longer to mention it but rather to remain my dear, humble brother. For behold, before Him Who is approaching us we both stand equally bare and naked; so do remain my dear brother now and forever! *Amen.*"
22. After this last word the high Abedam, having reached them, laid His hands on their shoulders and said: „To this *Amen* also I speak My mighty *Amen*.
23. "Verily, Kisehel, you have become strong and are the mightiest of them all; therefore, you shall be a leader to the rest. You, Sethlahem, shall retain the gift of prophecy; but true as your speech was and in everything to the point, I like Kisehel's speech better because he, more than you, preached the true humility.
24. "Behold, you were exalted by your speech, but Kisehel was humbled by his. Who, do you think, came closer to Me?
25. "Behold, it is good to speak as you formerly did; but it is not good to talk about oneself. For from where does the one who speaks some truth derive it?
26. „Therefore, you must not even rejoice visibly because I gave you more than I gave your brother, lest your brother glorify you instead of Me, for you were only a weak tool of Him Who has called you and to Whom alone all glory is due.
27. "Let your greatest glory be your humility and true, inner love for Me; then you will have life.
28. "Behold, this is My will. Your word is true and good, being out of Me; but, for the time being, do live according to it, and you will have eternal life. *Amen.*"

Chapter 11 THE ESSENCE OF TRUE HUMILITY

1. When Kisehel heard that Abedam thus exalted him he gave Abedam a melancholy look and tried to say something; but Abedam anticipated him, saying:
 2. "Kisehel, I have already read in your heart what you want to say and ask Me about.
 3. "You want to remain the least; you do not want to be a leader to the others but rather want to be led by them.
 4. "This is your endeavor, namely, to be ruled by others rather than rule them; you would by far prefer to obey rather than give rules to the others.

5. "You would prefer to be the last rather than the first of My servants; and you want to be the strongest so as to serve all. But at the same time, you want to be the weakest so as not to be privileged before the others.
6. "Behold, only now do I fully commend you; you have become to Me a most worthy man. - This is the greatest thing: Whoever wants to be the last and least, is with Me the greatest; for only true humility makes you truly great before Me.
7. "Because you are truly and thoroughly humble and in your great love for Me want to be the very least in everything before your brothers and children and, not having scorned the splendid word of Sethlahem in your heart, have enlivened it in you through your activated love for Me, - behold, this is why you are truly the first of all the chosen!
8. "For they do not need a leader in wisdom, being sufficiently endowed with it. They do not need a leader in love, for they all know Me and have sufficient heart to love Me above all. They do not need a leader in strength, for they have received it just like you have. They do not need a leader in might, for I gave none a lesser share of it.
9. "Also, they do not need a leader in authority, for each of you has received from Me a just share. And they do not need a leader in My grace, for you have all been chosen by Me for one and the same purpose.
10. "But they do need a leader in constant humility! For everyone can receive from Me everything and can take out of My endless supply as much as he wants: He can love as much as he wishes. He can, according to his wish, strengthen himself through faith so that he will easily move mountains with his will. He can make his will so powerful that thousands upon thousands have to follow his word. He can acquire such a forcefulness of speech that everyone will have to obey him blindly. However, this is not the case with humility, for it is every human being's own property.
11. "This I can and must give to nobody, but - as you are just now hearing from Me - only teach and wish for. This is the field where I want to harvest without having sown the seed into the soil.
12. "Humility is the only thing which you can give Me without having it actually received from Me beforehand.
13. „The actual, supreme freedom of life and, thus, the greatest perfection of the same consist in true humility. Through humility you can even approach in Me the inviolable holiness of My Deity, - indeed, true humility is man's highest wisdom, the greatest love and the greatest power of all life, the might and omnipotence before which the whole of infinity reverberates in awe.
14. "Humility is the innermost, supreme strength, might and power within My Being. All that fills the whole of infinity was generated through humility and has issued from it.

15. "Do you now understand, My beloved Kisehel, why I have called you to be the leader of the others?"
16. "Behold, because you are truly wholeheartedly and completely humble.
17. "But this is also what is more or less lacking in all your fellow chosen.
18. "Unless this supreme power in you is by far predominant over everything else, everything holy given you by Me can be perverted into perdition instead of blessing in the absence of true humility.
19. "With you, however, it is now the by far predominant trait in your life. Therefore, you shall- and here I even tell you - you *must* be for them all a guiding example and a living rule to follow if they want to be a blessing to the earth wherever it is so mightily oppressed by the ancient curse of the proud and false serpent.
20. "But to you all I say: Follow without delay the example of Kisehel, otherwise you will bring even greater ruin, instead of blessing, to the place of your calling.
21. "Ponder over these My words, and do accordingly, or you will fall and that which you are meant to bless, with you. 22. "Listen, and grasp it well! *Amen.*"

Chapter 12 LIMITATIONS TO A LEADER'S SPHERE OF INFLUENCE

1. After this speech they all thanked Abedam for His great grace of appointing for them a leader in the humility of Kisehel and said with one voice:
2. "O Abedam, surely we can all trust in him, in whom rests Your confidence. Therefore, forever thanks, praise and glory to him, whom You have so graciously appointed our leader.
3. He will certainly be a wise leader to us all in Your most holy name and according to Your divine will and pleasure. *Amen.*" And Abedam added: "Yes, *Amen* say also I, but remember also this:
4. "I am the First and am closer to everyone than the leader given you by Me.
5. „Therefore, whenever you need counsel, you shall always in your heart come to Me before you go to the leader, and I shall make your heart receptive for the leader's advice and shall prepare you for the words of the leader, - wherefore you will then recognize his word not as his, but as My Word in you all.
6. "Thus, the leader's task is not to give you laws and rules, but only to confirm to you My will within you.
7. "But he who will not come to Me beforehand, will often be severely dealt with by the leader, who will reprimand him and impose unheard-of duties on him, the execution of which he will find harder than carrying a whole mountain.

8. "Thus -- I am the First; only then comes he who will confirm My Word in you externally. *Amen.*"
9. After this, Abedam dismissed them, telling them to follow Him and stay with Him for as long as He would visibly remain among the children.
10. Then He summoned Jura, Bhusin and Ohorion.
11. When they promptly appeared throwing themselves to the ground before Him, He bade them rise and told them:
12. "Surely you will have heard all that has been discussed here and will thus know My will fully and clearly inasmuch as you have to fulfill it.
13. "But I did not destine you for the lowlands; therefore, you have no duties there like the others. Now I am going to destine you for humility if you want to be truly My children and gain a completely *free*, eternal life out of Me.
14. "I need not tell you more concerning humility than what I have already told those chosen, but have merely to admonish you to cultivate above all the humility of your hearts; for without the true, inner humility nobody can seize Me truly lovingly in his heart, thus living a complete, eternal life in My love.
15. "Whenever you will want to love Me, yet your heart is not strong enough to seize Me with ardent love, having to be content with some dull contemplations about Me (like somebody who, after a few sleepless nights, wants to grasp something with spiritual ardor yet is seized with profound dullness and a great desire to sleep exactly at a time when he tries to work in the fire of his spirit) remember that you are lacking in true humility; for that is the real fundament of all life.
16. "But if you do not have that, what then is your love? - A dream during the night! - What My mercy for you? - The touching, with a stick, of a stone! - What My grace? - A light to a rotten tree stump! - My Word? An inaudible tone to a dead clump of earth! - What My love for you? -- The blowing over an unfeeling shingle of a gentle breeze! - And, finally, what am I Myself? - Nothing but a dull imagery without existence or what is to an animal sleeping at the bottom of the ocean or in the bowels of the earth, the ray of the sun!
17. „Therefore, cultivate above all humility. Once you have found the innermost root of the same, you have also fully found Me in all might, strength and power, and My love, grace and mercy, including eternal life and its glory.
18. „Therefore, do accept My blessing all of you, too, and be wise leaders and teachers to all of your children. But you, too, must teach them first of all to seek Me. And only when they have found Me in the true love and humility of their hearts shall they also come to you and show you the great find that has come their way.
19. "I endow also you with all the might and strength necessary; these you shall use wisely whenever you should encounter any obduracy.

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

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

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

Chapter 13 HONOUR AND OFFICE OF LEADER

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

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

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

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

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

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

7. "Through You I know that even humility ceases to be a virtue if it is merely observed for selfish reasons; however, You, O good Father, look into my heart and see that this is by no means the case with me and that my humility is prompted

only by my love and immense respect for You. For this very reason I love to serve all my brothers, this being my sole, immensely great joy. Therefore, exempt me from this office; but now, as always, Your holy will be done. *Amen.*"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter 14 ABOUT THE BURDEN OF THE OFFICE OF LEADER AND THE WEAKNESS OF MAN

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

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

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

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

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

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

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

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