Edna M. Van Hise (2,9)

Correspondence
between Jesus and Abgar Ukkama, King of Edessa

Received from the Lord through
Jakob Lorber in Gratz, Austria,
1844. A. D.



First Edition

Translated from the German by the
Neu-Salems-Society
Bietigheim (Würtemberg)
1931

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Printed in the printing-office of the
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Preface

The first authentic information about the most touching and beautiful correspondence which humanity possesses, is found in the great chief work of the Church-Father Eusebius, who lived at the beginning of the 4th century as Bishop of Caesarea in Palestine († 340 A. D.). This celebrated Church-teacher and historical investigator asserts that he himself discovered in the royal Library at Edessa (Mesopotamia) a correspondence of Abgar Ukkama with Jesus, and in his work on history he quotes word for word the first of these letters along with our Lord's answer.

In the later centuries, despite the unequivocal witness of the learned and eminent Eusebius — perhaps out of jealousy against Edessa — this Abgarus correspondence was declared by the Church-Fathers of Alexandria and Rome to be apocryphal, i. e. of uncertain origin. But the evidence of Eusebius speaks without any doubt on behalf of its genuineness, and a more recent investigator of Church-History says about him (Eusebius) "Through untiring diligence in investigating and compiling, he far exceeded all Church-teachers of that time in true scholarship, so that we have to thank him for a great amount of invaluable extracts from long-lost writings of both heathen and Christian antiquity."

On behalf of a special connection between Edessa and Jesus, in addition to the fact itself, we may mention that, according to trustworthy accounts, Christianity found State recognition first in that small kingdom in Mesopotamia, and that there, as early as the year 170 A. D. a Christian King Abgar Bar Manu had the sign of the Cross on his coinage! — The correspondence between Jesus and Abgar Ukkama is moreover well known up to the present time in the Churches of Mesopotamia, and the neighbouring parts of Armenia,

and there, the extracts transmitted by Eusebius belong to the Sacred Writings! These extracts have also been brought over to the West as sacred documents. According to the accounts of English clergy, copies were very frequently to be found at an earlier period in the homes of the humbler classes, framed along with a portrait of the Lord; and here too these letters were respected as the Word of God, similarly to the Bible.

In the year 1844 it pleased the Father of Light to give afresh to a chosen, God-devoted man, Jakob Lorber (1800—1864) in Gratz (Austria), the whole notable correspondence, by means of the Inner Voice of the Spirit, Which spoke within this man as to the Prophets of the Bible. This restitution, agreeing faithfully and completely with the extracts of Eusebius, appears all the more wonderful, since, according to trustworthy witness, Jakob Lorber had not known a word about King Abgar.

Further particulars concerning the "scribe servant of God", Jakob Lorber, are given in the little biographical sketch written by one of his friends of many years' standing — Karl Gottfried Ritter von Leitner and entitled "Jakob Lorber". In a period of nearly 25 years, Lorber received through the Voice of The Spirit very many immeasurably comprehensive and profound revelations which unveil the true teachings of our Lord Jesus Christ, in the purest and deepest Light. All these writings as well as the biographical sketch by von Leitner are published by the undersigned Society.

May the present small work, now translated as it is into several languages, bring light and comfort to many hearts as once to the humble King, strong in faith, in ancient Mesopotamia.

Bietigheim, 1931.

The Publishers
Neu-Salems-Society
Bietigheim (Würtemberg)
S. Germany.

"Call upon Me in the day of Trouble
So will I hear thee,
And thou shalt praise Me."

Psalm 50.

Seven Calls and Seven Answers!

The First Letter of Abgar to the Lord Jesus

Abgar, King of Edessa: To Jesus the good Saviour who has appeared in the land about Jerusalem, All Hail!

2] I have heard of Thee and of Thy healings, how Thou workest without either herbs or medicine whatsoever; for they say Thou makest the blind to receive their sight, the lame to walk and that the lepers are cleansed; they say that Thou dost cast out unclean spirits, healest them that struggle with long-enduring sicknesses, and even raisest up from the dead.

3] Having heard such things of Thee, I came to the conclusion that either of these two things must be true: Either Thou must be God, having descended from heaven, or Thou that workest these things art at least a Son of the Great God!

4] Wherefore through this epistle, I beseech Thee graciously to come hither and heal me of my sickness.

5] Furthermore I have also heard that the Jews murmur against Thee, intending to do evil unto Thee. — I rule over a small, but well-ordered city, which hath sufficient space for us both; wherefore shew mercy, O beloved and most respected Friend, Jesus, come hither to me, and remain with me in my city and land; there shalt Thou be served and loved by everybody. — I await Thee with the greatest yearning of my heart!

6] Sent through my most faithful servant Brachus.

Answer of the Lord Jesus

Abgar, blessed art thou, because thou hast not seen Me and yet hast faith! For behold, it is written of Me that they that behold Me will not believe in Me, in order that they that have not seen Me might believe, and live in eternity.

2] But concerning thy petition to come unto thee, because I am being persecuted in this land of the Jews, I say unto thee: It is expedient that in this place shall be fulfilled with Me all that, on account of which I am come into the world; and that, when these things shall have shortly been fulfilled with Me, I shall ascend unto Him from Whom I am come forth since Eternity.

3] Bear thy slight sickness with patience. But after I am taken up into heaven, I will send a disciple unto thee, that he may heal thee and give true health to thee and to all them that are with thee!

4] (Written through James, one of the disciples of the Lord Jesus Christ, and conveyed from the Land of Gennesaret by Brachus, the messenger of the king.)

☆

5] Soon after Abgar had received this most heavenly answer from the Lord Jesus, his eldest son and successor to the throne was smitten with a deadly fever, which all the physicans of Edessa considered to be incurable. Poor Abgar was almost driven to despair. In so great an affliction he wrote once more to Jesus the good Saviour.

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Second Letter of Abgar to the Lord Jesus

Abgar, the small king in Edessa: All hail and divine honour be to Jesus, the good Saviour, who hath appeared in the land about Jerusalem!

2] O Jesus, Thou good Saviour! Behold my eldest son, the successor to my throne, who rejoiced with me beyond measure at Thy presumable arrival in my city, is attacked by a deadly sickness, being smitten with a fever which threateneth to kill him at any moment! — Through the assertion of my messenger, I know of a certainty that Thou healest such persons even from a great distance without medicine, merely by Thy word and will. O Jesus Thou good Saviour, Thou true Son of the Most High God, Who Thou most surely art, I implore Thee, cause my son to recover by Thy most mighty word and will, for he loveth Thee so much that he would go to death for Thee!

3] O Jesus, Thou good Saviour, I that am sick beseech Thee that this time Thou wilt not make me wait till the days after Thine Ascension which Thou hast announced to me; but be gracious and help, help, yea help my son forthwith!

4] Written in Edessa, my city, and sent through my former faithful messenger.

The Lord's Answer to the Second Letter of Abgarus

Abgar, thy belief is great, wherefore thy son could be restored. But because I have found more Love with thee than in Israel, I will do more unto thee than if thou hadst only believed!

2] Behold, I, the Lord of Eternity, in these days a Teacher of men, and a Deliverer from eternal death, will give everlasting life to thy son before My Ascension, because he loved Me out of his whole heart, having never seen nor kown Me who am about to suffer on behalf of all men. Thus my beloved Abgar, thou shalt be bereft of thy son in this world as far as this body is concerned, but spiritually shalt thou regain him a thousandfold in My eternal kingdom.

3] Think not that thy son is really dead after having died. No, No! After having passed away he shall awake from the death-sleep of this world and rise to true, everlasting life in My kingdom which is spiritual and not bodily.

4] Wherefore be not thou afflicted in thy soul; for behold, and hearken, and — be silent: I alone am the Lord, and beside Me there is no Other. Therefore I do freely what I do; and nobody can say unto Me: Do this, or do this not!

5] But what I do now, and that I suffer men to persecute Me like a feeble man, I foresaw before this earth was founded, and before the sun and the moon and the stars gave light from heaven to the earth. Therefore went I forth from My Father, Who is within Me as I am within Him. But the Father is the Highest, for He is my Love, My Will. But the Spirit that poureth out from Me and the Father, working from Eternity to Eternity, is the Most Holy; and all this am I Who now reveal such things unto thee.

6] Wherefore be not afflicted because thou knowest now who He is who has revealed such things unto thee! But thou shalt keep this hidden till thou receivest a message a little while after that I have been lifted up upon the Cross before the Jews, whereof, as soon as it has taken place, thou shalt hear. Otherwise if thou speak of it prematurely, the world would fall before the time.

7] But in a few days, a poor youth will come into thy city. Receive him, so wilt thou give pleasure to My heart — and shew kindness to him, because I shew abounding favour to thy son whom I — on account of his love towards Me — suffer to go before Me to that place whereunto I shall go after being lifted up on the Cross. Amen.

8] (Written through John the Disciple, at Cana in Galilee, and conveyed by the messenger of the king.)



The third Letter of Abgar to Jesus

Abgar, a little king in Edessa unto Jesus the good Saviour, Who has appeared in the Land about Jerusalem, All Hail in eternity!

2] From Thy beautiful, gracious epistle which Thou, O Lord, Lord God from Eternity, didst last so graciously send to me before this present letter — to me a worm of dust, and which brought to me and my son immense comfort, I clearly perceive that the highest love must abide within Thee. Otherwise it would be quite impossible to understand that Thou as the only Lord of the heavens and of earth, in kindly remembering my son that loveth Thee beyond measure, couldst send so all-powerful a consolation! — Yet for this I can do nought else for Thee, but, sinking into the dust of my nothingness before Thy most Holy Name, I give Thee my thanks and those of my son. Receive Thou, most graciously, our warmest thanks as a pledge of our inmost love, and be Thou always mindful of us in Thine inconceivable gentleness!

3] But a few days ago the love of my very sick son towards Thee hath again given me a great yearning for Thee. O Lord forgive me that I dare to make this known a second time unto Thee through this letter. — I know of a certainty that our thoughts are known unto Thee before my son and I have even thought them; but nevertheless I write to Thee as one who writeth an epistle to a man; I do this by the advice of the poor young man whom Thou didst commend to me, and who is already remaining with me, and is well cared for. He said that whosoever desireth to receive anything from Thee must come unto Thee.

4] This young man asserted that he has seen Thee; he hath a modest bearing and as it seemeth to me a very striking gift for depicting things as they are. I greatly esteem his gift. A short time ago, he gave us to our great pleasure so vivid a description of Thy figure that I and my son, who is still alive but very weak, thought we beheld Thee bodily. In my city there is a famous and excellent painter whom I straightway caused to paint Thy head and

breast in accordance with the description of the young man. I myself and my son were all the more gladly surprised to hear the youth assert that Thou O Lord hadst the same appearance!

5] Wherefore making use of this opportunity, I send thine own picture to Thee through the faithful bearer of this my letter of gratitude, that Thou mayest behold it Thyself and then let me know through him whether this picture is after Thy similitude.

6] O Lord Jesus, thou good Saviour of all men, be Thou not wroth with us on account of this; for not contemptible curiosity, but pure love towards Thee induced us to have this precious thing of our hearts made, so that we can at least imagine Thine image, for Thou art He who hath filled our hearts to the very depths with love for Thee. Thou art our greatest treasure, our greatest consolation, and the most precious adornment of our hearts in life and death!

7] O Lord cease not Thou from thinking of us in Thy heart. May Thy Holy Will for us be done!

Answer of the Lord Jesus to King Abgar's Third Letter

(Conveyed through the same messenger of the king within ten days)

My blessing, My love, and My grace be to thee, My beloved son Abgar!

2] Here in Judea I frequently say to those that I have healed from all kinds of bodily deseases: "Thy faith hath made thee whole" but as yet I have enquired of nobody: "Lovest thou Me?" And nobody hath ever said from the bottom of his heart: "O Lord, I love Thee!"

3] But already long ago, without having seen Me, thou didst believe that I am the only God. And now thou lovest Me like unto a man reborn long ago out of the Fire of the Spirit.

4] O Abgar, Abgar, if thou didst but know and wert able to perceive how I love thee therefore in return, and how great a pleasure thou givest to My eternal Father-Heart,

too great happiness would oppress thee and render thee unable to live.

5] But be thou steadfast in the face of all that thou shalt hear of the wicked Jews concerning Me; for they will soon deliver Me into the hands of the executioners. And if thou shalt hear of this and shalt not be offended, thou shalt be spiritually the first after thy son who will have a living share in My Resurrection from the dead.

6] Verily, verily I say unto thee: whosoever believeth that My doctrine is come forth from God, he it is who shall be raised up at the last day when every one shall find his righteous judgment. But they that love Me as thou dost, shall never taste of death; for as quick as is the quickest thought, they shall be taken from the body to the most brilliant life of eternity, making their abode with Me, their Father from Eternity. Yet thou shalt keep these things carefully hidden within thee till I shall have risen from the dead.

7] But then soon after, a disciple shall come to thee as I already promised thee in My first epistle and he will make thee whole, thee and thine entire house, bodily and spiritually, except thy son who shall go into My Kingdom without pain.

8] Concerning the similitude between My outer figure and the picture which thou hast sent Me, thy messenger will inform thee most faithfully, for he has now seen Me for the third time. To desire a picture of Me from thy motive, is no sin; for Love endureth all things. But woe unto them that shall make Me into an idol! Also this My picture do thou keep hidden!

9] Written in Judea through one of My disciples who is near to My heart, and conveyed by the same messenger.

10] My salvation be to thy house! — Amen.



Fourth Letter of Abgar to Jesus

(Written seven weeks later than the third)

Abgar, a small king of Edessa: All hail to Jesus, the good Saviour who has appeared in the land about Jerusalem, and is now persecuted from one end to the other by the foolish and blind Jews that know not the holy original Light, the Sun of suns, Who is in their midst.

2] O Thou good Saviour Jesus! Now hath come to pass in truth what Thou O Lord didst foretell in Thy second letter regarding my beloved son. For a few days ago he died, most urgently imploring me upon his bed, with many tears in his eyes, that I should herewith express to Thee his innermost thanks for having graciously suffered him to pass away without any pain and without any fear of the death of the body.

3] Almost a thousand times he took Thy picture and pressed it to his heart and his last words were: O Jesus, Thou, my good Father! O Jesus, Thou Everlasting Love, Thou alone art the true life from eternity! Thou who as a Son of man dost now go about among them whom Thou in Thine Omnipotence calledst into existence, giving shape and life to them, yea, Thou, Thou alone art my love in Eternity!!! I live, I live, I live through Thee, — in Thee — eternally!!!

4] After these words, my beloved son passed away. Well wilt Thou know, O Lord, that such was the earthly end of my son, and that I and my whole house have wept much over him; but nevertheless, I write this to Thee as man to man, because it is in accordance with the desire of my son, and which he most earnestly expressed before his earthly end.

5] O Lord, forgive me, a miserable sinner before Thee, that I trouble Thee again through a fourth epistle, possibly disturbing Thee in Thy most holy and important work!

6] Finally I dare to add a petition to this epistle; I beseech Thee graciously not to withold Thy consolation from me. For behold, great grief hath befallen me after the death of my son, wherefrom I cannot deliver myself in spite of my earnest and best possible will. Wherefore O good Saviour, Thou best Father from Eternity, I beseech Thee graciously to make me whole of this grief; yet not my, but Thy holy Will be done!

The Lord's Answer to the Fourth Letter of Abgar

(Written in Greek by the Lord Himself; the previous letters were written in the Jewish tongue)

My beloved son and brother Abgar! Concerning thy son I know everything, and rejoice greatly that he found so beautiful an end in this world but yet a far more beautiful beginning in My Kingdom!

2] Thou dost well in mourning over him a little; for behold, of the good there are but few in this world! But they that are like thy son are really worthy of being mourned.

3] Behold I also shed for thy son a precious tear! Thus out of a tear from Mine eye, the whole world once came forth. And thus shall the New Heaven be again formed.

4] I say unto thee that sincere tears are therefore of supreme value in heaven. For with these most precious jewels, heaven will be adorned through eternity; but with wicked tears of hate, of envy and of wrath, the citadels of hell are strengthened.

5] Wherefore may it be the greatest comfort to thee that thou mournest over the good! Retain this mourning yet a little while, until thou will-bewail Me a short space. But thereafter My disciple shall deliver thee from everything.

6] Henceforward do thou shew great mercy, so also shalt thou find great mercy. Be not forgetful of the poor for they are all My brethren. What thou doest unto them thou doest unto Me, and I will reward thee a hundredfold.

7] Seek the Great Thing — that is My Kingdom — so will that which is small in this world come unto thee. But if thou seek the small things thou couldest not be considered worthy of the Great.

8] But in thy prison thou hast a malefactor who hath deserved death according to thy wise laws; but I say unto thee, love and mercy stand higher than wisdom and justice. Hence deal thou with him after love and mercy and thou shalt be one with Me and with Him who is in Me and from Whom I, as man like unto thee, came forth.

9] Written by Myself at Capernaum and sent through thy messenger!

Fifth Letter of Abgar to Jesus

(Received by the Lord three weeks after He had answered the fourth letter of Abgar)

Abgar a small king of Edessa, to Jesus the good Saviour who has appeared in the Land of the Jews around Jerusalem as the Primal Light and the Primal Power, that art making anew all things, heavens, worlds, and beings, and yet art not recognised by them that are first called, but known by them that have been languishing in darkness for thousands of years! All hail to Thee from us children of the Night!

2] O Lord! what mortal man can ever conceive the greatness of Thy Love to us men who are only Thy creatures — that Love through which Thou wilt renew all things, at the same time following a way which, to my human conception, appeareth to be well-nigh impossible.

3] Though Thou art here now as a quite simple man among men upon this earth which Thou couldest make to vanish through but one breath, yet dost Thou rule and maintain all infinity out of Thine innermost Being, every atom of dust, every drop of the sea, the sun, the moon, and all the numberless stars, obeying the almighty voice of Thy Heart, which is the Everlasting Centre of all things and beings in all infinity.

4] O how immensely blessed must be Thy disciples, if they know Thee now in the full light of their spirit as much as I a miserable sinner, know Thee in the night of my darkness!

5] O, if my feet were not lame, long ago would I have come to Thee; yet thus, through the lameness of my feet am I prevented from the attaining to my greatest blessing. But all this will I gladly bear, because Thou, O Lord hast found me, a miserable fool, worthy of being spoken to by Thee through writing, and of being taught by Thee about so many wonderful things which can truly never be taught by man but by Thee Thyself alone, O Lord.

6] What did I know before of a life after death? All the sages of the world would never have revealed this mystery to me. For all our doctrines concerning the many gods include also an immortality, which however is merely poetical and as little like the reality as an empty dream in

which one walketh on foot upon the sea, and maketh journeys in boats across the land!

7] But Thou O Lord hast shewn me through word and deed that, after the death of our very frail body, a new spiritual life first beginneth, which is perfect and complete, real, and quite free, and hence being changeless, will be eternal.

8] For this reason, it is my indispensable duty, O Lord, to express to Thee through this epistle my most exceeding thanks for Thine endless Grace towards me, although my thanks are as nothing compared with Thy gracious kindness.

9] But what, O Lord, could I give Thee which Thou hadst not given to me before?

10] I think indeed that true thanks from the heart are the most suitable for man, because ingratitude is surely man's very own; wherefore O Lord, I can offer to Thee nothing but my most insignificant thanks, yet with the fullest assurance that I am now ready to introduce at once into my little kingdom all that Thou most graciously commandest me to do.

11] Thus I have not only immediately brought up out of prison that great state-criminal, in accordance with Thy desire, but have also caused him to come to my school and to sit at my table. As to whether I have done right in this or, as the saying is, I have bestowed too much goodness upon him — of this my human understanding is unable to judge. Wherefore, in this matter also, O Lord, I have come to Thee with this epistle that Thou mayest graciously impart to me the right instruction concerning it.

12] My love, my gratitude, and my filial obedience to Thee alone, O Lord Jesus. Thy will be done!

The Lord's Answer to the Fifth Letter of Abgar

My beloved son and brother Abgar, hearken thou! At this time I have seventy-two disciples, among them twelve apostles, but they, all together, have not so great a power of vision as thou who art a Gentile, and hast never seen Me, nor all the many wonders since My becoming man and since My birth.

2] Wherefore be thou full of hope! For behold it shall come to pass, and has already taken place, that I will take the Light from the children and give it in fulness unto you Gentiles. For, behold, only recently have I found so great faith among the Gentiles, the Greeks and Romans living here, such as is not found in Israel. Among the Jews, Love and Humility have become quite foreign qualities of the human heart, whilst I not seldom find them among you in their fulness.

3] Behold therefore I will take it from the children and will give it unto you, — that is all My kingdom, here and in Eternity; but the children shall feed upon the rubbish of the world.

4] Thou desirest to make My Will thy law in thy kingdom; This cannot be accomplished yet awhile, because everything requireth a certain degree of maturity. But My Law is nothing but Love; if thou art desirous of introducing something from Me into thy kingdom do thou introduce this law; then wilt thou work with My Will easily! for behold My Will and My Law are entirely one, even as I and the Father are completely One.

5] My Will containeth many things which thou art not yet able to understand. But when My disciple shall come unto thee, he will lead thee into all things. And if thou art baptised by him in My Name, the Spirit of God shall come upon thee and will instruct thee thyself in all things.

6] With the evil-doer thou hast acted quite rightly. For behold, I do the same with you, Gentiles! Thy deed shall be a good mirror to thee wherein thou canst behold all that which I am doing already, and which I shall do abundantly later.

7] This to set thee at rest, and for thy peace and blessing. Amen!



The Sixth Letter of Abgar to Jesus

(Written to the Lord ten weeks later)

Abgar, the small king in Edessa: All hail to Jesus, the good Saviour who has appeared in the region around Jerusalem, a salvation for all nations that are of a good heart and right will to arrange their life in accordance with His Word!

2] O Lord, forgive Thou my great boldness and my truly audacious intrusion upon Thee! But Thou knowest that good physicians have always enjoyed the greatest veneration by men, because they have at all times the best knowledge concerning the things of nature; wherefore, everyone at the occurence of great phenomena gladly approaches them in order to receive from them even if but slight and inadequate explanation. And how endlessly higher dost Thou stand above all those physicians of nature, Who art not only a physician in all things, but at the same time also, the Creator and Lord of all nature since Eternity!

3] Wherefore, before Thee alone can I bring my trouble concerning the present strange need of my land; Thee alone can I implore from the bottom of my heart graciously to avert this strange calamity!

4] Behold Thou dost certainly know quite well that only ten days ago, a small earthquake occurred here which did almost no damage, thanks to Thee. But a few days after, all the water began to be muddy, and any person who drank thereof began to suffer from headache and finally became insane.

5] Straightway I strictly commanded that, in my whole land, nobody should be allowed to use the water till I should again suffer them to do so; in the meanwhile all my people shall come to me in Edessa, where they shall receive wine and water which I am causing to be brought expressly for that purpose, in great ships from a fairly long distance.

6] I think that I have done no evil deed thereby, because pure love for my people and real mercy for them compelled me to do this; wherefore in the humility and contrition of my heart, I beseech Thee O Lord, to deliver me and my nation

from this calamity; for behold the water is not becoming clean, its bad effect being always the same.

7] O Lord, I know of a certainty that all good and evil powers are subject unto Thee; at a sign from Thee they must withdraw, Therefore O Lord, I implore Thee be Thou most gracious unto me, and because of my poor people, deliver us from this plague! — Thy Divine and most holy Will be done!



8] The Lord having read this epistle, was greatly moved in the depth of His Innermost Being, and spoke with a powerful voice as of thunder: "O Satana, O Satana, how long wilt thou yet tempt God, the Lord? What hath this poor good nation done to thee, thou most wicked serpent that thou tormentest them so dreadfully?

9] But that thou mayest again experience that I am thy Lord, from this moment there shall be an end to thy wickedness in this land! Amen.

10] Didst thou not once bargain for the flesh alone of man to put it to the test, which I allowed as in the case of Job? What doest thou now with My earth? If thou hast courage, come and assail Me, but mine earth, those men that bear Me in their hearts, leave in peace, until those days which I shall allow thee for the very last trial of thy freedom!"

Not until after this challenge was the following sent through a disciple to Abgar.

The Lord's Answer to the Sixth Letter of Abgar

My beloved son and brother Abgar! Not thy Adversary, but My Adversary hath played this wicked trick on thee; yet thou knowest not this foe; but I know him of old.

2] This My foe is the ancient invisible prince of this world, hitherto having had great might not only on this earth which is his home, but also in the stars. His power will last a short time yet, but then soon will the prince of this world be routed.

3] But henceforward, fear him not, for I have now beaten him back for thy sake and for the sake of thy people. Now

thou mayest use again the water of thy land without fear, for this moment it has become clean and wholesome.

4] Behold, because thou lovest Me, annoyance came upon thee; but as thy love towards Me grew mightier in the hour of distress, so has thy love overcome all power of hell, and thou thyself art now free for all time from such hellish productions.

5] Wherefore man's faith shall be subjected to great testings and will have to pass through fire and water. But the fire of love shall extinguish the testing fire of faith and make the water evaporate through its all-embracing might!

6] But as it has come to pass in thy land through nature, so it will come to pass also spiritually in days to come unto many through My doctrine. Those who drink of the muddy pools of the false prophets will also become insane.

7] My Love, My Blessing and My Grace be with thee, My brother Abgar! Amen.



The Seventh and Last Letter of Abgar to Jesus

(Written nine weeks after receiving the sixth answer of the Lord reaching Jesus five days before His coming into Jerusalem.)

Abgar, a small king of Edessa: All hail to Jesus the good Saviour who has appeared in the neighbourhood around Jerusalem, a salvation to the nations, a Lord and anointed King from Eternity, and a God of all men and all gods, both of the good and the evil!

2] O my God, O my Lord! O Thou alone Who fillest my heart, and art the fullest content of my thoughts! From Thy first most gracious epistle to me I have known of a certainty that, in accordance with Thine own unfathomable decree, all that which the wicked Jews of Jerusalem intend against Thee must take place.

3] I have indeed an obscure notion that all that must inevitably come to pass; but that, considered from the human side, my heart which now loveth Thee above all things, struggleth against such things, — this Thou wilt better understand than I — a weak man. That I have full reason thus to write unto Thee, Thou wilt see from the further contents of mine epistle.

4] Behold, I, as a Roman vassal, a near relative of Tiberius who is Caesar in Rome, have my faithful Roman spies also in Jerusalem, who keep a specially sharp eye on the exceedingly arrogant priesthood there; and these my spies have notified me in detail concerning what the proud presumptuous priests and Pharisees intend concerning Thee.

5] They will not stone nor burn Thee after their usual manner; nay this is much too little for them; they want to set up in Thee an example of the most inhuman cruelty! Hearken, O Lord! These beasts in human form will nail Thee to the cross with sharp nails, and will let Thee hang thereon until from Thine immeasurable suffering Thou slowly passest away on this wood of shame. And this master-piece of human wickedness they will accomplish this Easter that is at hand.

6] O Lord! be it as it must! — but I am utterly indignant in my innermost being! I know that these entirely sensual

and ambitious beasts are not going to slay Thee because Thou proclaimest Thyself before the people as the promised Messiah; O this breed of hyena-like priests would take little notice of that! for I know only too well that they believe in no God, and still less in Thee, and among themselves they make very little of a blasphemy against God.

7] But they have quite a different plan! Behold these beasts know that they are watched with argus eyes by Rome on account of their secret conspiracies. And the very quick-sighted Pilate was able already last year to see through such a high-priestly attempt to rise, in spite of its being so excellently planned; and Thou knowest that he forthwith caused to be seized and beheaded in front of the court, five hundred poor people and also some of the rich, unfortunately most of them being men of Galilee. Thereby he certainly drew the enmity of Herod upon himself seeing that it was chiefly upon his subjects that these things had fallen.

8] This example had a shattering effect upon the minds of the Temple priesthood. In order to wipe out this hateful score, they have now chosen Thee, intending to accuse Thee before Pilate as a state-rebel and to point Thee out as having been the chief leader ot the revolt of last year, thereby completely clearing themselves before the Roman Court, and thereby diverting the troublesome argus-eyes of Rome from themselves. Thereby they also hope to carry out their treacherous plans much more easily, wherein however they shall in no case succeed. Without this mine epistle Thou surely knowest much better than I, how their plans were fathomed to a hair's breadth by the Romans.

9] If Thou, O Lord, requirest my service in any way, I, Thy inmost friend and worshipper, will immediately send express messengers to Rome and to Pontius; and I pledge Thee that these beasts at the same time will fall into the same pit which they have prepared for Thee.

10] Yet O Lord, I recognise Thee only too well, and that Thou needest no counsel of man, but wilt indeed do what seemeth Thee best. But I, as a man, have considered it as my first duty, faithfully to make these things known to Thee precisely to a hair's breadth, and join therewith my innermost

gratitude for Thy grace which Thou hast bestowed upon me and my nation!

11] O Lord, let me graciously know what I shall do for Thee in this matter! — Thy ever-holy will be done!

The Lord's Answer of the Seventh Letter of Abgar

Hearken, My beloved son and brother Abgar, The things concerning Me are exactly as thou hast now notified Me. Yet in spite of all this, all must thus come to pass with Me, otherwise no man would ever attain everlasting life, which is a thing thou dost not indeed comprehend now, but, after a little while, thou wilt understand this great mystery.

2] Wherefore leave for the present the most friendly steps which thou hast offered Me, for they would profit little where worketh the Eternal Power of The Father Who is in Me, and from Whom I, as a man, have proceeded.

3] Wherefore, be thou not afraid of the wooden cross to which I shall be nailed; for behold, even this cross shall be for all future time the foundation of the Kingdom of God, and at the same time the Door into It!

4] But I shall be dead as to the body only three days. On the third day I shall rise again from the dead as an eternal Overcomer of death and hell, and My almighty judgment shall fall upon the evil-doers!

5] But unto them that are of My heart, will I widely open the gates of Heaven before their eyes!

6] But when, after a few days, thou shalt behold the sun entirely darkened, in the day-time then bethink thee that I, thy greatest Friend and Brother, have died upon the cross. But be thou not affrighted thereat; for all this must so come to pass and not one hair of them that are Mine shall be hurt.

7] And when I am risen from the dead, in the same moment shalt thou receive a token from Me, whereby thou shalt straightway recognise My Resurrection.

8] My Love, My Grace, and My Blessing be with thee, My beloved brother Abgar! — Amen.

The Special Features of the New-Salem Teachings.

THE WORD OF GOD

The Eternal Living GOD has spoken in all ages, and still speaks to all men and peoples, in order to lead them to perfection. As a rule He speaks through Prophets. Two thousand years ago He gave in Jesus the greatest, most comprehensive, and glorious revelation of the everlasting primal-religion of the Love of God and of our brother-man. (Heb: I. 1)

The Biblical writings transmitted to spiritually unripe posterity only a portion of that which Jesus taught (John XX. 30; XXI. 25.) But before He left His disciples, He promised them that through all time, He would reveal Himself to him who "hath and keepeth" His commandments in meekness and love (Jn: XIV. 21.) And He also said further that the Holy Ghost Whom the Heavenly Father would send, would reveal anew to men of true humility and love, all that Jesus had taught and done.

Jakob Lorber (1800—1864 in Gratz) was one of these recipients of the Inner Word. Through him the whole teaching of Jesus Christ was given back in 25 books and writings called "The New Salem" Writings. — The following is a short summary.

GOD

is the Original Force filling endless space, Perfect beyond everything, with the clearest CONSCIOUSNESS of the SELF. HE is the SPIRIT invisible to our eyes but perceptible to the feelings of our hearts (Jn: IV. 24.), Whose Being

contains the Fulness of the very Highest LOVE, WISDOM, and WILL-POWER. Although living in everything, this Infinite DIVINE SPIRIT is not a nebulous impersonal "World-Soul", but He has, even as has our human spirit which is built up after the Divine IMAGE, an innermost EGO, an Original Power-Centre from which all His Thoughts and Will-Forces stream forth into Infinity, and to which they stream back, after making a great circuit of activity and completion. In this Archetypal Force-Centre, GOD is essentially enformed, as the All-Supremely-Perfect, Spiritual Archetypal MAN. (Gen: I. 26. 27.)

THE SPIRITUAL PRIMAL CREATION

Creation is a Work of GOD, developing according to plan in Creative Periods. In the beginning of our Creative Periods, the Eternally-active Divine Spirit created a world of spiritual primordial beings out of the primal Life sparks, separated, so to say, from Himself unto free life of their own; and these were to let themselves be guided through the eternally-established commandments of Love to GOD and brother-man, to perfection of Love and self-reliance similar to the Divine.

Yet, by virtue of their free-will, a part of these primal beings under the headship of Satana (Lucifer, Satan) fell into unlimited self-love and self-glorification. And since according to the eternal laws of the eternal Divine Ordinance, the nourishing life-streams from out of GOD had to decrease for the unfaithful in their remoteness from GOD, they became as it were gradully benumbed and stiffened and densified into helpless masses. Thus, through the densification, there arose in the spaces of the Creation spiritual-etheric entities (materialisation) — the primitive mists of 'materia' or cosmic matter. (Gen: I. 1.)

THE MATERIAL CREATION

Divine LOVE took pity on the fallen. With the help of the angelic Spirits who had remained faithful, She developed out of the primal mists the cosmic formation of the Material Creation which, in its totality, represented the

"Prodigal Son", and introduced on all cosmic bodies a spiritual redemption and restoration of the primal beings fettered in the materia of the cosmic bodies.

To this end the masses of cosmic-materia on all the stars were loosened through Divine Immanence. The Luciferic primal life-sparks which were breaking away, come, according to God's plan of salvation into a kind of spiritual school while they are being led upwards step by step into ever higher and higher life-forms as "souls", through the mineral, plant, and animal kingdoms. Along this path of soul-evolution the "nature-souls" are schooled in the service of the Divine Order, through the carefully-planned structure and right-use of their present-life sheathes (mineral, plant, and animal forms), so that they may overcome the unholy, satanic self-glorification and selfishness, and return to the heavenly order of the Love of God and of one's neighbour (Redemption of all creatures through the Gospel of Love: Rom: VIII. 19; Col: I. 23; Mark: XVI. 15; Rev: V. 13.)

MAN

Man is the Goal of this evolution. His soul, climbing in this manner out of Materia (Lucifer) under the guidance of a pure inbreathed spiritual Spark of God (Gen: II. 7), is to prove itself true in an earthly physical life, (which is apparently separated from God) to find God for itself through the free-will observance of the Laws of Love, and as His child, True Freedom, Perfection and Blessedness.

JESUS CHRIST

When humanity was sufficiently matured to understand the highest Unveiling of the Divine Love, the Godhead as Father — God chose our insignificant earth and here in the darkest prison of the fallen Arch-Spirit, HE veiled His holy Spirit-Human Archetypal Power-Centre in the garment of Materia, in order, as Jesus Christ, to teach all men and spirits about immortality, and to give them the highest example of Love.

Like all of us human beings, the Person of Jesus was a trinity of Spirit, Soul and Body. Also His Soul, like ours, had risen up out of materia, by the path of soul-evolution, in order to go through, in a material bodily sheath, the earth-life of schooling and testing, with all its manifold temptations. And, in so far, Jesus was truly Man. But in regard to the spirit, there was between Him and us, a great and unique difference — Whereas in us other human beings, a Spirit-Spark generated from out of God, dwells as the foundation of life, in the Soul and Body of Jesus, the Holy, Life-generating, Archetypal Power-Centre Itself, the Mighty Focus of the Infinite God-Spirit took up his abode. And in so far, Jesus was truly God. On earth He spoke and acted sometimes as GOD (e. g. in teachings and the working of miracles), sometimes as Man. (e. g. Matt: XXVI. 39; XXVII. 46.)

The Spirit of Jesus, the Holy, Life-engendering Archetypal Centre is "The FATHER"; the "SOUL and Body" of Jesus which proceeded from the FATHER = the SON (named MESSIAH and SON of MAN). The Divine Forces outraying into Infinity are the "HOLY GHOST". And thus "the whole Fulness of the Godhead dwelleth in Christ Jesus". (Father, Son, and Holy Ghost.)

THE WORK OF REDEMPTION

Under the leading of the Father-Spirit in Jesus, the Jesu soul quickly and faultlessly perfected itself in the highest degree of Meekness and Love, which culminated in His offering up as Son of Man to the Father, the life and Blood of His Body as an Offering of Reconciliation for the Fall of His brethren still sleeping in materia. The All-Love of the Father permitted this holiest Prototypal Act to operate as At-one-ment, closed completely the gulf between Himself and the once fallen Luciferic primal spirits and souls, yea, opened to them a new and highest degree of blessedness through the fact that, under the veil of the transfigured Jesus-soul, He remained a visible and imminent GOD for all men and spirits and Angels of His Kingdom, who follow the Words and Example of Jesu.

Thus did the Blood of Jesus blot out the old sins of our apostasy. But the old sinfulness of our nature was not removed. Man with his free-will must himself, and ever by the aid of the Indispensable Hand of GOD, follow the Path of Perfection opened up by Jesus to the Heart of the Father, and this through active self-denying Love. Otherwise the belief in the Blood of Jesus is of no avail! For, according to the spiritual purpose of Creation, that Faith alone is of account before GOD which is active through LOVE!

RE-BIRTH

If in us human beings with the Help of God, the Divine Spirit of Love has become our absolute ruler, so that we dedicate 600 parts of our Love to GOD, 60 to our neighbour, and only 6 to ourselves, then we have escaped from the tribunal of Materia and are re-born. On the overcomers who have thus matured, the Divine Creator and Perfector can now bestow, without danger of mis-use, the "Crown of Eternal Life", i. e. the Fulness of the forces of God-Like Life and Operation.

THE HEREAFTER

Assuredly there are but few who have to-day attained, on this side, to the Re-birth. Most pass over imperfect. Divine Love awaits them there with new schools, in order that, even if by freqently long and difficult paths, She may at last, under the Guidance of high Spirits, bring them all to perfection. "There shall be no more curse" (or lit: There shall no longer be any more exiled) Rev: XXII. 3.

In order to attain unto this ultimate goal of the Eternal Love of the Heavenly Father, those souls departing in a state of imperfect maturity, come at first on the other side into a kind of dream-life in which, for their instruction, they have a sort of dream-like interior sight and experience, and according to their good or evil disposition, they go through what is hellish aud painful, or like a paradisal ecstasy.

Those souls who, through this interior instruction of their spirit, and the other servants of God, let themselves

be converted to a pure love of God and brotherly Love, awake, rising from the air-periphery of the earth into the etheric spaces, to newer, higher reality. Their power of spiritual sight and activity extends itself in the three stages of Heaven corresponding with the strength and purity of their Love, and their bliss consists now, everlastingly, in an ever-deepening and more rapturous knowledge of God, an ever more glowing Love for Him and all His creatures, and an ever-increasing, richly-active co-operation in the work of Redemption and Creation. LOVE is the Primordial Fount, LOVE is the Eternal Goal, and meek, self-denying LOVE the only Path of Salvation for Eternal Life. For, GOD IS LOVE.



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