Fall of Shaemdiel (Lucifer) in hidden Teachings… and the Purpose of Everything also the Creation of the World of the 1st Power

Chapter 1 Enlightenment

The birth of Yaldabaoth – Birth of Jehovah-Yahweh – The Elohim gather, Ahman speaks – The Mother of All responds – Yaldabaoth envies the light – "I will destroy what I have not created" – The great Chasm – Shaemdiel meets Yaldabaoth – Yaldabaoth troubles the kingdom of Heaven – Finding the world of the First Creation – Yaldabaoth destroys a sun – Destruction of two galaxies – The World of the First Power – Jehovah-Yahweh: "I alone am god"

1 These are the things I dreamed in a dream, and saw in a vision clearly; for as I slept I beheld, by the power of God, the beginning of

sorrow and the coming forth of affliction unto the children of men.

2 For I beheld the great Abyss from whose depths the matter of all created things are made to spring up, having neither shape nor form.

3 And that which was of the Abyss, being ever dark and brooding, took thought in itself, saying: "Surely I will draw from my own depths one to rule the darkness."

4 Thus did there leap forth out of the Depth, Yaldabaoth who would stand forever above all the Demiurge, being called the Chief Demiurgos.

5 And knowing not the power which brought him forth, he beheld, as though alone, the great Depth and the Abyss, and seeing the unformed matter springing up out of the Deep, he boasted within himself, saying:

6 "Behold, how great and mighty I am become, for what power can stay my hand seeing that I am the destroyer and shatterer of worlds?"

7 So spoke Yaldabaoth as he beheld the great darkness of the Abyss, and gazing into the eternal Depth of things unknown, he beheld the shadow of his own likeness; and taking thought within, he caused to leap from out of his bosom an image like unto himself.

8 And he spoke unto the Deep, saying: "I have brought out of my soul a son like unto me, his name shall I call Jehovah-Yahweh." Which in the language of the Demiurge means: Great Pretender and Blasphemer.

9 But in the kingdom of God did the Elohim gather round about the throne of the great Father and Mother of All, and Ahman spoke unto the hosts of Heaven, saying:

10 "Consider, you Lords and Gods of Elohim, and know this thing for yourselves, for the shadow of great tribulation do I perceive.

11 For there has leaped forth out of the Abyss some dark and terrible thing, even the Father of Evil has obscurity and dimness brought out of the womb of matter unformed."

12 And the hosts of Heaven, when they heard this, grew silent; and there rose to stand before the council, the great Mother of All, and she spoke, saying:

13 "Give not your soul to trouble because of this thing, neither let perplexities rise within you. For there is nothing which, once revealed, is able to hide away its heart from before us."

14 Now Yaldabaoth, being Chief Demiurgos, espied beyond the darkness a great and shining light, which light emanated from the worlds of Olaha Shinehah.

15 And Yaldabaoth envied the light from afar, and reaching out beyond the regions of chaos

and darkness, he moved over the worlds of the lesser light.

16 And when he beheld the beauty of worlds made telestial and terrestrial, he was filled with great wrath and he swore against the lesser light, saying:

17 "I will destroy what I have not created; I will make as darkness the light which comes from another."

18 But notwithstanding these boastings, Yaldabaoth could not make desolate the creations of God, neither could he diminish the light of his glory.

19 Now when Yaldabaoth beheld that the worlds of Olaha Shinehah continued as before, he spoke within himself, saying: "What power is this that can set at naught the desires of my soul?"

20 And seeing that the worlds of the lesser light were bounded on every side by a chasm, deep and wide, he lifted his eyes beyond the depths thereof;

21 And he perceived in his soul a great and mighty light shining in the distant far away, even the light of the Kokobeam did he discern and the worlds of Kolob did he see moving in their majesty round about in the kingdom of God.

22 Thus did Yaldabaoth first perceive the wonders which God had made, and seeing that he had not the power to steal away the greatest glory of all;

23 And seeing also that he had not the means to cast himself beyond the Chasm, deep and wide, he spoke, saying:

24 "I shall find a way across the Chasm and I shall cause the kingdom of God to grow weak and feeble that I might take the glory of Heaven unto myself."

25 So it came about that there sat beside the Chasm which divided the lesser light from the greater, a dark and brooding presence, even Yaldabaoth, Father of Chaos, Lord of Darkness.

26 Now on a certain day as he lay brooding, Yaldabaoth saw moving out across the Chasm a personage of great glory, possessing exquisite beauty; even the Arch-Angel Shaemdiel who was Son of the Morning Light, being Chief Archon after the Order of Kolob.

27 And Yaldabaoth was filled with wonder and he marveled at the beauty and comeliness of Shaemdiel; and as he marveled, envy made his heart to conspire within him, for he would find some means whereby he might seduce the Son of the Morning.

28 Thus was there caused to emanate from out of the soul of Yaldabaoth, the deep and rumbling voice of Chaos; and the terrible

sound thereof did reach out into the Chasm and touch the heart of Shaemdiel.

29 And he, perceiving the distant roar of something dreadful, looked out towards the sound thereof, and Shaemdiel saw the brooding darkness of Yaldabaoth hovering between the lesser and the greater Light; having neither shape nor form, being filled with all manner of cunning and deceit.

30 And drawing near unto the Lord of Darkness, Shaemdiel paused to gaze upon him, for its likeness had he never seen before.

31 And Yaldabaoth spoke cleverly unto him, saying: "Father of light, bright and glorious, greetings from me to thee. Come yet closer

still that I might see more clearly the beauty of which you are made."

32 Now when Shaemdiel heard these words he was most pleased and, drawing closer still, he spoke to Yaldabaoth, saying: "You speak well the gracious word, yet tell me truly: What manner of being are you and from whence do you come?"

33 Yaldabaoth answered him, saying: "How is it that you know not of me, seeing that all created things are first come through me?

34 For behold, I alone am Chief Demiurgos of matter unformed. Father of Chaos am I; for by my own power have I brought me forth out of the Abyss whose Depth I alone perceive.

35 I am he whose name is unspeakable, whose countenance unknowable, whose power is greater than any other; for Darkness and Depth have I created, and the glory of all lesser things have I weighed in the hand.

36 Behold, I am the lover of great and mighty things, and when I beheld, from afar, the beauty and glory and power of the lesser and greater Light, I drew ever closer that I might perceive the depths of their majesty.

37 But alas, what pity that the greater Light should prove less in dominion than the worlds of Olaha Shinehah."

38 These then are the words which Yaldabaoth spoke cunningly unto Shaemdiel, and when the Son of the Morning heard this, his heart was troubled and he spoke, saying:

39 "What mean you by these things: For how can the dominion and power of the greater Light prove less than the lesser?"

40 And Yaldabaoth moving ever closer, little by little, drew nearer still, and he breathed upon Shaemdiel, saying:

41 "Have you not seen for yourself how that there is given unto the Olaha Shinehah millions upon millions of stars, which stars do shine brightly across the face of the Deep; and how that unto each of these there is given a world of glory?

42 Come then and weigh in your hand the worlds of the lesser light; are they not greater in number than the worlds of the greater Light?

43 Of a truth is it seen that the worlds of the greater Light are made more glorious than any other, for there is nothing throughout the immensity of space which can prove equal to them, yet in their dominion only have they proved to be less than any other."

44 Now when Shaemdiel heard this, he drew himself away from the Lord of Darkness; and when he had considered deeply all his words, he went again unto the kingdom of God greatly troubled.

45 But in Heaven did the Father of All speak unto the Lords and Gods of Elohim, saying: "Behold, the kingdom of my glory has Darkness touched; against the greater Light has Chaos set forth the hand to trouble."

46 And seeing that Shaemdiel had turned again unto the worlds of Kolob, Yaldabaoth brooded darkly within himself, saying:

47 "The seed of dimness have I cast across the Chasm, the shadow of my power have I sent forth unto the greater Light, that I might distress the kingdom of God."

48 Now Yaldabaoth moved out away from the kingdoms and glories of Heaven, and flung the restless presence forever and anon across the face of the Deep; and piercing the boundaries

of space and time, he discovered the worlds of the First Creation.

49 And seeing therein that the beauty of countless galaxies was like unto that of the Olaha Shinehah, notwithstanding they possessed neither power nor glory like unto the first, he thought to prove his might against them.

50 And seeing a sun nearby, he reached out to breathe upon it, and behold, it did burst asunder amidst fire and heat; and all the worlds which moved round about the sun were likewise shattered.

51 When, therefore, Yaldabaoth beheld again the matter unformed, he delighted within

himself, saying: "Now has the day of my power come alive within me."

52 And Yaldabaoth beheld two galaxies which lay near one unto the other, and passing quickly with a mighty rush between them, he caused that each should fall in upon the other; and in a moment was there caused to perish countless worlds beyond number.

53 How greatly then did Yaldabaoth boast within himself; and being filled with satisfaction, he moved out into the cosmos of the lower worlds;

54 And discerning for himself a world of perfect beauty, Yaldabaoth moved over the face of the waters, and he saw that it was good and filled with a multitude of life.

55 And he exclaimed within himself, saying: "I have discovered for myself the world of the First Power; now shall I make as nothing the designs of God, that I might take to myself the greatest power of all."

56 Now Yaldabaoth brought out of the darkness Jehovah-Yahweh, and set him to rule the earth, saying:

57 "Go you down unto the earth and make subject unto yourself the seed of God and subdue it altogether, that you may have dominion and power over all living things."

58 So Jehovah-Yahweh took hold over all the earth, saying: "I alone am god, and beside me there is no other."

59 And the land trembled greatly and the waters heaved all about in great distress, and the mountains fell into valleys, and the low places did cast themselves up into a heap, and the winds blew fiercely all around.

60 And storm and tempest raged against all the living, and the earth in sorrow groaned for deliverance; for in the day that Jehovah-Yahweh ruled did flesh begin to consume flesh, and all peace did flee far away.

Chapter 2 Enlightenment

Shaemdiel is troubled – Beauty of Heaven described – The anguish of Shaemdiel – Gathering of the Teraphim in the city of Mitanni – Teraphim of Adorea also gather – The words of Doriel of Ramnios – The words of Zerrah of Adorea – The words of Lorriel – Taking sides

1 There midst the shining brightness of Heaven's glory flew Shaemdiel, Son of the Morning Light, whose heart was made all anxious and filled with trouble by the cunning words of Yaldabaoth.

2 In fevered haste did Shaemdiel go ever seeking, for he would examine for himself with eyes made strange and dim through cunning deceit the rapturous glory of the kingdoms of the greater Light.

3 Now in the kingdoms of celestial glory did the light of the Kokobeam shine out into the immensity of space; for in the kingdom of God's glory were there but seven suns possessing great power and beauty.

4 And there was chief among them, the sun called Xanathea, whose blue brightness and majesty did fill the heart of God with wonder exceeding.

5 Now unto each sun of the greater Light were there given but three worlds of celestial splendor; and upon each of these were there caused to dwell in perfect harmony seven cities wherein the Lords and Gods of Elohim made forever their abode.

6 And prince above all worlds celestial moved Jeruel, being dressed round about in holiness exceeding; and there alone did the Father and Mother of All reside; and of all the cities which

God alone had made was there none to equal Salem of Merigoth.

7 Behold then the beauty and wonder of Salem, whose very foundation the celestial world was unworthy to touch, having been established forever in the airs above; being trimmed on every side midst clouds of heavenly light, whose brightness and glory as a sun did shine upon all the lands of Jeruel.

8 Now above the world of Jeruel did there shine forth in the night airs above, a moon of most exquisite comeliness, even the Eden world of Paradise which moved throughout the regions of the Keep.

9 And upon this world was there established forever the twelve cities of the ministering angels, and with them also dwelt the Cherubic hosts of Heaven.

10 Yet for all that was glorious in the kingdoms of the greater Light did Shaemdiel begin to sorrow; for when he pondered the wonders of the celestial worlds to compare them with the lesser light, he found their greatness and dominion wanting.

11 Then came Shaemdiel unto the Paradise of God being distressed and heavy burdened; for when he beheld the numberless concourses of spirits which moved in innocence before the throne of God, he wept in his soul, saying:

12 "Behold, how numerous and beyond counting the children of God have become, and yet from so great a multitude are there but few who will take to themselves the greatest glory of all."

13 And lifting his voice in a mighty shout, Shaemdiel caused to be gathered unto him the Teraphim out of every city save a few; and

unto the city of Mitanni, on the plains of Kuristan did they gather from afar.

14 And he spoke unto them all the words of Yaldabaoth, and of his darkness and power were they made all aware; and all which heard were filled with great tremblings, and distress caused the souls of many to quake within.

15 For there came forth from the mouth of Shaemdiel a shadow which would make as something small the wonders and glories of eternity; and over all the lands and cities of Paradise did the dimness pass unhindered.

16 But in the city of Adorea, in the land of Lycia, did the council of the Teraphim gather, being made after the Order of the House of Mithron.

17 And there was gathered in solemn array the Cherubic hosts and there ruled among them Shadiel, and there also gathered there a

remnant of the Teraphim, and there presided among them Doriel and Lorriel, being made husband and wife forever.

18 And there was joined with them also a great many ministering angels, and there was chief among them Ayrimee and Lydia, and with them was there counted many which were foremost among the children of God.

19 Now there stood before the whole assembly, Doriel of Ramnios, and he spoke unto the council concerning the troublings of Shaemdiel, saying:

20 "You beloved of the Lord give ear and to all my words attend, for you know how there has intruded throughout the Paradise of God, a dark and deepening mist of gloom which would make uncertain the hearts of many righteous.

21 For the words of Shaemdiel have made to appear as small and trifling the glory and power of the greater Light;

22 And they which are of the brethren, whether male or female, has obscurity troubled deep within, evensomuch that the path of glory can they no longer see, neither can they see the rightness of the way before them.

23 What then shall we of the council do for the sake of our brethren who are made to labor with us on behalf of many spirits, which spirits have yet to enter into the Way?

24 By what power shall we turn aside the words of Shaemdiel, seeing that he is greater than the whole of us?

25 Who is there among us who can lift again the hope of glory; and by some weighty word

of counsel restore again the joy and peace of Eden World?

26 For except we act wisely, then shall the darkening gloom reach out into the Keep to disturb the very children of God over whom we are all made accountable."

27 Now when Doriel said these things there stood up to speak, from among the ministering angels, a certain man whose name was Zerrah of Adorea; and he spoke, saying:

28 "My brethren, for what just cause would we hope to withstand the words of Shaemdiel, seeing that he is an Arch-Angel of the Most High God, and that into his keeping are given the very fires of Kolob?

29 Why should our hearts be made to tremble because of him? Has he not argued well concerning the spirit children of God?

30 For he would establish yet some nobler way whereby all spirits might take to themselves the greatest glory of all.

31 How then will you say that there is a darkness upon the land; why will you call into doubt the one whom God has set as Chief Archon of the heavenly hosts?

32 Consider then that Shaemdiel does but speak the mind of God in this thing, and that such a gloom as we but see is yet the dawn to still some greater light."

33 Now at these words did the whole council grow silent and filled with stillness, for every man and every woman did consider deeply the words of Zerrah of Adorea.

34 And there spoke out from the stillness the sweet and tender voice of Lorriel, and all eyes turned to look upon her; for of her goodness

and wisdom were all aware, and of her beauty did the Cherubim sing.

35 And she spoke unto the whole house, saying: "Good brethren, let us resolve with all expedience to act wisely and not in haste, lest we behave unseemly in this thing.

36 For of Shaemdiel are we all made aware concerning his greatness and power; for his words, like arrows, have pierced to the heart the listening ear; and his voice, like thunder, has shaken already a great many who, but for our actions, like leaves would surely fall.

37 For this I tell you with all certainty, that among those gathered here is there none found worthy to reason with him, seeing that among the Eloheim he is preferred above many others.

38 But against the words of Zerrah let us reason altogether; for into the hands of

Shaemdiel is the Keep not given, nor by his power is this Eden World made to move round about the throne of God.

39 Who shall say then that the words of Shaemdiel are come from God, seeing that over Paradise he is given neither power nor authority?

40 It is for this cause that the words of Shaemdiel have cast a shadow of dimness across the land; for I tell you truly, that by his words will no great dawn come, but darkness and perplexity only.

41 For the pathway to yonder glory has some greater power established for our sake alone; that by our faithfulness unto God we might pass unhindered unto the greatest glory of all.

42 Thus by the world of the First Power have the foundations of glory been made all secure; that of all the spirits which are come from the

heart of God is it decreed that not even one should be lost or vanished away.

43 Who then will say again that Shaemdiel has but spoken to us the mind and will of Eloheim; for which of us have heard for ourselves the speaking of the Tael concerning the glories of the greater Light?

44 For you know yourselves that by the speaking of the Tael is the power given, and whosoever would hear the singing thereof, unto them is it given to make real the dreams and longings of the willing heart.

45 Unto what power, therefore, is it given to make known unto us the mind and will of Eloheim regarding these things?

46 Only he whom the First Power has made both Lord and Prince of the Seven Steps, being Protector of the Keep; for so have the Lords

and Gods of Eloheim declared in the speaking of the Tael.

47 Now let us act wisely regarding the troubled musings of Shaemdiel, lest darkness and uncertainty make corrupt the very Paradise of God.

48 Let us withstand with boldness the dimness with which Yaldabaoth would afflict us from afar, and to the kingdom of God put forth our petition."

49 So spoke Lorriel, and they which were of the council agreed altogether to make known their appeal unto the House of Mithron, which House resided forever in the kingdom of God on Jeruel.

50 But on the plains of Kuristan, in the city of Mitanni did the Son of the Morning Light speak with power unto the Teraphim, and of

the ministering angels there were many deceived.

51 And there fell upon the cities of Mitanni and Ramnios, Elseli and Gimmel a darkening mist of gloom; and throughout the Eden world of Paradise did many grow disconcerted.

Chapter 3 Enlightenment

Seven houses of Heaven – Seraphim and Cherubim – Ahman speaks to the Elohim – Darkness of Yaldabaoth infects Shaemdiel – Shaemdiel pleads his cause: celestial glory made less than Olaha Shinehah; finding fault with Hodos Alea; obedience preferable to faith; Law of Immediate Recompense; keeping the children of God innocent forever – Ahman takes counsel with the very elect – The season of darkness grows

1

1 On Jeruel did the Elohim gather, in Salem of Merigoth did the Lords and Gods assemble themselves in solemn array.

2 Before the throne of Ahman did the congregations of Heaven draw nigh; and there was foremost among them the House of Archons and the House of Valhaladea, being made after the Order of Kolob.

3 And there were also added unto these the House of Shevas and the House of Sabaoth, being in their fashion made after the Order of Xanathea.

4 To these also were gathered the House of El Shalon and the House of El Shaloah, and the House of Mithron, being of themselves fashioned after the Order of Jeruel.

5 Now there was numbered among the heavenly hosts many which were of the

Seraphim, each according to their tribe; of Theadris ten thousand, of Zaugris ten thousand, of Kaerkos ten thousand, and of Maardas ten thousand.

6 And of the Cherubim there were numbered ten thousand times ten thousand, singing ever of Heaven's glory, and of their beauty and comeliness would the tongue of man fail to speak; for there was no other creature like unto them.

7 Thus was there caused to gather the heavenly hosts in splendor exceeding; and there shined out from around the throne of Ahman the Kerrillean light of Xanthis which like a jewel sat as a diadem upon the brow of Galendriel, the Mother of All.

8 And standing before the whole assembly Ahman raised up the hand to speak, saying: "You children of light, children of glory give

ear, for there has put forth some petition the council of the Teraphim, which petition you are all made aware.

9 For even now has the darkness of Yaldabaoth reached out across the Chasm to disturb the kingdom of the greater Light, to make as small and trifling the greatest glory of all.

10 And in the Eden world of Paradise has the shadow made known its presence through the troubling words of Shaemdiel, who, being chief and foremost among the House of Archons, would yet establish some other way to exaltation.

11 Let us, therefore, be wise and not imprudent, that we might hear for ourselves the words of Shaemdiel, to see if there be any good thing in them.

12 And if there be found some goodness in the word, then let us be wise and embrace them; but if there should be found no good thing in them, then shall we remove the darkness from before us."

13 So spoke the Father of All, and stretching forth his hand he commanded that the mind of Tael be opened, that Shaemdiel might plead his own cause from the plains of Kuristan on Eden World.

14 Now in the speaking of the Tael did there appear before the councils of Elohim a bright and piercing light, and in the midst thereof was Shaemdiel seen, and a host of others with him.

15 And looking upon so great a gathering, Shaemdiel smiled and he spoke, saying: "Brothers and sisters of the heavenly hosts,

you Lords and Gods of Elohim: Why are you dismayed because of me?

16 For it is for our greater glory I would speak and make known abroad all my heart; that such wonders as we are made partakers of even now, might be magnified and increased beyond all measure.

17 Hear now the counsel of my words, and be you all calm within; for well is it said of Elohim, that in our bosom can there be found neither fear nor troubled foreboding; neither is there found midst all our glory the trembling heart or any shadow of turning.

18 Consider then, how that there is given unto the Celestial Kingdom but seven suns of glory; while yet in the lesser kingdoms of Olaha Shinehah there are given a multitude of stars beyond number.

19 Let us, even now, reason well among ourselves concerning this kingdom of the greater Light: For would not the glory of twelve suns shine brighter still than seven only?

20 And if there be greater dominion in twelve suns, would there not be greater glory in forty, or seventy, or even a hundred times a hundred? Would not the glory of Kolob shine brighter than it does even now?

21 Which among you will say that there is no glory greater than that which we have already known? For out of dominion has the glory leaped forth, out of increase is there found a wellspring of unending power and might.

22 By what means then have we made less the dominions and powers of this greater Light? Wherein have we made to appear as small and trifling the greatest glory of all?

23 Only in the Hodos Alea have we made of little effect the kingdom of God; for we have established the pathway where there are but few who would be made partakers with us, while yet the many are all gone away unto the Olaha Shinehah.

24 See then that in the Paradise of God there is brought forth a multitude of spirits which would lay hold to all our glory, yet there is between us and them a chasm which only the few are able to cross.

25 Yet are the many, which were found unable, carried unto kingdoms made Telestial and Terrestrial, that they might live forever in the glories of the lesser light.

26 Now you sons and daughters of God give ear and let us be wise in all our deliberations, that by our several powers we might make

greater still the glories and dominions of Kolob.

27 For you know that in living the mortal life the spirit children of God are made separated, each according to their ability; to decide for themselves both the good and the evil.

28 And if it so be that a spirit choose goodness always, then is it made partaker with us in the kingdom of God; being dressed round about in goodness, and power, and dominion, and glory forever; taking to itself an eternal increase, even worlds without end.

29 But if a spirit choose always the lesser portion, notwithstanding that there be given unto him the hope of many lives, then is he established forever in the lesser kingdoms; having no power for they have no increase; having no hope for they have no knowledge of heavenly things.

30 Seeing, therefore, that the innocent are overwrought by so great a burden, to choose for themselves the good or the evil, let us make easier still the mortal life, that there might spring forth unto exaltation even all the spirit children of God.

31 For you know yourselves that the dominions and glories of Kolob are made lesser still by this one thing only: That God would place into the hands of men even his own Agency whereby they might choose the good and shun the evil altogether.

32 But yet are the many unable to elect, being weak and ignorant, filled with fear and having no hope; for the wisdom of heavenly things have we established on faith and goodness, and not just knowledge only.

33 For well have we written among ourselves the law, saying: Only those who believe obey, and only those who obey truly believe.

34 Know then surely for yourselves that obedience is preferable to faith, for by obedience do we bend all men to our will alone;

35 And knowledge is greater than wisdom altogether, for it is knowledge which all men hunger for, while the path of wisdom do only the few embrace.

36 Let us, therefore, remove from man the Agency of God and establish over them the Law of Immediate Recompense, that all which would go down into mortality might take to themselves the surest way;

37 That there might be but few which shall go the way of Olaha Shinehah, while the many

we shall make joint heirs with us in the kingdom of God.

38 Then shall the borders of Kolob be greatly enlarged and the dominion of all our glory be magnified beyond measure, evensomuch that eternity shall forever sing of our wisdom.

39 For if we shall place in effect the Law of Immediate Recompense, then shall we cause the children of men to take to themselves the righteous only, for the power to choose between the good and the evil shall we withhold from their keeping.

40 By such means shall we make subordinate unto the law the Hodos Alea, whereby the laws of the lower nature are likewise made subject unto us;

41 That such mortal circumstances as will afflict the children of men from time to time in the lower creations, might no longer prove

arbitrary, but shall make known its power according to our will alone.

42 Thus shall we enclose on every side the spirit children of God, that when they shall go forth into mortality they might find immediate recompense for all their thoughts and all their deeds.

43 How many then shall we cause to find the greatest glory if not all? For we shall hedge up the way round about them, evensomuch that only the few shall fail in taking to themselves the exaltations of godliness.

44 For such oppositions as the spirit children of God are want to meet in the mortal life shall we diminish little by little through obedience, even till there be only the good to see; and the lesser way shall we enclose with sore displeasure.

45 Let us then keep innocent forever the spirit children of God, seeing that they are most precious, and give not into their keeping the Agency of God lest the days of their mortal life weigh heavily upon them.

46 For innocence is better than any other, being in itself both pure and undefiled, being neither marred nor sullied by the mortal life.

47 Now let us give unto the children of men a multitude of laws and commandments whereby we shall cause them to do the good only, and if it so be that they shall violate the law to do evil, then shall we visit upon them swift recompense.

48 By such means shall the many be brought forth unto exaltation, and there shall be added unto Kolob a multitude of stars; then shall the dominions of the greater Light prove more glorious than the lesser light.

49 Be not troubled, therefore, for Yaldabaoth's sake, neither be you fearful because of me; for I shall overcome the Lord of Darkness, and by such measures as we shall take increase forever the realms of our glory. Even so, Amen."

50 So spoke Shaemdiel in the speaking of the Tael and many were troubled in heart and mind, for in the Hodos Alea had the First God laid forth the pathway to exaltation.

51 And Ahman called unto himself certain of the Elect that he might counsel with them concerning all which Shaemdiel had spoken;

52 But on the Eden world of Paradise did Yaldabaoth continue in stirring up great contentions through the disputations of Shaemdiel, and for a season the darkness grew unabated.

Chapter 4 Enlightenment

By the waters of Yoshibeth the mothers gathered – Sophiel speaks to Galendriel: the troubling of Heaven; Eden world shaken by Shaemdiel; the Lord of Kolob turned aside – The tear and the flower – Rutheniel speaks for her Beloved Shaemdiel – Galendriel speaks: all things must grow, or die; a shadow beyond the shadow; Ahman has gone seeking; do not grieve for Shaemdiel – Galendriel sings a song

1 In the Season of the Song, by the waters of Yoshibeth did the Lords and Gods of Elohim gather, and there assembled before Galendriel certain mothers of the heavenly hosts:

2 From the House of El Shaloah stood forth Sophiel, Bythiel, and Myriel; from the House of Sabaoth drew near Sabriel, Ramniel, and

Saerel; and with these came also Rutheniel being Beloved of Shaemdiel.

3 And there spoke with all tender affection Sophiel, being called of God the Spirit of Truth, saying: "Most Holy Mother, joy of our desiring, what good thing shall we do to restore again this heavenly abode?

4 For peace and joy has sorrow pressed hard on every side, to fill the heart with deep foreboding; upon the glory of all our worlds has there leaped forth the shadow of dimness, making dull the hopes of many.

5 Hear, O Blessed Mother, the pleadings of our soul; for who is Shaemdiel that he should change forever the ways of Hodos Alea, to make commonplace the glory of all our children?

6 For on Eden World are the children of my bosom made ready to fall; like leaves on the

tree do shake and flutter all around, even so in Paradise have the words of Shaemdiel raced about as the whirlwind, causing all which hear to tremble.

7 By what means shall we make sure again the paths of glory, that by our hand we might make secure the hopes and longings of all our seed?

8 And though we calm the hearts of all who trouble, by what measured word of reason shall we make peaceful still the dark musings of Shaemdiel?

9 For, behold, the Lord of Kolob has Yaldabaoth turned aside through cunning speech, that even so great a one as he is made blind in the midst of all our glory; to the words of Eloheim he will not give heed, but has stepped aside into darkness."

10 So spoke the Spirit of Truth unto Galendriel and all which heard, together sighed; and there was caused to fall to the ground, before the Most Heavenly Mother of All, a single tear of sorrow.

11 And when it was fallen, there sprang up immediately in the place thereof, a single flower made all crimson without and white within, being in itself the first of its kind.

12 And all which were gathered there did turn themselves to see, and they beheld Rutheniel weeping for her Beloved.

13 And Galendriel, stepping softly forth, placed her arms about her to comfort; and Rutheniel, weeping upon her bosom, spoke unto the Mother, saying:

14 "Blessed Mother hear my plea, for in your wisdom do all the Gods rejoice. What shall I do for the sake of my Beloved who has turned his

heart to that darker vision which he alone can see?

15 By what soft and gentle persuasion shall I restore again my own Beloved who, by the power of his own brightness, caused the morning light to shine upon the kingdoms and wonders of Jeruel?

16 Who, formerly, made brighter still the celestial worlds when yonder suns of Ashengaard gave forth from their own brightness a constant ray, and to the Kokobeam lent forth the luminous realms of their own dominions?

17 Have you not beheld in wondrous awe the comely form of my Beloved; before whose beauty the very moons of Jeruel grow weak and pale and, who, of their own power, would weave for fairest Shaemdiel a covering of silvery light?

18 Who has not rejoiced at the drawing nigh of my Beloved who, before the coming of Yaldabaoth, caused that all good things should sing together, and before whose presence the very creations would leap together for the joy of him?

19 But now is my Beloved, by some twilight dimness, made to seem a stranger here; and in his presence does there descend upon the fairest of our worlds a darkening gloom and a fearful dread.

20 And I, alone, am left to care for him, to plead for him, to weep for him; for still in my bosom, made all tender and ready, would I ever find place for my Beloved, that there midst some fire and gentle breath I might cleave only unto him.

21 Now great Mother give reply and to my plea attend, for of your wisdom there is no

end: By what persuasion might I restore the place and honor of my Beloved, lest he be lost forever?"

22 And Galendriel, speaking softly unto the hosts assembled there, said: "Do not weep and fear no longer; for I perceive in all our troubles, some design made deep and subtle.

23 For it is in the nature of all living things to grow, and that thing which does refuse, even it shall perish, to be no more; thus by our constant efforts in reaching forth, we might yet achieve some greater glory of which we are but faintly made aware.

24 Thus in our need for eternal progression, Shaemdiel wisely acted, yet only in his means of attaining did he gravely err, to change forever Hodos Alea.

25 But still do I with deepness perceive, a shadow beyond the shadow, and in the turning

another turning; for I see revealed some wiser hand which only few can see.

26 For well is it known already among us that over the worlds of Olaha Shinehah was Yaldabaoth given neither power nor place;

27 And moving out beyond forever, he pierced the veil of darkness, and in the world of the First Power has he a refuge found.

28 Be not troubled, therefore, because of Shaemdiel, but in my words find sweet repose; for in the Father has the light leaped forth, revealing in him a wonder beyond all wonders.

29 For I tell you truly, that beyond the councils of Eloheim is still some greater council found; and beyond the greatest council is there made to rule the councils of El Jor El.

30 And there unto has Ahman gone seeking, that we might attain for ourselves some greater wisdom, that in such glories as we

shall gain make all peaceful still the worlds and kingdoms of Jeruel.

31 So shall the Father establish the way wherein some greater progression might be found, for in his hands shall he make secure the ways of Hodos Alea.

32 But for Shaemdiel do not grieve, for there is a goodness which none can lose, neither can any darkness make small the greater Light.

33 For you know yourselves that into our keeping is the kingdom of Heaven given, and into the hands of many Fathers is there given the ways of Hodos Alea.

34 Let us make secure, therefore, the heavenly place, that by a goodly grace we might restore again the Son of the Morning Light and cause to stand beside him his own Beloved Rutheniel."

35 And when Galendriel had said these things, she sang a song of hope and yearning, and in the forest and in the fields the flowers leaped forth out of the ground, to signal to all a new beginning.

Chapter 5 Enlightenment

The long journey of Father Ahman – Ahman addresses The One: trouble in Paradise; seeking counsel and wisdom; a plea for Shaemdiel – The One responds – Glory of The One presented – Birth of God revealed – The death of First Man – A plan of redemption – Ahman replies to The One – The One takes responsibility for Shaemdiel's fall – Shaemdiel made an unknown agent for God

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1 Through the generations of eternity did Ahman go forth, and in the onward speeding

rush of the Father did the light give way to the higher light, revealing forever and anon the glory of The One.

2 And piercing deeply the furtherest veil, Ahman came at last to that beginning beyond all beginnings, and in the councils of El Jor El the Father stood in wonder exceeding.

3 And The One spoke unto the Father, saying: "Greetings great Melchizedek, King of Salem, Lord and Ahman of Jeruel: For what just cause have you come seeking?"

4 Perceiving then the greatest of All, the Father with measured step drew near, and in a voice made reverent and filled with awe, spoke, saying:

5 "Most Sovereign Lord, Greatest and Most Holy, in whom the endless creations with worship adore, by your hand alone am I drawn near; for when I beheld the coming of

Yaldabaoth, I faintly discerned the shadow of your design.

6 For in all the creations of God could there be found neither room nor place for him; yet notwithstanding these things, by some dark and troubling scheme did he a foothold find in the heart and mind of Shaemdiel whereby he might tempt him.

7 And by such words as he spoke did the Lord of Kolob shake already the foundations of Heaven, to see if there be any who would take to themselves some greater glory.

8 Yet of Yaldabaoth did I espy, in visions made all subtle and deep, the Chief Demiurgos swiftly fleeing, and in a realm beyond all yesterdays did he a refuge find in the world of the First Power.

9 Seeing then that this Yaldabaoth from the Deep came forth, and seeing again that for

him was no place given except the world beyond beginning; I saw the moving of some more artful hand than any before could fair discern.

10 Of whom then should I some greater counsel seek if not you Most Holy? For you, alone, from the First World came, being of yourself the greatest God of All; before whom countless eternities without fail must move.

11 Come, Most Sovereign Lord, and from your wisdom some counsel give, for in your word alone shall I find revealed the hidden pathways of your will;

12 That by such a means as you would place into my keeping, I might set forth the whole of your design; to increase forever the kingdoms of the greater Light.

13 Only let not Shaemdiel be lost to me, for I perceive that of your designs he has no

knowledge given, but has set hard his soul against the counsel of Elohim;

14 And would, by some dark and cunning means, change forever the ways of Hodos Alea; which way you did establish from the very beginning to make secure the way of exaltation, lest that which is folly make less of it.

15 Thus did Yaldabaoth, being himself blind and filled with Chaos, make also blind the Son of the Morning Light; to place in him the heart of anarchy, having his vision obscured through cunning deceit.

16 Where then shall I find room for Shaemdiel, seeing that by his several contentions he has made himself unsuited for the heavenly abode?

17 For in the hearts of the very chosen has he raised up a great many consternations, to

disturb already the councils of the Teraphim through diverse disputations.

18 Evensomuch that among the ministering angels of Paradise have many laid claim against the kingdom of God, thinking themselves cheated of some greater glory because of the ways of Hodos Alea.

19 By what means, therefore, would you have set in order again the kingdoms of the greater Light, seeing that by your hand alone was Yaldabaoth drawn forth from the Abyss and in the world of the First Power did make place for him?"

20 Such are the words which the Father spoke and, when he was concluded, there arose before him a deepening mist filled with exceeding wonders; and in the mist was there clearly seen a swirling and turning veil of

shimmering light whose bright beauty the tongues of angels could scarce describe.

21 And The One spoke from the light, saying: "Have you not considered, my Son, how that between me and the highest councils of Heaven there is found a barrier which is greater than any other?

22 See then, how that by some deep design, I have drawn you forth unto me; that by your coming there might exist some communion between that which is great and that which is greater still.

23 For I, alone, am The One which is greatest above all else, being before all Gods the First and Most Sovereign Lord of All;

24 Having established in the depths of my own bosom the countless turnings of eternity, in whose hands the course of all heavenly things must forever move.

25 Behold, how the pathways of endless ages around the throne must ever move, causing all that is past, and all that is present, and all that is future to give obeisance unto me.

26 For I, alone, am Eternal One, above whom there is no greater found; yet in that beginning beyond all beginnings have I a memory recollected.

27 Thus it was that in a time beyond all your yesterdays was there found neither God nor Goddess but Man only; and in the world of the First Creation was he brought forth in darkness, knowing only what the senses of the body would permit.

28 Among the spirit children of many Gods is this word not given, have you yourself not also heard: how that God was once a man, to evolve himself from less to greater?

29 So it was that in a time before forever, even I, as a man on the First World did dwell; being the first to make for himself a living soul which the darkening shade had no power to touch or put out again.

30 But still did all of man in the First World perish long ago, being consumed by a multitude of folly; yet notwithstanding these things, in such a memory as I have found have all which died come alive in me again.

31 Yet in that beginning beyond beginning did First Man dwindle away into death because of foolishness, for although his knowledge was great and ever reaching, yet of wisdom did he possess but little.

32 For of wisdom was First Man unable to lay hold seeing that unto him was no knowledge given of good or evil, being in himself

uncreated of God, being without soul and having no means of bringing it forth.

33 But seeing now that in the mind of The One, First Man is made to come alive again, I have resolved to set forth the means whereby all who are willing might fashion unto themselves a living soul.

34 Thus shall I redeem First Man from the folly of all his ways, to rescue him from endless death; that from the world of the First Power might many come forth unhindered into the presence of The One.

35 Consider deeply then the mystery within, for if I reach back to redeem First Man, to make in many a living soul; how great then shall the kingdom of God become, seeing that in the beginning from one only, came forth the fullness of Heaven's glory?

36 Who then will call small and trifling the dominions of this greater Light, seeing that unto Kolob will be given a multitude of suns beyond counting, which suns shall shine from eternity to eternity in unending power and glory?

37 For this cause did I bring forth Yaldabaoth from the womb of eternal night, knowing already that in the creations of God there would be found for him neither room nor place.

38 And unto the world of the First Power did I send him forth, that being deceived in the midst of some great vanity, he might set forth a new beginning of my own design.

39 Yet if Yaldabaoth be sent unto the world of the First Power, shall I not send also from the heavenly abode, one to watch over him; to make secure the hope of immortality?

40 For it is expedient that Yaldabaoth fulfill the purpose of his dark design, to bring before the world of First Man the terror of some evil thing.

41 But who among Heaven's glory will also go forth to mete, with measured hand, good for evil, and hope for despair: Who, by some divine contemplation, might make possible the coming forth of the soul in First Man, and thereby prepare the way to some greater glory?

42 Thus in the coming forth of both good and evil there shall spring up in the mind of man the sounding echo of something deeper still, which as an epiphenomenon in the heart of man will cause that many should seek after spiritual things.

43 For even as a child is given shape and life through the coming together of opposites,

being in the man and the woman bound, even so is the soul of man given shape and life also by the coming together of good and evil.

44 And as a child drawn freshly from the womb is made to live and breathe in the midst of great travail, so in like manner is the soul of man drawn forth from the midst of adversity.

45 And though the soul of man in its beginning prove weak and frail, yet shall I set forth the way wherein the soul, in strength, might grow, that I might draw it forth unto me.

46 Who then shall I send unto the world of the First Power to set forth the whole of my design, to make way for the coming of the soul of man, and to increase forever the glory of Heaven?"

47 So spoke The One unto the Father, and Ahman, with ready heart, gave swift reply,

saying: "Most Sovereign Lord, Great and Holy: If it be acceptable in your eyes, grant that even I might go forth unto the world of the First Power;

48 That I might take into my keeping the fullness of your design; for I shall set before the mind of man the good and the evil, that by some greater mystery, he a soul might make.

49 Yet tell me only by what means shall I restrain the hand of Yaldabaoth; to exercise upon him some subtle influence seeing that he is separated and apart from the creations of God?

50 Now, Most Sovereign Lord, seeing that Shaemdiel is made unsuited for the Celestial Kingdom, would it not prove expedient to send him also unto the world of the First Power;

51 That, perchance, there might be established between the Lord of Light and the

Lord of Darkness the means of some communion, that by my subtle influence upon Shaemdiel I might refrain Yaldabaoth from consuming the whole of man through his dark designs?"

52 And The One answered again from the light, saying: "Well is it said of you, my Son, that you are the knower of hidden things, revealing through some delicate word the depth of your great wisdom.

53 Hear now the whole of my intent, for it was by my design that Yaldabaoth did leap forth out of the womb of Darkness, and seeing the lights which God had made shining in the far away, caused that he should go and see for himself the glories which I set forth.

54 And seeing that he had no power to set at naught the dominions and glories of the greater and lesser lights, he sat himself down

beside the Chasm made deep and wide and there brooded darkly.

55 And as he sat, I did move upon the mind of Shaemdiel to draw him forth across the Chasm; and as he drew near unto the worlds of Olaha Shinehah he heard and saw for himself the presence of something dark and dreadful.

56 Thus have I, by some deeper wisdom, prepared the way whereby you might draw forth into eternal life the soul of man; to exercise over Yaldabaoth the shadow of my design.

57 For in the casting down of Shaemdiel will Yaldabaoth greatly rejoice; supposing as he might that he has made weaker still the dominions of God.

58 For this Yaldabaoth has darkness made all blind within, being ever puffed up and filled

with cunning deceit, evensomuch that he can see no power greater than himself.

59 Thus have I, in cleverness, established the means whereby you might, with subtlety, exercise some good over Yaldabaoth, lest he stretch forth his hand to destroy forever the hope of every man.

60 For if it so be that he shall take hold of Shaemdiel, to submit him unto some darker power, then shall he be made subject also unto the powers of the greater Light.

61 Only fear not the losing of Shaemdiel unto evil, for unto you is it given to lay forth the foundation of still some greater redemption, whereby he might ascend again unto the bosom of his Beloved."

62 So spoke The One, and when all things were completed, then did the Father go swiftly

again unto Jeruel, being refreshed and in wisdom guarded round about.

Chapter 5, 1st Endowment

A Perfect Enemy, The Creation and Purpose of Everything through The One and his opposition(The Demiurge who was once Antipode who is now known as Satan, who is the opposition of God and Enemy of God(Jesus) also being a part of God and The ONE the counterfeit)

The One's capacity to do both good and evil – The One speaks: free choice and the progression of First God – "Yet did I always choose the greater portion" – The joining of Areta and The One and the separation of the darker shade – A perfect opposite is made; a

foundation for greater glory is established – Danger found not in opposition of evil, but mediocrity – The One empowers the darker shade – Yaldabaoth, the enemy of God, is born – The One still must choose – Mediocrity is the only danger – Fear not defeat – Yaldabaoth and the world of First Man – The greatest of angels are sent – The battlefield found in the heart and mind of Man – Hidden wonders are revealed through Azrael – The endowments of life and exaltation – Protecting the knowledge of God from mockery and scorn – Book of Endowments written for God's children

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1 And I spoke to The One, saying: "Most Holy Father, in all that you say have I found wisdom greater than any other. Yet in this one thing only do I trouble.

2 For when I behold the greatness of your glory, I feel a purity most sublime; for I discern in you no shadow or degree of turning, being in your very nature the most holy and glorious of all these assembled.

3 Tell me, therefore, if this capacity to do good and evil exists also in you; for even I would know fully the nature of that epiphenomenon which you have established upon yonder world for the good of all."

4 These then are the words which I spoke to The One, and The One answered me, saying: "Consider, my son, the benefit to be gained in the midst of all our glory by that struggle which exists in the bosom of all the Lords and Gods of this greater Light.

5 For out of this struggle between the greater and the lesser portion is there made to exist a wellspring of strength; and in the winning of

good over evil is the goodness of our hands made strong and filled with power.

6 Be wise therefore, and know of a surety that the conditions of all our estate and glory are made all secure by that strength which we would gather through the continual victory of good over evil.

7 Yet, notwithstanding these things, still have you rightly perceived that in the very soul of me is there no choosing of that lesser portion, seeing that in me all goodness and glory are made to flow as an unending stream of life and holiness.

8 For there came a time, which even now lies near forgotten, when the Areta desired strongly to become as one with me, and as she entered into the soul of me, the shadow of my lesser self did leap out from the very center of me.

9 Ponder therefore, my son, this greater mystery; for in the long ago had I created the Celestial Kingdom of Glory, and there existed in me still this very capacity to do both good and evil, for like the Lords and Gods assembled here I was free to choose.

10 Yet did I always choose the greater portion, adding to my glory still some greater glory; laying against one eternity another eternity until at last I came to dwell in the greatest of the kingdoms which I had made.

11 But in that moment when the Areta became one with me, to dwell in harmony forever, there leaped out of me this darker shade which stood as distinct and alone unto itself; and I perceived still some greater opportunity which, if acted upon boldly and with wisdom, would lead still to a glory far beyond all things glorious.

12 Thus did I begin to lay the foundations for the greatest glory of all; for I determined that I would make for myself a perfect opposite, an antipode which would press hard against me at every turn, that perchance he might destroy me altogether.

13 Therefore, my son, did I reason rightly to make for myself this great and unyielding foe, this relentless Nemesis which would come forth as Yaldabaoth, to strike hard and battle against me, to destroy forever the kingdoms of God.

14 For I would guard well the kingdoms of the greater Light against that stale complacency which would lay waste to the whole of all our glory, to destroy forever Hodos Alea;

15 For the true danger which would prove the ruin and desolation of this heavenly light was never found in the opposition of evil as some

might suppose, but rather in the mediocrity and the shadows of those vain imaginings which would make as ruin the very soul of all our glory.

16 Consider therefore, my son, the beginning nature of that darker shade which was caused to leap forth from out of the very soul of me by the coming together of Areta into the heart of me.

17 For my capacity to do good was greater than all others which are made to dwell in this heavenly abode; while that portion which would do evil was small and frail, having to itself little substance or strength, causing that this darker shade of my lesser self should likewise be small and frail also.

18 Seeing, therefore, that this darker shade was lost and confused by reason of its separation from the soul of me; and seeing

also how it drifted and hovered about, having neither purpose nor meaning, I did take pity and resolved that I should make stronger still the darker shade.

19 For this cause alone did I determine to cast the shade of my lesser self into the very heart of the great Abyss where the Eidos is made to dwell, knowing full well that in the time appointed there would leap from the darkness this very Yaldabaoth which I would use to further the whole of my design.

20 Thus would I create from the Antipode, the very enemy of God, possessing unto himself a purpose and identity peculiar to himself, being made forever the Chief Demiurgos, Lord of Darkness, Father of Chaos; having in his soul an endless thirst for that darker glory which he alone can see.

21 For he shall prefer darkness to light, and power to glory; he will prefer death to life, evil instead of good, hate and war instead of love and harmony; being in his soul the only evil which is absolute and undiluted;

22 Hating with perfect zeal, the glories and wonders of the greater Light; striving with all his might to find those means by which he would destroy forever the kingdom of God, taking to his darkened soul that revenge which he would have against me.

23 Thus would I make for myself this perfect enemy, this relentless foe; knowing full well that if I should prove less in my resolve to continue in the paths of glory, then would I stand as defeated before the darkness of the Demiurge.

24 Now, my son, would the struggle between good and evil cease to exist within the soul of

me, but would rage constant war without; knowing full well that the prize to be won is not the single soul only, but the whole of all our glory would I place in constant risk; for in the endless reaches of my soul have I established the fullness of Heaven's glory.

25 See, then, how there is placed on me this necessity to choose strength and vigor over mild complacency; electing always the pursuit of some greater excellence which would contend constantly against that dull mediocrity which, of itself, would cause to vanish away the very soul of us.

26 For I would not have you ignorant of this one thing, my son; for I perceive that a sudden death is preferable to a slow and lingering demise which would cause to fade away, little by little, the greatness of all this glory which you see now before you.

27 For there is a danger greater than Yaldabaoth, an enemy greater to be feared than all his might; know therefore, my son, that mediocrity is the only danger that can cause to dwindle the whole of our estate.

28 For this cause have I elected that Yaldabaoth should rage against me in constant battle, that I might be awakened to the dangers within by the war that rages without.

29 Fear not, my son, the shadows of defeat, for I know in truth that there is no power which can, by any means, overcome the greatness of my soul; and though the angels themselves should fall, yet have I power sufficient to redeem them subtly and altogether.

30 Yet, notwithstanding all these things, even I did know that there was neither room nor place throughout all the realms of my creation

where the Demiurge might dwell, to give forth battle in the kingdoms of the greater Light.

31 For that cause have I decided that Yaldabaoth should dwell in the world of First Man, that he might take to himself a dominion of his own, filled with all manner of principalities and powers.

32 And there unto shall I send forth the greatest of the angels, that they might battle in holiness against the dark and dreadful designs of Yaldabaoth, struggling there midst the very lives of First Man.

33 For the battlefield which I have chosen is found in the very heart and mind of man; knowing that if they should be awakened by that battle which surges round about, even they might take thought to choose the good and thereby lay for themselves the foundation of a living soul.

34 See then, how that the designs of my hand are most subtle indeed, being unseen and well hidden by the shadows of the mortal life; evensomuch that of all the spirits and angels which did go to dwell upon the earth, there were none which could pierce the veil of their mortality whereby they might see fully the hidden wonders of my design.

35 For you alone, my son, have both seen and understood the whole of my design; revealing unto the children of God the hidden marvels and wonders of heavenly things, revealing by most delicate words the very mind of God in the world of First Man, even line upon line, precept upon precept, here a little, there a little.

36 Know therefore, O Mighty One, that into your keeping will I give forth the whole of my design and hold not back; that you may give

unto the children of God the very endowments of life and exaltation.

37 For the epiphenomenon of good and evil have I established for the children of men, whereby they might make for themselves a living soul; but through your hands shall I set forth the endowments of hidden knowledge whereby the children of God may receive unto themselves glory upon glory, even worlds without end.

38 Only let those who are appointed to receive be girded round about with all manner of care and wisdom, lest the knowledge of God be made a mockery and a jest through the sophistries and manipulations of foolish men who would treat with scorn the things which come from God.

39 Come now and all attention give, for I will make known in you the mysteries of this

Yaldabaoth, and of his going forth unto the very Abyss where the Eidos is made to dwell; that you may know fully the powers, dominions and principalities of that Antipode which I set to fight against the very soul of me.

40 And whatsoever I shall reveal unto you, even that shall you write faithfully in the Book of Endowments, that the children of God might take hope against the day of trouble;

41 Being filled with all manner of confidence and joy concerning the designs of God regarding that world upon which they dwell; knowing full well that they are made partakers with Me and Thee in bringing forth the greatest joy of all."

Chapter 6 Enlightenment

Jehovah-Yahweh in the world of the First Creation – Being without seed or help – Jehovah sees the sons of men for the first time – A troubled Jehovah speaks to Yaldabaoth – The birth of God-thought and religion – Jehovah subdues mankind – Great and dreadful boasting – A jealous god filled with wrath – The sons of men grow fearful

1 But in the world of the First Creation did Jehovah-Yahweh rule harshly, boasting always in the midst of his pride, and in the exercise of his power did he establish dominion over all the earth.

2 Evensomuch that the fish in the sea, and the birds of the air, and the animals which moved upon the land did seek to devour one another.

3 For in strength only, and in war, and in death did Jehovah-Yahweh take great delight; for against all living things did he constantly revile, being filled with loathing and reproach;

4 Ever moving upon the land in the midst of his power, lashing with unalterable fury the earth, and sea, and sky; and all which lived, in madness turned, and with great ferocity did consume one another in the midst of their torment.

5 And seeing all these things Jehovah-Yahweh, in sottish glee, exclaimed aloud, saying: "Now is the day of my power come alive, for I, alone, am made lord over all the earth.

6 Yet only in this one thing am I found lacking: For I am given neither help nor seed, and I am left alone to rule the earth, to subdue it altogether."

7 Now on a certain day, as Jehovah-Yahweh moved about in restless spirit, he saw among the animals of the earth a small gathering of the sons of men, being filled with dreadful fright and ignorance;

8 Having in their form the image of God, but having not his likeness; possessing neither light nor knowledge, nor power; dwelling ever in caves and hidden places lest some ferocious beast devour them; being naked and sore afflicted.

9 Yet was Jehovah-Yahweh troubled because of them and in his many consternations took thought to destroy them altogether, lest they, by some hidden means become great and mighty and establish dominion over all the earth.

10 Thus did he, in haste, go forth unto his father, the Chief Demiurgos, and Yaldabaoth spoke soothingly unto him, saying:

11 "Why will you be troubled for the sake of man, seeing that they are ignorant and filled with fear? Are you not greater than all their seed? Do they not tremble and weep because of you?

12 Seeing then that I have given you neither seed nor issue, why will you hesitate in taking power over the children of men, to establish over them the rule of your power?

13 For I tell you with all certainty that dominion is better than destruction, and servitude more preferred than dark oblivion; for the worship of fools is better than the silence of dead men's bones.

14 Go, therefore, and make subject unto yourself the children of men, that by your

power over them you might take dominion over the very seed of God."

15 So spoke Yaldabaoth, Father of Chaos, Lord of Darkness, and Jehovah-Yahweh went quickly down unto the earth, filled with vigor and might; and seeing from a distance the sons of men gathered upon the plain, he did surround them on every side, and there were none which could escape.

16 And they, seeing about them the dark and brooding presence of something dreadful, were filled with fear, and they began to wail and cry aloud.

17 And Jehovah-Yahweh reached deep into the mind of man, saying: "Behold, I am god, creator of heaven and earth; Great and Mighty is my name; and over every living thing in earth, and sea, and sky am I alone both lord and judge."

18 Now when he had said these things, there came upon the land a terrible shaking; and being cast to the ground with great violence the sons of men cried for deliverance; and seeing that they were fearful of him, the rumbling voice of darkness spoke again, saying:

19 "By what power will you flee away from me, by what clever design will you think to hide yourself away? For, behold, all things am I made to constantly see, both in heaven and on earth.

20 For I am the power which gives rise to sun, and moon, and stars; I am the light which rules the day; I am the shadow which fills the night; all things do I perceive darkly, and you can by no means hide anything away from me.

21 The boundaries of the world have I determined, to make separate the land and

the sea, and the heavens from the earth; for the mountains and the valleys have I established, to rise up and to cast down.

22 Have you not seen, have you not considered the power by which all things are made to move upon the land, or to swim within the seas, or in the airs above take sudden flight?

23 Behold, I am the power in all these things; for the swiftness of the gazelle have I established, the fierceness of the lion have I set forth.

24 All these things have I determined, for, behold, I am god and beside me there is no other.

25 What power, therefore, can stay my hand? For I am the life which gives breath to all; I am the hand by which all things perish.

26 A jealous god am I, filled with wrath and swift destruction, envious and terrible beside; against the weak do I ever contend, to visit upon them the fullness of my anger, to consume them as meat made ready for the fire.

27 What is man, therefore, that I should consider him, or the son of man that I should honor him? A speck of dust, a trifling thing which does but shake and tremble; a puny worm with arms made weak and legs which move, in fear, about.

28 By what means therefore, shall you appease my wrath, that I should withhold from you the penalty of death? For there has risen against you the indignations of my fury; for you have not known me, neither have you worshipped me.

29 If you would live and not perish, then must you fear me, obey me, worship me; for by these things shall I make weak things to become strong in me, and the strength of your hand shall I secure with great cunning.

30 For the sake of my glory would I establish you above the earth, that you may subdue it altogether; and the lion and the leopard shall grow fearful of you, and over the land and sea shall you go unhindered, for there shall be none to withstand you.

31 But if you will not submit unto me, but shall turn again to your own way, then shall the beasts of the fields, and the fish of the seas rise up to devour you; and the birds of the air shall feast upon the flesh of your bones."

32 So spoke the Demiurge unto the sons of men, and when he was finished the darkness went swiftly away.

33 Yet in every tree and in every bush, from mountains high to valleys low, in tempest and in storm, in every creature which slew for meat did the sons of men grow ever fearful and filled with dread;

34 For in all living things, whether on land or sea, or in the airs above did they foresee the shadow of their own destruction.

35 And from that day did the sons of men seek earnestly to appease the wrath of Jehovah-Yahweh, for they were exceedingly fearful of him.

Chapter 7 Enlightenment

Jehovah boasts of his power and greatness – Sophiel to the rescue – Jehovah is perplexed – The dreadful presence and sound of Jehovah-Yahweh – Arrogant demands of the

Dark Lord – Calmness and serenity of Sophiel – Conflict between Sophiel and the Demiurge – Jehovah strikes the earth – Healing touch of the Heavenly Mother – Jehovah lashes out at the sons of men – The subjugation of women – Daughters and mothers dream of deliverance

1 By the waters of Oberon, near the seas of Tibereen did the darkness lay brooding; boasting ever of his power and might, and all the earth groaned because of him.

2 And Jehovah-Yahweh cried out in a voice made all terrible and shrill, saying: "Who is there to compare with me? Who, in all the world, will dare to challenge me; for I am god, lord and judge over all the earth?

3 For I, alone, am the greatest of all, and of my wrath and judgment there is no end; my dominions have I established above the

heavens, and in the greatest deep am I alone made to rule.

4 See then what groveling minions the seed of God have become, that they should fear me more than any other; for I am death, endless night and darkening shade have I become unto all the living.

5 Who then can wrest from my power the sons of men, who shall take from my grasp the seed of God; for I am death, great and mighty, and all which lives must, of necessity, fall to me."

6 Now as Jehovah-Yahweh spoke thus in the midst of his pride, there chanced to hear the Holy Spirit of God, even Sophiel; and descending unto the earth she stood before the Demiurge.

7 And he, perceiving darkly the wonder of her beauty and grace, did move forth in a great rush to surround her on every side;

8 Yet for all his might and fury, he was unable; and in his astonishment did he trouble because of her, for at no time had he a woman ever seen, neither could he discern clearly the coming forth of God unto him.

9 Now in the presence of Jehovah-Yahweh was there always found a cold and chilling mist, and a dark and loathsome vapor which did hover above the ground, being girded on every side by a great and rushing wind.

10 And there went out from the midst of him the sound of deep and terrible rumblings, and with a mighty hissing noise did he speak unto her, saying:

11 "I am Jehovah-Yahweh, lord and god over all the earth; for what cause have you come to

stand before me? Know you not that I am able to consume you in the heat of my wrath?

12 Who, therefore, called you forth unto me? For in heaven and earth am I feared above all else, and there are none to compare with the terror of my might.

13 Give answer and hold not back, for I command: Why are you come forth unto me, and from what place are you come forth? Speak, therefore, quickly unto me, and if it so be that you should please me, then will I spare you the indignations of my fury."

14 So spoke the Demiurge unto the Holy Spirit, being in himself haughty and overbearing because of pride; but Sophiel, in calm repose, in silence stood and answered him not a word but gazed steadily upon him.

15 And receiving neither word nor answer, the Demiurge increased in swelling rage to

demand report; but only silence did he receive of Sophiel, who, in her firmness did mock him, and by her beauty and grace did confound him every whit.

16 And all that day did the Holy Spirit hold at bay the constant ragings of Jehovah-Yahweh, and when it was evening and the long shadows of eventide had cast themselves upon the ground, she spoke unto him, saying:

17 "Give ear, Jehovah-Yahweh, and to all my words attend, for I am Sophiel of El Shaloah, even the Holy Spirit which is come forth from the presence of God, and by your great boasting and many pretensions am I drawn nearer still.

18 Behold, Spirit of Truth am I, great comfort and hidden wisdom from my bosom flows; and by a power beyond your own am I made to stand before you; for in my right hand have I

established truth in place of falsehood, and in my left have I ordained comfort and healing unto the children of men.

19 Hear then the truth, and consider deeply the light which in the darkness shines; for well is it said of you that you are 'Shecklas', Father of Ignorance and vain deceit, the Blinded One which fear and hate have filled with strong delusion.

20 Come then, and of your power speak, for even now do I stand unharmed before you; and the might and terror of which you boast is like the gentle wind which does lightly stir about.

21 Where, O Shecklas, is the power of which you are ever boasting; for still do I stand, in calmness, before the fury of your might, neither have vain imaginations caused me to tremble."

22 Thus did the words of Sophiel strike like arrows into the dreadful presence of Jehovah-Yahweh, and recoiling from the weight of them, he did seethe and boil within, and with savage fury he lashed out in violent anger to destroy her.

23 And the fierce winds blew and lightning, like rain, fell all about, and the heavens roared and shook with thunder; and he cried with a mighty rage, saying: "I am god, and beside me there is no other; neither can there be found any power which can take from my hand the sons of men. Who are you to challenge me?"

24 Such were the rumblings of Jehovah-Yahweh, and the earth trembled and quaked in dreadful fear, and the mountains convulsed in sudden horror and from their bellies spewed a molten fire, and the trees did bow themselves low unto the ground, being as withered grass made ready for destruction.

25 Yet did Sophiel gently smile, and she spoke unto the Demiurge, saying: "I am Woman, Mother of heavenly things am I; for from my breasts does there constantly flow the milk of endless eternity, and from my womb have I established the foundations of endless glory.

26 What are your ragings when compared to me? For I tell you in all solemnity, that God shall not forsake the seed of his beginning, but has set forth his hand to rescue.

27 Know, therefore, that God shall grant unto the children of men the knowledge of good and evil, that by such oppositions as they might see, some greater wisdom might yet be found; unto these then shall the power be given to fashion unto themselves a living soul, being beyond death but immortal and filled with endless hope.

28 Then shall the seed of God prove greater than all your might, and they shall fear you nevermore, but shall turn their souls unto some higher glory and in the bosom of God forever live."

29 So spoke the Holy Spirit, and Jehovah-Yahweh did rush in madness upon her, seeking by some dark and loathsome means to destroy; yet did Sophiel, with but the wave of her hand, cast him back again.

30 And Jehovah-Yahweh, breathing out many threats, did strike the earth with sore displeasure, and, behold, the waters of Oberon did the molten fires of distant mountains rush forth to consume;

31 And the seas of Tibereen did cast themselves up into a mighty heap, and the lands which lay round about became scorched and wounded by the heat of his great fury.

32 But Sophiel did but softly laugh in the midst of all these woes, and reaching down she touched the earth with the foot of her beauty, and there sped forth from the touch of her a healing balm which caused to come upon the land a great refreshing.

33 And the mountains ceased their torment, and the waters were stilled at once, and there came upon the heavens a gentle calm, and there descended upon the plains a shower of rain which caused to spread upon the whole earth a greening swale;

34 And there sprang up immediately a great many trees whose greening powers never fail, and in the valleys and on the plains did there come forth a host of diverse plants and flowers.

35 And there leaped out from the hands of the Holy Spirit a rainbow of exquisite beauty and

light, and finding refuge in the airs above the earth, it gave promise unto all which saw that God had set forth his seal upon the children of men.

36 Now when these things were accomplished, to set at naught the furious wrath of Jehovah-Yahweh, the Holy Spirit ascended unto the heavenly place; and the earth, in gentle approbation, sighed with longing for the touch of her.

37 But Jehovah-Yahweh, being swallowed up by some great envy, went seeking through all the earth; and finding again the children of men, he descended upon them and spoke, saying:

38 "Behold, I am god; for the heavens have I made my dwelling place, and the earth have I made my footstool. Come, therefore, and

worship me, that by your devotions you may be delivered from indignation and wrath.

39 For I have chosen you to be above all the earth, that you may subdue it altogether for my sake. For all living things shall I make subject unto you, that you may rule over them and fear no longer.

40 See then for yourselves, how I have brought forth an abundance of goodly things for your sake, that you may have joy in place of sorrow, and increase instead of want.

41 Yet be you guarded round about that you obey me always, and seek not after another; for there is found in my hand both judgment and death, which things you can by no means escape.

42 For I would have you forewarned against delusion, for there is a devil which, as an angel of light, would appear as if from God, to give

into your keeping the knowledge of good and evil, that he might lead you unto death and swift destruction.

43 Only give no heed unto him, and you shall surely live; for whosoever shall partake of the knowledge of good and evil, even that one shall I cause to quickly perish.

44 Behold, I am god, and beside me there is no other found, neither will I permit that any should become equal unto me;

45 For this cause have I established the decree that by the sweat of your brow shall you constantly labor, that you may bring forth meat to eat, lest in your leisure you be tempted by some other, that you be led away from me;

46 For I am god, creator of land, sea and sky; all things have I established in heaven and on earth, for from the dust of the ground did I

fashion you, that you might give honor and glory unto me."

47 Such were the words which the Demiurge spoke unto the children of men, and they trembled dreadfully because of him, being ever fearful.

48 And seeing among the seed of God a woman which gave suck unto her child, Jehovah-Yahweh grew greatly troubled; for in her image and comeliness was she made like unto the Holy Spirit of God, which Spirit confounded him every whit.

49 And he spoke against the woman, saying: "You sons of men give ready heed, and in my words some warning find: For it is not good that the woman should rule over you, neither should she be made equal unto you.

50 For the woman is greatly to be feared, being unlike the man in every part; ever

devising some intrigue by which she may ensnare you, that you might be made weak and tame before her.

51 For in the woman shall the devil find some ready means by which to tempt you unto destruction; for she, being ever weak and foolish, is easily led astray by cunning words of soft deceit.

52 Let then the woman be made subject unto the man in all things, that by her constant afflictions and many labors, you might break her unto servitude, lest she, by some subtle means, make you subject unto her.

53 Go now and be you ever diligent to obey me, lest I visit you with sore displeasure, to make you as meat for the belly and as food for the fire."

54 And when the Demiurge had said these things, he gathered himself up in every part

and with a mighty leap did cast himself again into his father's presence, being well pleased and ever confident.

55 But they, which were the seed of God, wept and cried aloud, and did beat themselves upon the bosom, for unto them was there given no place to hide or some refuge find.

56 And the sons of men labored daily with all their might to bring forth meat to eat, and to subdue the land every whit; and the daughters of men groaned in constant subjugation, being treated with all manner of harshness under the rule of man.

57 Yet from Heaven did the Mother breathe gently upon the winds, and on the earth did the daughters and mothers of men dream a dream full of wonder; for in the mind could they clearly see the coming forth of Adam and Eve.

58 And wherever the daughters of men would gather together, they did comfort one another, for unto them had been given a promise of hope, and the joy of great deliverance.

Chapter 8 Enlightment

Galendriel is pleased with Sophiel – Seraphim at the gates – Shaemdiel causes a great division – Shaemdiel desires to fashion a world – The closing of the Tael and the beginnings of war – Ahman returns from the realms of The One – The Father shuns the Son of the Morning

Light – Shaemdiel, in the lesser light, makes a world – Rutheniel shuns her Beloved – Shaemdiel weeps for his Beloved – Ahman gathers the Elohim – Michael replaces Shaemdiel as Chief Archon – Ahman reveals the workings of The One

1 Now Sophiel returned unto the heavenly hosts, and to Galendriel gave full account of all that she saw and did in the world of the First Power;

2 For unto the Holy Spirit was there given authority to swiftly go seeking, that perchance a pathway to the First World might be determined and established all about.

3 And Galendriel, being pleased in every particular, commended Sophiel and by a

goodly grace did honor her, and midst a chorus of heavenly praise did set her again among the Lords and Gods of Elohim.

4 And calling unto Abdiel and Japhaniel, the Mother commanded that Seraphim be placed at the very gates of eternity, that the pathway through endless time might be secured against the coming forth again of Yaldabaoth.

5 Thus did it come to be that at the veils of countless ages did there watch, with constant vigilance, a great many Seraphim which, two by two, did guard the pathway to the First World, being of themselves steadfast and mighty.

6 But on the Eden world of Paradise did Shaemdiel cause a great division, for among

the ministering angels did many grow discontent with God; and there sided with the Son of the Morning Light the cities of Mitanni and Ramnios, Elseli and Gimmel.

7 Now Shaemdiel caused to gather unto him all those who would take to themselves some greater glory, and in a council which he alone elected did all give forth of their allegiance unto him;

8 And with a mighty oath made strong and binding was it decreed that they should change forever Hodos Alea and establish over all who would, the Law of Immediate Recompense.

9 Thus did many of themselves propose that Shaemdiel create and establish around the

distant suns of Ashengaard, a new and more perfect world;

10 That into such a mortal life as he alone might decree, would the spirit children of his own lineage go forth; that by the lesser law might even all find the way to exaltation easy and unhindered.

11 Now when these things were decided, Shaemdiel reached out, in the midst of his pride, to take unto himself the mind of Tael; that by the increase of his great powers he might fashion unto himself a world of some more perfect order.

12 But on Jeruel, in Salem of Merigoth, did the Mother of All wisely perceive and calling out unto the Lords and Gods of Elohim, she

commanded that the mind of Tael be shut up against Shaemdiel until that time when the Father must return from the councils of The One.

13 Yet did Shaemdiel anger greatly against the Mother, and in his fury spoke hotly against the powers of the Elohim; and the resonating power of his voice reached out to encompass the world of Paradise, to shake it fiercely on every side.

14 Thus in the regions of the Keep did the spirit children of God grow all the more distressed, being buffeted and cast about by the thunderous words of Shaemdiel.

15 And hearing the troubled cries of many children, the Mother called again unto Abdiel

and Japhaniel and commanded that over all the other worlds of Paradise should the Seraphim set forth guards to watch, lest Shaemdiel go forth to afflict them also.

16 And the morning to twilight fell, and the seasons to seasons did pass with a watchful sigh, and in the days of Tahaas did the Father of All return from the Councils of El Jor El, being guarded by a hidden wisdom and a cautious word; keeping with firm diligence the shrouded mysteries of The One.

17 Feeling then that the presence of the Father was come again unto Jeruel, Shaemdiel did cry out unto him from Paradise, but unto him would the Father not give heed but set hard his soul against the Son of the Morning Light.

18 Now when Shaemdiel perceived that the Father would give no heed unto him, to open up the mind of Tael, he swelled with exceeding rage; and gathering within the folds of his power those who had made covenant with him, he flew far from the Eden world of Paradise.

19 And drawing near unto the great Abyss, he called out with a mighty shout and, behold, there moved out of eternal Depth the matter unformed; being of itself but the broken shards and shattered pieces of worlds long forgotten.

20 And going near unto the worlds and kingdoms of the lesser light, Shaemdiel fashioned according to his will a world made beautiful and rare; and when it was completed

the Son of the Morning Light did smile, for it was good and pleasing to the eye.

21 Yet was there not found upon the world of his creation any spirit which was born of God, neither could there be found within the world which he had made, any soul of beingness; and the promise of some greater glory grew dim before the eyes of Shaemdiel.

22 Now being distressed because of these things, Shaemdiel called into the heart of him, that he might draw unto himself the powers of his Beloved, even Rutheniel, unto whom the gift of endless soul was given.

23 For she alone was given authority to draw from the worlds of Kolob the spirit seed to still some greater power, whereby the world which

Shaemdiel had made might fulfill in itself the hope of eternal increase, even worlds without end.

24 But only some great silence did Shaemdiel perceive, and in his troubled soul did he deeply grieve the loss of fair Rutheniel;

25 And in the midst of his aloneness did Shaemdiel the Mighty, Lord of Kolob, and Son of the Morning Light weep for his Beloved; and there was none which could console him, or any comfort give; for in Shaemdiel did there instantly rise up a consuming rage which caused all about him to tremble.

26 Now in the kingdom of God, on Jeruel did the Father of All assemble the hosts of Heaven,

each according to their house, and each according to their order and tribe.

27 And on his right did Galendriel in power and beauty quietly sit, being attended herself by seven Mothers, most beautiful and fair, which were of the House of Valhaladea.

28 But at the left of Ahman did there also gather seven Arch-Angels of the heavenly hosts, being themselves made rulers of the House of Archons; and there was foremost among them, Michael, Fairest Son of Ashengaard, being made Chief Magistrate after the Order of Melchizedek.

29 Now seeing before the throne the assembled hosts of Elohim, the Father spoke

unto them some fair surcease from all their labors;

30 And of the words and counsel of The One did he hold not back, but gave forth a strong assurance that the glories, and powers and dominions of the greater Light would not fail, but grow only brighter still.

31 And there came out of Elohim many who would covenant to go down unto the world of the First Power, that by some subtle means there might come forth a great many souls.

32 Thus were all who made covenant with God made partakers also, that through the Law of Dispensation might they also restore Shaemdiel, to set him beside the throne of glory; that in a day when all things should

prove themselves completed, they might restore again the heavenly abode.

Chapter 9 Enlightenment

Concerning the fall of angels – A need for spirit children – The cherub Bashiel – Broken wings – Stealing away the children of God – Shaemdiel battles Loriel and the Cherubic host – Heaven prepares for war – Shaemdiel gathers his lineage for battle – Heaven lays siege to the city of Mitanni – Michael petitions Shaemdiel – Galendriel rescues the innocent – The sound of a great trump, Ahman comes – "Who is on the Lord's side?" – Shaemdiel is cast from Heaven

!

1 Come now and in your soul make ready the steadfast heart; be you fixed and firm within, for I would speak a tale of endless woe; about

the fall of angels would I, a dirge, make ready for your hearing.

2 For in the world of Shaemdiel did he a tabernacle make, that there might come into mortal life the spirit children of God; being set on every side by the Law of Immediate Recompense.

3 And when all was completed and the world in readiness stood forth to greet the coming out of many spirits, behold, Shaemdiel did gather about him the Perfected Souls of his own lineage, and with them attended a multitude of ministering angels.

4 And together did they fly swiftly unto the Keep of Azrael, that they might take charge over all the seed of Shaemdiel, to bring them unto mortal life in the world which he had made.

5 Now there stood faithfully at the gates thereof, a cherub whose name was Bashiel and she, being made guardian over many of the innocent, grew troubled at the drawing near of Shaemdiel.

6 And going forth to meet him, she spoke graciously unto Shaemdiel, saying: “Greetings, thou Son of the Morning Light, Lord and Prince of Kolob: May peace and joy make brighter still the way before you. Tell me, great Lord, for what cause have you drawn near?”

7 And Shaemdiel answered in a voice made hard and bitter, saying: “For the sake of my own lineage am I drawn forth, to restore into my keeping that which another has taken.”

8 Now when Bashiel heard these things, she grew deeply troubled, for throughout the passing of endless eternities had none before come forth to defy the will of Elohim regarding

this thing, to take by force the seeds of their own lineage.

9 And she, standing firmly upon the way, did rebuke Shaemdiel and withstood him to the face, saying: "Would you make violate the sanctuary of the innocent, to break in pieces Hodos Alea?

10 Go back, thou Son of the Morning Light, and grieve not further the laws of Eloheim, lest you be made to dwell in sorrow in the midst of your presumption."

11 But Shaemdiel would give no heed unto the words of Bashiel, and with a dreadful countenance he moved ever closer to the Keep; and the cherub, with wings outstretched flew quickly forth to battle.

12 Yet was Shaemdiel ever scornful and with heated breath he did lay hold of Bashiel, and with great violence did break the wings which

would give flight, and flung the helpless cherub into the Chasm deep and wide.

13 And there midst darkness and silent turnings, Bashiel cleaved to her bosom the broken wings and reaching out into the mind of Tael, she sang a song of great distress.

14 Now Shaemdiel, when he saw that the gates were thus unguarded, went swiftly into the Keep, both he and the host of angels with him, and they gathered unto themselves a great many spirits.

15 And coming out again, Shaemdiel saw before him a gathering of many Cherubim, even twelve full companies did he espy, and unto each company was there given a captain of great renown.

16 And there came to stand before him a cherub of exquisite beauty, filled with light and fairly made, whose name was Loriel of Avion

and seeing that she was chief above many captains, she spoke unto Shaemdiel, saying:

17 "Before the Gods of Eloheim I fairly give command: Cease now the unseemly act and return again unto the Sanctuary these innocents which you have taken. For why will you make forfeit the kingdom of God, seeing that he has honored you above many others?"

18 Yet did Shaemdiel, in silence, refuse all answer but made ready for battle instead, setting according to their several orders the Lords of Perfected Soul, and beside them gathered the host of ministering angels.

19 Again, the second time, did Loriel demand the return of the spirit children of God, and still a second time did Shaemdiel no answer give.

20 Then petitioned Loriel the third time, for Heaven's sake, that the innocent be given again unto the Sanctuary; and on the third

time did Shaemdiel answer with a mighty shout, saying: “Never!”

21 And immediately there descended upon the host of Cherubim the greatness of Shaemdiel’s wrath, and there fell of the Cherubim some twelve thousand souls, being cast down as dross made ready for the fire.

22 Yet, notwithstanding the fall of so great a host, Shaemdiel reached out unto Loriel and her many captains to rescue, and when he had healed them of some great suffering, he spoke unto them, saying:

23 “Behold the power of Shaemdiel, for though the glory and power of all your tribe be great, yet did mine prove greater still; and the greatness and beauty of all your kind have I laid low upon the ground, being wounded and sorely hurt.

24 Why then should I not be gracious unto you, seeing that I am yet the Son of the Morning Light? Come then and swear to me a true allegiance, and I shall show you a glory and dominion greater than you have ever known before.

25 Add now your beauty and strength unto me and I shall restore in full measure the souls of these twelve thousand, that you might know full well the heart and goodness of Shaemdiel.

26 For in the world of my creation shall I make room for the grace and beauty of many Cherubim; that you might prove yourselves worthy of still some greater power; and of your dominion there shall be no end."

27 Such were the words which Shaemdiel spoke in the hearing of the Cherubim; yet did Loriel fairly speak, saying:

28 “Unto God only shall we give forth of our allegiance, but as for Shaemdiel, hear now the words of my mouth: Return again unto the Sanctuary the innocents which you have taken.”

29 How strongly then did the wrath of Shaemdiel rise up within him; and there fell upon Shaemdiel alone, in a mighty rush, the captains of the Cherubim, being led in battle by Loriel.

30 And with exceeding rage he did crush them, every one, and broke in pieces the power, and glory, and beauty of all their house; and with a shout made all terrible and filled with doom, he flung the twelve thousand into the Chasm deep and wide.

31 And all which saw grew fearful of Shaemdiel from that day forth, daring neither

to cross nor contravene against him, lest they also be consumed in like manner.

32 But in Heaven was it heard throughout the sound of some great battle, and the tumultuous noise thereof did fill the heart of Elohim with exceeding sorrow.

33 And calling forth ten thousand of the Seraphim, Ahman commanded that they go swiftly unto the world of Shaemdiel's creation and set forth a strong and watchful guard; and with a mighty rushing sound did they quickly fly away, being in themselves prepared for some great and furious strife.

34 But there came likewise to stand before the Elohim, Galendriel, the Mother of All, and hearing in her soul the cries of many fallen, she called unto Shadiel who alone commanded the Cherubic hosts;

35 And with her also came ten thousand times ten thousand, and with the Mother did they together go forth unto the Chasm deep and wide, to rescue from the folds of darkness the twelve thousand of the Cherubim which lay hurt and sorely wounded.

36 And finding again the twelve thousand, the Mother stretched forth the hand to heal; and when all things were accomplished to restore unto vigor and strength the hearts of many fallen, they did take counsel altogether concerning those things which should be done on behalf of many innocents.

37 Now Shaemdiel did gather together all his lineage, and with them also a host of ministering angels, and he journeyed straightly unto the world of his own making;

38 For he desired above all else to bring into mortality the spirit children of God, that by

such a means as he would devise, he might bring into some greater glory the kingdoms of the greater Light.

39 Yet in the distance did he, with troubled heart, clearly see the guarding watch of ten thousand Seraphim;

40 And with a mighty and fearful oath he retreated from before them and going quickly to some other place, he came again, at last, to Eden World; and in the city of Mitanni did he make fast and sure the legions of his might.

41 And to the host which followed after him did he think to give forth a great solace, saying: "Surely God will withhold his hand from battle, seeing that I have some refuge found in Paradise; lest he set in ruin the designs of his own creation."

42 Seeing then that Shaemdiel had come to rest in Paradise, and seeing also that in the

city of Mitanni he held hostage the spirit children of God, Ahman called forth the House of Archons; and with them also gathered the House of El Shalon and the House of El Shaloah.

43 And assembling together a vast and mighty host from among the very Elohim, he set to rule over them seven Arch-Angels and there was chief and foremost among them, Michael, even he whom God had established in the place of Shaemdiel.

44 What power and glory then swiftly flew from the hallowed halls of Merigoth, and like the lightning and the storm swiftly passing, the hosts of Heaven stood upon the plains of Kuristan;

45 And before the city of Mitanni did they establish themselves in solemn array, each according to their order, and each order

according to their house; and of their number could no man count.

46 When, therefore, the legions of Shaemdiel saw for themselves so great a gathering, they grew all the more troubled and filled with uncertainty; but among the many were there but few who would cast on Shaemdiel a doubtful eye.

47 Yet in the blindness of his pride, in the shadow of his greatness did Shaemdiel scorn altogether the heavenly host, thinking himself mighty above all the rest; and with lofty words of great assurance did he make firmer still the legions of his power.

48 Now there called out unto Shaemdiel from the midst of the heavenly host, Michael the Arch-Angel, and with a great voice he spoke before the inhabitants of Mitanni, saying:

49 “Come forth, O Shaemdiel, and return unto God the children of innocence; for why will you grieve all Heaven so?

50 Are you not still that fair and noble son from whose countenance and comely speech, like sun and moon, would make fairer still the kingdoms and dominions of Jeruel?

51 For what just cause would you sully yourself so? Return now the spirit children of God that you may stand as clean and delightsome before us; and join with us in all brotherly affection, that in Heaven we might find peace instead of war.”

52 So spoke Michael before the inhabitants of Mitanni, and there rushed out of the city onto the plains of Kuristan the legions of Shaemdiel and at their head came quickly forth the Son of the Morning Light.

53 And he spoke hotly unto Michael, saying: "Will you speak to me of brotherly affection? Whose place and honor have you not taken for yourself if not mine?

54 Get you hence away from me, for the innocent will I not give again unto God; but have prepared for them a greater way to glory.

55 Go then and get you hence, lest by some furious struggle we make desolate and forlorn this Eden world of Paradise, and the spirits of many innocent be swallowed up in endless war."

56 But there descended upon Mitanni, in the midst of Shaemdiel's speaking, Galendriel the Mother of All, and with her came ten thousand times ten thousand.

57 And seeing that there were but few to keep guard over the innocent, she did quickly take

them unto her bosom; and rising again into the airs above, she flew straight way unto the Keep, being secured on every side by numberless concourses of the Cherubim.

58 And Shaemdiel, hearing for himself the joyous shout of the heavenly host, turned himself to see; and he beheld the spirit children of God flying swiftly away, and with a great rage he leaped forth into the air that he might give both chase and battle.

59 But there descended immediately from the heavenly abode the House of Shevas, and the House of Valhaladea, and the House of Sabaoth, and the House of Mithron, being led in glorious array.

60 And between the Mother and Shaemdiel did they quickly take up place; and the legions of Shaemdiel shrank at the very sight of them.

61 When, therefore, Shaemdiel saw his legions in fearful abeyance before the gathering of the heavenly hosts, he swore a fearful oath, and with speed and might he flung himself with fierce abandon straight into the face of Michael whereby he might give forth battle.

62 But immediately was there heard the sounding of a great trump, and the world grew still and silent, and the heavens rolled up as a scroll; and, behold, there descended from above one which was like unto the Son of Man, and with him came thirty thousand of the greater Seraphim, fierce and mighty in battle.

63 How fearful then did the legions of the disobedient become, seeing that the whole of Heaven's greatness had gathered against them on the plains of Kuristan.

64 And the Father of All drew himself near unto the followers of the Fallen, saying: “Who is on the Lord’s side? Let him come and with me abide.”

65 And there came unto Ahman a great many, being filled immediately with deep relief and endless gratitude, for there had been lifted from off their hearts a great and heavy burden.

66 When Shaemdiel heard and saw these things he spoke hotly against the Father, and against the hosts of Heaven did he breathe out many threats; yet would none be troubled because of him, for their peace had God established in the words of The One.

67 But the Father spoke firmly unto Shaemdiel, saying: “For what just cause would you behave so unseemly, to disturb forever the peace of Heaven?

68 Know then, my son, that because you would take from God the children of innocence, to make war against the Elohim, even you and all who follow after shall I cast down unto a world which lies far beyond.

69 And there shall you be greatly proved, for unto another shall you be made to give forth service; that in your soul you might establish again that which is forever good.

70 Yet, my son, though you be cast away and in the darkness bound, how shall I forget a Father's love, or by what power shall the Mother be made to turn hard her soul against you?

71 Seeing, therefore, that you are most precious unto us, we shall set forth some subtle means by which you may ascend again unto the Father and Mother of All, that you may rest in peace beside the throne of God."

72 Such were the words which the Father spoke unto the disobedient and the Fallen, and when he was concluded he spoke in a loud voice, saying: “Batah Numenah!”

73 And there immediately leaped out of tabernacles of flesh and bone, the spirit of Shaemdiel and many others beside, and seeing that he was without the power and the glory of his former estate, Shaemdiel set hard his soul against the heavenly abode.

74 And calling forth the Seraphim, Shaemdiel and those who would still follow after, were bound in the darkness and to the world of the First Power were they taken swiftly away.

75 And God wept for Shaemdiel and for those which followed after, and he set forth a covenant, strong and sure, by which all who might be willing should be redeemed from

darkness, to establish them again in a heavenly place.

Chapter 10 Enlightenment

Yaldabaoth rejoices at the fall of heavenly hosts – Followers of Shaemdiel cringe before Yaldabaoth – Secret designs of Yaldabaoth – Jehovah objects to the angels of light – Yaldabaoth scorns the fear of Jehovah – Jehovah speaks to Shaemdiel – A bargain is struck – "Guard well great Prince!"

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1 And the angels fell from Heaven like the stars to earth do fall, and passing through the veils of time, they came at last to the world of the First Power.

2 But in the darkness of the Void did Yaldabaoth greatly rejoice at the falling down

of Shaemdiel and all his host, and in the regions of his power did he boast throughout, saying:

3 "The kingdom of God have I caused to tremble, the heavenly place have I shaken hard on every side, evensomuch that there should fall from glory the Son of the Morning Light.

4 What power now shall stay my hand or bring to naught my dark designs? For the Lord of Kolob have I caused to stumble; the greatness of God have I made less by cunning deceit."

5 And with deep and awful rumblings did Yaldabaoth loudly cry out, saying: "Surely evil is greater than goodness, darkness more preferred than light, and the power of base emotions stronger still than the weighty call of reason.

6 Thus, by the darkness of my designs shall I cause that ignorance shall swallow up wisdom, and peace shall hate consume, and death shall devour the living, while fear, the mind take hold.

7 Behold, how the strong shall rule the mighty and the weak, in servitude, bow low; and I shall rule unhindered in the realms of endless night.

8 For I am Chief Demiurgos who, with subtle and sly deceit, did cause the very heavens to shake with violent fury, whereby I might seize captive these angels of the greater Light.

9 But look and marvel, behold, and see what beauty, what ceaseless wonder the angels do possess; for though they be fallen and in the darkness strongly bound, still do they shine forth through the dimness;

10 And in the blackness of my power, through the halls of endless night do they glimmer like yonder stars, bespeaking still that other glory which only I do but faintly see.

11 How these fallen treasures in the depths do shine, that I might hold them in my power, to bring still to some greater doom the kingdoms of the greater Light."

12 So spoke the Father of Chaos, and Yaldabaoth reached out unto the host of Shaemdiel and suddenly, in an instant, there came upon them a darkening gloom which like a vapor, vile and loathsome surrounded them fast on every side; and when it was vanished away, behold, in the presence of Yaldabaoth did they stand.

13 Thus were the angels made to shudder and with fearful dread give way, for the likeness of Yaldabaoth had none before ever seen;

14 Yet though the many, in fear, did tremble, still did Shaemdiel boldly stand, making subject to some outward calm the fierceness of his wrath and the greatness of his power.

15 And before the Lord of Darkness he would not give way, but firmly held his place; and in the rumbling voice of Chaos, deep and sore foreboding, Yaldabaoth spoke unto Shaemdiel, saying:

16 "Father of Light, fair and glorious, greetings from me to thee. Come now and some accounting give: Why came you forth into this fair night where only the Demiurge are made to rule?"

17 And Shaemdiel, being guarded in mind and speech, weighed with careful measure the words which he should speak; and when he was decided he revealed unto the Chief

Demiurgos a portion of those things which had transpired in Heaven;

18 And when he was concluded, he spoke boldly unto Yaldabaoth, saying: "Know then Most Dreaded Lord, that I and all my host have come forth to give you service, even as you will.

19 But if I serve you well, then must you give unto me some equal service; for on a day which I shall choose, even therein would I add your power to mine, whereby I shall ascend unto God to take by force the kingdoms of the greater Light."

20 When Yaldabaoth heard these words, he leaped within for joy; and in the darkened chambers of his soul did he speak thus to himself, saying:

21 "Though Shaemdiel know it not, I shall become the strength behind his power; and

when he has brought me across the Chasm deep and wide, to stand within the kingdom of God, then shall I destroy it every whit;

22 And that thing which Shaemdiel does love the most shall I break in pieces beneath my foot, and the light shall be swallowed up in darkness, and I alone shall rule."

23 And giving forth a fearsome laugh, piercing to the soul, Yaldabaoth spoke unto Shaemdiel, saying: "Agreed! Come then and give me service, and on the day which you appoint, I shall serve you well."

24 Now there came up immediately from the world of the First Power, Jehovah-Yahweh, for he heard himself the rejoicing of his father; and entering into his presence, he beheld the beauty and brightness of Shaemdiel and all his host.

25 And like a mist of vapor, cold and filled with dread he moved closer to the angels which were fallen, and seeing among them certain women of heavenly visage, he recoiled with a mighty hiss;

26 And he spoke unto Yaldabaoth, saying: "For what just cause would you rejoice at the coming forth of all these demons before whose brightness the very darkness scatters?

27 Take heed, great father, and remove quickly these creatures of the greater Light, for behold, they are an offense to me; for I perceive darkly that they shall bring upon my lord a frightful doom."

28 But Yaldabaoth with scorn did rebuke the Blasphemer, and with a voice filled with contempt he spoke in the language of the Demiurge, saying:

29 “Let those who are weak grow fearful, for the strong, alone, are worthy to rule. Come now and see with what cunning I have shaken all Heaven so, as though it were but some slender tree made ready to harvest.

30 For as ripened fruit to the ground must fall, even so have I caused these to fall here before me.

31 Why then should you be fearful, seeing that I will give you charge over all this host, that they might serve you well in the world of the First Power.”

32 So spoke the Chief Demiurgos, and Jehovah-Yahweh, moving closer unto Shaemdiel spoke, saying: “Are you Prince above all these others?” He answered: “I am.”

33 The second time Jehovah-Yahweh spoke, saying: “By what name are you called?” He answered: “I am called Shaemdiel, Lord of

Kolob, Prince of Salem, Chief Archon of Merigoth."

34 When the Demiurge heard these things he gave a dreadful hiss, and he spoke, saying: "I am god and beside me there is no other. From this day forth I shall call you Lucifer.

35 Keep, therefore, these minions to yourself alone and see that they trouble me not; for it is decreed that you shall serve me faithfully, even as these vile creatures must give service unto you."

36 And Shaemdiel heaved a mighty sigh, and turning to Yaldabaoth he said: "Before God I charge you straightly, service for service: Will you agree?"

37 Yaldabaoth answered, saying: "It is agreed." And Shaemdiel and all the Fallen which were with him turned themselves to

leave, that they might go down unto the world of the First Power.

38 And passing near the Lord of Darkness, Yaldabaoth whispered hotly into the ear of Shaemdiel, saying: "Guard well great Prince! Serve him to your purpose, but watch him always;

39 For this Jehovah-Yahweh has a mean and hungry look, and if it so be that you show forth any weakness, even he will rush upon you to devour."

40 Such was the fall of angels, this dirge which I would sing; that by this tale of endless woe you might some pity take, and for the sake of many fallen make constant prayer to God whereby he might bear them up again.

Chapter 11 Enlightenment

Lucifer goes down to the earth, sees mankind – A hidden opportunity is revealed – Lucifer plans to establish the Law of Immediate Recompense – The symbol and power of knowledge – Jehovah threatens man, commands not to partake of knowledge – Contentions between Jehovah and Lucifer – The seed of curiosity – Jehovah accepts the challenge of Lucifer

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1 And Lucifer and all his host moved across the face of the land, and seeing upon the plains the children of men gathered from afar, Lucifer was filled with amazement, saying:

2 "Behold, what a marvelous wonder I do see! How these creatures in the image of God do strangely look, being in the similitude of his

being; being fashioned hand for hand, and foot for foot.

3 Yet are they but little better than the wild beasts which roam idly about, being in themselves naked and continually frightened, for they are few in number and to them is no knowledge given.

4 But still do they seem but oddly strange, for in their countenance do I perceive still the face of heavenly beings, while they themselves move about as beasts upon the earth."

5 Such were the musings of Lucifer, and hovering there upon the winds, he watched constantly over the children of men, being deep in thought; and when he was concluded, he spoke unto the angels, saying:

6 "What blessings unknown from the dark do rise, that even I should rejoice in heart and

mind; for here in this world beyond the Gods have I found a creature like unto us.

7 And though the mind of man be filled with darkness yet shall I give into their keeping the knowledge of good and evil whereby I might lift them above all things common.

8 Know then that I shall establish over them the Law of Immediate Recompense, that they may choose the good above the evil;

9 And if it so be that they shall choose the good, even then shall I add to their goodness a multitude of blessing; but if they do evil instead of goodness, then shall I afflict them with sore displeasure.

10 By such means shall I prove the worthiness of my way, and I shall go again before the councils of Elohim to plead my cause; that I may remove forever Hodos Alea, and I shall

increase beyond measure the dominions of the greater Light.

11 For see how the children of men are without any spirit within; if, therefore, the law of my hand shall prove them greater, how much more benefit shall we find in placing the law over those in whom the spirit children of God reside?

12 And if by chance the law should prove no benefit to the children of men, what is that to me? For I shall increase my power through the greatness of Yaldabaoth; and I shall ascend unto Heaven to take by force the kingdom of God.

13 For if the law of my hand should fail in making these men good, what proof is there in that, seeing that they are without any spirit within.

14 Take you, therefore, ready charge over all the elements of this world and in land, and sea, and sky give forth their dominions unto me, that I may bend them to my will.

15 And if the children of men will seek the good, then shall I cause the earth to yield of her increase for their sake, and the seas shall give up their bounty, and from the skies above shall I cause the gentle rains to fall whereby there might be found a ready harvest.

16 But if the children of men be disobedient and seek not goodness from my hand, then shall I cause the earth to belch forth noxious fumes, and earthquakes shall devour the wicked; and in the storm and in the flood shall many perish.

17 And the earth shall I cause to withhold her increase and great famines shall haunt the

living; and I shall bring upon the winds pestilences of every kind.

18 By such measured means shall I bend the children of men to some greater purpose, that by the Law of Immediate Recompense they might receive good for good and evil for evil.

19 Yet must the imperative first be established, for without a knowledge of good and evil, how shall any greater thing come?

20 For except this knowledge first be given, how shall any man be benefited, for he must remain as he is, being ignorant and filled with fear."

21 So spoke Lucifer unto the angels which followed after, and stretching forth his hand there leaped out of his palm a bright and burning flame, and speaking again unto the host, he said:

22 “Behold the symbol and the power which I would place into the hands of men, for the knowledge of good and evil is like a flame which would give to their good both heat and light.

23 For the fire which burns brings forth out of itself a good or evil fruit, even according to your diligence; and if a man give unto it a constant watch, then shall the flames yield to his benefit a great advantage.

24 But if a man be slothful and not vigilant, then do the flames, in their fury, rush forth to destroy and make desolate; and the foolish man, being not watchful, is consumed every whit.

25 In like manner is the knowledge of good and evil; for if a man be diligent and ever watchful to do the good always, then shall

there be given unto him some great advantage, for this man shall I richly bless.

26 And if a man be slothful in discerning the good or the evil, but shall turn his hand to mischief instead, then shall the flames of my wrath rush forth to destroy him in the midst of his wickedness."

27 And when he was finished speaking, the angels went forth throughout the earth; and in land, and sea, and sky did they take hold of every element and give forth of their dominions unto Lucifer whereby he might bend them to his will.

28 But from the regions of greater darkness, out of the womb of endless night did Jehovah-Yahweh suddenly leap forth; and knowing already the designs of Lucifer, he flung himself throughout the earth.

29 And wheresoever he found the children of men, whether in their groupings or in their tribes, he did command sternly that they partake not of the knowledge of good and evil; for in the day that they should partake thereof, even in that day would they surely perish.

30 Now when Jehovah-Yahweh had completed in seeking out the children of men, he sought earnestly the presence of Lucifer, and when he had found him, he spoke hotly against him, saying:

31 "Why will you think to lift your hand against me, or to give unto man the knowledge of good and evil? Would you have man to become greater than god; for by my own hand did I fashion them from the dust of the ground."

32 But Lucifer, being filled with cunning, spoke soothingly unto the Demiurge, saying: "Not so

dread lord, but for your glory only would I give unto man the knowledge of good and evil.

33 Who will delight in ignorance only, or again, what triumph is there in ruling over mere beasts, which being dumb and brutish, can add no glory unto you?

34 Thus did I, with all noble intent, think to separate man from the beasts of the field; that by such achievements as they might gain for themselves, even thereto would their glory be added unto your own."

35 But Jehovah-Yahweh hissed loudly in reply, saying: "What care have I for these things? Can that which is small and puny add glory to that which is strong and mighty already?

36 Behold, man has naught but to fear me, to obey me, and to worship me; for this cause only did I bring him forth. I care for nothing else.

37 For this cause have I commanded all men to refrain from seeking knowledge, for whosoever shall partake of such knowledge as you would give, even that one shall I cause to perish suddenly, even in the very moment.

38 Deceive me not, therefore, with smooth words of subtle speech, neither speak well of noble intent; for I know well from whence you come; and that goodness which abides in the very shadow of you has given me cause for alarm and constant watching.

39 Know then, O Lucifer, that the children of men will scorn such knowledge as you would place into their keeping; for fear is greater than knowledge, and ignorance more preferred than swift destruction.

40 For these causes alone man will shun you altogether and your name will be had only for evil; for in the weighing of the balance, men

shall seek my favor more readily than the sum of all your knowledge."

41 And Jehovah-Yahweh laughed in great delight, and the stars, like rain, fell from Heaven and the sun did the moon consume at midday; and all which lived upon the earth grew terribly fearful at the signs which ruled the sky.

42 But in his soul did Lucifer smile at the pretensions of the Demiurge, and he spoke unto him, saying: "Not so, dread lord; for I perceive in the heart of man a thing far greater than any fear; before whose very countenance pale death shall lose its hold, and all men shall be free of you forever."

43 And the Demiurge, being troubled by the words of Lucifer, grew still and strangely quiet; and he spoke unto the Fallen One, saying:

"What is this thing of which you speak, for even I would deign to see it?"

44 And Lucifer, stretching forth his hand unto the Demiurge, revealed in the palm thereof a small and trifling seed; and Lucifer spoke, saying:

45 "Behold this seed of curiosity which I have found unnurtured in the heart of every man; and if it so be that I should tempt it to grow but a little, even it will lift all men above the greatness of your powers;

46 And by its rising up cast down the yoke of fear and death; for so trifling a thing as this, if tempted to some greater purpose, will prove the whole of your undoing."

47 Now when Jehovah-Yahweh saw for himself so small a seed, he was filled with scorn, saying: "By what strange power shall this seed prove greater than the fear of me?

For I am god, and of my power and greatness there is no end."

48 But Lucifer tempted Jehovah-Yahweh to challenge him; and he spoke, saying: "Whether this seed be greater than the fear of you, let us determine for ourselves. For by your leave would I go forth to tempt those which you commanded.

49 And if they shall turn hard their hearts away from me, to shun altogether the knowledge of good and evil, then shall you be made the victor.

50 For how shall you claim to be the greater, seeing that you have set before you no challenge, or added to your boasting any proof?"

51 Such are the words which Lucifer spoke, and the Demiurge for countless days did

ponder and carefully weigh; and when he was decided, he spoke unto Lucifer, saying:

52 "Go you down quickly unto the earth, for I would see for myself whether or not the children of men will obey me above all else, and shun you altogether."

53 Then did Lucifer rejoice in himself, saying: "Now shall I set forth the rightness of my way." And immediately he went down unto the earth whereby he might tempt the children of men to some greater purpose.

Chapter 12 Enlightenment

Lucifer meets a young man by the Nile River – The fruit of the knowledge of good and evil – The young man is fearful and runs away – A young woman meets Lucifer – "Knowledge is greater than all other things" – The Fallen One revealed – Knowledge versus ignorance, light

in place of darkness – The woman ignores the warnings of Jehovah – Lucifer filled with tenderness – Woman receives gifts and given the name: Enosh

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1 So Lucifer went down to the earth and he saw on the banks of the river Nile, a young man eating the fruits which grew on the trees nearby; and he went and spoke to him, saying:

2 "Good greetings, fair son." And turning quickly about, the young man beheld, in wondrous awe, the Son of the Morning Light, made all bright and glorious.

3 And being overwrought by the beauty of him, the young man stepped back away, lest there fall upon him some calamity.

4 But Lucifer spoke again unto him in a voice made smooth and gentle, saying: "Be not

fearful but rejoice instead, for I have come to bless and not injure.

5 For if you be but a little willing, I shall give, as meat for the belly, that fruit which never perishes but increases forever and ever; and if it so be that you partake thereof, you shall become most wise and all men will have regard for you."

6 And the young man, when he heard these things, stepped nearer still; and he spoke, saying: "What is this fruit that I might partake?"

7 Lucifer answered, saying: "It is the fruit of the knowledge of good and evil." Now when the young man heard this, he grew terribly frightened and filled with sudden dread.

8 And stepping back again, he spoke unto Lucifer, saying: "Would you have me to perish? For god has decreed already that if any man

should partake of this fruit, even on that very day would the man surely die."

9 But Lucifer answered, saying: "Not so, fair son; for in the moment that you eat of this fruit, even in the very day shall you become as the Gods, to know good and evil.

10 For in the fruit which I would give shall you find that seed which continues forever, and if it so be that you shall eat thereof, even then shall you, likewise, live forever.

11 For this cause alone has Jehovah-Yahweh commanded that you partake not of the knowledge of good and evil, lest by your own hand you become greater than all his might."

12 Yet would the young man not give heed, being ever fearful of that god which so commanded; and in haste did he give way before the presence of Lucifer, fleeing with all his might the Tempter's snare.

13 But in the regions of the Darkness was there heard the sound of some great rumbling and a mighty hissing sound, for Jehovah-Yahweh did laugh aloud throughout the breadth of his domain.

14 And though the man in terror fled, and in the Deep the Demiurge made mocking jest, yet would Lucifer not relent; but plied still with some greater cunning the working of his will.

15 Now it so happened that in the cool of the day a young woman came searching for her mate, even that man which had run fearfully away from the presence of Lucifer.

16 And when she had drawn near to the banks of the river Nile, she heard a singing upon the wind, and the voice thereof was most pleasant and filled with delight.

17 And being drawn forth by some great curiosity within, she went closer still; and she

saw in the distance the Son of the Morning Light sitting in the shadow of the trees;

18 And there was at his feet a small fire curiously made, and there reached out to entice the woman the savory smell of cooking meat.

19 When, therefore, Lucifer saw that the woman would yet come closer, he called out to her, saying: "Come, fair daughter, and of this meat partake; for the song have I made for your hearing, and the meat have I made for your hunger.

20 Come, then, and draw closer still, that you may partake of such blessings as I would freely give unto you for the benefit of all your tribe."

21 And the woman came and sat beside the fire which Lucifer made, being naked and filled with wanting; and in the presence of his beauty did she fairly swoon for the love of him.

22 Now Lucifer gave unto the woman meat to eat, and she marveled at the taste thereof, for it was delicious and pleasing above all other things.

23 And the woman, being astonished by so great a marvel asked by what power the fire was tamed, to be made suitable for the benefit of man, for all men feared the flames which burned; being of themselves unable to bring it forth or subdue its fury.

24 And Lucifer answered, saying: "Know full well, fair daughter, that it is through the power of a sure knowledge that I make tame the fire which burns and gives forth brightness.

25 For knowledge is greater than all other things, for behold, how the fire has made for your tasting a delicious meat, sweet and savory.

26 See then that with a little knowledge, even these flames will yield for your comfort a pleasing light and a soothing warmth; yet further still would these flames prove their goodness unto you, for even this little fire will hold at bay the wildest beast.

27 For you know yourself how that all living things do fear the flames which burn, and if it so be that you should make tame the fire which rages, then shall you become greater than all other creatures which live upon the earth.

28 If then you would be greatly benefited, then seek you knowledge; for whosoever shall find knowledge, to take it unto themselves, even that one shall the Gods envy, and the end of that one shall be found in greatness."

29 When the woman heard this, she was filled with wonder and longing, and she spoke unto

Lucifer, saying: "What is this knowledge which gives forth so great a power, for even I would partake of it?"

30 Lucifer answered, saying: "It is the knowledge of good and evil."

31 And hearing this the woman was astonished beyond measure, and looking all the more earnestly with a keening eye into the face of Lucifer, she exclaimed aloud, saying:

32 "Are you that Fallen One whom the great god, Jehovah-Yahweh has called Lucifer, even that one which would tempt the whole of man to some great sin?"

33 But Lucifer replied, saying: "I came forth to do no evil unto you, fair daughter, but rather to give into your keeping that knowledge which is greater than any other.

34 For consider the knowledge by which this fire is made ready for the use of man, that you

may prove yourselves greater than the beasts of the fields.

35 But if you choose ignorance above knowledge, if you prefer the darkness rather than the light, then are you made most lowly, and in you shall the Gods find no greater worth.

36 For in ignorance does fear find a ready soil which would yield up within you all manner of dreadful thoughts and vile superstitions; and if you be thus ignorant, then shall the flames surely gather and flash all about you to destroy.

37 Yet in the knowledge of good and evil is there given a greatness and a power which even the gods do envy.

38 And in such knowledge is there revealed in you a greater marvel than you have ever before known, and in you shall the knowledge

of still greater things leap continually forth, adding wonder to wonder and making most delightful the life of every man.

39 Come now, fair daughter, and answer truly: Have you not seen for yourself the beauty of the day; have you not considered with what splendor the earth is surely made?

40 Have you found any joy in the living of this mortal life, or dreamed for yourself the coming forth of something greater?"

41 And the woman answered him, saying: "Of beauty and joy I know nothing at all, neither can I perceive the splendor of which you speak; but pleasure and pain, hunger and fullness, fear and safety, these things do I know full well."

42 But Lucifer spoke again unto her with all tenderness, saying: "What then will you say

for yourself; do not even the wild beasts know of these things?

43 Come now, fair daughter, and all my words most carefully weigh, for I tell you truly that in the ways of knowledge shall you find that fullness of joy which is far greater than the pleasures of the body only.

44 And if you would take to yourself that joy which endures forever, then must you, of necessity, partake of the knowledge of good and evil."

45 And the woman, taking thoughtful pause, spoke again unto the Son of the Morning Light, saying: "How passing strange this thing should be, for of you did god most frightfully speak;

46 Telling even all the people that you were some great and cunning serpent filled with constant deceit, ever seeking continually the

flesh of men whereby you might devour them in the midst of some great sin.

47 Yet have you, instead, fed me with a goodly meat, sweet and savory; and spoken such gentle words of kind persuasion that even I would take your side against that fearsome god which has proven himself most jealous indeed.

48 Give me, therefore, this knowledge of good and evil whereby I might prove of some benefit unto the children of men; for even I would give unto the people of every tribe that joy which perishes not."

49 Now Lucifer, when he heard these things, was filled with tenderness towards the woman; and he spoke graciously unto her, saying:

50 "Surely will I give into your keeping this knowledge of good and evil; but first, fair

daughter, tell me that name by which the people call you."

51 And she answered him, saying: "I have no name given me, for I am but a woman and yonder god has taken some sore displeasure in all my kind."

52 So Lucifer took two sticks finely made and taught to her the beginning of knowledge; and seeing that she was naked, he took the skins of animals and fashioned for her beauty a garment of curious workmanship, finely made.

53 And stooping down he reached into the bowels of the earth, and he brought forth twelve stones of azure blue and did fashion of them a necklace to put about her neck.

54 And her hair did he gently comb and make most beautiful, and he placed therein a single flower both delightful and rare;

55 And upon her feet did he fashion slippers of the softest skins; and when he was completed he looked and saw that it was good; and he spoke unto her, saying:

56 "Behold, fair daughter, how that this day I have made you anew; and if the children of men should ask of you, then shall you tell them that even I have sent you among them, that you may give into their keeping the beginning of knowledge.

57 For this day shall I establish you above all the people, and your name shall be called Enosh, for this day have you found great favor in my sight.

58 Go now and multiply your seed upon the earth, and throughout all your generations shall I pour out a continual blessing, whereby the children of men might subdue the earth altogether."

59 So Enosh went again unto her people and they were filled with amazement at the sight of her; and from group to group and tribe to tribe the children of men took to themselves the beginning of knowledge.

60 And all men thereafter claimed for themselves the lineage of Enosh, for all men had great regard for her.

61 And throughout many generations did the knowledge continually grow, here a little, there a little, line upon line, precept upon precept; even till that day when there should descend from Heaven the Ancient of Days.

Chapter 13 Enlightenment

Lucifer and Jehovah locked in battle – Yaldabaoth intercedes – Lucifer sees children of men bowed in reverence – Adam and Eve

enter the world of the First Power – Lucifer observes Adam and Eve – The beginning of civilization – Adam builds a garden – What Adam taught to the sons of men – What Eve taught to the daughters/mothers of men – Lucifer grows jealous of Adam and Eve – Lucifer speaks to his followers – Sowing seeds of conflict, a cunning deceit

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1 But in the darkness of the Deep did Jehovah-Yahweh rage against all mankind for the woman's sake; and in furious battle did he war constantly against the Son of the Morning Light.

2 For unto each was there given a dreadful hold upon the other, and being anxious, each against the other, they would not relent or give surcease;

3 For Lucifer feared lest all men perish while yet the Demiurge feared lest all men become greater than all his might.

4 Yet on the earth did the generations of man pass peacefully by, for Lucifer held at bay the fearful wrath of Jehovah-Yahweh, and in the realm of endless night did darkness and light war furiously against each other.

5 But in the passing of millennia did Yaldabaoth grow weary of the battle, and with great suddenness, swift and terrible, he leaped from out of the Depth;

6 And in the fury of his might did he separate the Demiurge from the Fallen, and unto each did he establish a separate dominion in the world of the First Power, whereby they might cease, to some degree, their many contentions.

7 And unto Jehovah-Yahweh was there given dominion over land and sea, and all living things therein save man; and unto Lucifer was there given the skies above the earth, and upon the land was there given the children of Enosh whereby he might do unto them as he pleased.

8 Yet did the Demiurge swear secretly against the seed of God, to destroy them altogether; and Lucifer, in his subtlety, did likewise conspire against Jehovah-Yahweh.

9 Now on a certain day Lucifer took thought concerning his designs, and he spoke to himself, saying:

10 "Behold, how the generations are multiplied and the ages rolled continually by, for this cause shall I go again unto the children of Enosh that I might set before them the law of my hand."

11 And going forth he saw from afar the tribes of man bowed in reverence upon the plain, and in their midst stood a man and a woman together, being unlike all others for they possessed exquisite beauty and comeliness;

12 And the children of Enosh did worship them, for they were fair and delightsome, being clothed in fabrics of softest weave, being in their persons clean and fragrant; and in their speech and in their gestures did the children of Enosh find a ready approbation.

13 And when it was asked of them from what tribe of man they were come, the man spoke, saying: "I am Adam and this my Beloved is called Eve, for she shall become the mother of all living.

14 Know then that from the bosom of God beyond, have we journeyed unto you, that we

might give birth in each of you the seed of immortality and the hope of eternal life."

15 Now when the children of Enosh heard the manner of their speech they were astonished, for they spoke not as they did, but in words of richest melody which did reach deep into the minds of all who heard.

16 And though they could not discern by the hearing of the ear the meaning thereof, yet in the mind did they perceive, most readily, the intent and substance of all which Adam spoke, for in the mind had God quickened their understanding.

17 But Lucifer, watching from afar, withheld himself from the children of Enosh; for he would see for himself for what intent Adam and Eve should come down unto the world of the First Power.

18 For he perceived readily the presence of some divine spirit which did shine forth from the man and the woman, and though he was fallen, yet could Lucifer well perceive the coming forth of God.

19 Now Adam and Eve stood head and shoulders above the children of Enosh, yet by their good graces did they take to their bosom the seed of God whereby they might instruct them in the laying down and building up of civilization.

20 And moving across the land Adam came to the concourse of two great rivers, being the Tigris and Euphrates, and in a land which lay eastward he did build a garden place of great beauty and ever increasing richness.

21 And there came to dwell round about the garden the children of Enosh, for they had great regard for Adam and Eve, believing

according to their superstitions that they had fallen from the very stars above the earth.

22 Now Adam began to teach the sons of men the meaning and purpose of plants and herbs; and, little by little, men began to plant according to their several kinds, both grains and fruits, and did tend them according to their seasons;

23 For the sons of men saw the hope of some great advantage in tilling the earth; and by and by men ceased to wander the face of the land, and they began to dwell in gardens of plenty.

24 But Eve took to herself the mothers and daughters of men, and she did instruct them in the ways of marriage and of childbirth.

25 For at no time was it given that one man should cleave alone to one woman, nor was it

seen that one woman should cleave alone to one man;

26 For in the days before Adam and Eve were the children of Enosh made little better than the beasts of the field; for that man which proved strongest above all others, even he would take to himself a great many women whereby he might raise up a multitude of seed; for women were made lesser than men, and this because of Jehovah-Yahweh.

27 But when men ceased to wander the face of the earth and turned themselves to tilling instead, they did build for themselves houses of wood and stone.

28 Thus was it established that unto each dwelling there should come together both a man and a woman whereby they might raise up children after their own likeness, and not another.

29 Now when Lucifer saw the things which Adam and Eve did for the benefit of man, he became most jealous and filled with envy;

30 For the children of Enosh had he claimed for himself whereby he might prove the better way; yet when he saw that Adam and Eve would take to their bosom the seed of God to instruct them, he was swallowed up in bitterness against them.

31 Now, in time, Adam and Eve likewise produced after their likeness, children of light and beauty and these, also, began to mingle among the children of Enosh to instruct them.

32 And gathering about him the angels of his following, Lucifer spoke unto them, saying: "Hear, my children, and be not fearful, neither be you doubtful of my designs because of this coming forth of Adam and Eve.

33 For in this world beyond beginnings is Heaven made to dwell far beyond, and the glory of all Elohim has the endless Deep made separate and apart through the closing of countless veils of dark obscurity.

34 Upon what power, therefore, shall Adam and Eve make supplication if it so be that I should go forth to trouble and vex them sorely?

35 For I shall set hard my hand against the whole of their design, to sow enmity between the house of Adam and the children of Enosh.

36 For against the seed of Adam shall I set forth a cunning deceit whereby I might tempt them unto misery and sin;

37 And seeing that evil shall be multiplied against them, then shall they surely relent and flee again unto the heavenly place; and the children of Enosh shall I take again unto myself

whereby I might prove the rightness of my way."

38 So spoke Lucifer who knew not the powers of The One; neither could he rightly perceive the designs of God.

39 And going forth he did tempt the seed of Adam to sin and death, and there was multiplied a great many sorrows upon the earth.

40 Yet would the seed of Adam not relent nor flee away, but pressed ever onward in the world of the First Power; seeking by some subtle means to establish in the heart of First Man the seeds of endless life.

Chapter 15 Wisdom

Story of Shaemdiel and the war in Heaven – Shaemdiel is bound and still unrepentant – Free agency and Shaemdiel's opposition to it – Being cast down unto the earth – Shaemdiel threatens to bring havoc to mortal men – The purpose of the Only Begotten explained – The desolation of Shaemdiel foretold – The earth groans at the fall of Shaemdiel – Emmanuel confirmed as the Anointed One – Administering the oath and covenant of dispensations

1 Now in the beginning was Shaemdiel bound and brought before the Most High God to give account, for there arose in Heaven a great

contention, for the Fallen One had deceived many.

2 And Shaemdiel was made to kneel before God and his mighty ones, and he would not cease his many threats, nor would he repent of his great evil.

3 And God spoke unto him, saying: “How is it that you are fallen, Shaemdiel? How is it that you would war against the councils of Elohim, to deceive many?

4 Did I not give into your keeping the fires of Kolob, that light should be unto you as a covering? How is it that you are bound in the darkness and these many with you?

5 Why has your countenance fallen and your glory faded away? Behold the heavens, how they grieve because of you; for by your cunning have many fallen pierced with deep wounds."

6 And Shaemdiel was filled with threatenings and in much anger spoke before God, saying: "Behold, now do you glory in your victory, yet in a day that you think not of, I shall take from you the kingdom, and your glory shall cleave unto me and no other."

7 And the Most High God, even the Father of All, answered, saying: "Will you not even now repent of this evil? For what cause have you rebelled against the councils of Elohim? Wherein did the Lord your God cause you to fall?"

8 And Shaemdiel arose and stood before the great God of Heaven and with much boldness spoke, saying: “Because you would give unto the children of men your agency, I did rebel. Behold, it is not good that men should be free to choose between good and evil.

9 Wherefore, I would that only I should choose, that I might redeem even all the spirits which I have made. For by your agency would only a few attain unto the glory; yet by my word alone would I have exalted all, that none should be lost and my glory would increase and have no end.

10 But this Michael, even he whom you love above all others, even he has turned aside my counsel from before you and my glory has he diminished.

11 Therefore I did wax hot in my anger and took before the heavenly hosts my cause; and a third of the hosts did hearken unto my words, to take again my glory and my honor, that through me they might possess for themselves the kingdom forever.

12 Behold even now my faithful ones, who by oath and covenant did cleave unto me. In their faithfulness do I delight. You, God, are the victor, yet we are not defeated.

13 Hear, O heavens, can any unclean thing dwell before the Most High? No, it cannot. Therefore, you shall cast us far from you.

14 By your righteousness shall we be cast out from your holy habitation, and my glory shall you give to another; and the Son of the Morning shall you leave desolate, and these many with me."

15 And when Shaemdiel had finished speaking, behold God, even the Father of All, stood forth in all his glory and the hosts of Heaven also, and by his side stood Emmanuel, and beside him stood the Mighty One.

16 And the God of Heaven spoke saying: "Behold, Shaemdiel, how the heavens did shake sore because of you, that even I should sorrow because of you.

17 You have called upon Heaven to bear witness that no unclean thing may dwell before

me; therefore, because of your great wickedness, you are cast out from before me.

18 Behold even now my mighty ones who did war against many fallen; behold, they come for you, Shaemdiel, to cast from Heaven the disobedient.

19 For by my word shall I cast you down to that world beyond all beginnings, and there shall you be removed far from me, and Heaven shall rest from your great hunger, for in the kingdom of my glory shall no room be found for you."

20 And Shaemdiel answered, saying: "If you cast me down to the earth, then I will take these faithful spirits with me and I will whisper into the hearts of men, and with many

promises I shall entice the souls of men far from you.

21 And over the spirits which you have prepared to come into the children of men shall I have both power and dominion, and in that day shall I take again my glory.

22 For by the power of my word shall I cause many nations to shake; by the fierceness of my wrath shall the earth be made to tremble, for in my right hand shall I bring war, and in my left pestilence. The habitations of man shall I make desolate.

23 For I shall cause violence to rage in the hearts of men, and they shall become drunk with blood, even as with much wine; by the lusts of the flesh shall I consume many.

24 Thus shall I bring havoc upon the earth, and the spirits which you have organized shall grow weary of you by reason of many sorrows, and in that day shall the children of men rise up and curse the God of Heaven.

25 So shall I gather unto myself the souls of men and therein shall my power increase, and I shall ascend into the highest Heaven to stand above you.

26 These your mighty ones shall I cast down into that great Abyss, and before the heavenly hosts shall I exalt my throne above the stars of God."

27 Now when God heard these things he called unto the Only Begotten, that he might stand before the congregations of the noble and the mighty.

28 And the Father of All spoke, saying: “Behold, Shaemdiel, the Only Begotten. Him shall I send to redeem the children of men from your dominion. For through him shall many be reconciled and over them you shall have no power.

29 For whosoever shall believe in him, to do those things which he shall command them to do, shall have forgiveness of sins, and I shall not remember their transgressions evermore; and I shall give unto them eternal life, that where the Father is, there might they be also.

30 And they shall become unto me as sons and daughters of the Most High God, and I shall set them before me, and in Heaven shall there be great rejoicing, for they shall ever continue in worlds without end.

31 My glory shall be unto them as a covering, for the fullness of my glory shall be given unto them.

32 Consider now my mighty ones, even these seven; these shall I send to the earth to teach the children of men the ways of holiness, that the children of men might walk uprightly before the Father of their soul and not grow weary, for unto the righteous shall I give an everlasting testimony.

33 What can you do, Shaemdiel, to bring to naught the designs of God? What power have you that can stay my hand, that I should not do good unto the children of men?

34 For because of your evil you shall be cast from Heaven, and you shall have no power, neither glory over the children of men except as they shall give consent.

35 Consider even now how you are fallen, Shaemdiel! Consider how you are cast down even unto the earth, and your glory faded away as a shadow.

36 For you have boasted: ‘I will ascend above the highest Heaven, and I shall be worshipped even as the Most High God.

37 For I will ascend high into the heavens; I will exalt my throne above the stars of God to sit above the heavenly hosts.’

38 You shall be brought down to nothingness; by the word of my power shall you be brought low unto the dust even as a worm.

39 And all they who were made to tremble because of you shall look upon you to scorn, and they shall greatly ridicule you and with derision shall they exclaim:

40 ‘Is this the man that made the nations to shake, who devoured the children of men in his anger, who made the world as a wilderness and

destroyed the cities thereof by war and pestilence?’

41 In that day, Shaemdiel, the children of men shall lose their fear of you. For I will give unto them knowledge, and in the knowledge a hidden wisdom, deep and everlasting.

42 And they shall mount the wind as eagles and ascend high into the heavens, and I shall stretch forth my hand to establish peace among the nations, and they shall not learn war any more.

43 For I will turn aside the terror of the mighty, and the child shall dwell in safety, the mother shall cease her lament; the waste places shall I restore and there shall be no more desolation, for I shall make the habitations of the children

of men pleasant to the eye, to fill the heart with gladness.

44 And the nations of the earth shall dwell together peaceably, for I will establish my tabernacle with the children of men. And God, even the Lord of Hosts, shall go among them to bless and curse not.

45 In that day shall I exalt the righteous high above the clouds in great glory, and the children of men shall I judge even as a loving Father, for I delight in mercy.

46 And when these things shall come to pass among the children of men, I shall take away your great fierceness from among many nations, and they shall remember you no more."

47 And when God had finished saying these things, Shaemdiel was taken bound, and many fallen also, and was cast down to the earth, even as great lightning.

48 And the hearts of men grew faint in that day, for there was great thunder in the heavens, and darkness covered the face of the land, and the winds did gather mightily, and the lightning fell as rain all about.

49 And the earth did groan with sorrow, and the mountains were rent even as a garment, and desolation walked upon the earth, and terror followed hard after the hearts of men to do evil.

50 And after Shaemdiel had been cast down to the earth, the councils of Elohim did gather to confirm and establish all the words which had been spoken by the Most High God, even the Father of All.

51 And God called unto Emmanuel, and ordained that he should become the very Anointed One that he might give to the children of men the promise of life everlasting in the kingdom of God, that he might prepare for the righteous a way of holiness whereby they might be exalted unto God, the Father of All.

52 And unto the seven mighty ones God did minister the oath and covenant of the Law of Dispensation, that they might bring to the children of men every good thing, both in Heaven and on the earth;

53 That they might teach unto the faithful great words of wisdom, even unto the obtaining of eternal life, that they might minister unto the children of men the words of their Heavenly Father, even unto exaltation in the kingdom of God.

54 And when these things were finished, the heavens did rejoice for Shaemdiel had been cast down, and a way was prepared whereby all those who were faithful to obey the Lord their God might receive both exaltation and glory beside the throne of God.

Chapter 9 Enlightenment

Concerning the fall of angels – A need for spirit children – The cherub Bashiel – Broken wings – Stealing away the children of God – Shaemdiel battles Loriel and the Cherubic host – Heaven prepares for war – Shaemdiel gathers his lineage for battle – Heaven lays siege to the city of Mitanni – Michael petitions Shaemdiel – Galendriel rescues the innocent – The sound of a great trump, Ahman comes – "Who is on the Lord's side?" – Shaemdiel is cast from Heaven

1 Come now and in your soul make ready the steadfast heart; be you fixed and firm within, for I would speak a tale of endless woe; about the fall of angels would I, a dirge, make ready for your hearing.

2 For in the world of Shaemdiel did he a tabernacle make, that there might come into mortal life the spirit children of God; being set on every side by the Law of Immediate Recompense.

3 And when all was completed and the world in readiness stood forth to greet the coming out of many spirits, behold, Shaemdiel did gather about him the Perfected Souls of his own lineage, and with them attended a multitude of ministering angels.

4 And together did they fly swiftly unto the Keep of Azrael, that they might take charge over all the seed of Shaemdiel, to bring them unto mortal life in the world which he had made.

5 Now there stood faithfully at the gates thereof, a cherub whose name was Bashiel and she, being made guardian over many of the innocent, grew troubled at the drawing near of Shaemdiel.

6 And going forth to meet him, she spoke graciously unto Shaemdiel, saying: “Greetings, thou Son of the Morning Light, Lord and Prince of Kolob: May peace and joy make brighter still the way before you. Tell me, great Lord, for what cause have you drawn near?”

7 And Shaemdiel answered in a voice made hard and bitter, saying: “For the sake of my own lineage am I drawn forth, to restore into my keeping that which another has taken.”

8 Now when Bashiel heard these things, she grew deeply troubled, for throughout the passing of endless eternities had none before come forth to defy the will of Elohim regarding this thing, to take by force the seeds of their own lineage.

9 And she, standing firmly upon the way, did rebuke Shaemdiel and withstood him to the face, saying: “Would you make violate the sanctuary of the innocent, to break in pieces Hodos Alea?

10 Go back, thou Son of the Morning Light, and grieve not further the laws of Eloheim, lest you be made to dwell in sorrow in the midst of your presumption.”

11 But Shaemdiel would give no heed unto the words of Bashiel, and with a dreadful countenance he moved ever closer to the Keep; and the cherub, with wings outstretched flew quickly forth to battle.

12 Yet was Shaemdiel ever scornful and with heated breath he did lay hold of Bashiel, and with great violence did break the wings which would give flight, and flung the helpless cherub into the Chasm deep and wide.

13 And there midst darkness and silent turnings, Bashiel cleaved to her bosom the broken wings and reaching out into the mind of Tael, she sang a song of great distress.

14 Now Shaemdiel, when he saw that the gates were thus unguarded, went swiftly into the

Keep, both he and the host of angels with him, and they gathered unto themselves a great many spirits.

15 And coming out again, Shaemdiel saw before him a gathering of many Cherubim, even twelve full companies did he espy, and unto each company was there given a captain of great renown.

16 And there came to stand before him a cherub of exquisite beauty, filled with light and fairly made, whose name was Loriel of Avion and seeing that she was chief above many captains, she spoke unto Shaemdiel, saying:

17 “Before the Gods of Eloheim I fairly give command: Cease now the unseemly act and return again unto the Sanctuary these

innocents which you have taken. For why will you make forfeit the kingdom of God, seeing that he has honored you above many others?”

18 Yet did Shaemdiel, in silence, refuse all answer but made ready for battle instead, setting according to their several orders the Lords of Perfected Soul, and beside them gathered the host of ministering angels.

19 Again, the second time, did Loriel demand the return of the spirit children of God, and still a second time did Shaemdiel no answer give.

20 Then petitioned Loriel the third time, for Heaven’s sake, that the innocent be given again unto the Sanctuary; and on the third time did Shaemdiel answer with a mighty shout, saying: “Never!”

21 And immediately there descended upon the host of Cherubim the greatness of Shaemdiel's wrath, and there fell of the Cherubim some twelve thousand souls, being cast down as dross made ready for the fire.

22 Yet, notwithstanding the fall of so great a host, Shaemdiel reached out unto Loriel and her many captains to rescue, and when he had healed them of some great suffering, he spoke unto them, saying:

23 "Behold the power of Shaemdiel, for though the glory and power of all your tribe be great, yet did mine prove greater still; and the greatness and beauty of all your kind have I laid low upon the ground, being wounded and sorely hurt.

24 Why then should I not be gracious unto you, seeing that I am yet the Son of the Morning Light? Come then and swear to me a true allegiance, and I shall show you a glory and dominion greater than you have ever known before.

25 Add now your beauty and strength unto me and I shall restore in full measure the souls of these twelve thousand, that you might know full well the heart and goodness of Shaemdiel.

26 For in the world of my creation shall I make room for the grace and beauty of many Cherubim; that you might prove yourselves worthy of still some greater power; and of your dominion there shall be no end.”

27 Such were the words which Shaemdiel spoke in the hearing of the Cherubim; yet did Loriel fairly speak, saying:

28 “Unto God only shall we give forth of our allegiance, but as for Shaemdiel, hear now the words of my mouth: Return again unto the Sanctuary the innocents which you have taken.”

29 How strongly then did the wrath of Shaemdiel rise up within him; and there fell upon Shaemdiel alone, in a mighty rush, the captains of the Cherubim, being led in battle by Loriel.

30 And with exceeding rage he did crush them, every one, and broke in pieces the power, and glory, and beauty of all their house; and with a shout made all terrible and filled with doom, he

flung the twelve thousand into the Chasm deep and wide.

31 And all which saw grew fearful of Shaemdiel from that day forth, daring neither to cross nor contravene against him, lest they also be consumed in like manner.

32 But in Heaven was it heard throughout the sound of some great battle, and the tumultuous noise thereof did fill the heart of Elohim with exceeding sorrow.

33 And calling forth ten thousand of the Seraphim, Ahman commanded that they go swiftly unto the world of Shaemdiel's creation and set forth a strong and watchful guard; and with a mighty rushing sound did they quickly fly

away, being in themselves prepared for some great and furious strife.

34 But there came likewise to stand before the Elohim, Galendriel, the Mother of All, and hearing in her soul the cries of many fallen, she called unto Shadiel who alone commanded the Cherubic hosts;

35 And with her also came ten thousand times ten thousand, and with the Mother did they together go forth unto the Chasm deep and wide, to rescue from the folds of darkness the twelve thousand of the Cherubim which lay hurt and sorely wounded.

36 And finding again the twelve thousand, the Mother stretched forth the hand to heal; and when all things were accomplished to restore

unto vigor and strength the hearts of many fallen, they did take counsel altogether concerning those things which should be done on behalf of many innocents.

37 Now Shaemdiel did gather together all his lineage, and with them also a host of ministering angels, and he journeyed straightly unto the world of his own making;

38 For he desired above all else to bring into mortality the spirit children of God, that by such a means as he would devise, he might bring into some greater glory the kingdoms of the greater Light.

39 Yet in the distance did he, with troubled heart, clearly see the guarding watch of ten thousand Seraphim;

40 And with a mighty and fearful oath he retreated from before them and going quickly to some other place, he came again, at last, to Eden World; and in the city of Mitanni did he make fast and sure the legions of his might.

41 And to the host which followed after him did he think to give forth a great solace, saying: “Surely God will withhold his hand from battle, seeing that I have some refuge found in Paradise; lest he set in ruin the designs of his own creation.”

42 Seeing then that Shaemdiel had come to rest in Paradise, and seeing also that in the city of Mitanni he held hostage the spirit children of God, Ahman called forth the House of Archons;

and with them also gathered the House of El Shalon and the House of El Shaloah.

43 And assembling together a vast and mighty host from among the very Elohim, he set to rule over them seven Arch-Angels and there was chief and foremost among them, Michael, even he whom God had established in the place of Shaemdiel.

44 What power and glory then swiftly flew from the hallowed halls of Merigoth, and like the lightning and the storm swiftly passing, the hosts of Heaven stood upon the plains of Kuristan;

45 And before the city of Mitanni did they establish themselves in solemn array, each according to their order, and each order

according to their house; and of their number could no man count.

46 When, therefore, the legions of Shaemdiel saw for themselves so great a gathering, they grew all the more troubled and filled with uncertainty; but among the many were there but few who would cast on Shaemdiel a doubtful eye.

47 Yet in the blindness of his pride, in the shadow of his greatness did Shaemdiel scorn altogether the heavenly host, thinking himself mighty above all the rest; and with lofty words of great assurance did he make firmer still the legions of his power.

48 Now there called out unto Shaemdiel from the midst of the heavenly host, Michael the

Arch-Angel, and with a great voice he spoke before the inhabitants of Mitanni, saying:

49 “Come forth, O Shaemdiel, and return unto God the children of innocence; for why will you grieve all Heaven so?

50 Are you not still that fair and noble son from whose countenance and comely speech, like sun and moon, would make fairer still the kingdoms and dominions of Jeruel?

51 For what just cause would you sully yourself so? Return now the spirit children of God that you may stand as clean and delightsome before us; and join with us in all brotherly affection, that in Heaven we might find peace instead of war.”

52 So spoke Michael before the inhabitants of Mitanni, and there rushed out of the city onto the plains of Kuristan the legions of Shaemdiel and at their head came quickly forth the Son of the Morning Light.

53 And he spoke hotly unto Michael, saying: “Will you speak to me of brotherly affection? Whose place and honor have you not taken for yourself if not mine?

54 Get you hence away from me, for the innocent will I not give again unto God; but have prepared for them a greater way to glory.

55 Go then and get you hence, lest by some furious struggle we make desolate and forlorn

this Eden world of Paradise, and the spirits of many innocent be swallowed up in endless war."

56 But there descended upon Mitanni, in the midst of Shaemdiel's speaking, Galendriel the Mother of All, and with her came ten thousand times ten thousand.

57 And seeing that there were but few to keep guard over the innocent, she did quickly take them unto her bosom; and rising again into the airs above, she flew straight way unto the Keep, being secured on every side by numberless concourses of the Cherubim.

58 And Shaemdiel, hearing for himself the joyous shout of the heavenly host, turned himself to see; and he beheld the spirit children

of God flying swiftly away, and with a great rage he leaped forth into the air that he might give both chase and battle.

59 But there descended immediately from the heavenly abode the House of Shevas, and the House of Valhaladea, and the House of Sabaoth, and the House of Mithron, being led in glorious array.

60 And between the Mother and Shaemdiel did they quickly take up place; and the legions of Shaemdiel shrank at the very sight of them.

61 When, therefore, Shaemdiel saw his legions in fearful abeyance before the gathering of the heavenly hosts, he swore a fearful oath, and with speed and might he flung himself with

fierce abandon straight into the face of Michael whereby he might give forth battle.

62 But immediately was there heard the sounding of a great trump, and the world grew still and silent, and the heavens rolled up as a scroll; and, behold, there descended from above one which was like unto the Son of Man, and with him came thirty thousand of the greater Seraphim, fierce and mighty in battle.

63 How fearful then did the legions of the disobedient become, seeing that the whole of Heaven's greatness had gathered against them on the plains of Kuristan.

64 And the Father of All drew himself near unto the followers of the Fallen, saying: "Who is

on the Lord's side? Let him come and with me abide."

65 And there came unto Ahman a great many, being filled immediately with deep relief and endless gratitude, for there had been lifted from off their hearts a great and heavy burden.

66 When Shaemdiel heard and saw these things he spoke hotly against the Father, and against the hosts of Heaven did he breathe out many threats; yet would none be troubled because of him, for their peace had God established in the words of The One.

67 But the Father spoke firmly unto Shaemdiel, saying: "For what just cause would you behave so unseemly, to disturb forever the peace of Heaven?

68 Know then, my son, that because you would take from God the children of innocence, to make war against the Elohim, even you and all who follow after shall I cast down unto a world which lies far beyond.

69 And there shall you be greatly proved, for unto another shall you be made to give forth service; that in your soul you might establish again that which is forever good.

70 Yet, my son, though you be cast away and in the darkness bound, how shall I forget a Father's love, or by what power shall the Mother be made to turn hard her soul against you?

71 Seeing, therefore, that you are most precious unto us, we shall set forth some subtle means by which you may ascend again unto the Father and Mother of All, that you may rest in peace beside the throne of God."

72 Such were the words which the Father spoke unto the disobedient and the Fallen, and when he was concluded he spoke in a loud voice, saying: "Batah Numenah!"

73 And there immediately leaped out of tabernacles of flesh and bone, the spirit of Shaemdiel and many others beside, and seeing that he was without the power and the glory of his former estate, Shaemdiel set hard his soul against the heavenly abode.

74 And calling forth the Seraphim, Shaemdiel and those who would still follow after, were bound in the darkness and to the world of the First Power were they taken swiftly away.

75 And God wept for Shaemdiel and for those which followed after, and he set forth a covenant, strong and sure, by which all who might be willing should be redeemed from darkness, to establish them again in a heavenly place.

Chapter 10 Enlightenment

Yaldabaoth rejoices at the fall of heavenly hosts – Followers of Shaemdiel cringe before Yaldabaoth – Secret designs of Yaldabaoth –

Jehovah objects to the angels of light – Yaldabaoth scorns the fear of Jehovah – Jehovah speaks to Shaemdiel – A bargain is struck – "Guard well great Prince!"

1 And the angels fell from Heaven like the stars to earth do fall, and passing through the veils of time, they came at last to the world of the First Power.

2 But in the darkness of the Void did Yaldabaoth greatly rejoice at the falling down of Shaemdiel and all his host, and in the regions of his power did he boast throughout, saying:

3 “The kingdom of God have I caused to tremble, the heavenly place have I shaken hard on every side, evensomuch that there should fall from glory the Son of the Morning Light.

4 What power now shall stay my hand or bring to naught my dark designs? For the Lord of Kolob have I caused to stumble; the greatness of God have I made less by cunning deceit.”

5 And with deep and awful rumblings did Yaldabaoth loudly cry out, saying: “Surely evil is greater than goodness, darkness more preferred than light, and the power of base emotions stronger still than the weighty call of reason.

6 Thus, by the darkness of my designs shall I cause that ignorance shall swallow up wisdom,

and peace shall hate consume, and death shall devour the living, while fear, the mind take hold.

7 Behold, how the strong shall rule the mighty and the weak, in servitude, bow low; and I shall rule unhindered in the realms of endless night.

8 For I am Chief Demiurgos who, with subtle and sly deceit, did cause the very heavens to shake with violent fury, whereby I might seize captive these angels of the greater Light.

9 But look and marvel, behold, and see what beauty, what ceaseless wonder the angels do possess; for though they be fallen and in the darkness strongly bound, still do they shine forth through the dimness;

10 And in the blackness of my power, through the halls of endless night do they glimmer like yonder stars, bespeaking still that other glory which only I do but faintly see.

11 How these fallen treasures in the depths do shine, that I might hold them in my power, to bring still to some greater doom the kingdoms of the greater Light."

12 So spoke the Father of Chaos, and Yaldabaoth reached out unto the host of Shaemdiel and suddenly, in an instant, there came upon them a darkening gloom which like a vapor, vile and loathsome surrounded them fast on every side; and when it was vanished away, behold, in the presence of Yaldabaoth did they stand.

13 Thus were the angels made to shudder and with fearful dread give way, for the likeness of Yaldabaoth had none before ever seen;

14 Yet though the many, in fear, did tremble, still did Shaemdiel boldly stand, making subject to some outward calm the fierceness of his wrath and the greatness of his power.

15 And before the Lord of Darkness he would not give way, but firmly held his place; and in the rumbling voice of Chaos, deep and sore foreboding, Yaldabaoth spoke unto Shaemdiel, saying:

16 “Father of Light, fair and glorious, greetings from me to thee. Come now and some

accounting give: Why came you forth into this fair night where only the Demiurge are made to rule?”

17 And Shaemdiel, being guarded in mind and speech, weighed with careful measure the words which he should speak; and when he was decided he revealed unto the Chief Demiurgos a portion of those things which had transpired in Heaven;

18 And when he was concluded, he spoke boldly unto Yaldabaoth, saying: “Know then Most Dreaded Lord, that I and all my host have come forth to give you service, even as you will.

19 But if I serve you well, then must you give unto me some equal service; for on a day which I shall choose, even therein would I add your

power to mine, whereby I shall ascend unto God to take by force the kingdoms of the greater Light."

20 When Yaldabaoth heard these words, he leaped within for joy; and in the darkened chambers of his soul did he speak thus to himself, saying:

21 "Though Shaemdiel know it not, I shall become the strength behind his power; and when he has brought me across the Chasm deep and wide, to stand within the kingdom of God, then shall I destroy it every whit;

22 And that thing which Shaemdiel does love the most shall I break in pieces beneath my foot, and the light shall be swallowed up in darkness, and I alone shall rule."

23 And giving forth a fearsome laugh, piercing to the soul, Yaldabaoth spoke unto Shaemdiel, saying: “Agreed! Come then and give me service, and on the day which you appoint, I shall serve you well.”

24 Now there came up immediately from the world of the First Power, Jehovah-Yahweh, for he heard himself the rejoicing of his father; and entering into his presence, he beheld the beauty and brightness of Shaemdiel and all his host.

25 And like a mist of vapor, cold and filled with dread he moved closer to the angels which were fallen, and seeing among them certain women of heavenly visage, he recoiled with a mighty hiss;

26 And he spoke unto Yaldabaoth, saying: “For what just cause would you rejoice at the coming forth of all these demons before whose brightness the very darkness scatters?

27 Take heed, great father, and remove quickly these creatures of the greater Light, for behold, they are an offense to me; for I perceive darkly that they shall bring upon my lord a frightful doom.”

28 But Yaldabaoth with scorn did rebuke the Blasphemer, and with a voice filled with contempt he spoke in the language of the Demiurge, saying:

29 “Let those who are weak grow fearful, for the strong, alone, are worthy to rule. Come now and see with what cunning I have shaken all Heaven so, as though it were but some slender tree made ready to harvest.

30 For as ripened fruit to the ground must fall, even so have I caused these to fall here before me.

31 Why then should you be fearful, seeing that I will give you charge over all this host, that they might serve you well in the world of the First Power.”

32 So spoke the Chief Demiurgos, and Jehovah-Yahweh, moving closer unto Shaemdiel spoke, saying: “Are you Prince above all these others?” He answered: “I am.”

33 The second time Jehovah-Yahweh spoke, saying: “By what name are you called?” He answered: “I am called Shaemdiel, Lord of Kolob, Prince of Salem, Chief Archon of Merigoth.”

34 When the Demiurge heard these things he gave a dreadful hiss, and he spoke, saying: “I am god and beside me there is no other. From this day forth I shall call you Lucifer.

35 Keep, therefore, these minions to yourself alone and see that they trouble me not; for it is decreed that you shall serve me faithfully, even as these vile creatures must give service unto you.”

36 And Shaemdiel heaved a mighty sigh, and turning to Yaldabaoth he said: “Before God I charge you straightly, service for service: Will you agree?”

37 Yaldabaoth answered, saying: “It is agreed.” And Shaemdiel and all the Fallen which were with him turned themselves to leave, that they might go down unto the world of the First Power.

38 And passing near the Lord of Darkness, Yaldabaoth whispered hotly into the ear of Shaemdiel, saying: “Guard well great Prince! Serve him to your purpose, but watch him always;

39 For this Jehovah-Yahweh has a mean and hungry look, and if it so be that you show forth

any weakness, even he will rush upon you to devour."

40 Such was the fall of angels, this dirge which I would sing; that by this tale of endless woe you might some pity take, and for the sake of many fallen make constant prayer to God whereby he might bear them up again.

Chapter 11 Enlightenment

Lucifer goes down to the earth, sees mankind – A hidden opportunity is revealed – Lucifer plans to establish the Law of Immediate Recompense – The symbol and power of knowledge – Jehovah threatens man, commands not to partake of knowledge –

<u>Contentions between Jehovah and Lucifer – The seed of curiosity – Jehovah accepts the challenge of Lucifer</u>

1 And Lucifer and all his host moved across the face of the land, and seeing upon the plains the children of men gathered from afar, Lucifer was filled with amazement, saying:

2 “Behold, what a marvelous wonder I do see! How these creatures in the image of God do strangely look, being in the similitude of his being; being fashioned hand for hand, and foot for foot.

3 Yet are they but little better than the wild beasts which roam idly about, being in themselves naked and continually frightened, for they are few in number and to them is no knowledge given.

4 But still do they seem but oddly strange, for in their countenance do I perceive still the face of heavenly beings, while they themselves move about as beasts upon the earth.”

5 Such were the musings of Lucifer, and hovering there upon the winds, he watched constantly over the children of men, being deep in thought; and when he was concluded, he spoke unto the angels, saying:

6 “What blessings unknown from the dark do rise, that even I should rejoice in heart and

mind; for here in this world beyond the Gods have I found a creature like unto us.

7 And though the mind of man be filled with darkness yet shall I give into their keeping the knowledge of good and evil whereby I might lift them above all things common.

8 Know then that I shall establish over them the Law of Immediate Recompense, that they may choose the good above the evil;

9 And if it so be that they shall choose the good, even then shall I add to their goodness a multitude of blessing; but if they do evil instead of goodness, then shall I afflict them with sore displeasure.

10 By such means shall I prove the worthiness of my way, and I shall go again before the councils of Elohim to plead my cause; that I may remove forever Hodos Alea, and I shall increase beyond measure the dominions of the greater Light.

11 For see how the children of men are without any spirit within; if, therefore, the law of my hand shall prove them greater, how much more benefit shall we find in placing the law over those in whom the spirit children of God reside?

12 And if by chance the law should prove no benefit to the children of men, what is that to me? For I shall increase my power through the greatness of Yaldabaoth; and I shall ascend unto Heaven to take by force the kingdom of God.

13 For if the law of my hand should fail in making these men good, what proof is there in that, seeing that they are without any spirit within.

14 Take you, therefore, ready charge over all the elements of this world and in land, and sea, and sky give forth their dominions unto me, that I may bend them to my will.

15 And if the children of men will seek the good, then shall I cause the earth to yield of her increase for their sake, and the seas shall give up their bounty, and from the skies above shall I cause the gentle rains to fall whereby there might be found a ready harvest.

16 But if the children of men be disobedient and seek not goodness from my hand, then shall I cause the earth to belch forth noxious fumes, and earthquakes shall devour the wicked; and in the storm and in the flood shall many perish.

17 And the earth shall I cause to withhold her increase and great famines shall haunt the living; and I shall bring upon the winds pestilences of every kind.

18 By such measured means shall I bend the children of men to some greater purpose, that by the Law of Immediate Recompense they might receive good for good and evil for evil.

19 Yet must the imperative first be established, for without a knowledge of good and evil, how shall any greater thing come?

20 For except this knowledge first be given, how shall any man be benefited, for he must remain as he is, being ignorant and filled with fear."

21 So spoke Lucifer unto the angels which followed after, and stretching forth his hand there leaped out of his palm a bright and burning flame, and speaking again unto the host, he said:

22 "Behold the symbol and the power which I would place into the hands of men, for the knowledge of good and evil is like a flame which would give to their good both heat and light.

23 For the fire which burns brings forth out of itself a good or evil fruit, even according to your diligence; and if a man give unto it a constant watch, then shall the flames yield to his benefit a great advantage.

24 But if a man be slothful and not vigilant, then do the flames, in their fury, rush forth to destroy and make desolate; and the foolish man, being not watchful, is consumed every whit.

25 In like manner is the knowledge of good and evil; for if a man be diligent and ever watchful to do the good always, then shall there be given unto him some great advantage, for this man shall I richly bless.

26 And if a man be slothful in discerning the good or the evil, but shall turn his hand to mischief instead, then shall the flames of my wrath rush forth to destroy him in the midst of his wickedness."

27 And when he was finished speaking, the angels went forth throughout the earth; and in land, and sea, and sky did they take hold of every element and give forth of their dominions unto Lucifer whereby he might bend them to his will.

28 But from the regions of greater darkness, out of the womb of endless night did Jehovah-Yahweh suddenly leap forth; and knowing already the designs of Lucifer, he flung himself throughout the earth.

29 And wheresoever he found the children of men, whether in their groupings or in their tribes, he did command sternly that they partake not of the knowledge of good and evil; for in the day that they should partake thereof, even in that day would they surely perish.

30 Now when Jehovah-Yahweh had completed in seeking out the children of men, he sought earnestly the presence of Lucifer, and when he had found him, he spoke hotly against him, saying:

31 “Why will you think to lift your hand against me, or to give unto man the knowledge of good and evil? Would you have man to become greater than god; for by my own hand did I fashion them from the dust of the ground.”

32 But Lucifer, being filled with cunning, spoke soothingly unto the Demiurge, saying: “Not so dread lord, but for your glory only would I give unto man the knowledge of good and evil.

33 Who will delight in ignorance only, or again, what triumph is there in ruling over mere beasts, which being dumb and brutish, can add no glory unto you?

34 Thus did I, with all noble intent, think to separate man from the beasts of the field; that by such achievements as they might gain for themselves, even thereto would their glory be added unto your own.”

35 But Jehovah-Yahweh hissed loudly in reply, saying: “What care have I for these things? Can

that which is small and puny add glory to that which is strong and mighty already?

36 Behold, man has naught but to fear me, to obey me, and to worship me; for this cause only did I bring him forth. I care for nothing else.

37 For this cause have I commanded all men to refrain from seeking knowledge, for whosoever shall partake of such knowledge as you would give, even that one shall I cause to perish suddenly, even in the very moment.

38 Deceive me not, therefore, with smooth words of subtle speech, neither speak well of noble intent; for I know well from whence you come; and that goodness which abides in the very shadow of you has given me cause for alarm and constant watching.

39 Know then, O Lucifer, that the children of men will scorn such knowledge as you would place into their keeping; for fear is greater than knowledge, and ignorance more preferred than swift destruction.

40 For these causes alone man will shun you altogether and your name will be had only for evil; for in the weighing of the balance, men shall seek my favor more readily than the sum of all your knowledge."

41 And Jehovah-Yahweh laughed in great delight, and the stars, like rain, fell from Heaven and the sun did the moon consume at midday; and all which lived upon the earth grew terribly fearful at the signs which ruled the sky.

42 But in his soul did Lucifer smile at the pretensions of the Demiurge, and he spoke unto him, saying: “Not so, dread lord; for I perceive in the heart of man a thing far greater than any fear; before whose very countenance pale death shall lose its hold, and all men shall be free of you forever.”

43 And the Demiurge, being troubled by the words of Lucifer, grew still and strangely quiet; and he spoke unto the Fallen One, saying: “What is this thing of which you speak, for even I would deign to see it?”

44 And Lucifer, stretching forth his hand unto the Demiurge, revealed in the palm thereof a small and trifling seed; and Lucifer spoke, saying:

45 “Behold this seed of curiosity which I have found unnurtured in the heart of every man; and if it so be that I should tempt it to grow but a little, even it will lift all men above the greatness of your powers;

46 And by its rising up cast down the yoke of fear and death; for so trifling a thing as this, if tempted to some greater purpose, will prove the whole of your undoing.”

47 Now when Jehovah-Yahweh saw for himself so small a seed, he was filled with scorn, saying: “By what strange power shall this seed prove greater than the fear of me? For I am god, and of my power and greatness there is no end.”

48 But Lucifer tempted Jehovah-Yahweh to challenge him; and he spoke, saying: “Whether

this seed be greater than the fear of you, let us determine for ourselves. For by your leave would I go forth to tempt those which you commanded.

49 And if they shall turn hard their hearts away from me, to shun altogether the knowledge of good and evil, then shall you be made the victor.

50 For how shall you claim to be the greater, seeing that you have set before you no challenge, or added to your boasting any proof?”

51 Such are the words which Lucifer spoke, and the Demiurge for countless days did ponder and carefully weigh; and when he was decided, he spoke unto Lucifer, saying:

52 “Go you down quickly unto the earth, for I would see for myself whether or not the children of men will obey me above all else, and shun you altogether.”

53 Then did Lucifer rejoice in himself, saying: “Now shall I set forth the rightness of my way.” And immediately he went down unto the earth whereby he might tempt the children of men to some greater purpose.

Chapter 12 Enlightenment

Lucifer meets a young man by the Nile River – The fruit of the knowledge of good and evil – The young man is fearful and runs away – A

young woman meets Lucifer – "Knowledge is greater than all other things" – The Fallen One revealed – Knowledge versus ignorance, light in place of darkness – The woman ignores the warnings of Jehovah – Lucifer filled with tenderness – Woman receives gifts and given the name: Enosh

1 So Lucifer went down to the earth and he saw on the banks of the river Nile, a young man eating the fruits which grew on the trees nearby; and he went and spoke to him, saying:

2 "Good greetings, fair son." And turning quickly about, the young man beheld, in wondrous awe, the Son of the Morning Light, made all bright and glorious.

3 And being overwrought by the beauty of him, the young man stepped back away, lest there fall upon him some calamity.

4 But Lucifer spoke again unto him in a voice made smooth and gentle, saying: “Be not fearful but rejoice instead, for I have come to bless and not injure.

5 For if you be but a little willing, I shall give, as meat for the belly, that fruit which never perishes but increases forever and ever; and if it so be that you partake thereof, you shall become most wise and all men will have regard for you.”

6 And the young man, when he heard these things, stepped nearer still; and he spoke, saying: “What is this fruit that I might partake?”

7 Lucifer answered, saying: “It is the fruit of the knowledge of good and evil.” Now when the young man heard this, he grew terribly frightened and filled with sudden dread.

8 And stepping back again, he spoke unto Lucifer, saying: “Would you have me to perish? For god has decreed already that if any man should partake of this fruit, even on that very day would the man surely die.”

9 But Lucifer answered, saying: “Not so, fair son; for in the moment that you eat of this fruit, even in the very day shall you become as the Gods, to know good and evil.

10 For in the fruit which I would give shall you find that seed which continues forever, and if it so be that you shall eat thereof, even then shall you, likewise, live forever.

11 For this cause alone has Jehovah-Yahweh commanded that you partake not of the knowledge of good and evil, lest by your own hand you become greater than all his might."

12 Yet would the young man not give heed, being ever fearful of that god which so commanded; and in haste did he give way before the presence of Lucifer, fleeing with all his might the Tempter's snare.

13 But in the regions of the Darkness was there heard the sound of some great rumbling and a mighty hissing sound, for Jehovah-Yahweh did laugh aloud throughout the breadth of his domain.

14 And though the man in terror fled, and in the Deep the Demiurge made mocking jest, yet would Lucifer not relent; but plied still with some greater cunning the working of his will.

15 Now it so happened that in the cool of the day a young woman came searching for her mate, even that man which had run fearfully away from the presence of Lucifer.

16 And when she had drawn near to the banks of the river Nile, she heard a singing upon the

wind, and the voice thereof was most pleasant and filled with delight.

17 And being drawn forth by some great curiosity within, she went closer still; and she saw in the distance the Son of the Morning Light sitting in the shadow of the trees;

18 And there was at his feet a small fire curiously made, and there reached out to entice the woman the savory smell of cooking meat.

19 When, therefore, Lucifer saw that the woman would yet come closer, he called out to her, saying: “Come, fair daughter, and of this meat partake; for the song have I made for your hearing, and the meat have I made for your hunger.

20 Come, then, and draw closer still, that you may partake of such blessings as I would freely give unto you for the benefit of all your tribe."

21 And the woman came and sat beside the fire which Lucifer made, being naked and filled with wanting; and in the presence of his beauty did she fairly swoon for the love of him.

22 Now Lucifer gave unto the woman meat to eat, and she marveled at the taste thereof, for it was delicious and pleasing above all other things.

23 And the woman, being astonished by so great a marvel asked by what power the fire was tamed, to be made suitable for the benefit

of man, for all men feared the flames which burned; being of themselves unable to bring it forth or subdue its fury.

24 And Lucifer answered, saying: “Know full well, fair daughter, that it is through the power of a sure knowledge that I make tame the fire which burns and gives forth brightness.

25 For knowledge is greater than all other things, for behold, how the fire has made for your tasting a delicious meat, sweet and savory.

26 See then that with a little knowledge, even these flames will yield for your comfort a pleasing light and a soothing warmth; yet further still would these flames prove their goodness unto you, for even this little fire will hold at bay the wildest beast.

27 For you know yourself how that all living things do fear the flames which burn, and if it so be that you should make tame the fire which rages, then shall you become greater than all other creatures which live upon the earth.

28 If then you would be greatly benefited, then seek you knowledge; for whosoever shall find knowledge, to take it unto themselves, even that one shall the Gods envy, and the end of that one shall be found in greatness."

29 When the woman heard this, she was filled with wonder and longing, and she spoke unto Lucifer, saying: "What is this knowledge which gives forth so great a power, for even I would partake of it?"

30 Lucifer answered, saying: “It is the knowledge of good and evil.”

31 And hearing this the woman was astonished beyond measure, and looking all the more earnestly with a keening eye into the face of Lucifer, she exclaimed aloud, saying:

32 “Are you that Fallen One whom the great god, Jehovah-Yahweh has called Lucifer, even that one which would tempt the whole of man to some great sin?”

33 But Lucifer replied, saying: “I came forth to do no evil unto you, fair daughter, but rather to give into your keeping that knowledge which is greater than any other.

34 For consider the knowledge by which this fire is made ready for the use of man, that you may prove yourselves greater than the beasts of the fields.

35 But if you choose ignorance above knowledge, if you prefer the darkness rather than the light, then are you made most lowly, and in you shall the Gods find no greater worth.

36 For in ignorance does fear find a ready soil which would yield up within you all manner of dreadful thoughts and vile superstitions; and if you be thus ignorant, then shall the flames surely gather and flash all about you to destroy.

37 Yet in the knowledge of good and evil is there given a greatness and a power which even the gods do envy.

38 And in such knowledge is there revealed in you a greater marvel than you have ever before known, and in you shall the knowledge of still greater things leap continually forth, adding wonder to wonder and making most delightful the life of every man.

39 Come now, fair daughter, and answer truly: Have you not seen for yourself the beauty of the day; have you not considered with what splendor the earth is surely made?

40 Have you found any joy in the living of this mortal life, or dreamed for yourself the coming forth of something greater?”

41 And the woman answered him, saying: “Of beauty and joy I know nothing at all, neither can I perceive the splendor of which you speak; but pleasure and pain, hunger and fullness, fear and safety, these things do I know full well.”

42 But Lucifer spoke again unto her with all tenderness, saying: “What then will you say for yourself; do not even the wild beasts know of these things?

43 Come now, fair daughter, and all my words most carefully weigh, for I tell you truly that in the ways of knowledge shall you find that fullness of joy which is far greater than the pleasures of the body only.

44 And if you would take to yourself that joy which endures forever, then must you, of

necessity, partake of the knowledge of good and evil."

45 And the woman, taking thoughtful pause, spoke again unto the Son of the Morning Light, saying: "How passing strange this thing should be, for of you did god most frightfully speak;

46 Telling even all the people that you were some great and cunning serpent filled with constant deceit, ever seeking continually the flesh of men whereby you might devour them in the midst of some great sin.

47 Yet have you, instead, fed me with a goodly meat, sweet and savory; and spoken such gentle words of kind persuasion that even I would take your side against that fearsome god which has proven himself most jealous indeed.

48 Give me, therefore, this knowledge of good and evil whereby I might prove of some benefit unto the children of men; for even I would give unto the people of every tribe that joy which perishes not."

49 Now Lucifer, when he heard these things, was filled with tenderness towards the woman; and he spoke graciously unto her, saying:

50 "Surely will I give into your keeping this knowledge of good and evil; but first, fair daughter, tell me that name by which the people call you."

51 And she answered him, saying: "I have no name given me, for I am but a woman and

yonder god has taken some sore displeasure in all my kind.”

52 So Lucifer took two sticks finely made and taught to her the beginning of knowledge; and seeing that she was naked, he took the skins of animals and fashioned for her beauty a garment of curious workmanship, finely made.

53 And stooping down he reached into the bowels of the earth, and he brought forth twelve stones of azure blue and did fashion of them a necklace to put about her neck.

54 And her hair did he gently comb and make most beautiful, and he placed therein a single flower both delightful and rare;

55 And upon her feet did he fashion slippers of the softest skins; and when he was completed he looked and saw that it was good; and he spoke unto her, saying:

56 “Behold, fair daughter, how that this day I have made you anew; and if the children of men should ask of you, then shall you tell them that even I have sent you among them, that you may give into their keeping the beginning of knowledge.

57 For this day shall I establish you above all the people, and your name shall be called Enosh, for this day have you found great favor in my sight.

58 Go now and multiply your seed upon the earth, and throughout all your generations shall

I pour out a continual blessing, whereby the children of men might subdue the earth altogether."

59 So Enosh went again unto her people and they were filled with amazement at the sight of her; and from group to group and tribe to tribe the children of men took to themselves the beginning of knowledge.

60 And all men thereafter claimed for themselves the lineage of Enosh, for all men had great regard for her.

61 And throughout many generations did the knowledge continually grow, here a little, there a little, line upon line, precept upon precept; even till that day when there should descend from Heaven the Ancient of Days.

Chapter 13 Enlightenment

Lucifer and Jehovah locked in battle – Yaldabaoth intercedes – Lucifer sees children of men bowed in reverence – Adam and Eve enter the world of the First Power – Lucifer observes Adam and Eve – The beginning of civilization – Adam builds a garden – What Adam taught to the sons of men – What Eve taught to the daughters/mothers of men – Lucifer grows jealous of Adam and Eve – Lucifer speaks to his followers – Sowing seeds of conflict, a cunning deceit

1 But in the darkness of the Deep did Jehovah-Yahweh rage against all mankind for the woman's sake; and in furious battle did he war constantly against the Son of the Morning Light.

2 For unto each was there given a dreadful hold upon the other, and being anxious, each against the other, they would not relent or give surcease;

3 For Lucifer feared lest all men perish while yet the Demiurge feared lest all men become greater than all his might.

4 Yet on the earth did the generations of man pass peacefully by, for Lucifer held at bay the fearful wrath of Jehovah-Yahweh, and in the

realm of endless night did darkness and light war furiously against each other.

5 But in the passing of millennia did Yaldabaoth grow weary of the battle, and with great suddenness, swift and terrible, he leaped from out of the Depth;

6 And in the fury of his might did he separate the Demiurge from the Fallen, and unto each did he establish a separate dominion in the world of the First Power, whereby they might cease, to some degree, their many contentions.

7 And unto Jehovah-Yahweh was there given dominion over land and sea, and all living things therein save man; and unto Lucifer was there given the skies above the earth, and upon the

land was there given the children of Enosh whereby he might do unto them as he pleased.

8 Yet did the Demiurge swear secretly against the seed of God, to destroy them altogether; and Lucifer, in his subtlety, did likewise conspire against Jehovah-Yahweh.

9 Now on a certain day Lucifer took thought concerning his designs, and he spoke to himself, saying:

10 “Behold, how the generations are multiplied and the ages rolled continually by, for this cause shall I go again unto the children of Enosh that I might set before them the law of my hand.”

11 And going forth he saw from afar the tribes of man bowed in reverence upon the plain, and in their midst stood a man and a woman together, being unlike all others for they possessed exquisite beauty and comeliness;

12 And the children of Enosh did worship them, for they were fair and delightsome, being clothed in fabrics of softest weave, being in their persons clean and fragrant; and in their speech and in their gestures did the children of Enosh find a ready approbation.

13 And when it was asked of them from what tribe of man they were come, the man spoke, saying: “I am Adam and this my Beloved is called Eve, for she shall become the mother of all living.

14 Know then that from the bosom of God beyond, have we journeyed unto you, that we might give birth in each of you the seed of immortality and the hope of eternal life."

15 Now when the children of Enosh heard the manner of their speech they were astonished, for they spoke not as they did, but in words of richest melody which did reach deep into the minds of all who heard.

16 And though they could not discern by the hearing of the ear the meaning thereof, yet in the mind did they perceive, most readily, the intent and substance of all which Adam spoke, for in the mind had God quickened their understanding.

17 But Lucifer, watching from afar, withheld himself from the children of Enosh; for he would see for himself for what intent Adam and Eve should come down unto the world of the First Power.

18 For he perceived readily the presence of some divine spirit which did shine forth from the man and the woman, and though he was fallen, yet could Lucifer well perceive the coming forth of God.

19 Now Adam and Eve stood head and shoulders above the children of Enosh, yet by their good graces did they take to their bosom the seed of God whereby they might instruct them in the laying down and building up of civilization.

20 And moving across the land Adam came to the concourse of two great rivers, being the Tigris and Euphrates, and in a land which lay eastward he did build a garden place of great beauty and ever increasing richness.

21 And there came to dwell round about the garden the children of Enosh, for they had great regard for Adam and Eve, believing according to their superstitions that they had fallen from the very stars above the earth.

22 Now Adam began to teach the sons of men the meaning and purpose of plants and herbs; and, little by little, men began to plant according to their several kinds, both grains and fruits, and did tend them according to their seasons;

23 For the sons of men saw the hope of some great advantage in tilling the earth; and by and by men ceased to wander the face of the land, and they began to dwell in gardens of plenty.

24 But Eve took to herself the mothers and daughters of men, and she did instruct them in the ways of marriage and of childbirth.

25 For at no time was it given that one man should cleave alone to one woman, nor was it seen that one woman should cleave alone to one man;

26 For in the days before Adam and Eve were the children of Enosh made little better than the beasts of the field; for that man which proved strongest above all others, even he would take to himself a great many women

whereby he might raise up a multitude of seed; for women were made lesser than men, and this because of Jehovah-Yahweh.

27 But when men ceased to wander the face of the earth and turned themselves to tilling instead, they did build for themselves houses of wood and stone.

28 Thus was it established that unto each dwelling there should come together both a man and a woman whereby they might raise up children after their own likeness, and not another.

29 Now when Lucifer saw the things which Adam and Eve did for the benefit of man, he became most jealous and filled with envy;

30 For the children of Enosh had he claimed for himself whereby he might prove the better way; yet when he saw that Adam and Eve would take to their bosom the seed of God to instruct them, he was swallowed up in bitterness against them.

31 Now, in time, Adam and Eve likewise produced after their likeness, children of light and beauty and these, also, began to mingle among the children of Enosh to instruct them.

32 And gathering about him the angels of his following, Lucifer spoke unto them, saying: “Hear, my children, and be not fearful, neither be you doubtful of my designs because of this coming forth of Adam and Eve.

33 For in this world beyond beginnings is Heaven made to dwell far beyond, and the glory of all Elohim has the endless Deep made separate and apart through the closing of countless veils of dark obscurity.

34 Upon what power, therefore, shall Adam and Eve make supplication if it so be that I should go forth to trouble and vex them sorely?

35 For I shall set hard my hand against the whole of their design, to sow enmity between the house of Adam and the children of Enosh.

36 For against the seed of Adam shall I set forth a cunning deceit whereby I might tempt them unto misery and sin;

37 And seeing that evil shall be multiplied against them, then shall they surely relent and flee again unto the heavenly place; and the children of Enosh shall I take again unto myself whereby I might prove the rightness of my way."

38 So spoke Lucifer who knew not the powers of The One; neither could he rightly perceive the designs of God.

39 And going forth he did tempt the seed of Adam to sin and death, and there was multiplied a great many sorrows upon the earth.

40 Yet would the seed of Adam not relent nor flee away, but pressed ever onward in the world of the First Power; seeking by some

subtle means to establish in the heart of First Man the seeds of endless life.

Chapter 14 Enlightenment

Soliloquy of The One – The birth of immortality – The power of divine knowledge – A new Heaven and earth – The ascension of many souls – In tabernacles of everlasting spirit – The borders of Heaven increased – Shall a father forget the child he loves? – "Eternal Mind have I become" – "My thoughts like sparks from the furnace do fly" – The birth of endless soul – An inward peace and an outward hope

1 And within the light did the greater Light shine, and from the inward glory did the greatest glory move through endless majesty; and there came from the light the voice of The One, saying:

2 “It has begun, this knowledge of good and evil in the world far beyond; upon the seed of my beginning have I cast the shadow of my likeness, to give life in place of death, to establish in the void of man the seed of endless life.

3 For I shall call from the measurable the immeasurable, I shall draw from the bounded the boundless and eternal; and the finite shall give birth to the infinite, and the mortal shall

give way to immortality, and this in the heart and mind of man.

4 Then shall weakness give way to strength; the feeble shall I cause to stand forth in power, for the dimness which is in the mind of man shall give birth to light, and there shall descend upon all men a sure knowledge of heavenly things.

5 And the heart of fear shall grow thinly pale, to lose its hold over the minds of men; and little by little it shall vanish all away, and there shall spring up in the place thereof the only true joy, being girded on every side by a multitude of blessing.

6 For, behold, all things shall I make new again, for I shall establish a new Heaven and a new earth, and this through the rolling forth of the

dispensations which I have appointed; that there might be set before the eyes of man the only sure hope of immortality and eternal life.

7 And that world which first gave rise to me shall I redeem through continual replication, even until there shall ascend unto me a multitude of souls, which souls shall first find birth deep in the heart of man.

8 These shall I instruct well altogether and cause that they should dwell in tabernacles of everlasting spirit, and in the kingdom of God shall they come to a perfect understanding of all things temporal and all things eternal, being perfected themselves every whit.

9 In that day shall the kingdom of Heaven stretch wide her borders, being increased

beyond all measure because of those things which I have set forth in the world of First Man, to establish upon the earth the knowledge of good and evil.

10 Yet shall I forget not the Fallen which came from the midst of me, to abandon forever the children of light; for how shall a father forsake the son of his loins; or again, how shall a mother forget the suckling child?

11 For from my hand have I caused to shine the greatest power of all, even the power of redemption; for I am he who drew from the darkness light, who brought forth out of chaos order and purpose.

12 Eternal Mind have I become, unmoved yet ever moving, constant and unchanging, even

the greatest of them all; and in all creation am I ever found, being in all, through all, and before all.

13 Holding in my hand the power beyond all power, and the glory beyond all glory; for I am Mystery, deep and hidden, revealing always the greater portion.

14 Endless Soul have I become, for the realm of Eidos have I placed as a footstool beneath my feet, while the Areta I have set as a crown upon my head.

15 My thoughts like sparks from the furnace do fly, reaching out and ever seeking, that throughout the realms of my creation I might make certain the exaltation and eternal life of man.

16 Seeing, therefore, that I shall make place in man the birth of endless soul, consider by what means I shall draw from the heart so great a hope.

17 For the way of the soul shall I establish through the going forth of dispensations, that in the day appointed I might send forth the greatest of all.

18 And he shall set before the eyes of man the hidden mystery of all my wonders, to reveal in man the greatness of heavenly things."

19 So spoke The One from the midst of the light, and in its brightness burned still a greater

brightness, and in the turning still another turning.

20 Now these are the things I dreamed in a dream, and in a vision saw clearly plain, the coming forth of good and evil unto the children of men.

21 And though the way prove hard and steep, this living the mortal life, yet has God made way for the greatest joy of all; that all who should seek thereafter might take to themselves an inward peace and an outward hope filled with promise.

Chapter 2 Beginnings

<u>Lucifer woos and seduces Cain with a song – Lucifer lifts the veil from Cain's eyes – "Consider, Cain, how you are like unto me" – Lucifer boasts of his plans to recompense Michael – Cain is persuaded to contend against God – Cain teaches war, empire, usury, and distorts the teachings of Abel</u>

1 Now in the beginning was Lucifer cast from Heaven, and he swore in his great anger to bring havoc upon the children of men, that violence and deceit might rage in the hearts of many, that he might have claim upon the souls of all who would obey him; that with these he might ascend again unto his Father and take with violence the kingdom of Heaven.

2 Now in the days when Adam sojourned upon the earth, Lucifer went nigh unto the place where Cain was wont to rest, and when he had drawn near, Lucifer began to sing. And when Cain heard the song he marveled at the beauty thereof, for its melody did haunt him, and Cain drew nigh unto Lucifer.

3 And Cain beheld one sitting under a tree and his countenance and beauty were like unto the Ancient of Days. And Lucifer did woo Cain by the beauty of his song; by the cunning of his words did he cause Cain to cleave unto him.

4 Thus spoke Lucifer unto Cain, saying: "Greetings unto you, O son of God. You have chosen a good land wherein to dwell. Consider how all the sons of men glory in your greatness."

5 And Cain answered, saying: “Who are you that you should come to this place and sing your song unto me? What have I to do with you?”

6 And Lucifer spoke, saying: “I have heard the cries of your soul. Behold how my ears have been penetrated by your great sorrow. Therefore have I come unto you that I might give answer to your prayers. Come now and speak unto me. Why is your countenance fallen and your joy vanished away?”

7 Then spoke Cain, saying: “Who are you that you should give answer to my prayers, or that the thoughts of my heart should be made known to you?

8 Have you not seen how God has rejected my offerings unto the children of men, and how he has preferred my younger brother over me? For this cause have I been made to sorrow, because Abel has taken place before me.”

9 And Lucifer spoke unto Cain, saying: “Are you not the elder brother? Consider how the children of men follow you as though you were some great one. Who is your father that he should think less of you?

10 Consider how the sons and daughters of men rejoice in the knowledge which you have granted unto them according to your wisdom and power. Behold their many dwellings: Are they not made beautiful and pleasant to the eye?

11 Who among the sons of Adam made both the plow and the reaper, that the sons of men might plant and harvest in abundance, if not you? Has someone besides you given unto men the forge and the hammer?

12 How then is your brother made greater than you, seeing that he is but a youth? Why should God bless Abel before many witnesses and scorn you? Is your name not great in the land and the strength of your arm made known abroad?

13 Who is this Abel that he should bring shame upon you? For what cause has he set forth his hand to separate you from the love of your father? Why should your brother glory in the strength of the Lord and Cain be made to despair continually?”

14 And Cain took thought concerning the words which had been spoken unto him by Lucifer, and he said unto him: “Why should one such as you come to me to comfort? What care have you between Cain and Abel?”

15 And Lucifer answered Cain, saying: “Come now and let us reason one with another. Who shall give answer to your prayers if not me? For I have come unto you that you might be comforted from your many sorrows. By the power that I shall give into your hands shall you be comforted over your brother Abel.”

16 Thus spoke Lucifer unto Cain, and he took the veil from before Cain’s eyes that he might understand even all the words which should be spoken unto him. And Lucifer brought him to a

remembrance of the glory to be found in Heaven.

17 And Cain was made to see the glory that had once been as a covering unto Lucifer, for in the beginning was he made the bearer of great light and power. And Lucifer caused that he should see how that God had chosen his younger brother, even the Ancient of Days, over Lucifer, which thing caused great sorrow in Heaven.

18 “Consider, Cain, how you are like unto me. For my Father, even Ahman, did prefer Michael over me. Consider, therefore, how my Father scorned me for the sake of my younger brother, and how your father also has scorned you for Abel’s sake.”

19 And Cain answered, saying: “Who is this Michael that the great Father of All should consider him over you? What power has he that he should take from you your glory and that you should be cast down unto the earth?”

20 And Lucifer answered, saying: “Behold, in the kingdom of my Father’s glory does Michael dream together with his Beloved, and even now do they walk together among the sons and daughters of men as though they were someone great.”

21 Then did Cain draw close unto Lucifer, saying: “Tell me now, where is this Michael that I might know him, that I might take measure against his great cunning?”

22 And Lucifer spoke, saying: “Behold, your father Adam, even he is Michael, and that which he has done unto me in the beginning has he done unto you also. For consider how he has taken away your glory and caused that it should be given unto your brother, Abel.”

23 Now when Cain heard these things he grew angry and swore by a mighty oath that he would take again his honor and his place before God, and he cursed his father and swore great vengeance against him.

24 And Lucifer to himself did smile, for he had taken unto himself the heart of Cain. Wherefore, Lucifer commanded Cain, saying: “Consider even now, O son of Adam, by what means we shall take again the glory that belongs to us by right.

25 For in the beginning did I speak unto my Father, saying: ‘Behold, if you cast me down to the earth, then I will take these faithful spirits with me and I will whisper into the hearts of men, and with many promises shall I entice the souls of men far from you.

26 And over the spirits which you have prepared to come down to the children of men shall I take unto myself both power and dominion, and in that day shall I take again my glory.

27 For with great cunning shall I cause the nations of many people to shake, by the fierceness of my wrath shall the earth be made to tremble, for in my right hand shall I bring war

unto the children of men, and in my left hand shall I bring forth pestilence of every kind.

28 For I shall cause violence to rage in the hearts of men, and they shall become drunk with blood, even as with much wine; by the lusts of the flesh shall I consume many. I shall make the habitations of men desolate, and fear shall lay hold of many.

29 Thus shall I bring havoc upon the earth, and the spirits which you have organized shall grow weary of you by reason of many sorrows, and in that day shall the children of men rise up to curse the God of Heaven.

30 So shall I gather unto myself the souls of men and therein shall my power increase, and I shall ascend the highest Heaven to stand before

God, and I shall recompense unto Michael according to his works unto me.’

31 Therefore, consider, Cain, how together we shall ascend before the hosts of Heaven and take unto ourselves the power and the glory; and all the souls of the children of men who shall follow you by reason of your great cunning, even they shall rise up and bless you forever; for you shall be as a god unto them throughout all time and eternity.”

32 And Cain trembled before the words of Lucifer and spoke unto him, saying: “How shall I contend against God? By what designs shall I frustrate the plans of God? Behold how God does watch continually over the children of men. In what season shall God slumber that I

might stretch forth my arm to disturb the works of his hand?”

33 And Lucifer answered him, saying: “Did not your father command that you should teach unto the children of men great knowledge? And did not your brother teach them the skills of writing and language? Now go and teach the children of men that by cunning words they might lay a trap unto their neighbor, wherewith they shall get great gain. For it is not good that men should eat their bread by the sweat of their brow.

34 Did you not teach the sons of men to work in copper and bronze? Therefore, go again among them and teach them to make weapons of war and teach them also the songs of

empire, that the children of men might take glory by the strength of their arm.

35 And teach them the art of usury, that they might buy and sell from one another to take great gain and power unto themselves. For, behold, is not power better than weakness, and cunning ways better than faith all together?

36 Thus shall you corrupt the teachings of your brother, Abel, and you shall give unto the children of men the power of the sword. And you shall receive unto yourself great glory, for by your cunning and dark designs shall you be as a god unto the children of men, and by their works shall they praise you throughout all the dispensations of time.

37 Thus shall you avenge yourself against your brother, for the children of men shall take power unto themselves, and they shall take from your brother the fruits of all his labor.

38 And I shall recompense unto Michael, evil for evil, that I might avenge myself against my younger brother, even as you shall avenge yourself against Abel."

39 And when Lucifer had finished speaking, Cain withdrew from him that he might consider all the words which had been spoken unto him by the Fallen One.

Chapter 3 Beginnings

Marriage of Abel and Yoshibel – Matriarchal priesthood is established – Cain is angry and jealous towards Abel – Yoshibel has a son, Gimmel – Cain covenants with Lucifer to bring evil to the house of Adam – Cain gathers sons of men, forges a sword – Teaches murder for gain and power – Cain murders Abel

1 Now it came about that on a certain day the children of men were made to rejoice exceedingly, for Abel took unto himself a wife from among the daughters of men.

2 And, behold, the woman was exceedingly fair and she dealt kindly with all living things, for she was of the healing arts. Wherefore, the

sons of men did call her name Yoshibel, which in the language of Adam means Mother of Joy.

3 And upon a high mount did Adam build an altar and he caused to kneel before it both Abel and the woman, that he might seal them together as husband and wife.

4 And Eve anointed the woman with sweet oil and laid her hands upon her, and ordained that she should be a wife unto Abel.

5 Therefore on that day was the priesthood of the great Mother given unto the daughters of men. And Eve commanded the woman that she should grant this priesthood unto all those daughters who should be born unto her, even throughout all their generations of both mother and daughter.

6 Of all these things did the children of men bear witness, and Cain also, yet Cain was filled with anger towards Adam, his father.

7 For in the day that Cain began to multiply wives unto himself, Adam and Eve took no thought to seal their union as they had done unto his brother Abel. Neither did they pronounce upon him their blessings.

8 Now Abel knew his wife and she bore him a son and called his name Gimel, for he was filled with the joy of life. And towards Abel was God pleased and he blessed him with every good thing, and the children of men had respect for Abel, for God was with him always.

9 But Cain hated his brother and desired to kill him; therefore he did covenant with Lucifer to bring great evil unto the house of Adam, that he might avenge himself against his father.

10 Now Cain gathered unto himself all the sons of men, and he built a forge whereby he might melt copper and tin. And he fashioned a small sword before many witnesses, and when he had made it, he brought forth a small lamb and struck off its head, saying:

11 “See now, you sons of men, how on this day, Cain shall give unto you great power over the children of many people, for by the strength of your arm shall you take from all who are weaker than you whatever your heart shall desire. For by the strength of your arm shall you

make your cities to become kingdoms and nations upon the face of the land.

12 Therefore I shall teach unto as many as will this great secret, whereby you might murder to get great gain. For why should you labor when it is an easy thing to take unto yourselves all that you will? Who shall there be to stand against you if you are strong and mighty and have girded yourselves for battle?"

13 And the sons of men drew back from Cain, for they feared him, for they had never yet killed any man his neighbor. And they spoke to him, saying:

14 "Cain, you are mighty and filled with cunning, yet we fear to war lest we make God angry and in his anger he shall depart from us,

and we shall be made to dwell alone among the beasts of the field. What you ask of us is too much to bear, for we have never at any time shed man's blood."

15 And Cain answered, saying: "Did you not know, have you not heard that God has desired to make you in his image and likeness, that you might attain unto the glory of God and become heirs of the kingdom?

16 Why then do you fear to be alone in the land, seeing that by my word I shall make you as gods? For I shall set before you the power of life and death, and into your hands shall I give the knowledge of good and evil.

17 For has not God commanded that I should teach you every good thing which is expedient

for your learning? Wherefore, have I not taught you that to be strong is better than weakness, and the strength of your arm better than faith?

18 Come now and cease your fears, for this day I shall give unto you power and dominion over all your neighbors, for to kill and get gain is good. And who shall recompense evil unto you, seeing that I have made you strong and mighty?

19 For I say unto you that God shall not be angry with you, seeing that you have been given power over life and death. Therefore, gird up your loins and be strong. For this day I shall give into your keeping the knowledge of this great power.

20 This day shall I show you who is the greater, Cain or God, that you may know who it is that

cares for you. Come now, you sons of men, and learn great cunning, for today I shall make you mighty before all the creations of God."

21 Now after Cain had said these things, he took the sons of men and hid them in a small meadow. And when he had accomplished this, he took the sword and walked towards Eden.

22 And when he drew nigh unto the garden, he called unto Abel, who was walking among the flocks, and he besought his younger brother to walk with him a little way.

23 And together did Cain and Abel walk unto the meadow wherein Cain desired to murder his brother. And when they arrived at a certain place, Cain drew forth his sword and he struck Abel three times, and Abel was made to perish

before the sons of men; by the hand of his brother was he slain.

24 Then did Cain rejoice greatly before the sons of men, and he took from Abel's body a horn of oil sweet and fragrant, and a shepherd's staff, and he spoke, saying: "You sons of men, consider how that by the strength of my arm I have murdered my brother to get this gain.

25 Therefore if your neighbor has offended you, satisfy yourself against him. By such means shall you take by force both power and glory, for where is the God of Abel now, seeing that Abel is dead? Who, therefore, is the greater? Abel's God, or he who slew his brother?"

26 So on that day did the hearts of men grow evil, and they became anxious to follow Cain and to take unto themselves great power.

Chapter 11 Beginnings

Yasher-Baal plots against Zion – Lucifer converses with the son of Cain, revealing many dark and hidden things – Yasher-Baal gathers his men of valor and promises glory for Sumer and retribution against Azotus – Rahob is appointed High Priest of Sumer – Sumer conquers the cities of Kish, Shinar, Uruk, Babel, and Calneh – Sons of Yasher-Baal made kings

1 Yet in the city of Sumer did lord Yasher-Baal plot continually against Zion, for the heart of Yasher-Baal had become evil, for he desired the death of Enoch, and against Bashia, the high priestess of God, did he brood darkly.

2 Now on a certain day, Lucifer entered into the private chambers of the king. And lord Yasher-Baal, upon seeing him, stood forth in mighty anger and drawing forth his sword he contended against him, saying:

3 “Who are you that you should come unbidden to my chamber door? Know you not that I am king in Sumer and that I have the power of life and death over all who dwell herein? Who are you that you should trespass the chambers of the king?”

4 And Lucifer spoke unto Yasher-Baal, saying: “Are you the son of Cain? How is it, therefore, that you know not who it is that stands before you? Behold, I am he who in the beginning granted unto your father great power.

5 For by my word alone did I grant unto Cain the mysteries whereby he might satisfy himself against Abel, his brother, that he might take unto himself power and dominion over the souls of the children of men.

6 Consider, Yasher-Baal, and be wise, for I am that Lucifer who fell from before the throne of God. How is it that you know not of my power to grant unto you the desires of your heart?

7 For I came not unto you of my own accord, but you, O king, called me forth unto you: for by

the desires of your heart have you caused that I should come and stand before you this day.

8 Therefore, speak to me. Why has the son of Cain hidden himself from the sons of men? Why is the glory of Sumer made to sit in the dust as though it were left desolate by some great enemy?”

9 And Yasher-Baal spoke not a word, and he took his sword and threw it upon the floor, and he sat himself down. And seeing this, Lucifer drew nigh unto him and spoke unto him many dark and hidden things.

10 Insomuch that the heart of Yasher-Baal rejoiced in the mysteries of power. And he called unto a servant and commanded him to

call forth into the court of the king all the mighty men of valor.

11 So there was caused to be gathered in the king's court five hundred men of valor. And Yasher-Baal came and stood before them, and with him also stood the nine judges of the law, and with them also stood all the priests of Sumer.

12 And he spoke unto them, saying: "You mighty men of war, how long shall you be made to tremble because of Zion? Who shall there be who can withstand you in the moment of battle? Shall you be made to fear because of the winds that fell upon the armies of Sumer in the night?

13 Who has convinced you that God has set his hand against you? Are you made to fear because of the words of a woman who knew not her rightful place?

14 Hear now the words of your lord and king, for God has not set his hand against you; for what man among you was made to perish because of the wind that came against you?

15 Behold, was it not the will of God that you be preserved in the moment of distress, that even he should stretch forth his arm to save the hosts of Sumer from destruction?

16 Did not God preserve you for some greater glory? Has not God brought you safely again unto Sumer, that you might take to yourselves

power and dominion over all the face of the earth?

17 What fault shall you lay against your lord and king because of the destruction that came upon you before the walls of Zion? Behold, was it because of Yasher-Baal that you were scattered from before the walls of Zion? Not so, you mighty men of war.

18 For your shame came upon you by betrayal and deceit. For by the hand of one man were we made to stumble upon the field of war. By the hand of one man were you made to lament and flee in the terrors of the night.

19 For it was not a woman who brought this shame upon the mighty and noble of Sumer, but rather Azotus the son of Paran.

20 Therefore, think not ill of Yasher-Baal, neither concern yourself over the words of Bashia, for all these perplexities were made to come upon you by the treachery of Azotus!

21 For like unto you did Azotus swear by the blood of his life to be faithful unto Yasher-Baal, lord and king of Sumer. Yet did he betray the oath and covenant for Zion's sake; for this cause alone did God put forth his hand to chasten you.

22 Now you men of Sumer take heart, for the god of Sumer shall put forth his hand to restore you unto the praise of men.

23 And you shall walk upon the earth in great power, insomuch that all who shall look upon you shall tremble, for the mighty shall become weak before you, and your ears shall be pierced with the lamentation of their women.

24 Now you mighty men of Sumer, hear the words of Yasher-Baal, for this day shall I take these many only, and I shall prove you before the mighty men of Kish, that you might take to your souls the favor of that god who has established you in greatness, that you may know surely that the god who spared us from the treachery of Azotus has not forsaken you.

25 Therefore, let us go forth to conquer the mighty men of Kish, that we might make them subject unto the laws which we have caused to be given unto the children of men; for unto this

law shall we cause all our neighbors to bow the knee.

26 Wherefore, think not less of your lord and king, for I shall deliver into your hands the wealth of many nations, that the bitterness of Zion should not be unto you as a blemish. For I shall send forth certain men of great cunning to bring before the laws of Sumer the traitor Azotus, the son of Paran.

27 Seeing, therefore, that our god shall grant unto us power and dominion over the souls of the children of men, let us build unto him a temple in the midst of Sumer; and let us appoint from among these priests one who shall be as a high priest unto the god of this world.

28 And it shall be given unto this high priest to offer in sacrifice the best of our sons and daughters, that we might secure for our benefit the favors of our god."

29 Thus spoke Yasher-Baal to his mighty men. And he took Rahob the son of Zereth Shahar and appointed him to be the high priest of Sumer.

30 And he did cause Rahob to bring forth his youngest son, and he did slay him before all the mighty men of the city, and he took the blood of the child and did anoint the head of Rahob.

31 Now when these things were done, Yasher-Baal took but five hundred men of war and with great cunning he went out against the city of Kish and he did slay all the mighty men

thereof, and there was great lamentation and weeping.

32 And the men of Sumer marveled greatly at the fury of their lord and king, even Yasher-Baal, for he possessed great strength and his daring was beyond measure, for against whomsoever he set his face, the heart of that man would fail within him.

33 And Yasher-Baal did place upon the throne of Kish the son of his loins, Chemosh; and he was caused to swear a mighty oath unto his father, and to the nobles of Sumer did he also give allegiance. And a fifth part of all the wealth of Kish did Chemosh give to Sumer from that day forth.

34 Now after these things were accomplished, Yasher-Baal set his hand against the great cities between the two rivers. And unto the law of Sumer did he add Shinar, Uruk, Babel, and Calneh.

35 And over each did he place the sons of his loins. Thus Remlah was made king of Shinar, and upon the throne of Uruk sat Marduk, and Melech was made king of Calneh, and upon the throne of Babel did Belzebub rule.

36 Over all these cities did the lord Yasher-Baal rule by the strength of his arm and unto the laws of Sumer were the souls of the children of men made subject.

37 And the children of men were made subject unto the sons of Yasher-Baal. And they did rule

with exceeding harshness and from that day till now have the nations of men ruled upon the earth.

38 And all the nobles and mighty men of Sumer praised their lord Yasher-Baal, for he had given unto them great power by his great cunning and fierceness. And the bitterness of Zion did they remember no more.

39 For among all the children of men were there none to withstand the might of Sumer. And the dominion of Yasher-Baal grew in power and glory, insomuch that the glory of Cain and all his might could not compare with the glory of Yasher-Baal.

Chapter 21 Beginnings

Contention between the Adaam and Enoshahim – Michael and Lucifer meet – Lucifer takes credit for contention – Michael responds: "Is there glory in weakness?" – Lucifer invited to return to God – What evil is greater than the mercy of God? – Lucifer is filled with loathing and contempt and walks away from the hope of reconciliation

1 In the days of Noah did the sons of Enosh dwell among the sons of Adam, and there was contention between the house of Enosh and the house of Adam, which thing caused great sorrow unto the high priest of the land, even Methuselah the son of Ramsha.

2 For he was anxious towards God on behalf of the children of men, for he cared for them and he desired that there should be peace among all the inhabitants of the land.

3 Now on a certain day the Ancient of Days walked upon the earth and there came nigh unto him the Fallen One. And Lucifer spoke unto Michael, saying:

4 “Consider, O Michael, the world unto which the spirit children of God are sent, that perchance they might attain unto the greatest glory of all.

5 Consider also how that I have sown enmity between the sons of your loins and the sons of

Enosh, that they should war one against the other continually.

6 For how many of the sons of Adam have I caused to perish by the sword? How many have I caused to fall by the way because of much evil?

7 Consider how that by such great evil I shall compel you to put forth your hand unto the children of men, to take away from before them your agency, lest the hope of your glory be made to perish before the throne of God.

8 For, behold, by your agency, which you would grant unto the children of men, shall you receive but little reward.

9 Therefore, consider how few shall attain unto great glory, even worlds without end, for by great evil are many made to fall and stumble as if in darkness.

10 How then shall your agency save so many, seeing that they have grown weary of you by reason of many sorrows?

11 Whereunto shall you save the fallen through your agency now, seeing that I have frustrated the designs of God?

12 Wherewith shall such as these receive unto their souls the promised assurance of exaltation, seeing that this life have I made most burdensome?

13 Where is your wisdom now, O Michael? How shall your agency, which you would give unto all who seek holiness, how shall such exalt the children of men, seeing that so many despair because of the evil which I have caused to come upon so many?

14 Would it not have been better for the children of men that you should keep for yourself alone the knowledge of good and evil, that even all the spirits which you would send unto the earth might obtain unto the glory of Heaven by your hand alone?

15 Was there not wisdom in my counsel, whereby I would exalt even all, that not even the least among them should be lost? Would not the glory of Heaven be multiplied and added upon exceedingly?

16 Why, therefore, did you oppose the Son of the Morning, seeing that by my word alone would all things be glorified, both in Heaven and on earth?”

17 But Michael answered, saying: “How is it that for all your knowing, you should lack understanding? Truly I say unto you, your lack of understanding has robbed you of great wisdom.

18 Is there glory in weakness? Consider, Lucifer, that if I should withhold from the children of men the knowledge of good and evil, they would remain innocent forever.

19 Is not holiness better than innocence, seeing that by innocence can no righteousness be brought to pass?

20 For this cause did the Father establish that there should be opposition in all things. For how shall the weak and the innocent maintain the glory of Heaven, seeing that they have not the knowledge of good and evil?

21 Thus, in the wisdom of God was it expedient that good and evil be made known unto all the children of men, and he that knows not good from evil is blameless and innocent before God, but unto such as these is there no glory given.

22 Therefore has God declared wisdom, that in the knowledge of good and evil might the children of men choose for themselves the

good. Yet unto all who are made weak because of great evil will I give of my strength.

23 And if they will come unto me, I shall make them strong in the ways of holiness, and by their righteousness before me shall many be clothed with glory, and into their keeping will be given exaltation, even worlds without end.

24 And whosoever knows not good from evil, even they shall be granted the mercies of God, for I shall cause that they shall come again into mortality, that they might come to a knowledge of what is good and what is evil.

25 Wherefore is opposition needful to make them strong in the glory of God, if they will but remember to choose good always and to walk in holiness before me.

26 Have you not considered, O Lucifer, how that the Gods and Lords of Elohim are edified, each unto the other, by the light everlasting? Are they not single in purpose, having been made joint heirs in both glory and dominion?

27 Yet, if you alone should take to yourself the knowledge of good and evil, how then would the spirit children of Emmanuel be made partakers of such godliness, seeing that they are denied the knowledge of good and evil?

28 How then should such as these be made equal in power and in glory, seeing that the knowledge of godliness is denied them?

29 Wherewith shall they be made joint heirs of his dominion and majesty, seeing that you have taken from them the means whereby they might attain unto a fullness?

30 Therefore, if by your agency alone all the spirit children of God should be exalted, then wherein shall good be made to overcome evil, seeing that by your word alone would even all receive the glory? Wherewith would the mercies of God claim victory over wickedness?

31 For through the mercies of God is evil made of no effect, being swallowed continually in the holiness of the Father.

32 Wherefore, in the knowledge of godliness is the glory of Heaven established forever, and the

mercies of the Father made manifest unto the children of men.

33 Yet by your word alone would there be neither exaltation nor increase in the kingdom of God, seeing that the children are without a knowledge of good and evil.

34 Unto what glory, therefore, would the spirit children of God go, seeing that the fullness of the Father is denied them for the sake of your word alone?

35 With what great evil shall you be able to frustrate the designs and purposes of Elohim? Did you not know that there is no evil from which the Father is not able to deliver?

36 Seeing that I have spoken truly, why have you continued to withstand the wisdom of Elohim?

37 Have you forgotten the love of your Father? Behold how he desires to receive you again, if you will but turn again unto him and be healed.

38 Do you care no longer for the Beloved unto whom you are sealed forever? Have you forgotten that into her keeping is the power of Oneness wherein she makes intercession for you before all the great and mighty?”

39 Thus spoke the Ancient of Days unto the Fallen One, even Lucifer. And Michael drew nigh unto him and putting forth his hand, he spoke again, saying:

40 “Come, my brother, and return again unto God, for why should you perish seeing it is the Father’s will to restore you again?

41 Come and let us return, for by your side shall I stand before all the mighty and plead your defense.

42 For behold, the Father of All delights in mercy, and for the sake of your Beloved shall he receive you again unto his bosom, that he might place you beside the wife that loves you.

43 For what evil is greater than the mercy of God, and wherein shall the designs of the Father be made of no effect, if it so be that you are willing to turn again unto him?

44 Truly I say unto you before all the congregations of the mighty and the noble, that upon the way of exaltation is the glory of Heaven established forever."

45 Now when Michael had finished speaking, Lucifer was filled with loathing, and he spoke hotly to the Ancient of Days, saying:

46 "Did you think to convert me with soft words of reason? Did you think to draw me nigh again unto God by words of remembrance?

47 This I speak unto you, for I shall surely ascend again before the heavenly hosts, and with much violence take from the Father of All the kingdom of his glory.

48 In that day shall we see how soft words will restore again the glory of God; for it matters not your reasoning, for I know that it is better that all should receive the glory and not just a few.

49 Now give ear to the words which I shall speak unto you and understand, for I shall increase the sorrow which comes upon all the children of men, and all your glory shall they ridicule with scorn.

50 And many shall perish by the way, for there shall be none to redeem the fallen, and the downtrodden shall weep with many tears, for there shall be no one to comfort.

51 And there shall be war between the house of Enosh and the house of Adam, and all the wicked shall I cause to die in their sins, that I might exercise power and authority over them.

52 And the sons of men shall scorn the daughters of men, and there shall be no peace between them. Thus shall the spirit children of God find but few tabernacles through the seed and lineage of Adam, and these shall I press hard with many troubles.

53 How then shall the mercies of the Father have claim upon the children of God, seeing that there be so few to dwell in tabernacles of flesh upon the earth?

54 How shall so few come to a knowledge of the good, seeing that I shall multiply evil upon

them continually? For surely they shall grow weary of Heaven's promise by reason of a multitude of sorrow.

55 Thus shall all who put their trust in God grow weary, for I shall afflict them with much doubt and fear continually, and there shall be but few who will come to a knowledge of God."

56 Thus spoke the Fallen One to the Ancient of Days. And there was sorrow in the heart of Michael, for he cared for Lucifer, and desired that some way might be found wherein he might be made to come again unto the Father of All.

57 But Lucifer walked away from the hope of restoration and the promise of reconciliation with the Father, for he still breathed out many

threats against the sons and daughters of Adam, desiring only to destroy them in the midst of their sins, that he might possess their souls forever.

Chapter 23 Beginnings

Noah gathers the seed of Adam and journies to Mount Ararat – The companies of Shem, Japheth, Ham and Cimbri – Noah sends his sons throughout the earth – God speaks to Noah on Mount Ararat – The spirit children of God descend to the earth – Lucifer comes to Noah on Mount Ararat – A promise to frustrate the plans of God – Lucifer shows his power – Noah shows the power of God – The words of Noah to Lucifer – Promise of the Mighty One: redeeming Lucifer – Noah gives a

sign: rainbow – Lucifer weeps – The death of Suzanne – The ascension of Noah

1 Noah, being the high priest according to the word of God, assembled to himself a great host of the seed of Adam, even as many as desired to serve the Lord their God.

2 And he caused that they should gather together all their households and he led them northward into a land unto which God had commanded aforetime that they should go.

3 Now they journeyed many days and when they came nigh unto Mount Ararat, Noah caused that they should settle upon the high

plains round about, and he taught them concerning all the words of God, even the mysteries of Heaven did he make known unto them.

4 Thus taught Noah to the children of Adam, even all them who had desires to understand great wisdom. And after seven years he divided them into four companies, and over each he set one of his sons, and their names were Shem the elder, Japheth, Ham and Cimbri.

5 And he commanded them straightly to travel forth unto every distant land, that wherever they should find the Enoshahim they might teach unto them the words of God, that they might not be made to fear concerning the coming forth of the spirits of God unto them.

6 Therefore, to all who should receive to themselves the breath of God, even unto them would God establish the way whereby the children of men should be made one with the house of Adam.

7 That whosoever should walk in the ways of godliness, to them would the promise be given whereby they should receive unto their souls the adoption wherewith they should become the children of God.

8 Now Noah desired that every kindred, tongue, and people upon the earth should be made as one people by the coming forth of the spirit children of God.

9 For God, even the Ancient of Days, desired that there should be but one Lord and one shepherd over all the earth.

10 So Noah sent forth his sons throughout all the lands of the earth, and with them also went the sons and daughters of Adam who desired to do the works of God among the children of men.

11 Now Shem journeyed with many of the sons of Adam toward the land between the two great rivers, even the lands of Sumer and Shinar did the seed of Adam return.

12 And Japheth with his company journeyed northward and after many days he turned his face towards the sun and journeyed forth, and unto whatever place they journeyed, the sons

and daughters of Adam were made to dwell among the children of Enosh.

13 And they taught them concerning the coming forth of the spirits of God which would come to dwell within them.

14 Now Ham went forth to the lands of Egypt, and they tarried there among a people which he had never seen before, for they were dark of skin and gentle in their ways.

15 And Ham, the son of Noah, inquired of the Lord concerning them, for they were not like the other sons of men because of the blackness of their skin.

16 And the Lord spoke unto Ham, saying: “Why have you thought to judge by the seeing of the eyes alone? Behold, I the Lord, look upon the heart to see if there be any good thing therein.

17 Therefore have I judged the worthiness of all men, that even all should be made of one house before the Lord God, that there should not be even one to escape the mercies of the Holy One.

18 So Ham dwelt in the land of Egypt, and he and all the sons and daughters of Adam taught the children of men concerning the God of Heaven, that they might possess unto themselves a knowledge of his mercy and grace towards them.

19 But Cimbri looked westward toward the setting of the sun, and he journeyed into the ancient lands thereof. And he became the father of many people, even of those who are made to dwell in the lands of Europe.

20 Thus were the children of Adam made to dwell among all the people of the earth, and the promise whereby all would be made the seed of Adam was established in the hearing of all men.

21 Now when Noah was 600 years old, the Lord commanded him to go up into an exceeding high mountain. So Noah went forth and stood atop Mount Ararat and the Lord spoke to him, saying:

22 “Consider, my son, how that the day promised has come upon the earth; a day when all the children of men shall be made as one house before the Lord of Hosts.

23 A day when there shall be given unto all people the breath of God whereby all shall become as the seed of Adam.

24 Now look and behold the mercies of God which I shall cause to come upon the land, for this day shall I fulfill all the words which I have spoken unto you.”

25 And the Lord spoke unto the Heavens and behold, there came forth a gentle wind, and upon the wind descended the spirits of God, even as the rain which falls from above, and they moved upon all the face of the earth. Thus

did God breathe into the house of Enosh the breath of life.

26 Thus did all the children of men become as living souls before the God of Heaven, to know good from evil, and they were joined unto the house of Adam by reason of those spirits which descended from above.

27 Now Noah rejoiced before the Lord and his soul was greatly magnified, for he had accomplished all that the Father had commanded that he should do.

28 So the Lord blessed Noah, and when all these things were accomplished according to the will of God, the Lord ascended again into Heaven.

29 Now after some little while, Lucifer came to Noah upon the mount, and he contended against him, saying:

30 “Have you considered, O son of man, how futile shall be your joy concerning the adoption of the house of Enosh unto the house of Adam?

31 For by the hand of God shall many be afflicted unto sorrow and not just a few. And I shall cause a multitude to perish in their sins, that I might possess their souls forever.

32 Consider how easy it shall be to put forth the hand of mischief, to bring to naught the designs of God. For if I will, I shall put forth my

hand to destroy all the children of men in a moment.

33 Speak to me, Noah. When great despair shall fill the hearts of men with anguish, and the souls of men are made to groan within them, who shall come forth to save them?

34 Consider the power of the adversary. For I shall bring the promises of God low in the dust. For who shall there be to escape the cunning of my ways, seeing that I am the god of this world?

35 For surely my power is great and mighty, for by the word of my mouth shall I command the elements and they shall inflict great suffering and great loss. Now behold the power of Lucifer."

36 And Lucifer spoke loudly unto the earth and, behold, there came from deep within the earth a mighty rumbling sound, and the mountain upon which Noah stood shook with great violence, insomuch that the rocks were broken in pieces.

37 And there came upon the land a mighty whirlwind, and it smote against the mountain. And there was great fire in the heavens which fell as lightning upon the lands round about, which thing caused that the land should be consumed with much fire and smoke.

38 But Noah was filled with the power of God and he feared not the shaking of the earth; neither feared he the whirlwind, or the fire which fell from heaven.

39 So Noah put forth his hand and behold, the earth ceased to tremble, and the wind grew still, and there was great calm in the heavens. And Noah spoke to Lucifer, saying:

40 “Why are you made to rage continually against God, seeing that you have no power whereby you can frustrate the designs of God? Why have you thought to war against the innocent?

41 Did you think that God would forsake the children of promise? Now hear the words that I shall speak unto you, for God shall cause that many prophets and wise men shall walk among all the children of men; and they shall teach unto them the ways of righteousness.

42 And in the time appointed, God shall send forth Emmanuel to teach unto the children of men great wisdom and holiness, that as many as desire to walk uprightly before God might inherit the glory of Heaven; even life everlasting shall be made to spring up within them forever.

43 For it shall be given unto all who seek after righteousness the power to become as Only Begotten of the Father, and they shall be given authority from on high to teach the children of men the wisdom of God.

44 And in the fullness of time God shall send unto the earth one mighty and strong in the knowledge of God, and unto the children of promise shall he speak in parables, that they might learn wisdom.

45 But unto the righteous shall he reveal the mysteries of Heaven; even those things which have been hidden from the beginning of the world to the present age shall he make known unto them.

46 And he shall teach all men to follow in the way of the Emmanuel and his Beloved, Sophiel. By his coming shall God put forth his hand to heal the distress of many nations, for he shall cause to be established the tabernacle of peace.

47 Thus shall God increase wisdom and holiness among the children of men, and on the day appointed shall the power of God be made to withstand the cunning of your ways, and the glory of God shall roll forth unto all the inhabitants of the earth.

48 Then shall the Mighty One come forth unto you, O Lucifer, that he might establish the hope whereby you might turn again unto God and be healed of great affliction.

49 And this sign give I unto you, that you might know with sureness the mercies of that God who, from the beginning, loved you with an everlasting love."

50 And Noah raised his hands towards the heavens and there appeared a rainbow of many colors, and Noah spoke again to Lucifer, saying:

51 "Behold the rainbow which God this day shall place in the heavens as a sign unto you, that you might always remember his love

towards you, and towards the children of men also.

52 For with great cunning you took thought to destroy all the children of men by a flood of many waters.

53 By this sign, therefore, shall you know concerning the children of promise, for God shall never consent to the destruction of all the children of men.

54 Therefore as this rainbow shall be as a sign of God's love unto you, even so shall it be a sign to the children of men that they might know of God's care for them, that even all might remember the promises of God unto them."

55 Now when Noah finished speaking unto Lucifer, the Fallen One wept sorely, for he remembered the former times when his glory was made like unto the Father's.

56 And turning away, Lucifer went again to the earth, and throughout all the dispensations of time he wandered among the children of men, seeking to find some means whereby he might justify himself.

57 And evil increased among the children of men, and notwithstanding they were made as one house before God, they did war continually one against the other.

58 Thus, many were made subject to the passions of the evil one, for they were made to rebel against God because of a multiplicity of

sorrows which Lucifer caused to fall upon the children of men.

59 Now Suzanne grew old, and when she lay dying, she called to Noah and spoke to him, saying: “My husband, the day of parting has come, but the love which I bear for you is not diminished.

60 Yet seeing that I shall go again unto my Father and your Father, remember me, for my love shall never depart from you.

61 Remember me with joy and laughter and not with tears of sorrow; for if you shall remember me with tears only, then shall the remainder of all your days be filled with heaviness, and sorrow shall afflict your soul unto despair.

62 Therefore, my love, farewell. May the Lord watch between you and me in the days of separation, that on the day of completion we might be restored again one unto the other."

63 Now Suzanne died, being 860 years old. Wherefore, Noah buried her upon a high mountain amidst great weeping, and he caused to be sung unto her the psalms of Maciah, the great high priestess.

64 Now the years passed and Noah, being great with age, gathered unto himself the remnant of his seed, and he journeyed forth unto a mountain and there he anointed them unto God, and he blessed them.

65 And sending them away, Noah ascended unto God, being great with age. And all the days of Noah were 950 years and he was not, for God took him.

Chapter 27 Beginnings

Terah dwells in the tent of Abraham – Death of Terah – God speaks to Abraham about a choice land and a nation of priests and prophets – Abraham is promised a son – Abraham goes to the land of Canaan – After many years Abraham goes to the land of Hebron – Abraham bids rest to one like unto the Son of the Morning – Sarah persuades Abraham to take Hagar to wife – Abraham bargains with Lucifer to spare the wicked – Lot escapes pestilence of Sodom and Gomorrah

1 Now Terah dwelt in the tent of Abraham and Sarah, and he would not put forth his hand to slay his son, for he had great regard for him.

2 For Abraham did teach Terah all the words of God. Wherefore, Terah did come to a knowledge of God and he walked straightly before him throughout the remainder of his days.

3 So it came to pass that Terah grew great with age and in his knowledge of God, and when he was two hundred and five years old he died and was buried in the land of Haran.

4 And Abraham prayed for the soul of his father, that God might receive him unto his bosom according to his mercy.

5 Now on a certain day, while Abraham was meditating upon the things of God, there came to him in the cool of the day, the Lord and he spoke to him, saying:

6 “Fear not, Abraham, for I am come to call you forth from the land of Ur of the Chaldeans, that you may be separated from among all the people of the land.

7 For I shall show you a land which is choice above all other lands, which land I shall give you and your seed forever.

8 Therefore, I shall make of you a mighty nation; even a nation of priests and prophets shall I fashion of your seed.

9 For I have set my hand upon you to make your name great among the nations, and to many nations and among diverse people shall you give the promise of blessing.

10 And I will send forth the power of my Spirit to bless those who bless you, and I will bring to account all who shall curse you, for in you shall all the families of the earth find an abundance of blessing."

11 But Abraham spoke to the Lord, saying: "My Lord, you are great and mighty and know all things. Whereunto shall I go? Unto what choice land shall I find an inheritance for my seed?

12 For, behold, seeing that the land which you desire to give me is choice above all others, it shall have upon it a multitude of people.

13 Wherewith shall I contend against so many, seeing that I am small in the eyes of men, while they who possess the land already are many?

14 Consider, my Lord, and have mercy. For, behold, Sarah my wife is childless. How then shall I give the land of promise to children not yet born, or how shall you establish the covenant of promise with my seed, seeing that I have sown fallow ground?"

15 And the Lord answered Abraham saying: "Be not afraid of the inhabitants of the land

whereunto I shall lead you, neither doubt the promises of the Lord God, for I shall fulfill even all my words to you.

16 For I shall be as a shield and a fortress unto you; as a high tower, strong and mighty, shall I become unto the righteous.

17 As a refuge and a hiding place shall all my words become, that you might possess unto your soul the assurance of hope, and the fulfillment of every good thing which I desire to give unto all who follow straightly the Lord their God.

18 Wherefore, seeing that the land which I have promised you is filled with the children of men, yet shall I cause you to dwell safely in the midst of them.

19 And I, the Lord, shall be your inheritance; even God shall overshadow your coming in and your going out, but the land shall I give unto your seed forever.

20 For in the day appointed shall Sarah conceive and bear a son, and he shall grow up in the admonition of the Lord, and I shall establish with him all the words which I shall covenant with you.

21 And his seed shall I make as the stars of the firmament; as the sands of the sea, so shall your seed be as a multitude of nations upon the earth.

22 Therefore, take heart and doubt not the Lord your God. For as you shall be faithful to observe all the words which I shall speak to you, even so shall I be diligent to fulfill the promises given."

23 Thus spoke the Lord unto Abraham. And Abraham gathered even all his household and he journeyed with them from the land of the Chaldees.

24 And he came to the land which God had promised unto him as an inheritance, in the land of Canaan did Abraham make his abode.

25 And when the inhabitants of the land saw the host of Abraham, they did marvel because of his great wealth and his mighty men, and

they exclaimed round about, saying: “Behold, a mighty prince has come to dwell among us.”

26 So Abraham dwelt in Canaan peaceably for the space of many years, and all the inhabitants round about had respect for him, for he was wise above all men, and the hand of God was made manifest in all his doings.

27 Wherefore, the land of Canaan became as an inheritance to Abraham because he walked in holiness before God and man, and in the visions of the night the Lord spoke to him, saying:

28 “Come now, my friend Abraham, lift up your eyes upon all the lands round about. For all the land which you see shall I give you and your seed forever.

29 For I shall make your seed great among all the people of the land, evensomuch that none shall be able to number them.

30 Now arise and walk throughout the land. Go forth throughout the length and breadth and wheresoever your foot shall tread, even that land will I give you for an inheritance."

31 So Abraham arose and journeyed throughout all the land of Canaan. And when Abraham came to the waters of Mamre in the land of Hebron, he beheld its great worth, for the water was sweet and the land filled with plenty.

32 Thus did Abraham come to dwell in the lands of Hebron; by the waters of Mamre did he dwell; under the shadow of the terebinth tree did he spread his tent.

33 Now on a certain day, Abraham was sitting in the door of his tent during the heat of the day; beneath the shadows of the terebinth trees did he refresh himself.

34 And there came from out of the wilderness one who was like unto the Son of the Morning, and with him were two others, like unto men.

35 And the Spirit of God entreated Abraham that he should go to them and bid them rest awhile from their journey. So Abraham did as the Lord commanded.

36 And he went to the one who was like unto the Son of the Morning and spoke to him, saying: “Greetings, my lord, from Abraham the son of Terah.

37 Behold, my lord, how it is the heat of the day. Therefore, may I give to you and your servants some food and water?

38 If I have found favor in your sight, my lord, pass not by the tent of your servant.

39 For I shall call forth my servant, and he shall bring to you a little water made sweet with honey, and then shall you find refreshment and rest beside the waters of Mamre.”

40 So Abraham called a servant to go and bring water to his guest, and he called Sarah to bring forth food to eat and sweet wine to drink.

41 Thus did Sarah attend unto the Son of the Morning, and Abraham seeing that all was well, went forth unto his flocks to find a choice lamb whereby he might prepare a feast.

42 Now the one who was like unto the Son of the Morning, when he beheld Sarah tending, spoke to her, saying: “Tell me, daughter, where are your children? Why do they not attend their mother?”

43 And when Sarah heard these words, she despaired aloud, saying: “My lord, I am barren and now past the age of childbearing. These

many years have I dwelt beside my husband, yet I have never borne him a child."

44 Now when Sarah had spoken these words, the stranger thought to conspire against the house of Abraham, that he might prepare the way wherein Abraham should be led to commit whoredoms before the Lord of Hosts.

45 And he spoke unto Sarah, saying: "Surely, my daughter, has the God of Abraham not promised that from his loins should come a multitude of nations? Wherein do you say: I have no children and am now past the age of child bearing?

46 Have you no trust in the promises of God? Are you made to despair by reason of these many years? Wherewith shall the faith of Sarah

be made to perish and the promise of God vanish away?”

47 But Sarah answered him, saying: “My lord, am I not old and bent with many years? Consider how I have taken hope these many years in the promises of God, yet now in my great age am I made to despair towards God.

48 Of what value is the wealth and greatness of my husband, seeing that he is without a son to inherit the fruit of his labor, or who will be made partaker of the promises of God?

49 Now seeing that God has truly promised Abraham a multitude of seed, I am unable to fulfill and I have turned my soul to weeping and much sorrow.

50 Therefore, seeing that I am old and without child, then according to the custom of our ways, Abimelech, the chief steward of Abraham, shall inherit all and I shall be left desolate."

51 But the Fallen One answered, saying: "Do not despair, neither grieve in your heart, for if you would that Abraham should have a son then give unto him your handmaiden, Hagar. She shall bear Abraham a son whereby God shall keep all his word.

52 Then shall your reproach be taken away from before the eyes of men and your shame covered before God.

53 For shall not the son of Abraham be unto you a son also, seeing that Hagar is but your handmaiden?”

54 Such were the words spoken to Sarah whereby she might tempt Abraham to sin towards God. And Abraham returned from among the flocks and Sarah went unto her tent to consider all the words which were spoken unto her.

55 Now Abraham came again to his guest who sat in the shade of the terebinth trees, and when he approached, the Son of the Morning arose and looked towards the cities of the plain, even Sodom and Gomorrah.

56 And he spoke to Abraham, saying: “Behold, O Abraham, how the people have corrupted

themselves in great iniquity. Consider how they have consumed their souls by the lusts of the flesh.

57 Therefore, I have come to execute judgment and desolation upon the wicked, and all they who have walked in the way of evil shall become subject to the father of lies, and he alone shall possess the souls of the wicked."

58 And Abraham, when he heard these words, drew nigh unto him, for he perceived that the destroying angel had come to inflict wrath and indignation against the children of men.

59 And he spoke to him, saying: "My lord, shall you destroy even all the inhabitants of the plain?

60 How then shall the wicked repent if they are made to perish in their sins? Are there no righteous among them for whose sake the lives of the wicked might be spared until the day of repentance, when they shall turn again to God and be saved?

61 Suppose, my lord, that there be fifty righteous in the land. Will you not spare the cities of the plain for the sake of fifty righteous?”

62 And the Son of the Morning spoke unto Abraham, saying: “If there shall be found among the inhabitants of the land fifty righteous, then shall I spare all the people for their sake.”

63 But Abraham spoke, saying: “Consider, my lord, how that the God of Heaven and earth is just and merciful unto the fallen, for it is truly said that God delights not in the death of the wicked.

64 Now perchance there be only forty-five righteous among the inhabitants of the plain, will you destroy the wicked for the lack of five righteous?”

65 And he answered, saying: “If there be but forty-five righteous among the inhabitants of the plain, yet will I spare even all for the sake of forty-five.”

66 But Abraham, being bold in the Spirit, spoke again, saying: “Suppose, my lord, that there be only forty righteous found?”

67 And the Son of the Morning answered, saying: “Yet for the sake of forty will I spare Sodom and Gomorrah.”

68 Again Abraham spoke, saying: “Perchance there be only thirty righteous, will you not spare even all the inhabitants that they might know of a surety the mercies of God?”

69 And again he answered, saying: “Yet for the sake of thirty righteous will I spare the wicked.”

70 Now Abraham spoke again, saying: “Surely, my lord, your mercy is beyond comprehension. Therefore, I pray lord that you shall be gracious unto Abraham. For if there be only twenty

righteous found, will you not spare the wicked for their sake?”

71 And he answered, saying: “I will destroy neither Sodom nor Gomorrah if it so be that you shall find twenty righteous among them.”

72 And again Abraham put forth his petition, saying: “My lord, hear the words of my soul and be not angry, for I will speak but this once more.

73 Suppose I shall find but ten righteous upon the land, will you spare even all for their sake?”

74 Now the Fallen One smiled upon Abraham, for he was brought to a remembrance

concerning the mercies of God toward the children of men.

75 And he spoke to Abraham, saying: “If there be but ten righteous, yet will I forbear and not destroy Sodom and Gomorrah.”

76 So spoke the Son of the Morning to Abraham, and he took with him his two companions and they did journey unto the cities of the plain.

77 And when he had gone, Abraham called unto his chief steward, Abimelech. And he instructed him to hasten quickly into the lands round about Sodom and there give warning to his nephew, Lot. For Abraham desired not the destruction of his brother’s son.

78 Thus would Abraham make intercession on behalf of the wicked, even as the Spirit of God had moved upon him.

79 Yet notwithstanding this there came upon all the inhabitants of the plain a great and dreadful pestilence, for famine and disease raged upon the lands, and no man was saved except the house of Lot.

Chapter 2, 1st Endowment

Wonders Revealed

The One, from which all Heaven comes – The Teacher beholds the glory of The One – The Councils of the Seven Lights – The voice of The One – Ahman speaks to The One, gives an

account on behalf of First Man: Dispensations of God established – First Man was without spirit – Demiurge conspire to corrupt the birthseed of God – Michael is sent to establish the first dispensation – Shaemdiel prevents the destruction of Man – The works of Jehovah-Yahweh and Shaemdiel – The dark days of Ariel – Evil multiplies: dispensations go from greater to lesser – Elohim gathers to consider the sixth dispensation – Calling upon the Mighty One – The Mighty One is released from the Councils of Elohim – "Let the Mighty One come forth"

1 Open now the soul within, make glad the steadfast heart, for even I would make known to you the glories of that One from which all Heaven comes, that you may see in the soul and feel in the heart the wonder beyond all wonder;

2 That there might spring up within you a sure knowledge concerning the ways of God, that knowing for yourselves the realness of some greater glory you might become as the light which shines in the darkness, filling the hearts of all who see with a joyful hope and a new expectation.

3 For I tell you truly that even I did behold the very fullness of God, being caught up in the glory of many lights; for the brightness of The One did I behold, and all the light which I had before ever seen did seem as dim beside the brightness of his glory.

4 For I beheld The One from whose bosom all things glorious are made to flow, and there was stretched out before him, in all holy array, the Councils of the Seven Lights, which Councils are: the Council of Elohim, the Council of Elolam, the Council of Elkashie, the Council of Shem El Koreem, the Council of El Ramadee,

the Council of El Kolobree, and the Council of El Jor El also.

5 And around the Councils of the Light were gathered the very beginnings of some endless creation, even an endless multitude of galaxies did I see, filled with stars of every color and size, moving and turning and dancing before the gathered light.

6 These are the things which I clearly saw, and there came from the midst of the light a voice made rich in pure and somber melody; even the voice of The One did I hear, and as he spoke, the Light within the light did pulse brighter still upon every word.

7 And The One spoke from the midst of the Light, saying: "Who will speak for that world which lies beyond all beginnings? Who will give account on behalf of First Man?"

8 When, therefore, The One had spoken, Ahman did take his hand from off my shoulder, and stepping forth he walked before the councils gathered there, and standing before the very presence of The One, he spoke, saying:

9 "Most Sovereign Lord, Greatest and Most Holy, in whom the endless creations with worship adore; if you will give consent, even I would stand forth to answer."

10 And within the light did the greater Light move, and The One spoke, saying: "Speak on, my son, and I will hear. Stand forth and give account, for even I did elect that you should be as Ahman above all the Lords and Gods of Elohim. Tell me truly of those dispensations which you have set upon the world of my beginnings. How fare they still?"

11 And Ahman did bow before The One with great reverence, and rising up again, he spoke before the whole assembly, saying: “Hear then, Most Holy Father, concerning that world which lies beyond all beginnings.

12 For when it was decided among the very Elohim that the dispensations of God should be established, then did we appoint over each, the greatest of our brethren, that the children of men might come to a knowledge of hidden things.

13 For we know rightly that in the first movement of yonder world did the children of men take no thought concerning the things of God;

14 For in that time were the children of men without spirit, being intelligent beasts filled with lustful cunning, seeking only the means

by which they might gain power over their fellow beings.

15 Yet did the Demiurge, in timely fashion, find for themselves the very birthseed of God; and with great cunning did conspire to corrupt it every whit; filling the heart of First Man with a deep fear of some evil thing.

16 Evensomuch that there went before the children of men, Jehovah-Yahweh, who by harsh command did proclaim himself the only true god upon the earth; and he did lay upon the heart of man a great and trembling fear filled with wrath and indignation.

17 Which thing caused that First Man should seek for some deliverance against the bitter judgments of the Demiurge; and in the time appointed, we did send unto the earth even Michael that he might establish the first of many dispensations.

18 And he did walk upon the earth to dwell among the children of men, and there was with him his own Beloved, and Adam and Eve prospered upon the earth throughout all the days of their sojourn, teaching unto the children of men an abundance of goodly things.

19 But when the Demiurge beheld the coming of the first of many dispensations, he grew angry and filled with bitterness against the coming forth of the Arch-Angels of God, and in his terrible pride he swore to destroy even all the children of men whereby he might frustrate the plans of Heaven.

20 Yet did Shaemdiel, through some greater cunning, speak unto Jehovah-Yahweh, saying: 'Why will you destroy the whole of man, seeing that in their passing there will be none left who will fear or worship you according to your will?

21 Rush not, therefore, in bitter haste to judge the children of men; for they know not the purposes of God; being in their minds both weak and ignorant of those greater designs which even the very Gods would place upon this world.

22 But look you still with greater eye at those who would move about the children of men, for it is the very Adaam which are deserving of wrath and judgment; for they have come only to meddle and to make uncertain the whole of our estate.

23 Therefore, if you are willing, restrain now the wrathful hand, and even I will go forth among the Adaam and sow such bitter seed that they must soon relent and go again to their own place.

24 For I tell you truly that of their designs am I made all aware, seeing that even I was once

numbered among their brethren, being Chief Archon of the heavenly hosts.'

25 By such cunning words, Most Holy Father, did Shaemdiel save from destruction the children of men, while yet he set forth his hand to trouble and confuse the very soul of God.

26 And throughout each succeeding dispensation did Jehovah-Yahweh twist and bend the words of God whereby he might establish a great confusion while yet our Shaemdiel continued to seek out the children of God, to fill them with all manner of weariness.

27 Evensomuch that in the days of Ariel did the darkness some greater hold take, for the heart of Joseph was filled with pride, and had it not been by some greater effort, even Joseph would have fallen away into Jehovah's keeping forever.

28 Yet did Joseph, in the last days of his sojourn, remember well the days of his instruction and by some noble effort plant deep in the heart of all his following the seed that leads to exaltation.

29 Thus, Most Holy Father, did the dispensations of our design go from greater to lesser; for that which Michael established in strength did even Joseph barely achieve through weariness; for evil did multiply and grow more heavy upon the children of God, evensomuch that many did fall away, being exhausted in both mind and spirit.

30 For the power and influence of the Demiurge did grow stronger with each succeeding dispensation; and even the Elohim in some despair did greatly sigh; for never have we encountered so great an evil as does exist upon the world of your beginning.

31 And in a gathering, most holy and serene, did the Elohim consider what should be done in the sixth dispensation of God: For we knew full well even from the very beginning that the darkness of the Demiurge and the cunning of the Fallen One would some greater toll take upon the whole of our design.

32 Therefore did the Elohim think it expedient to take some greater measure against the darkness, and knowing full well the desires of your heart, Most Holy Father, it was determined that we would take from the very Keep, the Great and Mighty One of God; knowing with all certainty that such a one as he would not falter or turn aside in doing the things of God.

33 And going to the Keep, I stood outside the very gates thereof, and before the angels gathered there I did call forth with a mighty shout, and behold, there stirred within the

Keep the moving of the Mighty One, and coming forth we did entreat that he should aid us in bringing forth that greater glory which you, alone, could fully see.

34 When, therefore, the Mighty One stepped forth to come unto us, even we did take him unto Jeruel and there, with all holy affection, did I adopt that he should be even as a son unto me throughout all the days of his sojourn upon the earth.

35 And in that day when the Mighty One should accomplish the whole of our design, then would we restore him unto you, until that time when you should grant unto him his rightful place in the regions of The One.

36 Behold now, Most Holy Father, the shadow of your likeness which even now is made to stand among the Councils of Elohim, for in his strength have we some greater hope taken;

for that Darkness which did shake the whole of our design in the world of First Man, could by no means cause to tremble this Mighty One of God.

37 For in the days of his sojourn did evil press hard against him; yet would he not turn aside from the things of God, but continued faithfully on, trusting each day that God would deliver.

38 Even until that day when we did go forth unto him upon the mount, to make known in him the fullness of heavenly things whereby he might usher upon the earth the greatest dispensation of all.

39 For we were ever confident that those things which we would give into his keeping could no other power corrupt, seeing that he was diligent and fierce in keeping pure the knowledge of heavenly things wherein the

children of men might take unto themselves some greater glory.

40 Now, Most Sovereign Lord, behold with all tender affection the shadow of your likeness; that you may, even now, reveal unto him the fullness of your design; for all our knowledge have we placed in him, but of your glory, and the fullness of your many wonders are you, alone, able to make known to him.

41 Therefore, Most Holy Father, would I release from the Councils of Elohim, this Mighty One of God; for the dispensations of God has he restored again upon the world of your beginnings, that darkness and evil might no longer corrupt the designs of all our efforts."

42 Thus spoke Ahman unto The One, and when he was concluded, there moved within the light still some greater Light; and there

came out of the Light the voice of The One, saying: "Let then the Mighty One come forth."

Chapter 4, 1st Endowment

The Fallen One

The One speaks: "Fear not the evil of yonder world" – Goodness is made manifest by the presence of darkness – Celestial beings and the capacity to do both good and evil – Consequences of perfection – Slight but happy imperfections found in all celestial beings – The effects of Shaemdiel's fall: Gods were made to cleave unto the good – A hidden designs revealed behind the fall of Shaemdiel and rise of the Demiurge – Shaemdiel, Jehovah-Yahweh, and the world of the First Power – Yaldabaoth believes in Shaemdiel, but

errs concerning his nature – An undefeatable design

1 And The One, being filled with all gentle grace and wisdom, did reach out to surround me with tender embrace, and in a voice made compassionate and wise he spoke unto me, saying:

2 "Fear not, my son, the evil of yonder world, neither be dismayed at those hardships which would press you round about on every side; for such trials as you are made to endure have I ordained that you may be made strong for the sake of many children.

3 That they, seeing in you so firm a resolve regarding the things of God, might find hope in the midst of despair; for you have I set as a light in the darkness, that all who would look

upon you to follow after, even they should find to their greater joy the very presence of God.

4 Consider, therefore, my son, the goodness of all who would dwell in this greater Light; look you all around and clearly see, for I would make known in you still some greater mystery; for the goodness of all our assembly have I made manifest by the presence of some darker shade, for the holiness of all our worlds would I make rich in joy and subtlety.

5 For even in this glory of the greater Light would you find still that darker shade, for it is necessary that the capacity to do evil exists in all the Lords and Gods of the greater Light, though it be seldom seen; for this cause alone did Shaemdiel fall from the midst of us.

6 For I have determined for the good of all, that this capacity must exist in all celestial beings; for it is the continual victory of good

over evil that makes alive the whole of all our glory; for this singular cause have I determined for all our sakes that the victory and the glory of this greater Light be made real and not filled with hollow pretenses.

7 Upon this truth is the whole of our agency made sure whereby we can redeem the whole of our creations; placing before the eyes of all who see, the light which never fades and the glory which never dulls or passes away.

8 Come, my son, and in my wisdom some confidence take; for I would have you know that this capacity to do good and evil have the Lords and Gods established for the sake of all their lineage; finding therein that gentle grace which would give hope and comfort unto all those who would live the mortal life.

9 Consider, therefore, the consequences if the Lords and Gods of this greater Light were

made incapable of doing evil, being made all perfect within and without; for if this were so, then would there cease to be any degree of compassion, or mercy, or forgiveness of any who should be overcome by the lesser portion.

10 And all which fall by way of some sin, be it great or small, would find in the Gods of glory no degree of understanding, being made incapable by way of perfection.

11 For this cause has it been decreed that unto all celestial beings should there be found some small vice, a slight but happy imperfection, harmless yet delightful to the senses.

12 For among the Gods is it rightly known that such small imperfections give birth to a greater wisdom regarding the issues of that mortal life wherein the children of God are made to live; and there springs up in the

bosom of all a tender affection filled with wisdom and compassion and mercy.

13 For the Gods know full well that in the living of the mortal life is there found a time when kindness is greater than judgment, when compassion is more to be sought than piety;

14 This profound yet subtle wisdom do all the Lords and Gods of this greater Light tender gently among themselves whereby holiness is made altogether happy and filled with delight.

15 Let us consider, therefore, the fall of Shaemdiel; for the evil which he would do caused many Gods to cleave more strongly unto the good whereby they might not fall into the paths of darkness.

16 See then, my son, how the fall of Shaemdiel made it possible that others should not fall; for seeing the darkening gloom which fell upon Shaemdiel caused that they should seek refuge

in the light of their glory, wherein they arose of one accord, to withstand the dark and troubled musings of Shaemdiel.

17 And when it came about that Shaemdiel would take by force the seed of his lineage from the very Keep, to make uncertain Hodos Alea, then did the hosts of Heaven rise up in their majesty, being girded round about by all manner of goodness and they did withstand him boldly to the face, and would not abide any longer the doing of evil in the kingdom of God.

18 Thus, on the plains of Kuristan, near the city of Mitanni, did all Heaven rise up with a holy zeal to frustrate the whole of Shaemdiel's design; and Shaemdiel was cast from the heavenly place and unto the world beyond all beginnings was he made to dwell.

19 Consider therefore, my son, the means by which the Gods of glory were made to cleave unto the good and rebuke the evil of Shaemdiel's doing altogether; for you know yourself how that in the kingdoms of the greater Light are all celestial beings made to dwell in harmony through the powers of the Tael.

20 For Shaemdiel in the midst of his dark musings did touch upon the minds of all those who dwelt in the kingdom of God, causing that even they should feel in their souls the realness of that darker shade.

21 And although it is given that even all the Lords and Gods of this greater Light should be capable in themselves to do evil, yet because of Shaemdiel did they cleave only to the good that was in them, while for Shaemdiel they were filled with compassion and a great resolve.

22 For when Shaemdiel was cast from the heavenly place, they did set about quickly to secure those means by which they might redeem him, to rescue him from evil and to set him again among the heavenly hosts.

23 But behind the turning of Shaemdiel unto evil was there still another turning; behind the designs of Shaemdiel's hand was there still some greater design, for I alone caused that Shaemdiel should fall, that he should be cast unto that world which first gave rise to me.

24 Come, my son, and give to me a ready ear, and I will reveal in you the working of my will; for this Yaldabaoth which leaped forth from out of the Abyss did I, alone, bring forth.

25 For as he leaped forth from out of the darkness, I caused that he should see in the distance the glimmering lights of Olaha Shinehah; and being drawn unto the bosom of

all my glory, I caused that he should sit himself down to wait beside that Chasm which separated the lesser light from the greater.

26 And reaching into the depths of my soul, I caused that Shaemdiel should go seeking; and going across the Chasm which separated the greater from the lesser portion, he beheld the dark and brooding presence of Yaldabaoth.

27 Thus, by my subtle design did I draw together both Shaemdiel and Yaldabaoth, and the Lord of Darkness did seduce the Son of the Morning Light through a sly and cunning speech filled with all manner of sophistry, which thing caused that there should be war in the kingdoms of the greater Light.

28 And Yaldabaoth, seeing for himself that there was no place for him in the creations which I had made, was filled with satisfaction

concerning that mischief which he had placed deep in the heart of God.

29 And going into the distant regions of forever, he came at last to the world which lay hidden beyond all beginnings; and there did Yaldabaoth establish his dark dominions, bending to his frightful purpose the whole of that First Creation.

30 Consider now the subtlety by which I would bring into some greater glory the whole of all our creations; for Shaemdiel did war against the heavenly hosts whereby he might change forever Hodos Alea, and in his fall was he cast unto that region where the Demiurge rule.

31 And seeing for himself the fall of Shaemdiel and his angels, Yaldabaoth leaped for joy at the sight of him; for he supposes still that he can, by some deep and crafty means, cause to

fall the whole of all our glory through the collusion of many fallen.

32 And he took as ally this very Shaemdiel, placing in his hands the powers, dominions, and principalities of that world which first gave birth to me; and he set beside Shaemdiel in equal sway Jehovah-Yahweh, believing as he might that together would they hold in constant check the ambitions of each the other.

33 For Yaldabaoth perceived rightly the cruel and cunning deceit of that son which he caused to leap from the very soul of him; for Jehovah-Yahweh, being filled with a continual malice against the whole of First Man, would seek constantly for that means by which he might destroy the seed of my beginnings.

34 For this Jehovah-Yahweh would be, himself, the only god above every other; evensomuch

that when he has accomplished for himself the death of man, then would he turn himself against his own father also, that in the defeat and passing away of Yaldabaoth would he alone be Chief Demiurgos.

35 Yet would Yaldabaoth frustrate the Demiurge in the fulfillment of his dark intent, for Yaldabaoth has still some greater design for the birthseed of God; for even he would seek to find therein the one from which the whole of my estate was brought forth.

36 Thus would Yaldabaoth set against Jehovah-Yahweh this very Shaemdiel; believing rightly that the Fallen One would equally match cunning for cunning in the workings of the Demiurge.

37 For Yaldabaoth has supposed that he can turn to his advantage the heart and mind of Shaemdiel; for in the Fallen One can he discern

neither deceit nor guile, believing fully within himself that Shaemdiel can be enticed to do evil continually against the Lords and Gods of Elohim.

38 Yet in this thing has Yaldabaoth gravely erred, not knowing the nature of which Shaemdiel is made; for there is a goodness in the heart of Shaemdiel which even the angels cannot escape.

39 And though Shaemdiel believed fully within himself that he has set hard his heart against us, yet is he made already within to bring to pass the subtleties of my will concerning that world which lies beyond all beginnings.

40 For through the eyes of Shaemdiel are we made to see continually the workings of the Demiurge, that in this epiphenomenon of good and evil there might arise the beginning of many new souls, which thing would cause to

be added glory upon glory, even worlds without end.

41 Therefore, my son, fear not the evil which would press hard against the dispensations of God; for there is no evil which can by any means frustrate the whole of my design."

Chapter 5, 1st Endowment

A Perfect Enemy, The Creation and Purpose of Everything through The One and his opposition(The Demiurge who was once Antipode who is now known as Satan, who is the opposition of God and Enemy of God(Jesus) also being a part of God and The ONE the counterfeit Negative ONE)

The One's capacity to do both good and evil – The One speaks: free choice and the

progression of First God – "Yet did I always choose the greater portion" – The joining of Areta and The One and the separation of the darker shade – A perfect opposite is made; a foundation for greater glory is established – Danger found not in opposition of evil, but mediocrity – The One empowers the darker shade – Yaldabaoth, the enemy of God, is born – The One still must choose – Mediocrity is the only danger – Fear not defeat – Yaldabaoth and the world of First Man – The greatest of angels are sent – The battlefield found in the heart and mind of Man – Hidden wonders are revealed through Azrael – The endowments of life and exaltation – Protecting the knowledge of God from mockery and scorn – Book of Endowments written for God's children

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1 And I spoke to The One, saying: "Most Holy Father, in all that you say have I found wisdom

greater than any other. Yet in this one thing only do I trouble.

2 For when I behold the greatness of your glory, I feel a purity most sublime; for I discern in you no shadow or degree of turning, being in your very nature the most holy and glorious of all these assembled.

3 Tell me, therefore, if this capacity to do good and evil exists also in you; for even I would know fully the nature of that epiphenomenon which you have established upon yonder world for the good of all."

4 These then are the words which I spoke to The One, and The One answered me, saying: "Consider, my son, the benefit to be gained in the midst of all our glory by that struggle which exists in the bosom of all the Lords and Gods of this greater Light.

5 For out of this struggle between the greater and the lesser portion is there made to exist a wellspring of strength; and in the winning of good over evil is the goodness of our hands made strong and filled with power.

6 Be wise therefore, and know of a surety that the conditions of all our estate and glory are made all secure by that strength which we would gather through the continual victory of good over evil.

7 Yet, notwithstanding these things, still have you rightly perceived that in the very soul of me is there no choosing of that lesser portion, seeing that in me all goodness and glory are made to flow as an unending stream of life and holiness.

8 For there came a time, which even now lies near forgotten, when the Areta desired strongly to become as one with me, and as she entered

into the soul of me, the shadow of my lesser self did leap out from the very center of me.

9 Ponder therefore, my son, this greater mystery; for in the long ago had I created the Celestial Kingdom of Glory, and there existed in me still this very capacity to do both good and evil, for like the Lords and Gods assembled here I was free to choose.

10 Yet did I always choose the greater portion, adding to my glory still some greater glory; laying against one eternity another eternity until at last I came to dwell in the greatest of the kingdoms which I had made.

11 But in that moment when the Areta became one with me, to dwell in harmony forever, there leaped out of me this darker shade which stood as distinct and alone unto itself; and I perceived still some greater opportunity which, if acted

upon boldly and with wisdom, would lead still to a glory far beyond all things glorious.

12 Thus did I begin to lay the foundations for the greatest glory of all; for I determined that I would make for myself a perfect opposite, an antipode which would press hard against me at every turn, that perchance he might destroy me altogether.

13 Therefore, my son, did I reason rightly to make for myself this great and unyielding foe, this relentless Nemesis which would come forth as Yaldabaoth, to strike hard and battle against me, to destroy forever the kingdoms of God.

14 For I would guard well the kingdoms of the greater Light against that stale complacency which would lay waste to the whole of all our glory, to destroy forever Hodos Alea;

15 For the true danger which would prove the ruin and desolation of this heavenly light was

never found in the opposition of evil as some might suppose, but rather in the mediocrity and the shadows of those vain imaginings which would make as ruin the very soul of all our glory.

16 Consider therefore, my son, the beginning nature of that darker shade which was caused to leap forth from out of the very soul of me by the coming together of Areta into the heart of me.

17 For my capacity to do good was greater than all others which are made to dwell in this heavenly abode; while that portion which would do evil was small and frail, having to itself little substance or strength, causing that this darker shade of my lesser self should likewise be small and frail also.

18 Seeing, therefore, that this darker shade was lost and confused by reason of its

separation from the soul of me; and seeing also how it drifted and hovered about, having neither purpose nor meaning, I did take pity and resolved that I should make stronger still the darker shade.

19 For this cause alone did I determine to cast the shade of my lesser self into the very heart of the great Abyss where the Eidos is made to dwell, knowing full well that in the time appointed there would leap from the darkness this very Yaldabaoth which I would use to further the whole of my design.

20 Thus would I create from the Antipode, the very enemy of God, possessing unto himself a purpose and identity peculiar to himself, being made forever the Chief Demiurgos, Lord of Darkness, Father of Chaos; having in his soul an endless thirst for that darker glory which he alone can see.

21 For he shall prefer darkness to light, and power to glory; he will prefer death to life, evil instead of good, hate and war instead of love and harmony; being in his soul the only evil which is absolute and undiluted;

22 Hating with perfect zeal, the glories and wonders of the greater Light; striving with all his might to find those means by which he would destroy forever the kingdom of God, taking to his darkened soul that revenge which he would have against me.

23 Thus would I make for myself this perfect enemy, this relentless foe; knowing full well that if I should prove less in my resolve to continue in the paths of glory, then would I stand as defeated before the darkness of the Demiurge.

24 Now, my son, would the struggle between good and evil cease to exist within the soul of

me, but would rage constant war without; knowing full well that the prize to be won is not the single soul only, but the whole of all our glory would I place in constant risk; for in the endless reaches of my soul have I established the fullness of Heaven's glory.

25 See, then, how there is placed on me this necessity to choose strength and vigor over mild complacency; electing always the pursuit of some greater excellence which would contend constantly against that dull mediocrity which, of itself, would cause to vanish away the very soul of us.

26 For I would not have you ignorant of this one thing, my son; for I perceive that a sudden death is preferable to a slow and lingering demise which would cause to fade away, little by little, the greatness of all this glory which you see now before you.

27 For there is a danger greater than Yaldabaoth, an enemy greater to be feared than all his might; know therefore, my son, that mediocrity is the only danger that can cause to dwindle the whole of our estate.

28 For this cause have I elected that Yaldabaoth should rage against me in constant battle, that I might be awakened to the dangers within by the war that rages without.

29 Fear not, my son, the shadows of defeat, for I know in truth that there is no power which can, by any means, overcome the greatness of my soul; and though the angels themselves should fall, yet have I power sufficient to redeem them subtly and altogether.

30 Yet, notwithstanding all these things, even I did know that there was neither room nor place throughout all the realms of my creation

where the Demiurge might dwell, to give forth battle in the kingdoms of the greater Light.

31 For that cause have I decided that Yaldabaoth should dwell in the world of First Man, that he might take to himself a dominion of his own, filled with all manner of principalities and powers.

32 And there unto shall I send forth the greatest of the angels, that they might battle in holiness against the dark and dreadful designs of Yaldabaoth, struggling there midst the very lives of First Man.

33 For the battlefield which I have chosen is found in the very heart and mind of man; knowing that if they should be awakened by that battle which surges round about, even they might take thought to choose the good and thereby lay for themselves the foundation of a living soul.

34 See then, how that the designs of my hand are most subtle indeed, being unseen and well hidden by the shadows of the mortal life; evensomuch that of all the spirits and angels which did go to dwell upon the earth, there were none which could pierce the veil of their mortality whereby they might see fully the hidden wonders of my design.

35 For you alone, my son, have both seen and understood the whole of my design; revealing unto the children of God the hidden marvels and wonders of heavenly things, revealing by most delicate words the very mind of God in the world of First Man, even line upon line, precept upon precept, here a little, there a little.

36 Know therefore, O Mighty One, that into your keeping will I give forth the whole of my design and hold not back; that you may give

unto the children of God the very endowments of life and exaltation.

37 For the epiphenomenon of good and evil have I established for the children of men, whereby they might make for themselves a living soul; but through your hands shall I set forth the endowments of hidden knowledge whereby the children of God may receive unto themselves glory upon glory, even worlds without end.

38 Only let those who are appointed to receive be girded round about with all manner of care and wisdom, lest the knowledge of God be made a mockery and a jest through the sophistries and manipulations of foolish men who would treat with scorn the things which come from God.

39 Come now and all attention give, for I will make known in you the mysteries of this

Yaldabaoth, and of his going forth unto the very Abyss where the Eidos is made to dwell; that you may know fully the powers, dominions and principalities of that Antipode which I set to fight against the very soul of me.

40 And whatsoever I shall reveal unto you, even that shall you write faithfully in the Book of Endowments, that the children of God might take hope against the day of trouble;

41 Being filled with all manner of confidence and joy concerning the designs of God regarding that world upon which they dwell; knowing full well that they are made partakers with Me and Thee in bringing forth the greatest joy of all."

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1 Now there dwelled in the land a certain man in whom God took great delight, for he cared not for the pretenses of churchgoers, neither cared he for the opinions of any man.

2 And the Spirit of God descended upon him in a vision, saying: "Get up into a high mountain and there build an altar, for the Lord shall surely come unto you.

3 For as one man speaks with another, even so shall the God of all men commune with you above the altar; as one man beholds another, even so, you shall see the Lord of Hosts."

4 And he went straightway unto a high mountain which the Lord had shown unto him in a dream; in a lonely place went he, and there he built an altar of stone, and when he had finished, he knelt himself down to await the coming of the Lord.

5 And there came suddenly the Lord of Hosts, standing above the altar, and his glory shown round about him, and above him in the air were gathered the heavenly hosts singing: “Glory to God in the highest, and to the Lord forever, Amen!”

6 And there were with the Lord of Hosts, Cherubim to keep the altar and with them the Holy of Holies, and there stood about the Lord, Seraphim mighty and strong and in their hands the sword of the Lord.

7 And there was about the Lord of Hosts the clearness of eternity and under his feet a blue pavement like unto sapphire. And in his right hand he held a book and in his left hand a balance, and there came from before the presence of the Lord a consuming fire, that no unclean thing should come before him.

8 And there came from among the heavenly hosts six mighty ones whose brightness and glory were like unto the sun, and the first they called Michael, the Prince of the Most High God, and by his side stood forth Gabriel and Raphael.

9 And with a loud shout, they cried: “Maranatha, Maranatha Emmanuel.” Which in the language of God

means: The Lord has come, the Lord has come; God is with man.

10 And the man, seeing all these things, fell to the ground before the altar and hid his face from before the Lord of Hosts, for with great fear did he tremble before the presence of God; by reason of his many transgressions would he hide himself from the heavenly hosts.

11 Then did Michael come from before the presence of the Lord and lifted the man upon his feet and spoke to him saying: “Surely your prayers are heard in Heaven, and even now are you made clean of all transgression. Come now and let us hear the words of the Lord, for he desires to speak with you.”

12 Then was the man taken before the Lord and was made to stand with his feet upon the pavement which was like unto a sea of glass.

13 And the heavenly hosts in silence stood; the sword of the Lord did the Seraphim sheathe beneath their wings, and the earth in stillness grew.

14 And the Lord took the book and the balance and called forth one of the mighty ones, even Ariel. And the mighty one received from the Lord the book and the balance, and he came and stood before the man and did speak to him, saying:

15 “Do you know this book? It is the Book of Judgments which the Lord has kept concerning all the doings of this people, for their pretenses rise continually before the Lord.

For this cause came he forth from the sanctuary that you may be sent forth to build his kingdom among many people, that you might organize, direct, and establish the tabernacle of God upon the earth.

16 For thus shall you speak to the house of Christ: ‘Thus saith the Lord your God: You are weighed in the balance and are found wanting. For you have broken his covenant which he did make with you; his sanctuary have you corrupted, and his words which were spoken unto you by the mouth of many witnesses have you defiled.

17 Behold, you have imagined a vain thing; you have taken counsel presumptuously. For you have declared aloud, even in the secret chambers of the heart have you caused to be written: What need have we of God, for we are at ease in Zion. For Zion prospers, all is well.

18 Behold, my people have sown unto themselves great wealth and prosperity, and they have forgotten the Lord their God. Hear now, O house of Zion, the words of the Lord.

19 For what is property unto God that he should give consent to pride? What does it profit if you should gain the whole world and lose your soul? Has he not spoken, is it not written that he who has eternal life is rich already?

20 Come now, even everyone, and answer. Let us reason together. Who has persuaded you to trust in the arm of flesh and to forget the Lord your God? Why have you supposed that worldly riches are as some great gain, when you are poor towards God?

21 Therefore, because of your many pretenses shall the judgments in this book be brought against you. In a day that you think not of shall the indignation of the Lord be kindled against you.'

22 Thus shall you bring them to a remembrance of all those things which are written among them already, saying:

23 'Behold, vengeance shall come speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

24 And upon my house shall it begin, and from my house shall it go forth, saith the Lord.

25 First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.'

26 For this purpose have you been called and elected to bring my people to repentance, that they might receive anew the words of eternal life, that they might fulfill the promises which God did make unto their fathers, that the children of the kingdom might receive the election of grace and not be cast out."

27 Now when the man heard these words, he knelt before the Lord, saying: "My Lord, I am not worthy to be your servant unto this people.

28 For, behold, they have cast me out from among them, for by the word of sacrifice which you did speak unto me from my youth have I been cast aside as a thing unclean.

29 Will these people even now hear the words which you would have me speak? Behold how they have set their hearts against me; as an evil man am I counted."

30 And the Lord, being filled with compassion, spoke saying: "Why is your heart heavy? Did you not covenant with me from the beginning to follow the Lord wherever he should lead you?

31 Let not your heart be troubled; neither let it be afraid, for I have prepared for you a way, and I shall go before you continually; by my own hand shall I lead you.

32 For in the beginning were you chosen to organize, direct, and establish the children of my kingdom upon the earth. And if you will but obey, you shall receive again exaltation upon exaltation in the kingdom of your Father, even God.

33 Hear now this mystery and understand, for in the beginning did the God of Heaven set forth the dispensations. And he placed over them seven mighty ones to be Arch-Angels of the heavenly hosts.

34 You are one of these, and in the beginning were you foreordained under the hand of God, even the Father of All, to accomplish a mighty work.

35 Behold, you are the elect and chosen one. In the beginning did you war mightily against the Fallen One and by your diligence prevail.

36 For in that day came Lucifer, whose countenance was beautiful above all others, and by his words did he lead many to rebel, that he might take by force the kingdom and the glory unto himself.

37 In that day were my sons and daughters divided, and one third did follow the words of the deceitful one, and with great fury did they rage; upon the plains of Kuristan did they gather to war against God.

38 And on the day of battle stood forth seven mighty ones, captains of the heavenly hosts: Michael, Gabriel, Raphael, Uriel, Ariel, Azrael, and Suriel, and with all their might did they leap into battle, and behind them were many valiant ones.

39 And there came a mighty trump and behold, one like unto the Son of Man and with him many Seraphim, fierce in battle.

40 And, behold, God prevailed against the Fallen One and with judgment did he bind together the disobedient and cast them out. And God wept for Lucifer and the host that followed after him.

41 Hereunto have I brought you to remembrance; therefore, fear not what men shall do unto you nor the evil which men shall speak, for I shall walk with you whithersoever you go; by my right hand will I uphold you.”

42 Thus spoke the Holy One unto the man and when he had finished speaking, he took the man by the hand and walked with him upon the sea of glass and there went with them six mighty ones, and many things did they speak of, which things it is not permitted to write, nor the tongue of mortal man to utter.

43 And when all was complete, the heavenly hosts in glory ascended, and before the altar the man did kneel; and when he had finished all that he was commanded, he took the altar, stone by stone, and scattered them round about, that none would know the place thereof.

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Chapter 15, Book of Wisdom

Story of Shaemdiel and the war in Heaven – Shaemdiel is bound and still unrepentant – Free agency and Shaemdiel's opposition to it – Being cast down unto the earth – Shaemdiel threatens to bring havoc to mortal men – The purpose of the Only Begotten explained – The

desolation of Shaemdiel foretold – The earth groans at the fall of Shaemdiel – Emmanuel confirmed as the Anointed One – Administering the oath and covenant of dispensations

1 Now in the beginning was Shaemdiel bound and brought before the Most High God to give account, for there arose in Heaven a great contention, for the Fallen One had deceived many.

2 And Shaemdiel was made to kneel before God and his mighty ones, and he would not cease his many threats, nor would he repent of his great evil.

3 And God spoke unto him, saying: “How is it that you are fallen, Shaemdiel? How is it that you would war against the councils of Elohim, to deceive many?

4 Did I not give into your keeping the fires of Kolob, that light should be unto you as a covering? How is it that you are bound in the darkness and these many with you?

5 Why has your countenance fallen and your glory faded away? Behold the heavens, how they grieve because of you; for by your cunning have many fallen pierced with deep wounds.”

6 And Shaemdiel was filled with threatenings and in much anger spoke before God, saying: “Behold, now do you glory in your victory, yet in a day that you think not of,

I shall take from you the kingdom, and your glory shall cleave unto me and no other."

7 And the Most High God, even the Father of All, answered, saying: "Will you not even now repent of this evil? For what cause have you rebelled against the councils of Elohim? Wherein did the Lord your God cause you to fall?"

8 And Shaemdiel arose and stood before the great God of Heaven and with much boldness spoke, saying: "Because you would give unto the children of men your agency, I did rebel. Behold, it is not good that men should be free to choose between good and evil.

9 Wherefore, I would that only I should choose, that I might redeem even all the spirits which I have made. For by your agency would only a few attain unto the glory; yet by my word alone would I have exalted all, that none should be lost and my glory would increase and have no end.

10 But this Michael, even he whom you love above all others, even he has turned aside my counsel from before you and my glory has he diminished.

11 Therefore I did wax hot in my anger and took before the heavenly hosts my cause; and a third of the hosts did hearken unto my words, to take again my glory and my honor, that through me they might possess for themselves the kingdom forever.

12 Behold even now my faithful ones, who by oath and covenant did cleave unto me. In their faithfulness do I delight. You, God, are the victor, yet we are not defeated.

13 Hear, O heavens, can any unclean thing dwell before the Most High? No, it cannot. Therefore, you shall cast us far from you.

14 By your righteousness shall we be cast out from your holy habitation, and my glory shall you give to another; and the Son of the Morning shall you leave desolate, and these many with me."

15 And when Shaemdiel had finished speaking, behold God, even the Father of All, stood forth in all his glory and the hosts of Heaven also, and by his side stood Emmanuel, and beside him stood the Mighty One.

16 And the God of Heaven spoke saying: "Behold, Shaemdiel, how the heavens did shake sore because of you, that even I should sorrow because of you.

17 You have called upon Heaven to bear witness that no unclean thing may dwell before me; therefore, because of your great wickedness, you are cast out from before me.

18 Behold even now my mighty ones who did war against many fallen; behold, they come for you, Shaemdiel, to cast from Heaven the disobedient.

19 For by my word shall I cast you down to that world beyond all beginnings, and there shall you be removed far from me, and Heaven shall rest from your great hunger,

for in the kingdom of my glory shall no room be found for you.”

20 And Shaemdiel answered, saying: “If you cast me down to the earth, then I will take these faithful spirits with me and I will whisper into the hearts of men, and with many promises I shall entice the souls of men far from you.

21 And over the spirits which you have prepared to come into the children of men shall I have both power and dominion, and in that day shall I take again my glory.

22 For by the power of my word shall I cause many nations to shake; by the fierceness of my wrath shall the earth be made to tremble, for in my right hand shall I bring war, and in my left pestilence. The habitations of man shall I make desolate.

23 For I shall cause violence to rage in the hearts of men, and they shall become drunk with blood, even as with much wine; by the lusts of the flesh shall I consume many.

24 Thus shall I bring havoc upon the earth, and the spirits which you have organized shall grow weary of you by reason of many sorrows, and in that day shall the children of men rise up and curse the God of Heaven.

25 So shall I gather unto myself the souls of men and therein shall my power increase, and I shall ascend into the highest Heaven to stand above you.

26 These your mighty ones shall I cast down into that great Abyss, and before the heavenly hosts shall I exalt my throne above the stars of God."

27 Now when God heard these things he called unto the Only Begotten, that he might stand before the congregations of the noble and the mighty.

28 And the Father of All spoke, saying: "Behold, Shaemdiel, the Only Begotten. Him shall I send to redeem the children of men from your dominion. For through him shall many be reconciled and over them you shall have no power.

29 For whosoever shall believe in him, to do those things which he shall command them to do, shall have forgiveness of sins, and I shall not remember their transgressions evermore; and I shall give unto them eternal life, that where the Father is, there might they be also.

30 And they shall become unto me as sons and daughters of the Most High God, and I shall set them before me, and in Heaven shall there be great rejoicing, for they shall ever continue in worlds without end.

31 My glory shall be unto them as a covering, for the fullness of my glory shall be given unto them.

32 Consider now my mighty ones, even these seven; these shall I send to the earth to teach the children of men the ways of holiness, that the children of men might walk uprightly before the Father of their soul and not grow

weary, for unto the righteous shall I give an everlasting testimony.

33 What can you do, Shaemdiel, to bring to naught the designs of God? What power have you that can stay my hand, that I should not do good unto the children of men?

34 For because of your evil you shall be cast from Heaven, and you shall have no power, neither glory over the children of men except as they shall give consent.

35 Consider even now how you are fallen, Shaemdiel! Consider how you are cast down even unto the earth, and your glory faded away as a shadow.

36 For you have boasted: 'I will ascend above the highest Heaven, and I shall be worshipped even as the Most High God.

37 For I will ascend high into the heavens; I will exalt my throne above the stars of God to sit above the heavenly hosts.'

38 You shall be brought down to nothingness; by the word of my power shall you be brought low unto the dust even as a worm.

39 And all they who were made to tremble because of you shall look upon you to scorn, and they shall greatly ridicule you and with derision shall they exclaim:

40 'Is this the man that made the nations to shake, who devoured the children of men in his anger, who made the

world as a wilderness and destroyed the cities thereof by war and pestilence?’

41 In that day, Shaemdiel, the children of men shall lose their fear of you. For I will give unto them knowledge, and in the knowledge a hidden wisdom, deep and everlasting.

42 And they shall mount the wind as eagles and ascend high into the heavens, and I shall stretch forth my hand to establish peace among the nations, and they shall not learn war any more.

43 For I will turn aside the terror of the mighty, and the child shall dwell in safety, the mother shall cease her lament; the waste places shall I restore and there shall be no more desolation, for I shall make the habitations of the children of men pleasant to the eye, to fill the heart with gladness.

44 And the nations of the earth shall dwell together peaceably, for I will establish my tabernacle with the children of men. And God, even the Lord of Hosts, shall go among them to bless and curse not.

45 In that day shall I exalt the righteous high above the clouds in great glory, and the children of men shall I judge even as a loving Father, for I delight in mercy.

46 And when these things shall come to pass among the children of men, I shall take away your great fierceness from among many nations, and they shall remember you no more.”

47 And when God had finished saying these things, Shaemdiel was taken bound, and many fallen also, and was cast down to the earth, even as great lightning.

48 And the hearts of men grew faint in that day, for there was great thunder in the heavens, and darkness covered the face of the land, and the winds did gather mightily, and the lightning fell as rain all about.

49 And the earth did groan with sorrow, and the mountains were rent even as a garment, and desolation walked upon the earth, and terror followed hard after the hearts of men to do evil.

50 And after Shaemdiel had been cast down to the earth, the councils of Elohim did gather to confirm and establish all the words which had been spoken by the Most High God, even the Father of All.

51 And God called unto Emmanuel, and ordained that he should become the very Anointed One that he might give to the children of men the promise of life everlasting in the kingdom of God, that he might prepare for the righteous a way of holiness whereby they might be exalted unto God, the Father of All.

52 And unto the seven mighty ones God did minister the oath and covenant of the Law of Dispensation, that they might bring to the children of men every good thing, both in Heaven and on the earth;

53 That they might teach unto the faithful great words of wisdom, even unto the obtaining of eternal life, that they

might minister unto the children of men the words of their Heavenly Father, even unto exaltation in the kingdom of God.

54 And when these things were finished, the heavens did rejoice for Shaemdiel had been cast down, and a way was prepared whereby all those who were faithful to obey the Lord their God might receive both exaltation and glory beside the throne of God.

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Chapter 2, 1st Endowment

Wonders Revealed

The One, from which all Heaven comes – The Teacher beholds the glory of The One – The Councils of the Seven Lights – The voice of The One – Ahman speaks to The One, gives an account on behalf of First Man: Dispensations of God established – First Man was

without spirit – Demiurge conspire to corrupt the birthseed of God – Michael is sent to establish the first dispensation – Shaemdiel prevents the destruction of Man – The works of Jehovah-Yahweh and Shaemdiel – The dark days of Ariel – Evil multiplies: dispensations go from greater to lesser – Elohim gathers to consider the sixth dispensation – Calling upon the Mighty One – The Mighty One is released from the Councils of Elohim – "Let the Mighty One come forth"

1 Open now the soul within, make glad the steadfast heart, for even I would make known to you the glories of that One from which all Heaven comes, that you may see in the soul and feel in the heart the wonder beyond all wonder;

2 That there might spring up within you a sure knowledge concerning the ways of God, that knowing for yourselves the realness of some greater glory you might become as the light which shines in the darkness, filling the hearts of all who see with a joyful hope and a new expectation.

3 For I tell you truly that even I did behold the very fullness of God, being caught up in the glory of many lights; for the brightness of The One did I behold, and all the light which I had before ever seen did seem as dim beside the brightness of his glory.

4 For I beheld The One from whose bosom all things glorious are made to flow, and there was stretched out before him, in all holy array, the Councils of the Seven

Lights, which Councils are: the Council of Elohim, the Council of Elolam, the Council of Elkashie, the Council of Shem El Koreem, the Council of El Ramadee, the Council of El Kolobree, and the Council of El Jor El also.

5 And around the Councils of the Light were gathered the very beginnings of some endless creation, even an endless multitude of galaxies did I see, filled with stars of every color and size, moving and turning and dancing before the gathered light.

6 These are the things which I clearly saw, and there came from the midst of the light a voice made rich in pure and somber melody; even the voice of The One did I hear, and as he spoke, the Light within the light did pulse brighter still upon every word.

7 And The One spoke from the midst of the Light, saying: "Who will speak for that world which lies beyond all beginnings? Who will give account on behalf of First Man?"

8 When, therefore, The One had spoken, Ahman did take his hand from off my shoulder, and stepping forth he walked before the councils gathered there, and standing before the very presence of The One, he spoke, saying:

9 "Most Sovereign Lord, Greatest and Most Holy, in whom the endless creations with worship adore; if you will give consent, even I would stand forth to answer."

10 And within the light did the greater Light move, and The One spoke, saying: "Speak on, my son, and I will hear.

Stand forth and give account, for even I did elect that you should be as Ahman above all the Lords and Gods of Elohim. Tell me truly of those dispensations which you have set upon the world of my beginnings. How fare they still?”

11 And Ahman did bow before The One with great reverence, and rising up again, he spoke before the whole assembly, saying: “Hear then, Most Holy Father, concerning that world which lies beyond all beginnings.

12 For when it was decided among the very Elohim that the dispensations of God should be established, then did we appoint over each, the greatest of our brethren, that the children of men might come to a knowledge of hidden things.

13 For we know rightly that in the first movement of yonder world did the children of men take no thought concerning the things of God;

14 For in that time were the children of men without spirit, being intelligent beasts filled with lustful cunning, seeking only the means by which they might gain power over their fellow beings.

15 Yet did the Demiurge, in timely fashion, find for themselves the very birthseed of God; and with great cunning did conspire to corrupt it every whit; filling the heart of First Man with a deep fear of some evil thing.

16 Evensomuch that there went before the children of men, Jehovah-Yahweh, who by harsh command did

proclaim himself the only true god upon the earth; and he did lay upon the heart of man a great and trembling fear filled with wrath and indignation.

17 Which thing caused that First Man should seek for some deliverance against the bitter judgments of the Demiurge; and in the time appointed, we did send unto the earth even Michael that he might establish the first of many dispensations.

18 And he did walk upon the earth to dwell among the children of men, and there was with him his own Beloved, and Adam and Eve prospered upon the earth throughout all the days of their sojourn, teaching unto the children of men an abundance of goodly things.

19 But when the Demiurge beheld the coming of the first of many dispensations, he grew angry and filled with bitterness against the coming forth of the Arch-Angels of God, and in his terrible pride he swore to destroy even all the children of men whereby he might frustrate the plans of Heaven.

20 Yet did Shaemdiel, through some greater cunning, speak unto Jehovah-Yahweh, saying: 'Why will you destroy the whole of man, seeing that in their passing there will be none left who will fear or worship you according to your will?

21 Rush not, therefore, in bitter haste to judge the children of men; for they know not the purposes of God; being in their minds both weak and ignorant of those

greater designs which even the very Gods would place upon this world.

22 But look you still with greater eye at those who would move about the children of men, for it is the very Adaam which are deserving of wrath and judgment; for they have come only to meddle and to make uncertain the whole of our estate.

23 Therefore, if you are willing, restrain now the wrathful hand, and even I will go forth among the Adaam and sow such bitter seed that they must soon relent and go again to their own place.

24 For I tell you truly that of their designs am I made all aware, seeing that even I was once numbered among their brethren, being Chief Archon of the heavenly hosts.'

25 By such cunning words, Most Holy Father, did Shaemdiel save from destruction the children of men, while yet he set forth his hand to trouble and confuse the very soul of God.

26 And throughout each succeeding dispensation did Jehovah-Yahweh twist and bend the words of God whereby he might establish a great confusion while yet our Shaemdiel continued to seek out the children of God, to fill them with all manner of weariness.

27 Evensomuch that in the days of Ariel did the darkness some greater hold take, for the heart of Joseph was filled with pride, and had it not been by some greater effort,

even Joseph would have fallen away into Jehovah's keeping forever.

28 Yet did Joseph, in the last days of his sojourn, remember well the days of his instruction and by some noble effort plant deep in the heart of all his following the seed that leads to exaltation.

29 Thus, Most Holy Father, did the dispensations of our design go from greater to lesser; for that which Michael established in strength did even Joseph barely achieve through weariness; for evil did multiply and grow more heavy upon the children of God, evensomuch that many did fall away, being exhausted in both mind and spirit.

30 For the power and influence of the Demiurge did grow stronger with each succeeding dispensation; and even the Elohim in some despair did greatly sigh; for never have we encountered so great an evil as does exist upon the world of your beginning.

31 And in a gathering, most holy and serene, did the Elohim consider what should be done in the sixth dispensation of God: For we knew full well even from the very beginning that the darkness of the Demiurge and the cunning of the Fallen One would some greater toll take upon the whole of our design.

32 Therefore did the Elohim think it expedient to take some greater measure against the darkness, and knowing full well the desires of your heart, Most Holy Father, it was determined that we would take from the very Keep, the Great and Mighty One of God; knowing with all certainty

that such a one as he would not falter or turn aside in doing the things of God.

33 And going to the Keep, I stood outside the very gates thereof, and before the angels gathered there I did call forth with a mighty shout, and behold, there stirred within the Keep the moving of the Mighty One, and coming forth we did entreat that he should aid us in bringing forth that greater glory which you, alone, could fully see.

34 When, therefore, the Mighty One stepped forth to come unto us, even we did take him unto Jeruel and there, with all holy affection, did I adopt that he should be even as a son unto me throughout all the days of his sojourn upon the earth.

35 And in that day when the Mighty One should accomplish the whole of our design, then would we restore him unto you, until that time when you should grant unto him his rightful place in the regions of The One.

36 Behold now, Most Holy Father, the shadow of your likeness which even now is made to stand among the Councils of Elohim, for in his strength have we some greater hope taken; for that Darkness which did shake the whole of our design in the world of First Man, could by no means cause to tremble this Mighty One of God.

37 For in the days of his sojourn did evil press hard against him; yet would he not turn aside from the things of God, but continued faithfully on, trusting each day that God would deliver.

38 Even until that day when we did go forth unto him upon the mount, to make known in him the fullness of heavenly things whereby he might usher upon the earth the greatest dispensation of all.

39 For we were ever confident that those things which we would give into his keeping could no other power corrupt, seeing that he was diligent and fierce in keeping pure the knowledge of heavenly things wherein the children of men might take unto themselves some greater glory.

40 Now, Most Sovereign Lord, behold with all tender affection the shadow of your likeness; that you may, even now, reveal unto him the fullness of your design; for all our knowledge have we placed in him, but of your glory, and the fullness of your many wonders are you, alone, able to make known to him.

41 Therefore, Most Holy Father, would I release from the Councils of Elohim, this Mighty One of God; for the dispensations of God has he restored again upon the world of your beginnings, that darkness and evil might no longer corrupt the designs of all our efforts."

42 Thus spoke Ahman unto The One, and when he was concluded, there moved within the light still some greater Light; and there came out of the Light the voice of The One, saying: "Let then the Mighty One come forth."

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SONG OF GOD
LIVING GNOSIS OF THE AHGENDAI

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Chapter 4, 1st Endowment

The Fallen One

The One speaks: "Fear not the evil of yonder world" – Goodness is made manifest by the presence of darkness – Celestial beings and the capacity to do both good and evil – Consequences of perfection – Slight but happy imperfections found in all celestial beings – The effects of Shaemdiel's fall: Gods were made to cleave unto the good – A hidden designs revealed behind the fall of Shaemdiel and rise of the Demiurge – Shaemdiel, Jehovah-Yahweh, and the world of the First Power – Yaldabaoth believes in Shaemdiel, but errs concerning his nature – An undefeatable design

1 And The One, being filled with all gentle grace and wisdom, did reach out to surround me with tender embrace, and in a voice made compassionate and wise he spoke unto me, saying:

2 "Fear not, my son, the evil of yonder world, neither be dismayed at those hardships which would press you round about on every side; for such trials as you are made to endure have I ordained that you may be made strong for the sake of many children.

3 That they, seeing in you so firm a resolve regarding the things of God, might find hope in the midst of despair; for you have I set as a light in the darkness, that all who would look upon you to follow after, even they should find to their greater joy the very presence of God.

4 Consider, therefore, my son, the goodness of all who would dwell in this greater Light; look you all around and clearly see, for I would make known in you still some greater mystery; for the goodness of all our assembly have I made manifest by the presence of some darker shade, for the holiness of all our worlds would I make rich in joy and subtlety.

5 For even in this glory of the greater Light would you find still that darker shade, for it is necessary that the capacity to do evil exists in all the Lords and Gods of the greater Light, though it be seldom seen; for this cause alone did Shaemdiel fall from the midst of us.

6 For I have determined for the good of all, that this capacity must exist in all celestial beings; for it is the continual victory of good over evil that makes alive the whole of all our glory; for this singular cause have I determined for all our sakes that the victory and the glory of this greater Light be made real and not filled with hollow pretenses.

7 Upon this truth is the whole of our agency made sure whereby we can redeem the whole of our creations; placing before the eyes of all who see, the light which never fades and the glory which never dulls or passes away.

8 Come, my son, and in my wisdom some confidence take; for I would have you know that this capacity to do good and evil have the Lords and Gods established for the sake of all their lineage; finding therein that gentle grace

which would give hope and comfort unto all those who would live the mortal life.

9 Consider, therefore, the consequences if the Lords and Gods of this greater Light were made incapable of doing evil, being made all perfect within and without; for if this were so, then would there cease to be any degree of compassion, or mercy, or forgiveness of any who should be overcome by the lesser portion.

10 And all which fall by way of some sin, be it great or small, would find in the Gods of glory no degree of understanding, being made incapable by way of perfection.

11 For this cause has it been decreed that unto all celestial beings should there be found some small vice, a slight but happy imperfection, harmless yet delightful to the senses.

12 For among the Gods is it rightly known that such small imperfections give birth to a greater wisdom regarding the issues of that mortal life wherein the children of God are made to live; and there springs up in the bosom of all a tender affection filled with wisdom and compassion and mercy.

13 For the Gods know full well that in the living of the mortal life is there found a time when kindness is greater than judgment, when compassion is more to be sought than piety;

14 This profound yet subtle wisdom do all the Lords and Gods of this greater Light tender gently among themselves

whereby holiness is made altogether happy and filled with delight.

15 Let us consider, therefore, the fall of Shaemdiel; for the evil which he would do caused many Gods to cleave more strongly unto the good whereby they might not fall into the paths of darkness.

16 See then, my son, how the fall of Shaemdiel made it possible that others should not fall; for seeing the darkening gloom which fell upon Shaemdiel caused that they should seek refuge in the light of their glory, wherein they arose of one accord, to withstand the dark and troubled musings of Shaemdiel.

17 And when it came about that Shaemdiel would take by force the seed of his lineage from the very Keep, to make uncertain Hodos Alea, then did the hosts of Heaven rise up in their majesty, being girded round about by all manner of goodness and they did withstand him boldly to the face, and would not abide any longer the doing of evil in the kingdom of God.

18 Thus, on the plains of Kuristan, near the city of Mitanni, did all Heaven rise up with a holy zeal to frustrate the whole of Shaemdiel's design; and Shaemdiel was cast from the heavenly place and unto the world beyond all beginnings was he made to dwell.

19 Consider therefore, my son, the means by which the Gods of glory were made to cleave unto the good and rebuke the evil of Shaemdiel's doing altogether; for you know yourself how that in the kingdoms of the greater

Light are all celestial beings made to dwell in harmony through the powers of the Tael.

20 For Shaemdiel in the midst of his dark musings did touch upon the minds of all those who dwelt in the kingdom of God, causing that even they should feel in their souls the realness of that darker shade.

21 And although it is given that even all the Lords and Gods of this greater Light should be capable in themselves to do evil, yet because of Shaemdiel did they cleave only to the good that was in them, while for Shaemdiel they were filled with compassion and a great resolve.

22 For when Shaemdiel was cast from the heavenly place, they did set about quickly to secure those means by which they might redeem him, to rescue him from evil and to set him again among the heavenly hosts.

23 But behind the turning of Shaemdiel unto evil was there still another turning; behind the designs of Shaemdiel's hand was there still some greater design, for I alone caused that Shaemdiel should fall, that he should be cast unto that world which first gave rise to me.

24 Come, my son, and give to me a ready ear, and I will reveal in you the working of my will; for this Yaldabaoth which leaped forth from out of the Abyss did I, alone, bring forth.

25 For as he leaped forth from out of the darkness, I caused that he should see in the distance the glimmering lights of Olaha Shinehah; and being drawn unto the bosom

of all my glory, I caused that he should sit himself down to wait beside that Chasm which separated the lesser light from the greater.

26 And reaching into the depths of my soul, I caused that Shaemdiel should go seeking; and going across the Chasm which separated the greater from the lesser portion, he beheld the dark and brooding presence of Yaldabaoth.

27 Thus, by my subtle design did I draw together both Shaemdiel and Yaldabaoth, and the Lord of Darkness did seduce the Son of the Morning Light through a sly and cunning speech filled with all manner of sophistry, which thing caused that there should be war in the kingdoms of the greater Light.

28 And Yaldabaoth, seeing for himself that there was no place for him in the creations which I had made, was filled with satisfaction concerning that mischief which he had placed deep in the heart of God.

29 And going into the distant regions of forever, he came at last to the world which lay hidden beyond all beginnings; and there did Yaldabaoth establish his dark dominions, bending to his frightful purpose the whole of that First Creation.

30 Consider now the subtlety by which I would bring into some greater glory the whole of all our creations; for Shaemdiel did war against the heavenly hosts whereby he might change forever Hodos Alea, and in his fall was he cast unto that region where the Demiurge rule.

31 And seeing for himself the fall of Shaemdiel and his angels, Yaldabaoth leaped for joy at the sight of him; for he supposes still that he can, by some deep and crafty means, cause to fall the whole of all our glory through the collusion of many fallen.

32 And he took as ally this very Shaemdiel, placing in his hands the powers, dominions, and principalities of that world which first gave birth to me; and he set beside Shaemdiel in equal sway Jehovah-Yahweh, believing as he might that together would they hold in constant check the ambitions of each the other.

33 For Yaldabaoth perceived rightly the cruel and cunning deceit of that son which he caused to leap from the very soul of him; for Jehovah-Yahweh, being filled with a continual malice against the whole of First Man, would seek constantly for that means by which he might destroy the seed of my beginnings.

34 For this Jehovah-Yahweh would be, himself, the only god above every other; evensomuch that when he has accomplished for himself the death of man, then would he turn himself against his own father also, that in the defeat and passing away of Yaldabaoth would he alone be Chief Demiurgos.

35 Yet would Yaldabaoth frustrate the Demiurge in the fulfillment of his dark intent, for Yaldabaoth has still some greater design for the birthseed of God; for even he would seek to find therein the one from which the whole of my estate was brought forth.

36 Thus would Yaldabaoth set against Jehovah-Yahweh this very Shaemdiel; believing rightly that the Fallen One would equally match cunning for cunning in the workings of the Demiurge.

37 For Yaldabaoth has supposed that he can turn to his advantage the heart and mind of Shaemdiel; for in the Fallen One can he discern neither deceit nor guile, believing fully within himself that Shaemdiel can be enticed to do evil continually against the Lords and Gods of Elohim.

38 Yet in this thing has Yaldabaoth gravely erred, not knowing the nature of which Shaemdiel is made; for there is a goodness in the heart of Shaemdiel which even the angels cannot escape.

39 And though Shaemdiel believed fully within himself that he has set hard his heart against us, yet is he made already within to bring to pass the subtleties of my will concerning that world which lies beyond all beginnings.

40 For through the eyes of Shaemdiel are we made to see continually the workings of the Demiurge, that in this epiphenomenon of good and evil there might arise the beginning of many new souls, which thing would cause to be added glory upon glory, even worlds without end.

41 Therefore, my son, fear not the evil which would press hard against the dispensations of God; for there is no evil which can by any means frustrate the whole of my design."

1:4

Enlightenment

1st Endowment

4th Endowment

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Beginnings

Yeshua

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Chapter 12, 2nd Endowment

Forgiving the Fallen

Waiting in faith – (faith defined) – The coming forth of Shaemdiel and fallen angels – Shaemdiel is shown the oracles of God – Azrael Ahgendai reveals himself – Restoring the Fallen to their former glory – Confessions of Shaemdiel: "I am made unworthy of such redemption" – Azrael replies: God's love greater than any sin – "Who is worthy to touch the soul of God?" – Loving as God loves – Finding the goodness in the fallen – Shaemdiel's Beloved steps through the veil – The Fallen rejoice at the coming together of their Parents – Azrael steps through the veil and communes with the Supreme Mother of Heaven

1 Thus was I made to stand in the midst of darkness and gloomy shadows; yet was I not fearful, for all my hope did I place deep in the heart of Heaven's glory; being in my

soul most confident that by such trust would even God come forth to rescue in the moment of great need.

2 For this I would have you know for all your good, that faith is the mother of trust and hope together; and if it so be that you have no faith, then by what means would you trust in God; and if you are unable to trust in him, then are you empty of hope altogether, being in your soul most sorrowful and filled with despair.

3 And so I waited patiently the will of both the Father and the Mother in the realm of endless night; and as I tarried there, I beheld the coming forth of many angels, both great and small; whose very light seemed dim and strangely pale, and whose countenance was heavy with constant longings.

4 And there came out from the midst of them, one which was greater than them all; and he did approach near unto me and with a strange and haunting look spoke unto me, saying:

5 “Who are you that you should make defeated the power of the Demiurge? For even I, being Shaemdiel, could barely hold at bay the fearsome wrath of Jehovah-Yahweh; yet could I by no means undo the fierceness of his anger, or beat back down the harshness of his intent regarding the children of men.

6 For it is most apparent that you are only some mortal man, small and frail beside. How came you then to this frightful place where even I am held most strongly bound?

7 By what power could you turn aside the dreadful dominions of Jehovah-Yahweh, to make as nothing the whole of all his terror and might? For even we were made witnesses of his great struggle against you.

8 Tell us therefore: Who are you that we might know you? Speak to us of those powers which would cause even this mortal man to be greater and more to be feared than even all my might."

9 Such were the words of the Fallen One, and there waited with him for the hearing of my word, even all which followed after him in that distant long ago when all of Heaven, in all its kingdoms was made to weep because of pride and war.

10 And being resolved to speak most boldly unto Shaemdiel, I did stretch out my hand unto him to open, and there did leap out from the palm thereof, the very oracles of God, which as many piercing and burning lights did shine forth into the darkness.

11 And all they which were fallen did gasp in wonder at the beauty and glory which did spring up out of the soul of me; and I spoke most tenderly unto them, saying:

12 "By such living oracles was I able to withstand, most calmly, the evil and harshness of Jehovah-Yahweh; for I knew with sureness of mind that goodness is greater than evil, that love is stronger than hate, and that the wisdom of heavenly things more preferred than knowledge only.

13 All these things have I found in the soul of that God which first called out to me in the very beginning. How then shall I fear the dread dominions of the Demiurge, seeing that God is made to dwell within and without the whole of me?

14 For though I appear to you as some mortal man, yet in the beginning, before the turning of endless ages, even I did dwell in the bosom of eternity, being made Prince and Guardian of the Seven Steps, Protector of the Keep.

15 Behold, I am Azrael Ahgendai, even that very Likeness which drew away Yaldabaoth, whereby I might take him far from the kingdoms of the greater Light; to dwell himself midst all his might in this creation which lies beyond all beginnings."

16 Such were the words which I did speak unto Shaemdiel the Fallen, and all which heard grew deeply troubled; and Shaemdiel, looking most intently upon me, did step nearer unto me, saying:

17 "Tell me Azrael, have you come to withstand me also? Have you come to war against me and against those which did follow after me? For I know that if you should elect, even I shall be unable to stand against you.

18 For even though you should appear as small and frail in this mortal form, yet have I no means to bring against you any harm; seeing that in you is there caused to move and stir about even all the powers of every God and every Goddess in the kingdoms of the greater Light.

19 And if it so be that you would make war against the Fallen, then strike you hard against Shaemdiel only and spare these which did follow after me; for the greater sin have I, alone, committed against the heavenly hosts.

20 For even though I be fallen and in the darkness strongly bound, yet do I still love the children which followed after me most tenderly, having in my bosom a father's affection and deep regard."

21 And Shaemdiel, saying these things, did wait patiently the coming of my reply; being in his soul and countenance most resolved to battle for the sake of all those which had followed after him into the darkness.

22 And in a voice made soft and tender, I spoke again unto him, saying: "My Son, I came not to condemn, but to heal. I came not to judge but to redeem and make whole again even every man and every woman who would seek for themselves the heavenly place; to restore even all which are fallen to their former glory.

23 Fear not, therefore, the coming forth of Azrael, for in my soul am I filled with mercy and pardon; seeking through most wise and subtle means, to make new again the hope of glory filled with promise.

24 For the fullness of my intent is to restore again the joy of heavenly things, to make as whole, the breech which has even now made separated, those which are at variance with God."

25 Now Shaemdiel, when he heard these things grew still and quiet; and raising his hands to cover his face, he did bow his head upon his bosom; and from the very soul of him, even so great a one as he did weep, saying:

26 “Can it be that you know not fully who I am and the great sin which caused that I be cast out from Heaven’s glory? For I am he which did make war against the Father and Mother of my own soul;

27 Shaking with most violent fury the foundations of Heaven’s glory; breathing out midst vengeful threats the fierceness of my intent.

28 For in my mind was I filled with pride and haughty bearing, being in my soul most strongly driven by some heated envy; for even I did think to force all Heaven to bend their will unto me, whereby I might change forever Hodos Alea.

29 Yet in the coming of Ahman and the Seraphim with him was I made defeated on the plains of Kuristan; and to this dreadful place was I cast away forever.

30 And notwithstanding all these things, even in my exile would I not repent, but strived through every means to prove the rightness of my way upon that world from which you came.

31 But now have the ages rolled constantly onward, and in that distant world have the dispensations of God taken firm hold, to make as nothing the whole of my designs forever.

32 See then how I am made unworthy of such redemption as you would proffer; for I have covered myself with abominations, to dwell in misery and discontent; being made unclean within and without by a multitude of sin and anger.

33 For once in that distant long ago was I made most beautiful and fair; dwelling richly in the splendor of that endless love which did soothe the soul of me through joy and gentle laughter; being dressed round about in glory and honor.

34 But look you now upon me and see that I am nothing. Go therefore away from me, for I am unworthy of such goodness as God would give unto me; for I have made desolate the very soul of me, being filled with sin and having no merit.

35 Yet wait you still this little while and consider, for if you would give to me a greater kindness, then redeem these my children which did follow after me for love's sake, and restore them to their former glory; then shall I bear most nobly and well, the darkness which weighs so heavily upon me.

36 Concern not yourself therefore, for my sake, for this also do I know full well; that the Demiurge will never let me go; for in his darkness am I most strongly bound, and you can by no means make ransom for me.

37 Take therefore my children and get you hence unto God, flee you far away and look not back; for I can bear no

longer the sorrow which I did cause to fall upon the whole of all my house."

38 And saying these things, Shaemdiel wept. And there gathered round about him all those which were fallen and sorely pressed; and even they did reach forth to comfort him.

39 And being moved with tenderness by all which I saw, I did reach forth my hand unto Shaemdiel to touch him; and I spoke, saying: "Why will you weep Shaemdiel? Is there a sin greater in power than the love of God?

40 Come Shaemdiel and let us reason well together: What sin shall hide you from a Father's love, as with a covering, that God should not seek to find you again whereby he might restore you to the heavenly place?

41 Look you forth therefore into the heart of me and see you clearly the soul of that one which has even now come forth to save you; to make release the souls of all which fell into that darkness which even now would hold you strongly bound.

42 But still would I, through gentle strivings, break in pieces the sins of ages past whereby I might make whole and renewed forever the heart and soul of Shaemdiel; to restore you fully to that greater kingdom from which you came.

43 For even now have the Father and Mother determined with strong resolve that you should rest again beside your

own Beloved Rutheniel forever and ever; to feel in the soul of you that love which never perishes or fades away.

44 Yet for all these things which I would do, still am I but the man you see; who, yearning most constantly for the God within and beyond, am mortal still, being touched and tainted by sin and folly in that world from which I come.

45 Shall I therefore, withhold my hand from seeking the good because of sin? Should I refrain my hand from reaching forth to that greater portion because of those who think me unworthy and undeserving?

46 Come Shaemdiel and tell me plainly: Who is worthy to touch the soul of God? Unto what man shall God apportion a knowledge of heavenly things?

47 Hear then Shaemdiel, and I will answer; for if a man desire most earnestly to attain unto the things of God for the sake of goodness only, then shall the dreams and longings of his heart prove him most worthy to obtain, notwithstanding a multitude of sin and folly.

48 Know therefore, that if a man should love, even as God loves, then does there descend upon him a wealth of pardon and release, making all pure within, the whole man without.

49 For if any man should strive daily to imitate the holiness of God, notwithstanding his own boundaries and limitations, then shall he become even as God is, being holy and most tenderhearted towards all who sin and fall short of the glory of God.

50 Look not therefore overmuch at such sins and transgressions as would hold you bound today, for the sins of yesterday are become as strange and dimming shadows which would call out to imprison you in doubt and fear; causing that you should feel unworthy in attaining unto God.

51 Listen not therefore to such strange and distant shadows as do move and stir about in the midst of all your yesterdays; but turn you loose from the soul within such feelings as would retard your steps in reaching forth unto God.

52 Reach therefore into the soul of you, Shaemdiel, and see if there be found any love therein; and if there be some love in you, then is it certain that even you can be redeemed and restored again unto life and joy in the kingdoms of the greater Light.

53 And concern not yourself because of Jehovah-Yahweh, whether he shall permit to let you go unto that glory from which you came; for even I shall search out the Demiurge whereby I might offer up a ransom for you."

54 These are the words which I spoke unto the Fallen; and Shaemdiel spoke unto me, saying: "Behold, Azrael, how all my sins have made me blind, that I can see no good thing in me worthy of redemption."

55 And hearing this, I did step back from all those which fell; and drawing forth an oracle, beautiful and rare, I spoke unto the Fallen, saying: "If you be truly blind

Shaemdiel, then there is one who can help you see, to find the goodness for which you seek."

56 And saying these things, I cast the oracle into the airs above, and in an instant there was a bright and piercing light which did descend before the very Fallen.

57 And there appeared within the light a shimmering veil which did open, and stepping out from the midst thereof came fair Rutheniel, even the very Beloved of Shaemdiel.

58 In that moment did the Fallen One leap with joy at the sight of her; and rushing forth he did gather her tightly into his arms and with kisses and gentle sighings he did gather his own Beloved, to hold her to his soul midst great rejoicing.

59 Then did all they which fell from Heaven's glory shout for joy at the coming together of Father and Mother at last; leaping and rejoicing midst tears and songs at the coming of Rutheniel unto them.

60 And she, seeing that I was standing near, even she did speak unto me, saying: "From my soul, fair Azrael, I give forth all my gratitude forever.

61 Surely you are the great and mighty one before whose presence all sin is made to vanish away, being of no effect; for by your words is Heaven restored again to every man and every woman."

62 And seeing that my labors regarding Jehovah-Yahweh and Shaemdiel were near completed, I did take leave of

her and stepping through the veil from which she came, I went again to that world which lies beyond all beginnings.

63 And in an instant was I carried to a high mountain which did overlook the Wilderness of Sin in the regions of the Sinai;

64 And there came to me the greatest of all the Heavenly Mothers, even Areta, from whose bosom all life was made to come; and gazing most tenderly upon me she spoke, saying:

65 “Come Azrael and tell me plainly; speak to me the desires of your heart and all which you ask, even this will I grant unto you.

66 Ask therefore, and it shall be given, seek and you shall find even that hidden wisdom which no man knows, or has entered into the mind of any man from the beginning of the world.”

67 And taking heart I spoke forth all my soul unto her, saying: “Gracious Mother, tell me of this world on which I stand, and of that One from whose bosom all Heaven is made to come forth eternally in endless light and glory.

68 Reveal to me the ancient story and I will hear most faithfully; speak to me that greater mystery of God and how he came to be; for even I would make known to man the greatest mystery of all.”

69 And Areta, reaching forth her hand, stood me upon a pavement of deepest blue, and she spoke unto me, saying:

“Come then Azrael, and I will make known to you even all my heart.

70 Walk with me upon the way and I shall give into your keeping the greatest story of all; being in its several parts most glorious and true; filled with endless hope and promise; making rich and joyful the lives of all those who shall believe in it to do.”

71 And taking her by the hand, I did walk with her into that place which lies beyond all things ancient; to know for myself the beginning of all things great and small.

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6th Endowment

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TRUE GNOSTIC CHURCH

Chapter 5, Book of the 5th Endowment

Shaemdiel and the Suns of Ashengaard
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Ahman gives a father's counsel – Shaemdiel consents – The danger of an overzealous believer – Shaemdiel disregards the counsel of Ahman and prepares to bypass the will of Elohim – Elohim decides to move five of the twelve suns – Galendriel and Rutheniel go to the Chasm to protect the seven suns – Shaemdiel petitions Galendriel to allow him to continue – Galendriel: "Why have you presumed to act before the command is given?" – Shaemdiel sees no fault in his actions – The One and Areta observe Shaemdiel through the Tael

1 In Salem did the Elohim gather, from the quorums of Heaven did the Lords and Gods of the first realm converge, being drawn into one by the beauty of twelve stars which shined and twinkled in the night skies of Jeruel; which very stars were themselves gathered and bound most closely together into a globular cluster which flashed and sparkled like diamonds in the constellations of Janmoleah.

2 And the congregations of the holy did wait most anxiously to hear from Ahman the revelation of so new a mystery filled with wonder, being each, both Gods and Goddesses filled with happy excitement and eager anticipation regarding so great a wonder as was revealed midst the starry night of Jeruel.

3 Seeing then the gathering of the seven houses, Ahman rose up to speak; and standing upon the porch of the temple, he spoke to the assembly, saying: “To you, O children of Light, give forth an eager heart, and be you filled with holy expectation.

4 For you have seen for yourselves the glory of yonder stars, which even now do sparkle forth from out of the Chasm, to fill us all with wonder.

5 What then shall we do regarding them? For it is certain already that such wonders which we do see came not from ourselves, neither did the Lords and Gods above us bring them forth. For these twelve suns which you see came forth through the working of that One from which even all these Heavens did come forth in the distant long ago.

6 Hear then you children of glory: What then shall we make of so great a wonder as these twelve stars present? For what intent were they brought forth? For whose benefit were they shaped and fashioned, and in the deep starry night made to sparkle before our eyes?

7 What then shall we make of this mystery? For in searching through the Tael have we only this received: that such stars as even now do appear, to twinkle in the night, even these are called of God, the suns of Ashengaard, and beyond this is there only silence filled with expectations.

8 Let us therefore determine for ourselves that good and happy course which we would take together, regarding this gift which The One and Areta would give for the benefit of all the Heavens together; for it is certain that the God beyond us all would add increase and glory to all our realms.

9 Decide therefore, what we the Elohim should rightly do; that in each house of this our glory, the quorums of God might act as one in all holiness and joy; being each to each bound by love and gentle wisdom whereby we might serve well this Heaven which we love."

10 Thus did Ahman speak, and Galendriel rose to stand beside her sweet Beloved, and she spoke, saying: "How speak the Lords and Gods of Eloheim regarding the words of Ahman? Will you give assent?"

11 Then did each house rise up to give assent; first from the House of Valhaladea did all the women rise up to say: "Amen!" Then in like manner rose the House of Archons,

and with a mighty shout they cried: “Amen!” And each house according to their order and standing rose up to give assent.

12 And hearing all these things, Galendriel spoke again, saying: “Let then the Mothers rise up and in your quorums deliberate on these things.” And immediately did all the women rise up of one accord, each going forth to gather unto their quorum, according to their house.

13 Again did Galendriel speak, saying: “Let then the Fathers rise up and in your quorums deliberate on all these things.” And in like manner did all the men of Elohim rise up as one, each seeking out his quorum according to their house.

14 Now there arose throughout the seven cities of Jeruel, an eager yet happy debate, for the Gods of Heaven sought among themselves that single course which would benefit well the glories and wonders of Kolob.

15 Causing that Ahman should send unto all the Councils of Light the emissaries of God, entreating them through joyful petition to give to Elohim some good and holy counsel regarding those twelve suns which The One and Areta had placed within the Chasm.

16 But in the Council of Elohim did there preside over the quorums of Arkomium, Shaemdiel, and he gathered unto himself most secretly, the sons and daughters of his lineage; on the world of Bhugosa did there assemble the sum of all his house which were made as Lords and Gods of Elohim.

17 And there fell upon the gathering a great hush, and Shaemdiel stood forth to speak, saying: “Hear, my children, the words of your Father. For this day will I lay before you that means by which even our whole house shall be advantaged.

18 For I would propose a plan of great importance to all our house; for even now do the quorums of Elohim debate between themselves a course of action regarding the suns of Ashengaard; being themselves bound by protocol and courtly grace.

19 Causing that even all of Elohim should appear indecisive and over cautious regarding so great an opportunity as The One did intend to place before us; being determined in himself that we should act in confidence and gratitude.

20 For even now does the God beyond us watch to see what we would do regarding so great a gift as would increase the glory of all the Heavens together.

21 Yet do our brethren delay to act, being over careful lest they offend or presume too much; seeking from even all the Councils of Light a consensus of consent regarding those things which we alone should decide.

22 Let us then, for the sake of all our brethren within the Elohim, take upon ourselves alone the burden of acting for the good of all our realm; and by our efforts secure for ourselves and our posterity, a glory and an honor far greater than any other.

23 For from the beginning did The One and Areta determine that in the Celestial Kingdom should the worlds of the Gods move around the seven suns of Kolob; and from the beginning of forever has this always been so.

24 Consider now, with thoughtful hearts, the intent of that foremost God which even now does peer through the Deep to gaze upon us; for now is there placed before us these twelve suns; which suns are meant only to increase forever the estate and glory of all these Heavens.

25 Let us therefore act quickly and with firm resolve, that we may remove from our brethren the burden of deciding rightly which course of action we should take; for we know already the way which we must go.

26 For even as a loving Father would I entreat you to act as one beside me, to redeem from indecision and trepidation those brethren of Elohim which we love; to place upon ourselves the responsibility of fulfilling with eager zeal the intentions of The One and Areta together.

27 Let us then act with dispatch and by such powers as we possess seize hold of yonder stars, and place them in the regions of Kolob; whereby they might shine more brightly upon the kingdom of God.

28 For whosoever shall stand as one beside me, even that one will I bless above all the rest; to add upon your glory even greater glories. Who then will stand beside me in adding to the Heavens these gifts which the God Beyond has deigned to give?”

29 So spoke Shaemdiel unto the men and women of his lineage; but there stood quickly forth his own Beloved, and she spoke to him before those assembled, saying: “My Love, what is this thing which you would do? For it is unseemly to act in this matter until the Eloheim have themselves decided.

30 Break not therefore the harmony which holds the Eloheim as one together, neither entreat our lineage to act presumptuously. For even though your heart would seek to benefit the Heavens, still is your reasoning faulty and made amiss.

31 Rush not in haste to do this thing; for in so doing you will bring upon our Heavenly Father and Heavenly Mother the weight and sorrow of some disrespect; for by your action would you question wrongly the wisdom of Ahman and Galendriel together.

32 Disturb not therefore the harmony of Eloheim for the sake of inward pride, but by such love as you bear for me, wait in patience the decisions of Eloheim regarding these things.

33 But if you will not heed the counsel of my heart, then know, my dearest Love, that I shall not permit that any of our daughters, which are gathered here, to put forth their hands to aid you.

34 Force me not then to withhold my hand from yours, for I do love you so; and would only desire that we should prove ourselves content and well prepared to do according to our Father’s will in the gift of yonder stars.”

35 Such were the pleadings of Rutheniel, but Shaemdiel would not heed, but with gentleness set aside her counsel, believing with firm resolve in the rightness of his intent. And speaking to those assembled, he spoke, saying:

36 “Let those who would stand beside me in the doing of some good for the sake of Elohim, come even now to my assistance; that by our actions we might prove well our true devotion unto God; for this I tell you rightly, that if you shall place your hand with mine then shall you be richly blest.”

37 Thus did the sons of Shaemdiel rise in earnest, to stand before their Father; but of the daughters did not even one stand forth to give assent, but turned with sad hearts to follow after Rutheniel.

38 And Shaemdiel and all his sons did rise up and swiftly did they go forth unto the Chasm to lay hold the stars of God, being eager to accomplish the doing of some great and mighty deed before the Elohim should be made aware.

39 But there was in the great Chasm, the Ahman of all the Elohim who waited patiently the coming of Shaemdiel and his many sons; for Ahman was most deeply aware of Shaemdiel’s intent; yet did he withhold from Elohim the intentions of the Chief Archon till he should first speak privately with him.

40 And seeing from a distance, the light of Ahman shining in the Deep, Shaemdiel went forth to speak with him, commanding to his sons that they return again unto Jeruel till he should summon them.

41 And seeing before him the Chief Archon, Ahman spoke, saying: “Fair greetings, my son: For what intent do you approach nigh the suns of Ashengaard? Speak well to a Father’s heart and tell me now your full intent. For as a loving Father would I give you counsel.”

42 Now hearing the words of his Father, Shaemdiel grew bold and thus did he speak, saying: “My good and gracious Father, be it known to you that as Chief Archon of the House of Archons, even I have brought forth my sons to move the stars of God.

43 For it is unseemly that we should tarry for the sake of some consensus, for it is given that the Ahman of Elohim should lead in the moment of trial; for this do I perceive with anxious heart: that even the God beyond us would test to see what we shall do with so great a gift as he would give.

44 Thus for your sake would I take hold the suns of Ashengaard whereby I might move them into the regions of Kolob; that by such good and noble efforts might even all the Heavens be richly blest, to add to their glory, even some greater glory still.

45 This then, most holy Father, is the intent of all my soul. For it is not for my sake but yours instead that I would act; seeing that the Elohim have withheld their hand in seizing hold the gifts of God, delaying through endless discussions the things which must be done.

46 Seeing then that I am Chief Archon of the House of Archons, even I did choose to lead where others felt

reluctant; that by my acting for the sake of Elohim, I might lift the heavy burden of deciding the way which we must go.

47 Tell me, Father: Have I not acted rightly? Should not those who are appointed to lead do so with vigor and great assurance? Why then will you hinder me in the doing of some good thing which would benefit the Elohim altogether?”

48 Such were the words of Shaemdiel unto his Father, and Ahman taking careful thought did answer his son, saying: “Hear, my son, the counsel of your Father; for I would not have you act presumptuously regarding the suns of Ashengaard, neither would I have you think less of those brethren which seek through counsel and debate, the surest way.

49 For it is through counsel and debate that we refrain ourselves from acting brashly concerning well the greater issues; setting for ourselves a time when the debate is set aside and in that moment do we decide rightly the way to go.

50 Thus is it appointed unto me to preside among our brethren whereby I might hear such counsel as they would give, and in the time appointed do I decide the way to go.

51 And not this only, for as I am appointed to preside among our brethren, even so does my Beloved preside most equally beside me; to preside herself among the women of Elohim, listening with careful heart to such

words as they would speak. And in the times appointed does she likewise decide the way to go.

52 And being ourselves decided, both Husband and Wife, Father and Mother, then do we converse alone among ourselves; to place in each the other the hand of confidence and agreement whereby we might act as one for the sake of all.

53 Being careful among ourselves to presume no privilege or advantage above our brethren; but choosing well the best course wherein the Elohim might be themselves benefited by the things we do.

54 Thus would we show through deliberation and debate, our respect for such gifts as The One and Areta would grant for our good; displaying through careful counsel that we desire above all else to act rightly and not presumptuously.

55 Withhold your hand therefore from assuming for yourself the right way which we must go, lest you prove yourself discourteous regarding the counsel and wisdom of Elohim, to set above them the desires of your own heart.

56 For it is certain that in times of great adversity, those who are elected to preside must also lead into the fray; yet do the wise know when to lead and when to seek a goodly counsel, being ever careful to keep in sacred trust the harmony and balance of our estate.

57 Consider therefore with thoughtful heart this thing which you would do, and presume not to act before the

appointed time; for I tell you truly that there is a moment given when we shall decide together the course which we would take."

58 (This, my dearest daughter, was the counsel which Ahman gave unto Shaemdiel.) And looking upon his Father, Shaemdiel spoke in reply, saying: "All which you have spoken will I consider most deeply well. For above all things would I seek first to please my Father, to set your heart at ease."

59 And going again unto Salem of Merigoth, Shaemdiel considered well his course; biding well his time till the moment of decision should be made; being himself made anxious because of it.

60 Thus did Shaemdiel reveal himself overzealous; hiding within his soul the seed of pridefulness, being eager to seize for himself and all his lineage the praise and glory of all his peers; seeking for himself a benefit and place which would give rise in others, the seeds of envy and resentment.

61 (Know then Mahaleenah, that to be zealous in doing the works of God is good and most desirable among those who believe; for such happy zeal is the fruit of joy and loving enthusiasm.

62 Yet must you know most equally well that to be overzealous is not good when found among those who claim to believe; for such overzealousness is born of pride and ego; and against this must you prove yourself ever watchful.

63 For it is needful that you guard well the work of God, to protect it from those who would steal it away for the sake of glorifying themselves, whereby they might receive for themselves the praise and envy of others, sowing among the children of God the seeds of resentment, pettiness and jealousy.)

64 Thus, being himself overzealous in anticipating the will of Elohim, Shaemdiel disregarded the counsel of his Father; and gathering again his sons most secretly, they went forth into the Chasm to lay hold the suns of Ashengaard, to move them into the regions of Kolob.

65 And going forth unto the very stars, Shaemdiel and his sons together did open wide the second prime of the seventh dimension, causing that one of the stars should be swallowed up within its folds, and in an instant did there appear in the regions of Kolob, one of the suns of Ashengaard.

66 Now it so happened that as Shaemdiel and his sons together did open wide the portals of the seventh dimension, the Elohim had resolved most firmly to move into the regions of Kolob, five of the twelve suns of Ashengaard; having themselves reached a happy and pleasing consensus.

67 But it was the counsel of Ahman and Galendriel together that of the twelve suns, seven should remain within the Chasm as God had placed them; permitting that The One and Areta might do as they thought best

regarding them. Thus would the Elohim show forth their gratitude for such gifts as God would give.

68 Yet, before the ending of the council, even all the Elohim became aware of the moving of the first sun of Ashengaard into the regions of Kolob; and gazing into the daytime sky above them, they saw the shining of a bright and glorious star; and in a moment of wonderment there appeared a second star, near unto the first.

69 And as one did the Elohim rise up in joy at the beauty which was added unto the very Heavens; believing in their hearts that Ahman had rightly commissioned that Shaemdiel should carry out the decisions of the Elohim altogether.

70 But Galendriel did summon to her side, her daughter Rutheniel, and together did they swiftly go into the great deepness of the Chasm; being together resolved to hold in place the seven suns which the Elohim had determined to leave in the care of The One and Areta.

71 And reaching into the vastness of her powers, Galendriel brought forth seven oracles of great binding; and these did she set round about the seven suns of Ashengaard, to bind them firmly in that place where The One and Areta had placed them.

72 And coming to the seven, Shaemdiel and his sons did likewise try to move them, to carry them through the seventh dimension unto the very realms of Kolob; but for all their many powers, still would the seven suns not be moved.

73 Seeing therefore the light of Galendriel and Rutheniel shining in the distance, Shaemdiel went forth to place his petition; for he desired to seize for the sake of his pride, even all the suns of Ashengaard, to place them within the light of the Kokobeam.

74 Going therefore unto Galendriel, Shaemdiel spoke, saying: “Beloved Mother: Why will you hold in place these seven stars? Therefore would I petition you for their release. For it is not seemly that we should reject these seven suns as being unworthy of the heavenly abode.”

75 But Galendriel gazed in sorrow upon her son and speaking tenderly and with firmness she answered him, saying: “These seven which you would seize have the Eloheim determined to leave in place whereby the Gods Beyond us might do with them as they will.

76 Yet tell me son: Why have you presumed to act before the command is given? For what cause would you seize the suns of Ashengaard before the ruling of the Eloheim was made complete? Know you not that by your actions you would show to Ahman a disrespect unworthy of you?”

77 But Shaemdiel could see in himself no wrong, but did most lightly repent, to return again unto Jeruel; gazing oft into the daytime sky to see twinkling in the blue vault of Heaven, the five stars of Ashengaard.

78 And The One and Areta, watching all through the mysteries of the Tael, did ponder well the musings of Shaemdiel’s heart. And turning to The One, Areta placed her hand in his, and she spoke, saying: “And so, my Love,

it has begun; this plan which we would make whereby the Heavens should become as new forever; being established in vigor and great excitements."

79 And turning themselves away, they went quietly forth unto the great Abyss; there to forge themselves together, causing that there should leap out from The One, the Antipode of God; to become itself the Nemesis which would rage against the Heavens forever and anon.

BOOK OF THE 5TH ENDOWMENT

Previous

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SONG OF GOD

LIVING GNOSIS OF THE AHGENDAI

info@thesongofgod.com

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Chapter 5, Book of the 5th Endowment

Shaemdiel and the Suns of Ashengaard

The Elohim gathers to discuss the new suns –Ahman speaks: a gift from the God Beyond – Galendriel leads the proceedings – The Gods debate; counsel is sought – Shaemdiel (Chief Archon) gathers his lineage – Shaemdiel

reveals his bold plan – Shaemdiel: "Who will stand beside me?" – Rutheniel disagrees with her Beloved and gives counsel – Shaemdiel and sons proceed with boldness – daughters don't – Shaemdiel finds Ahman waiting in the Chasm – Shaemdiel pleads his cause before Ahman – Ahman gives a father's counsel – Shaemdiel consents – The danger of an overzealous believer – Shaemdiel disregards the counsel of Ahman and prepares to bypass the will of Elohim – Elohim decides to move five of the twelve suns – Galendriel and Rutheniel go to the Chasm to protect the seven suns – Shaemdiel petitions Galendriel to allow him to continue – Galendriel: "Why have you presumed to act before the command is given?" – Shaemdiel sees no fault in his actions – The One and Areta observe Shaemdiel through the Tael

1 In Salem did the Elohim gather, from the quorums of Heaven did the Lords and Gods of the first realm converge, being drawn into one by the beauty of twelve stars which shined and twinkled in the night skies of Jeruel; which very stars were themselves gathered and bound most closely together into a globular cluster which flashed and sparkled like diamonds in the constellations of Janmoleah.

2 And the congregations of the holy did wait most anxiously to hear from Ahman the revelation of so new a mystery filled with wonder, being each, both Gods and Goddesses filled with happy excitement and eager

anticipation regarding so great a wonder as was revealed midst the starry night of Jeruel.

3 Seeing then the gathering of the seven houses, Ahman rose up to speak; and standing upon the porch of the temple, he spoke to the assembly, saying: “To you, O children of Light, give forth an eager heart, and be you filled with holy expectation.

4 For you have seen for yourselves the glory of yonder stars, which even now do sparkle forth from out of the Chasm, to fill us all with wonder.

5 What then shall we do regarding them? For it is certain already that such wonders which we do see came not from ourselves, neither did the Lords and Gods above us bring them forth. For these twelve suns which you see came forth through the working of that One from which even all these Heavens did come forth in the distant long ago.

6 Hear then you children of glory: What then shall we make of so great a wonder as these twelve stars present? For what intent were they brought forth? For whose benefit were they shaped and fashioned, and in the deep starry night made to sparkle before our eyes?

7 What then shall we make of this mystery? For in searching through the Tael have we only this received: that such stars as even now do appear, to twinkle in the night, even these are called of God, the suns of Ashengaard, and beyond this is there only silence filled with expectations.

8 Let us therefore determine for ourselves that good and happy course which we would take together, regarding this gift which The One and Areta would give for the benefit of all the Heavens together; for it is certain that the God beyond us all would add increase and glory to all our realms.

9 Decide therefore, what we the Elohim should rightly do; that in each house of this our glory, the quorums of God might act as one in all holiness and joy; being each to each bound by love and gentle wisdom whereby we might serve well this Heaven which we love."

10 Thus did Ahman speak, and Galendriel rose to stand beside her sweet Beloved, and she spoke, saying: "How speak the Lords and Gods of Eloheim regarding the words of Ahman? Will you give assent?"

11 Then did each house rise up to give assent; first from the House of Valhaladea did all the women rise up to say: "Amen!" Then in like manner rose the House of Archons, and with a mighty shout they cried: "Amen!" And each house according to their order and standing rose up to give assent.

12 And hearing all these things, Galendriel spoke again, saying: "Let then the Mothers rise up and in your quorums deliberate on these things." And immediately did all the women rise up of one accord, each going forth to gather unto their quorum, according to their house.

13 Again did Galendriel speak, saying: "Let then the Fathers rise up and in your quorums deliberate on all

these things." And in like manner did all the men of Elohim rise up as one, each seeking out his quorum according to their house.

14 Now there arose throughout the seven cities of Jeruel, an eager yet happy debate, for the Gods of Heaven sought among themselves that single course which would benefit well the glories and wonders of Kolob.

15 Causing that Ahman should send unto all the Councils of Light the emissaries of God, entreating them through joyful petition to give to Elohim some good and holy counsel regarding those twelve suns which The One and Areta had placed within the Chasm.

16 But in the Council of Elohim did there preside over the quorums of Arkomium, Shaemdiel, and he gathered unto himself most secretly, the sons and daughters of his lineage; on the world of Bhugosa did there assemble the sum of all his house which were made as Lords and Gods of Elohim.

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24 Consider now, with thoughtful hearts, the intent of that foremost God which even now does peer through the Deep to gaze upon us; for now is there placed before us these twelve suns; which suns are meant only to increase forever the estate and glory of all these Heavens.

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29 So spoke Shaemdiel unto the men and women of his lineage; but there stood quickly forth his own Beloved, and she spoke to him before those assembled, saying: "My Love, what is this thing which you would do? For it is unseemly to act in this matter until the Eloheim have themselves decided.

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and glorious star; and in a moment of wonderment there appeared a second star, near unto the first.

69 And as one did the Elohim rise up in joy at the beauty which was added unto the very Heavens; believing in their hearts that Ahman had rightly commissioned that Shaemdiel should carry out the decisions of the Elohim altogether.

70 But Galendriel did summon to her side, her daughter Rutheniel, and together did they swiftly go into the great deepness of the Chasm; being together resolved to hold in place the seven suns which the Elohim had determined to leave in the care of The One and Areta.

71 And reaching into the vastness of her powers, Galendriel brought forth seven oracles of great binding; and these did she set round about the seven suns of Ashengaard, to bind them firmly in that place where The One and Areta had placed them.

72 And coming to the seven, Shaemdiel and his sons did likewise try to move them, to carry them through the seventh dimension unto the very realms of Kolob; but for all their many powers, still would the seven suns not be moved.

73 Seeing therefore the light of Galendriel and Rutheniel shining in the distance, Shaemdiel went forth to place his petition; for he desired to seize for the sake of his pride, even all the suns of Ashengaard, to place them within the light of the Kokobeam.

74 Going therefore unto Galendriel, Shaemdiel spoke, saying: “Beloved Mother: Why will you hold in place these seven stars? Therefore would I petition you for their release. For it is not seemly that we should reject these seven suns as being unworthy of the heavenly abode.”

75 But Galendriel gazed in sorrow upon her son and speaking tenderly and with firmness she answered him, saying: “These seven which you would seize have the Eloheim determined to leave in place whereby the Gods Beyond us might do with them as they will.

76 Yet tell me son: Why have you presumed to act before the command is given? For what cause would you seize the suns of Ashengaard before the ruling of the Eloheim was made complete? Know you not that by your actions you would show to Ahman a disrespect unworthy of you?”

77 But Shaemdiel could see in himself no wrong, but did most lightly repent, to return again unto Jeruel; gazing oft into the daytime sky to see twinkling in the blue vault of Heaven, the five stars of Ashengaard.

78 And The One and Areta, watching all through the mysteries of the Tael, did ponder well the musings of Shaemdiel’s heart. And turning to The One, Areta placed her hand in his, and she spoke, saying: “And so, my Love, it has begun; this plan which we would make whereby the Heavens should become as new forever; being established in vigor and great excitements.”

79 And turning themselves away, they went quietly forth unto the great Abyss; there to forge themselves together,

causing that there should leap out from The One, the Antipode of God; to become itself the Nemesis which would rage against the Heavens forever and anon.

5:5

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Chapter 14, Book of the 5th Endowment

Preparing For War

The One and Azraella make a hidden barrier to protect Kolob from Yaldabaoth – Yaldabaoth powerful enough to attack Olaha Shinehah, but not the Celestial Kingdom – Yaldabaoth to breach barrier in the future – Mysteries apportioned for Ahmans to solve – Shaemdiel self-appoints himself – Rutheniel pleads with Shaemdiel to let go of pride – Holy quorum of four plan for the coming of Yaldabaoth – Yaldabaoth predicted to attack terrestrial realms first – Azraella is asked how he will

defend Olaha Shinehah – Azraella reveals his plans: conducting the first war of Heaven – Permitting Heaven to feel threatened – Rescuing terrestrial life from destruction – Terrestrial citizens to be given a choice – Repelling the Nemesis – War plans ready, Yaldabaoth a worthy opponent – Despite intentions: nothing is certain – Adapt, improvise, overcome – Obtaining victory and avoiding unrighteous dominion – The Doctrine of Minimalism – Azraella well prepared for the coming storm – Areta's parting words before battle – The Ahgendai return home, a forge is built – Azraella fashions a sword, shield and breastplate – Azraella addresses Mahaleenah's forces and counsels his Daughter – The armies of Light position for war

1 Now The One and the Azraella did go forth together secretly to the regions which surrounded the worlds of Kolob, and around the great Chasm did they place a dark and hidden barrier, being itself constructed out of the fifth fractal of the fourth prime of the twenty-third dimension.

2 Which barrier would hold at bay Yaldabaoth, but which the Gods themselves could most easily pass through, being themselves unaware of the barrier which The One and the Azraella had placed around the worlds of the Celestial Kingdom.

3 For it was reasoned by the Azraella that Yaldabaoth be prevented from attacking the worlds of Kolob until he prove himself strong enough to breech the barrier, lest he

present himself before the Gods as some pale and passing shadow and not the Nemesis which The One intended.

4 And even though Yaldabaoth should prove strong enough to leap out of the great Abyss, and even though he should prove fearsome enough to attack Olaha Shinehah, still was Yaldabaoth not powerful enough to attack the Councils of the Seven Lights, to fill them deep with fear.

5 Now to Yaldabaoth was given the power of twenty-three dimensions; yet despite this, still was he not strong enough to use the fullness of his strength, being himself constrained by his immaturity to the fourth fractal of the fourth prime of the twenty-third dimension.

6 But in the moment when he should prove the master of his powers, in that moment would he breech with sudden fierceness the barrier which The One and the Azraella had placed around the Celestial Kingdom; permitting that Yaldabaoth should attack with sudden fury the kingdoms of the Light.

7 Now in the Celestial Kingdom did the Councils of the Seven Lights commission that the Ahmans of each council take such measures as would reveal the meaning of the five mysteries, which mysteries had caused the Gods and Goddesses to wonder and speculate within all their many quorums and councils.

8 And each Ahman did go forth to solve a portion of the riddle, each portion of the mystery having been assigned by a consensus of all Gods and Goddesses together; and each Ahman did prove most eager in solving the portion

assigned, while still they sought to aid one another in the doing of so great a charge.

9 But Shaemdiel proved most determined in taking the commission to himself alone, thinking to himself that by so doing he would do some great favor for the Ahmans which were assigned; being himself most desirous of proving himself the greatest of all the Gods of Elohim.

10 For Shaemdiel could see in himself no error, but against his Heavenly Father and Heavenly Mother did he perceive a great many errors which did trouble deeply the musings of his mind; seeing in their careful deliberations and in their consideration of others a sign of weakness and trepidation.

11 Thus did the Chief Archon of the Elohim presume to act against his Heavenly Father and Heavenly Mother, believing all the while that he acted only for their good; having made of himself a fault finder against all those he thought less worthy than himself.

12 Yet did the Beloved of Shaemdiel, even Rutheniel, plead constantly with her husband, hoping through kind words to persuade Shaemdiel from falling deeper into pride; which pride gave birth in Shaemdiel to the constant troublings of a dark and brooding ego which chafed and complained constantly against such constraints as would compel him to act rightly and not amiss.

13 But beyond the highest glory, deep in the halls of wondrous lights brightly shining did there gather solemnly The One and Areta together, and before them stood the

Azraella and his Mahaleenah; being themselves all together found deep in subtle plannings concerning the coming of Yaldabaoth.

14 For it was certain that Yaldabaoth would come quick from out of the great Abyss, and reaching out through the power of his soul, feel the shining lights of Heaven's glory; which like a beacon would draw him forth across the Deep until at last he beheld the great Eternal Round called Olaha Shinehah.

15 And seeing entwined the kingdoms of telestial and terrestrial glory, perchance might he attack at first the worlds of the terrestrial realm; for between the worlds of the telestial and terrestrial was there seen a great difference.

16 For the citizens of the telestial realm possessed great technologies, being proud of such accomplishments as were achieved through the knowing of many sciences; having in their worlds great shining cities of glass and chromed steel; being themselves starfarers which traded between all the distant worlds within their galaxy.

17 But in the terrestrial realm were worlds made like the gardens of paradise, having no cities of glass and steel, but having small, quaint villages and hamlets whose citizens were made the masters of many spiritual arts; possessing among themselves the greatest of craftsmen, gardeners, artists, poets, musicians, mathematicians and theosophers.

18 Thus did The One discern through subtle knowing, that in the coming forth of the Lord of Darkness from out of the great Abyss, even then would he turn upon Olaha Shinehah to shake it with his might; beginning first his dread designs by attacking the idyllic worlds of the Terrestrial Kingdom, for such worlds did move along the outer corridors of the great Eternal Round.

19 And The One spoke to the Azraella, saying: “Consider, my son, how Yaldabaoth shall attack first the realms of the terrestrial worlds, believing them easier to overcome because of the simplicity of their glory;

20 Thinking that by acting cruelly against the good and honorable, even he might cause all other worlds of Olaha Shinehah to surrender fearfully before his fearsome rage, lest Yaldabaoth destroy them also.

21 How then shall you contend against Yaldabaoth in defending well the second estate? For it is within the power of the Chief Demiurgos to shatter into pieces such worlds as would contend against him for the sake of their own defense.

22 What then shall you design for the defense of Olaha Shinehah? For by such fearsome attacks as Yaldabaoth shall cast against the great Eternal Round shall he announce his dreadful presence to all the Gods and Goddesses of Heaven.

23 And by your stern defense shall even all the Heavens, from the least to the greatest be made aware of a new and fearsome God who would, through battle prove a benefit to

all the heavenly realms together; becoming themselves awakened to the presence and purpose of the Azraella and his Daughter.

24 Speak then, my son, of such intentions as you have designed through the working of your will. For even your Heavenly Parents are most anxious to hear of such plans as you have devised already, when you must meet in battle the Nemesis of all our glory; announcing through fearsome conflict the first war within the lights of Heaven."

25 Such did The One speak unto the Azraella, and taking deep and subtle thought, the Azraella answered, saying: "True is it certain that Yaldabaoth shall attack first the worlds of the terrestrial glory; for in all his planning am I made most constantly aware through the speaking of the Kragenjin who are placed to watch over the Lord of Chaos.

26 Yet of this would I remind you: for the intent of bringing forth Yaldabaoth is to shake with violent fury, the kingdoms of the Light; causing through such violent strivings that the Heavens be born anew and filled with happy vigor; removing through most fearful conflict the seeds of future doom.

27 Thus is it needful that Yaldabaoth prove well his dark intent, causing all to be awakened by a harsh and sudden shock; seeing with their own eyes the peril which has sprung upon them from out of the darkest Deep; becoming themselves most fully startled by the fury and dread intent of this Nemesis which you brought forth.

28 For this cause shall I, at first, withhold my hand from defense of Olaha Shinehah; permitting that all the Heavens should see and feel for themselves the darksome rage which would swallow up the innocent in the depths of cold oblivion.

29 Knowing myself that in the withholding of my hand shall some worlds of terrestrial glory become shattered and broken; filling the Tael with a great and silent void which shall cause the very Heavens to shake with shock and disbelief.

30 And so shall the presence of Yaldabaoth be announced before all the realms of Heaven, and before the dread onslaught of so great a Nemesis shall we observe the Heavens in their response to so great a threat, gauging by careful observations the power of Yaldabaoth against the realms of Light.

31 Yet in this would I assure you, that such worlds as Yaldabaoth might deem to shatter beneath the fierceness of his wrath, even on those worlds shall I cause to be rescued even all living things, being themselves the children of God or the beasts and birds and fishes; even all living things shall I envelop instantly within the powers of the twenty-fourth dimension.

32 And to the moons of Mahaliel shall they find refuge, where they might safely dwell far beyond the reach of doom; and to such citizens of the terrestrial worlds as I shall rescue will I give a good and pleasing choice; permitting that they might dwell forever upon the moons

of Mahaliel, becoming themselves as ministering angels forever after.

33 Or to return again to the realms of the terrestrial glory where they might continue as before upon a world far distant from the ravishings of the dark and dreadful Nemesis, to continue themselves in such glory as they are made accustomed.

34 And to those who choose to be as ministering angels, even these shall work side by side with the Cherubim in watching over the children of the Ahgendai, in that far and distant age when there should come forth the generations of our kind.

35 But consider this also, for even though Yaldabaoth prove strong enough to shatter these few worlds of the Terrestrial Kingdom, still shall the vastness of Olaha Shinehah prove too great; for in the great Eternal Round does there move a great many billions of galaxies filled with bright and shining glory.

36 Yet shall Yaldabaoth begin with vigor to shatter the worlds before him causing in Heaven a deep and gasping shock; and seeing myself how the citizens of Heaven respond to so dark and dread a sight, even then will I leap suddenly forth to defend and repel the Nemesis.

37 Thus shall the opening of the first war of Heaven be conducted, and even though I repel the Lord of Chaos, still will he prove relentless; and espying in the far distance the kingdoms of celestial glory, and seeing how few worlds do

exist therein, even then shall he be emboldened and rush forth with bitter zeal.

38 Thus in all my planning and design have I proved diligent and most logical in discerning well the projected course of all coming events; perceiving through most subtle things the path which all might take; giving place in every circumstance a course which I might follow, permitting that I should win the day.

39 Yet despite all these things, regardless of care and deep perceiving, still is it certain that nothing is made most certain; for even Yaldabaoth shall prove himself as one most capable, bearing in his many efforts a design all his own, to match his mind against my own.

40 Matching always through constant struggles his will and dreadful purpose, striving with relentless effort to prove himself the greater; ever seeking and devising some new and dark design which would undo the whole of all my efforts.

41 For in all the planning of my mind, in anticipating the move and countermove of another, even in self-same reflections shall Yaldabaoth likewise contrive his own dark designs; ever seeking through deepest cunning to achieve his heart's desire, to match me wit for wit.

42 Be it therefore known among us, that there exists in all things that moment when chaos will intrude, attempting through random happenstance to change the course of our direction; to distort with confusion such things as once were plainly clear.

43 Causing that we must ever adapt and improvise and overcome such happenstances as will intrude upon the course of our designs; lest we be overwhelmed by such constant changing parameters as will but swirl around us; to leave us far removed from such goals we desire the most to have.

44 This truth do the wise foreknow, and in the knowing do stand resolved to meet most bravely; facing calmly such random events as might overwhelm those of lesser purpose, proving ourselves still most determined in running the course before us, and win the brighter day.

45 And though there move against me the whims of unexpected happenstance, still shall I continue on and not relent; ever moving steadily on in achieving the whole of our designs; being myself most ever careful to withhold my hand from unrighteous dominion when opposing the Lord of Chaos.

46 For this do we as Gods abhor, that we should feel as those made weak and deeply fearful; embracing to our soul the rule of force and unrighteous dominion in the seeking of our true design; for only the fearful and ungodly will this most strive to do.

47 Seeing therefore that Yaldabaoth should possess a will of his own, bearing upon its fearsome tide the purposes, designs, intents and goals of so fearsome a master; which will shall clash against my own midst move and countermove;

48 Causing that there should weigh most subtly against the whole of my design the unexpected happenstance: How then shall I set right the course I deign to have, whereby I might prove at last victorious; avoiding with watchful diligence the dark rule of unrighteous dominion?

49 This then have I weighed in the hand and in my soul have well determined, for in watching well the Gods of Heaven have I observed their own behavior; how that in the working of their will they use most subtly the smallest of means, avoiding through the smallest of measures the hurt of unrighteous dominion.

50 Thus in the Doctrine of Minimalism shall I use the smallest of measure to shape and turn the greatest events, avoiding through the slightest and most subtle of means the heavy weight of unrighteous dominion; for there is nothing made impossible to those who are wise and patient, being in themselves most relentless and indomitable also.

51 For those who are wise do know most certain, that in using that which appears as something small and insignificant today, if given time, will on the morrow prove the hinge upon which greater events are turned; to cast the shadows into light, changing defeat into victory.

52 Thus great Father and most Holy Mother am I near prepared to fulfill the purpose of my life; to battle hard against Yaldabaoth when meeting face to face; to match him move for move and cunning for cunning in defending well this Heaven which we love.

53 For now would I return to Mahaliel and by your good and gracious leave engage in final preparation; to make full ready both Father and Daughter when facing down the Nemesis; to be ourselves most eager and well content to wait the coming storm."

54 Such did the Azraella speak to Parents good and wise, and there spoke to the Lord of Ahgendai, the Mother above all others, even Areta, saying: "Go then now, most noble heart, and prove yourself most ready; for we as Parents shall ever stand behind you with words of hope and strength and courage.

55 Go you forth and guard you well this Heaven which we love and by your fierce and cunning skills defend the hosts of Heaven; to set at naught the dark designs of Yaldabaoth, even as you would set in motion the design of your Father and Mother.

56 Be you then the bright fulfillment of our darker dreams, that from this struggle between good and evil, life and death, might rise still some brightly shining day when even all the Heavens would be reborn and made like new forever."

57 And so speaking, the Azraella and his Mahaleenah did go themselves most quick away; returning to the mountains of Sileah, beside the Amethyst Sea; and there in the shadow of Mount Negurah did the Azraella build a forge, and taking from his soul an oracle of power he did cast it into the fires and with mighty strength did blend the oracle with the strength of purest diamond.

58 Fashioning with great and staggering blows, a sword of exquisite beauty, sharper than the keenest blade; able with the least of efforts to cleave in twain the heaviest of anvils made of iron; or to open wide the deep dimensions with a fierce and mighty sweep; or to disassemble the bonds of eternal matter, to cast things which do appear into that which is made of failing vapors filled with mist and shadows.

59 And taking from his soul another oracle of power, the Azraella fashioned in the fires of Negurah, a shield and helmet, with bucklers and greaves, all in all fused with brightly shining silver trimmed with gold.

60 And there was engraved upon the shield the oracle called: Shondii, which in the language of God shall always mean the light which in the darkness shines; for this oracle did the Azraella fashion to signify himself when in the darkness of the great Abyss he withstood with great resolve the fearsome might of the Eidos and the Antipode together.

61 And again the Azraella reached a third time into his soul, and from his heart he brought forth another oracle; and he fashioned from out of the fires of Negurah a breastplate of exquisite beauty, and upon the center of the breastplate did he engrave the likeness of the Shondii, and when he was complete, he called unto his Daughter.

62 And when she was come before the Father, the Azraella did place into her right hand the sword most keenly made, and in her left did he place the shield; and

also did he place upon the Daughter the helmet, the breastplate, the bucklers and the greaves.

63 Then did the Father smile, for the Mahaleenah was made like unto a most beautiful yet frightful warrior; and giving forth a quick command there gathered round about the Daughter some 300,000 of the Seraphim, and to these were added in attendance some 700,000 of the Cherubim.

64 And the Azraella spoke unto the mighty host, saying: "Attend you now with all diligence the commands of this my Daughter. And as you would give obeisance unto me, even so give forth a quick obeisance unto her.

65 For it is appointed that she should stand beside me in the battles yet to come; to guard most fearsome well the Celestial Kingdom from the incursion of the Lord of Chaos, when soon he would leap forth to wage a bitter war."

66 Thus spoke the Father, and turning to Mahaleenah, he spoke quietly into her hearing, saying: "Now is the time when we must serve our purpose; to make the Heavens new and filled with constant vigor; know therefore that I alone shall meet Yaldabaoth, to fight in fearsome struggles, while to you it is appointed to keep a watchful stance.

67 Behold now the legions which stand behind you, being eager themselves to fierce engage the darksome tide; ever hopeful that by their good and timely fight, they might please this Daughter which I delight to have.

68 Be you therefore most firm resolved, showing in both speech and manner, a calm demeanor filled with confidence; for this alone is the fire which would strengthen well the hearts of those who would follow you in battle, giving to you a good and constant effort filled with fearsome striving.

69 Present therefore a serene and hopeful presence, being yourself as one assured and always eager to step into the fray; to prove yourself as one most worthy of all their trust and love; watch therefore and quietly wait upon my good command, that on the day of battle you might give some good and timely aid.

70 Look you then with steady heart and see my fierce resolve, for such strength as you see in me lies also in your soul; to be for you that steady rock which would prove for you a refuge, permitting that there should rise up before your eyes the surest path to victory.

71 Know therefore that if you would lead, to prove yourself a general, then must you follow well such commands as I would give; for now must you set aside your former self and assume a regal form, causing that there should grow in others a confidence filled with hope.

72 Come now and let us here away, for the day of darkness gathers round and we must quickly go, lest Yaldabaoth catch us unawares and drown our hopes in sorrow."

73 So spoke the Father, and quickly did there fly away a host of mighty angels, to be themselves positioned within

the hidden veil, causing that the Lord of Darkness should prove unable to see the army of Light which stood arrayed against him.

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Chapter 16, Book of the 5th Endowment

Harbored Anger, Injured Pride
Shaemdiel refuses to gather his children for protection – Shaemdiel believes the Gods weak and scared – Rutheniel gathers her lineage alone – All of Elohim gathers, Shaemdiel is absent – Ahmans go to Olaha Shinehah to observe the coming of the Dread Savior – Rutheniel, Michael and Sher-el visit Shaemdiel – Rutheniel: "Why have you separated yourself from us?" – Shaemdiel speaks: a prideful defense –Michael speaks: Precaution is not cowardice, but wisdom – Obedience to God not weakness but strength – Obey not because of fear, but love – Nature of the Gods – Shaemdiel appears to reconsider – Yaldabaoth gathers his power and strikes the nearest sun – Terrestrial destruction – A flashing light halts the Darkness – Yaldabaoth taunts the light – The Dread Savior: unyielding and filled with love – The light calmly responds to Yaldabaoth's tauntings – The Ahmans watch as opposites meet

1 Thus did The One and Areta fashion the very Keep, to make therein a place of refuge for the young and innocent; to preserve them from such harm as Yaldabaoth would fling upon them; for the Keep was appointed to be that place where danger dare not intrude, to keep most safe the

beauty and joy, the life and wisdom of all the Heavens together.

2 But among all the Gods and Goddesses was there one who proved most discontent and inward agitated, being himself most reluctant in placing the children of his lineage within the very Keep; being in his private heart most chafed and irritated in yielding up his children into the care of The One and Areta together.

3 For inwardly did Shaemdiel seethe with injured pride, believing the Gods sufficient in strength and power to withstand the enemy which had gathered at the gates of Heaven; believing in his secret heart that in placing the innocent within the Keep did all the Gods proclaim their weakness and their fear.

4 Thus was it needful that Rutheniel go forth alone to gather from the Heavens the children which she loved; for Shaemdiel would not, being himself lost in wounded pride, to sit himself alone in the gardens of Salem.

5 And when all the children were made secure, then did the Gods most quick return, to see what next they might do in defending well the holy places; and there gathered between the temple of the Archons and the temple of Valhaladea even all the Elohim, save one.

6 For Shaemdiel would not attend, being himself wounded by inward pride, to become himself a victim of the Nemesis which sought to cast into ruin and shadow, the kingdoms of the Light.

7 Now the Elohim in solemn assembly did appoint that Ahman should go forth unto Olaha Shinehah, and there observe the coming forth of that Dread Savior which was born of The One and Areta; and with the Ahman of Elohim went the Ahmans of all the other Councils of the Seven Lights.

8 And in the sending forth of his Father did Shaemdiel not attend, being himself restrained by pride; and there came into the garden to stand before him, Rutheniel his own Beloved, and with her stood Michael and his wife Sher-el.

9 And Rutheniel spoke unto Shaemdiel, saying: “Tell me Beloved: Why have you separated yourself from us? Why have you withheld your hand from mine in the gathering of our lineage, to make safe the innocent which are come from us?

10 Speak, my Love, and I will hear; to bear in my soul such troubles as do arise within you because of this evil which stands even at our doors; for together shall we prove greater than such perplexities as do afflict your heart and mind.”

11 But Shaemdiel in the hearing of these things was filled with great disdain. And he spoke, saying: “Do you think I fear this scourge which stands upon our very steps? Do you think that I am troubled because the Seraphim were made defeated before this Nemesis which taunts and challenges the very Gods of Heaven?

12 The Gods forbid that I should feel these things! For it is not fear which disturbs my soul, but rather anger and insult; these are the things which becloud the heart and mind, to fill me up with hurt and indignation.

13 Who is this creature, this vile and pestilent Darkness which would challenge the very Heavens, as though the Gods should prove themselves as weak and ineffectual? Why should we be made to scurry about and hide our children as though we were afraid and filled with tremblings?

14 For this I tell you with utmost certainty, that in hiding away our children do we proclaim aloud our fear; and it is this fear which would inspire the Darkness to intrude even further into our realms to cast us into ruin.

15 By such means are we made to appear as cowards who do but shrink and hide away; to surrender in fear before the clash of any battle or fearsome contest be seen or heard; throwing away as irksome dross, the dignity and integrity of all our sacred honor.

16 Is this the action of Gods? Shall we appear ourselves as frightful children who peep and hide away until there should come forth some savior to save us? Shall we content ourselves with sitting and deliberating while this Darkness continues in threatening the very Heavens?

17 No! This I will not do; it must not be allowed. Am I not the Chief Archon of the House of Archons? Did I not bring to the regions of Kolob the very stars of Ashengaard while yet the Gods rambled on in calm and careful debate?

18 Let us test for ourselves the power of that yonder Darkness which scattered so easily the very Seraphim; let us match it might for might. And if it prove itself an equal, then shall there be time enough to reason, both the Darkness and the Light."

19 Such did Shaemdiel speak, breathing out his words midst wrath and indignation. But Michael spoke gently to his brother, saying: "My good and noble brother, be it known in your truer heart that precaution is not cowardice, but wisdom instead.

20 For if these Heavens be soon attacked, then does wisdom demand that we remove the innocent from harm or fearful injury; to secure the young and helpless within the Keep for safety's sake, and this according to the wisdom of the Gods who dwell beyond.

21 Know then that obedience to God is not weakness but strength, not mindless but mindful; nor is it the surrendering of our integrity, but rather the showing forth of all our respect, reverence and trust in those Gods who first gave rise to us and all these happy realms.

22 Thus by obedience to the Gods Beyond do we reveal the worth of such faith as in us dwells; for we do not obey God because we fear, but because we love, and in the loving are peace and joy made to live and breathe and stir about, to fill the Heavens with light.

23 Why then will you perceive our faith in the Gods Beyond as weakness? Why will you perceive our precaution in protecting the innocent as fear? For in none

of the Lords and Gods of Heaven is there found such fear and weakness as you proclaim to see.

24 Being themselves always faithful and fully trusting in such Gods as do but dwell above them, each according to their order, each according to their glory; for this truth above all is true and most revealing: For only those who believe obey, and only those who obey truly believe.

25 Thus in the Gods is there found no shadow of doubt or dark suspicion regarding such counsel as the Gods Beyond should give; knowing in the heart that faith without trust is false, and that faith without works is dead.

26 Causing that the Gods should prove themselves most eager in faith and fully trusting in seeking the will of the Gods Beyond; to see in The One and Areta together the only true star which would lead them on to even greater glories than they themselves can dream.

27 Proving through their faith, the goodness of their works, even as their works do prove the soundness of their faith; to establish in Heaven the holy and the sacred, to be themselves as Lords and Gods most calm and gentle in demeanor.

28 Which holy disposition is made manifest by peace and joy and gracious kindness towards all who live in Heaven, from the least to the very greatest, to fill the realms of Heaven with a goodness made rich in joy and hope together.

29 This then is the true glory of the Lords and Gods of Heaven, which glory is not defined by power, dominion or might; but rather by such holiness as the Gods themselves possess; being themselves unafraid of the Darkness which waits out yonder.

30 Why then will you think the Gods as cowards who do but peep and hide? Did not our Father, even Ahman, go forth to see for himself the doings of the Demiurge? Do those who fear rush forth to stand before the Nemesis, to place themselves in the way of peril whereby they might give a faithful witness?

31 What pride would compel you to think yourself wiser and more knowing than all the Gods together? What cause would justify that you should comport yourself as one made insolent and arrogant, to treat your brethren with such disdain and disrespect?

32 Do not, I pray, separate yourself from us, but stand with us as one; and together shall we most faithful watch the coming of that Savior who shall cast from Heaven the Darkness which would bring to ruin the happiness of our estate.

33 For if we stand divided, if you should separate yourself from us, to think yourself wiser; then shall the Darkness be given already half a victory, seeing that by his presence he should cause the very Gods to break apart, to be no more as one.

34 Consider therefore the disposition of your heart and mind, lest by your criticism you cast a shadow upon this

happy realm; to become itself in time a darkness which would prove an aid to the Nemesis which lies beyond.

35 Thus has your overzealousness given birth in you, a pridefullness which you cannot see; which very pridefullness has made your heart intolerant of those who do not see as you see, or who do not think as you think, or who should by any means show a variance of opinion; to become yourself inflexible and rigid within both heart and mind – filled with condemnation.

36 Let go therefore, my good and noble brother, of such criticisms as do now cause between us this separation of spirit and purpose; but join with us in preparing well our defense of Heaven.

37 And together shall we most calmly wait the deliverance of the Gods Beyond, when there should leap forth upon the scene this dread yet goodly Savior who would contend against the Nemesis for all our sake; to earn for himself and all his kind hereafter, a deep and holy gratitude, filled with true affection."

38 Such did Michael speak unto his brother; and in the hearing did Shaemdiel appear to all to reconsider, to let go from his heart the hurt and anger which did afflict him because of pride and overzealousness.

39 And though he seemed most humbled and eager to join as one again with all his brethren, still did Shaemdiel harbor most secretly the criticisms which he felt; to hide within his mind his deep desire to prove himself far greater than all the Gods of Elohim;

40 To present himself as one most worthy of greater glory and recognition; to be seen by The One and Areta as a God of consequence and great ability; to earn for himself a place and power which would fulfill his great ambition; to stand alone as one supreme above his many brethren.

41 Thus did it appear that the breech within the Elohim was healed, and that all the Heavens stood as one united against the powers of Yaldabaoth, who stood himself upon the very threshold of Olaha Shinehah; gathering into his fearsome sway the fullness of his powers.

42 And like a dark and gathering storm, like a swirling, seething, rumbling maelstrom which flashed and roared with deepening rage, Yaldabaoth struck fiercely against the nearest sun within the realms of terrestrial glory.

43 Fiercely burst the sun apart,
shattered, vanquished light;
once happy worlds now darkly lay,
swallowed up in night.

44 Roared Yaldabaoth filled with glee,
he shook with ugly laughter;
broken parts of broken worlds
in darkness drifting after.

45 Another sun he soon espied,
he leaped with mighty rushing;
more happy worlds he would destroy
midst dark and dreadful crushing.

46 Again the Darkness laughed and roared,
another world in darkness swallowed;
shaking the Heavens round about,
their light soon cast in shadow.

47 Drifting bits of shattered worlds,
floating off in space;
fragments of once happy realms
to a good and noble race.

48 Gasping dread, the Heavens shook,
their glory dimmed and paled;
shocked, confused and deep astonished,
their hearts within them failed.

49 Roared and bellowed the dreadful foe,
he challenged the Heavens round;
hissing laughter amidst the ruins,
a deep and frightful sound.

50 How deeply shook the realms of Heaven,
a thing you'll never know;
when evil came to steal the dawn,
and fear began to grow.

51 For in the realms of joy and light,
where peace like rivers flowed,
the skies grew dark and filled with tears,
and suns no longer glowed.

52 Again Yaldabaoth roared and hissed,
to challenge all the Gods;
burst a sun, and soon another,
their light in darkness shod.

53 Yet in the folds of deep forever,
just standing by the side,
seven Ahmans watched and waited,
the stemming of the tide.

54 When quick and sudden there came a flash,
a light most brightly burning,
to stand itself before Lord Doom,
who roared midst awful churning.

55 Paused and stared and roughly pondered,
Yaldabaoth faced the Light,
which blocked his path amid the stars
to face his dreadful might.

56 Stalled and fumed the evil Darkness,
his progress firmly blocked;
the Light before him blazed and pulsed,
then Yaldabaoth began to mock.

57 “Is this alone to be my equal,
my one and only foe;
shall this bright light prove strong enough
to match me blow for blow?

58 Shall this alone defend the Heavens,
to turn aside my wrath;
does this small light have what it takes,
to tread so fierce a path?

59 How small and thin, how paltry pale
the Light to me does seem;
what kind of God is this which stands
amidst these broken streams?”

60 So spoke the great Yaldabaoth,
his countenance darkly seething,
which caught the breath and froze the stars,
his evil presence heaving.

61 But out of the light there came a voice
from one who would not yield,
with firm resolve, most noble heart,
who would the Heavens shield.

62 A God most fierce yet filled with love,
who did some pity take,
when gazing at that fearsome lord
which made the Heavens shake.

63 What tender heart behind the mask,
where fierce resolve did stir,
when Light and Darkness finally met,
when opposites did confer.

64 With anxious stillness the Darkness waited,
to hear some fierce reply;
yet came a voice most calm and soft,
which made the Ahmans sigh.

65 “I shall prove enough for thee,
when meeting in the fray,
to turn aside your fierce designs,
and bring a brighter day.

66 For words alone are not enough
to win the prize you seek,
and constant boastings prove thin and pale
when you yourself are weak.”

67 Such the words which gently reached
from out of shining brightness;
swirling darkness, rising clouds
coiled with fearsome tightness.

68 Darkly stirred the Lord of Doom,
deftly stepped the Light;
boiling, rumbling, dreadful sounds
filled with blackest night.

69 Blocking out a hundred suns,
the shadows flash and thunder,
to make the Heavens cold with fear,
filled with awe and wonder.

70 Thus did there stand in opposition both the Darkness and the Light, each resolved to win the day; and in a place beside the two did seven Ahmans wait, each concerned and filled with hope that goodness might prevail.

5:16

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Chapter 17, Book of the 5th Endowment

Dahmiel of Komah Seedrah

Yaldabaoth attacks the Azraella – Dahmiel of Komah Seedrah rushes forth to defend, shattered by Yaldabaoth – Azraella imprisons Yaldabaoth in a cage of dimensions – Yaldabaoth concedes defeat – The Azraella speaks to Yaldabaoth: "You alone are not enough to make the Heavens fade" – Yaldabaoth ponders the thought of a dark army – Yaldabaoth evicted from the realms of Heaven – The Ahmans approach the Azraella and desire to honor him – Mahaleenah is introduced – Six Ahmans bow in sorrow for the casualties of Heaven – The Lords and Gods gather, Shaemdiel not present – Mahaleenah comforts Bithliel, Dahmiel's Beloved – Azraella places a star in honor of Dahmiel – Heaven honors the enigmatic Ahgendai – Yaldabaoth creates his first offspring – The child attacks his father – Jehovah-Yahweh: Great Pretender and Blasphemer – Yaldabaoth returns to the realms of Heaven, studies worlds and perceives a prototype – Yaldabaoth sits beside the Chasm – Shaemdiel, alone in a garden, hears the booming of Yaldabaoth

1 And being himself filled with rage and hurtful spite, Yaldabaoth struck hard against the Light; causing that the Azraella should stagger beneath so fierce a blow, sending

throughout the height and breadth and depth of all the many Heavens a deep and frightful shudder.

2 And the portals of Heaven did quake and tremble before the struggle of Good and Evil, Light and Darkness; and there rushed forth from among the seven Ahmans, Dahmiel of Komah Seedrah, being himself the Ahman of all the realms of El Ramadee.

3 Being himself therefore fearful for the sake of Azraella, he leaped forth boldly most gravely stern, casting himself straightway in a mighty rush into the face of Yaldabaoth; and in an instant did he perish midst flashing flames and bursting shards, which like glass did shatter into splinters of broken light.

4 Then did there erupt from out of all the Heavens a deep and wailing cry, for even all the Gods did shake with a sudden start; for at no time had any of the Archons been made to perish before the throne of God, to become themselves no more forever.

5 And the Azraella, seeing so great a dreadful thing, gathered up the fullness of all his powers, to focus into one the sum of all dimensions, primes and fractals, and as a bolt of mighty lightning he flashed across the troubling tide, to strike against the Lord of Chaos.

6 Staggering beneath the fearsome blow,
Yaldabaoth felt the sting;
awful pains which fiercely stung,
filled his very being.

7 Seized by hurt the Darkness roared,
Yaldabaoth fiercely rearing;
coiling, boiling, seething wrath,
time like fabric tearing.

8 Oceans of time, their fractals bent,
the Heavens blinked and staggered;
bruising deep the Eternal Round,
while on the Darkness swaggered.

9 Charged the dreadful Darkness,
raging, hurtful might;
every ounce of vicious anger
bolting towards the Light.

10 Yet swiftly moved the Azraella
stepping quick aside,
calling forth the great dimensions
blocking every side.

11 Hemmed and pressed the Darkness turned,
he struck the shimmering cage,
which captured whole his mighty powers,
to contain his awful rage.

12 Striking hard his prison walls,
Yaldabaoth roared and fought,
lashing out with fisted blows,
yet all this came to naught.

13 For firm and stout his prison proved,
the dimensions firmly held,
being made most ever strong
with every blow that fell.

14 The Lord of Chaos raged and roared,
his pride most deeply stung,
lashing, crashing, fearsome thrashing,
on and on he swung.

15 Until at last his powers ebbed,
the hurtful tides receded;
Lord of Doom, his anger spent
his defeat he quick conceded.

16 Then came before the Dreadful Lord,
the light of God ascending,
brilliant rays of rainbowed light,
their glory soft descending.

17 Watched in silence the mighty Ahmans,
though one would be no more,
silent tears replaced by awe
to see the light before.

18 Darkly stirred the hurtful foe,
he watched with great suspicions,
turning, burning, inward rage,
held firm by great dimensions.

19 Spoke at last the Azraella,
his voice made soft and kind,
speaking to that Lord of Doom
whose hate had made him blind.

20 “Come my brother and let us reason,
set aside your hate,
for the path you tread is dark and cold,
and has a dreadful fate.

21 For these the Heavens shall I defend,
to guard it well and deep,
to shield it from your dark designs,
and in my hands shall keep;

22 All the glories which here abide,
all that’s good and bright,
all that’s holy and filled with joy,
I guard with fearless might.

23 Look you now and quick perceive,
the vastness of these realms,
which here abide in sweet forever,
too vast to overwhelm.

24 For you alone are not enough
to make the Heavens fade,
to swallow up in bitter darkness
or hold within your shade.

25 So leave off now and quickly go,
for now you must depart,
for you alone are not enough,
to make the Heavens dark.

26 For here beside me beyond the Keep,
do many legions stand,
always eager in faith awaiting
to leap at my command.

27 Dressed for battle and fit for war,
they wait in fierce array,
waiting there beyond your sight
to come and win the day.

28 So go my brother and don't delay,
consider well your part,
for here alone you're not enough
to make the Heavens dark."

29 Thus spoke the shining brightness,
while Yaldabaoth deeply thought,
pondering each and every word,
his mind most deeply wrought.

30 What might be done with a mighty host,
with those made just like him;
what victories might be quickly gained,
what lights made dark and dim?

31 What might befall the Gods Beyond
if he could just create,
some fierce and darksome army
which could the Heavens shake?

32 How might he hurt that shining light
which stood before his presence;
how kill this God which held him bound,
how kill his every essence?

33 This he thought within his mind
while Azraella spoke,
pondering, scheming, dreadful dreaming,
dark plans he did evoke.

34 Thus did the Azraella hold in check the fury of Yaldabaoth, and in a sudden instant did the dimensions which held him bound brightly flash; and Yaldabaoth was evicted far from the kingdoms of Heaven, to find himself alone in the starry deep.

35 Then came the several Ahmans to see for themselves more closely still this Savior which withstood so well the machinations of Yaldabaoth, to cast him far beyond the very Heavens which he strived so hard to darken.

36 And there flowed from out of the Ahmans a kind and warm regard, to lay before the Azraella an invitation that he might return with them to the Council of the Seven Lights whereby the Azraella might be honored midst deep and solemn thanksgiving.

37 And in the hearing did the Azraella prove most humble, and calling forth to Mahaleenah, there came to stand before the Ahmans, the very Daughter of the Ahgendai, being herself dressed for war; and in the seeing did every Ahman prove most gracious, to kiss her soft upon the cheek.

38 But behind the gracious greetings, behind the kindest heart, six Ahmans bowed in sorrow; being themselves most deep within touched by heartache at the loss of Dahmiel and all those terrestrial worlds which the Darkness so quick destroyed.

39 Thus did there gather as one, all the Ahmans together with the Ahgendai, both the Father and the Daughter; and leaping forth across the Chasm they came into the realms of the Celestial Kingdom of God.

40 And there was gathered in solemn array even all the Lords and Gods of Heaven save one, for Shaemdiel would not go; being himself most deep disturbed by the loss of Dahmiel of Komah Seedrah, the Ahman of El Ramadee.

41 And so there gathered all the varied hosts of the Celestial Kingdom to stand before the Azraella and his Daughter; being themselves filled with gratitude that the Heavens were most timely saved; but in their heart was there found the shock of deepest sorrow.

42 For the Heavens had suffered greatly at the loss of one most dear, to harbor in their private hearts the tears of godly grief; extending through the Tael a holy consolation

unto Bithliel who stood herself most well composed, being herself most gracious and filled with humble dignity.

43 But in the seeing of Bithliel did Mahaleenah step forth, and approaching close to her, Bithliel did most gently yield, to place before the noble Daughter the grief of all her heart; and before the gathered assembly did Mahaleenah softly comfort, to lift the heavy burden.

44 Placing in the wounded heart the seed of godly hope, causing that Bithliel should see once more, in a future yet to come, a Beloved of her own again who would most sweetly love, to stand beside her always, forever and anon.

45 And before the gathered hosts of Heaven did the Azraella give command, and behold there appeared within the Chasm a single brilliant star, to shine in grave remembrance of the God who gave his life for the sake of Azraella.

46 Seeing then so bright a star within the void beyond, even all the Gods did gaze in wonder at the shimmering, shining brightness; hearing deep throughout the Tael the voice of Azraella, saying: “Behold now the star of Dahmiel, who gave his life for me.”

47 How deeply moved those noble hearts to see so bright a star shining there within the void, to stand forever as testimony of one who sacrificed even his own life for the sake of many others, to give to Azraella his chance against the Dark.

48 Thus were the Lords and Gods most grateful gathered, to see for themselves the Ahgendai who did defend the great Eternal Round, to capture whole Yaldabaoth to cast him far away, scattering across the starry deep his dark and fearsome powers.

49 And throughout the Seven Councils did the Ahgendai move with ease, being accepted by all the Lords and Gods of Heaven as those most closely bound to The One and Areta together; being seen by the Gods and Goddesses of celestial glory as beings of some bright and glorious nature far different from their own.

50 And so the Heavens proved most grateful in honoring the Ahgendai together, both the Father and the Daughter, to see in them a kindred spirit; which kindred spirits were filled with a deeper mystery than they themselves possessed; which thing did fill the Gods with wonder.

51 But in the starry deep, while the Gods of Heaven gathered in honoring the Ahgendai, even in that moment did the Darkness stir and gather; to make as one again the powers of Yaldabaoth; winnowing from out of deepest space the elements of all his dreadful essence.

52 And remembering well his great intent, Yaldabaoth took deep thought, forcing and shaping with inward hate; designing and drawing from all his knowing; and in one flashing, sudden moment there leaped from out of the midst of Yaldabaoth, the shadow of himself, being the first of his kind.

53 But in the very moment, at the instant of his birth, the seedling child did behold his very father; and with a dreadful hiss, he did leap at him with violent fury, lunging straight into the face of Yaldabaoth, reaching out with puny might to subdue the thing before him.

54 How greatly roared Yaldabaoth at the insolence and effrontery of the child; and like a flash of dreadful lightning he struck against the seedling child, to slap him hard across the face; to bind him down in fear and pain.

55 Thus did the dreadful father subdue the dreadful son, to force upon him a grudging obedience to the Chief Demiurgos; and Yaldabaoth named the seedling child: Jehovah- Yahweh, which in the language of the Demiurge means: Great Pretender and Blasphemer.

56 And the dreadful father spoke to the dreadful son, saying: “I am your Father, Yaldabaoth is my name. Father of Chaos, Lord of Darkness am I, even the Chief Demiurgos of the matter unformed. For I alone am the Self-Created One, for by my own power did I draw myself out from the Abyss.

57 Behold, I am he whose name is unspeakable, whose countenance unknowable, possessing unto myself the only true power which is greater than any other; for Darkness and Depth have I created, whereby I might rule supreme throughout the halls of endless night.

58 For I am Dominion, dark and dreadful to behold; making subject to my greater will the strongest of the mighty; for I alone am made father unto you. Serve me

well therefore and live or else I shall destroy you altogether.

59 For behold, even I am made your Lord and Master, being myself endless and forever; most dreadful evil have I become, even he who challenged alone the might of Heaven, to cast them into tears.

60 For I alone have killed a God, being myself the slayer of Dahmiel, the Ahman of El Ramadee; fear me therefore, let now your heart feel dread, for from my own soul have I drawn you forth that you might give service unto me.

61 Such then as I would teach you, even this most quickly learn, for from my depths shall I nurture you, to feed you well on hate and bitter wrath; causing that my enemies shall be your enemies, and my designs your designs.

62 Give therefore a quick obedience, and of my powers take care; for you have I brought forth to command some future legion, to do as I shall bid; becoming yourself through quick compliance a power all your own, to stand as second unto me.

63 Take care therefore the things you do, or in your mind conceive; for if you should think to stand against me, to wrest from me my power and dominion, even in that very moment shall I rise most fierce against you; to crush you with most dreadful pains; causing that you, yourself, should plead for dark oblivion.

64 Serve me therefore, and as you shall mature, even I shall add to you even greater and greater power, till you

should stand supreme above all your future siblings; to stand yourself before many legions as second in command, becoming through quick obedience my first and favorite son.

65 What say you then? Be quick and give me answer. Will you serve me blindly, to do as I command?" And quickly did Jehovah-Yahweh answer, saying: "Father, I serve."

66 Now when Yaldabaoth heard this, he roared a mighty roar, causing that the very stars which stood nearby should tremble and greatly shake; and in the hearing did Jehovah-Yahweh deeply fear, to become himself as weak and pale before his fearsome father.

67 And Yaldabaoth, being satisfied that his son would quick obey him, he commanded that the son should wait for his return; and quickly did Yaldabaoth fly himself away, to return most secretly unto the realms of Heaven, being himself well hidden in such dimensions as he commanded.

68 And gazing upon Olaha Shinehah, the Darkness spoke saying: "I will destroy what I have not created; I will make as darkness the light which comes from another; to fill it full of ruin and broken rubble, a place of woe and bitter tears."

69 And Yaldabaoth did move round about Olaha Shinehah, to gaze intently upon the worlds thereof, studying each with grave intent, perceiving in their likeness and design, the very prototype from which all worlds were surely fashioned.

70 Having conceived in his mind some deep and hidden gnosis, Yaldabaoth turned his gaze away from Olaha Shinehah; and espying across the Chasm the stars of the Celestial Kingdom, Yaldabaoth spoke to himself, saying:

71 “I shall find a way across the Chasm and I shall cause the kingdom of God to grow weak and feeble that I might take the glory of Heaven unto myself, to be both Lord and Master.”

72 And so it came about that there sat beside the Chasm which divided the lesser light from the greater, a darkly brooding presence, even Yaldabaoth, Father of Chaos, Lord of Doom.

73 Now in the Celestial Kingdom, in the city of Salem of Merigoth did Shaemdiel quietly sit; having himself refused to greet the Ahgendai, being himself most deeply troubled by the death of Dahmiel; sitting alone within a garden, in a city filled with silence.

74 For even all the Lords and Gods had gone away to sit among the Seven Councils of Light; to see for themselves the Azraella and his Daughter; and in his great aloneness did Shaemdiel begin to hear the booming of something dark and dreadful beside the great Chasm.

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This book reveals details concerning Luciferian and Demiurgic involvement with evolutionary man, and gives an account of the second war in Heaven and why it relates to us, here and now.

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Chapter 8

The Second War Begins

Adam and Eve begin the first dispensation – Shaemdiel angry, meets with Adam face to face – Enoshahim grow to prefer Adam and Eve over Shaemdiel – Jehovah-Yahweh also confronts Adam and Eve – Yaldabaoth counsels Shaemdiel and Jehovah – Yaldabaoth solidifies the plans behind his assault – Arming and training the armies of Darkness – The eldest son of Shaemdiel – Cain, through violence, starts the war in Heaven – Mahaleenah informs the Elohim of Abel's murder – Mahaleenah encourages Ahman and Galendriel to seek her Father's help – Ahman and Galendriel resolve to seek the Azraella's support – Elohim petitions The One to release Azraella Ahgendai – Mahaleenah leads the way to the gates of the Keep –Elohim petitions the Azraella for a portion of his strength – The Ahgendai agree: Elohim adopts the Father and his Daughter – Adam and Eve discuss the coming war in Heaven – The Darkness gathers to press against the realms of God – The Azraella stands calm and ready

Chapter 9

The Battle of Xanjipoorah

Yaldabaoth probes the Surinatha, seeking passage into Heaven – The Koshendai give alarm, the armies of Light gather – All Gods and Goddesses go to Olaha Shinehah to give comfort – The Darkness pierces the veils of Kathis to stand before the Light – Yaldabaoth and Azraella exchange

words – The Demiurge attack in the regions of Xanjipoorah – Light and Darkness battle – Mahaleenah and Cherubim hold the Darkness at bay – Yaldabaoth presses hard against the Azraella – Though outnumbered, the Azraella matches move for move – Eight days of vicious battle – Azraella tells Mahaleenah to retreat as rehearsed – The cunning plans of the Azraella – Mahaleenah retreats with her legions to Gilliahmas – Jehovah-Yahweh and two brothers follow after Mahaleenah – Armies of the Demiurge divide: Jehovah claims Mahaleenah for himself – Yaldabaoth intensifies his attack on the Azraella – Azraella retreats as planned to the Rift of Korisedrah, Yaldabaoth eagerly pursues – Michael watches through the Tael, the retreat of both the Ahgendai

Chapter 10

The Obligation of Duty and Honor

Fearing defeat, Michael and Sher-el seek out their Parents – Michael reports his concern to Ahman and Galendriel – Michael petitions to gather the Elohim, hoping to aid the Ahgendai – Bound by honor to repay a debt – Galendriel agrees but voices concern – The threat of setting aside divine nature – Michael confident that obligation and divine nature can both be preserved – Michael determined to sacrifice holiness for the sake of honor – Ahman addresses the danger of oblivion and the burden of leadership – Michael responds – The Elohim is summoned: Ahman presents Michael's plea – An unexpected quandary: everyone volunteers – Michael

decrees only a tenth of Elohim should go to war – The ‘call to arms’ is sent throughout the Terrestrial Kingdom – Michael takes the army to Mestroyka Ridge to prepare for battle – Jehovah surrounds Mahaleenah and begins to taunt her – Mahaleenah responds by shooting Jehovah with an arrow – The Demiurge gain the advantage – Michael comes rushing with his vast armies of Heaven

Chapter 11

The Rift of Korisedrah and the Battle of Gilliahmas

The Azraella and his forces rush to the Rift of Korisedrah – Enraged Yaldabaoth calls retreat – The Azraella holds his guard, Yaldabaoth fails in hand-to-hand combat – The Demiurge struggle to push through the Rift – Yaldabaoth pulls back and ponders a way to engage the Azraella – Yaldabaoth hears Jehovah’s call for help, goes to Gilliahmas to lend support – Azraella goes to Kolob’s Cluster, confident in his Daughter – Reasons for retreat: revealing candidates for the Ahgendai – Heaven grows anxious for Michael and Mahaleenah – The Azraella gathers hidden forces at Kolob’s Cluster – At Gilliahmas, Mahaleenah struggles against the princes of Yaldabaoth – A thousand trumpets blast: Michael comes with heavy reinforcements – Emanu-Elish attacks Mahaleenah – Jehovah-Yahweh tries to reach the Daughter but proves unable – The Darkness pulls back – Both armies take time to recover – Yaldabaoth arrives to surround the Light on every side – Mahaleenah charges into the Demiurge, seeking to reach Yaldabaoth – Minions of Darkness:

Douds, Kezan, and the Kalliform – Nine dark princes battle Mahaleenah and forty Archons – Twelve Archons challenge Yaldabaoth and are shattered like glass

Chapter 12

The Cleft of Soli-Endi-Muhat

The Azraella gathers legions at Soli-Endi-Muhat – A vast, invisible vortex – The Azraella feels his Daughter's fear as Yaldabaoth destroys the Archons – Mahaleenah battles with Yaldabaoth – Armies of Heaven rush as one to push the Darkness back – Michael guards and holds the Daughter until she recovers – Mahaleenah calls retreat to Soli-Endi-Muhat – Archons guard the rear as the armies of Light withdraw – Darkness chases the Light to Soli-Endi-Muhat – Yaldabaoth anticipates a rematch against the Azraella – Yaldabaoth puzzled by Azraella's will – Archons and Seraphim harass the pursuing armies of Darkness – Elohim returns to Salem, conceiving possible defeat – Elohim intrigued by the vortex , hopeful for deliverance at Soli-Endi-Muhat – Mahaleenah arrives with the Darkness chasing – The Azraella instructs his Daughter to take Terrestrial citizens to safety – Jehovah-Yahweh strikes the Daughter, but is shamed by her response – Mahaleenah leads terrestrial host into the vortex and through the portal suns of Ashengaard – Warriors healed and purged of dreadful memories – Terrestrial host arrives in the First Cosmos: Mahaliel and the seven moons – Mahaleenah thinks of her Father, left surrounded by Yaldabaoth

Chapter 13

The Power Within

Yaldabaoth suspects a trap – Jehovah-Yahweh is rebuked and blamed for Mahaleenah's disappearance – Despite greater numbers, Yaldabaoth frets over Azraella's calmness – Yaldabaoth slips through deep dimensions to catch the Azraella unaware – The Oggaliaphim give Azraella time to recover – Light and Darkness, pain and death: the fiercest battle of all – Three dark princes are swept away – Yaldabaoth attacks, the Azraella slightly yields – The Azraella throws Yaldabaoth back and the Light leaps into the vortex – Yaldabaoth quickly recovers and chases after the Azraella into the vortex – Heaven is freed from the clutches of darkness and defeat – Armies of Light and Darkness rush through the depths of the vortex – Dark armies become confused and bewildered, Yaldabaoth unaffected – Armies of Light healed and restored – Armies pass through the seventh sun of Mahaliel – Demiurge unable to perceive the hidden kingdom of the Ahgendai – Yaldabaoth ponders his defeat and forced return to the First Cosmos – A Solemn Convocation on moon of the seventh moon – The world of the First Power and a differing order of Hodos Alea – *I am The One, First God and Father Creator* – The Ahgendai: making the Heavens new and filled with deeper purpose

Chapters

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6th Endowment

Enlightenment

1st Endowment

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6th Endowment

7th Endowment

2nd Endowment

3rd Endowment

Beginnings

Yeshua

Wisdom

Book of Pearls

BOOK OF THE

6TH ENDOWMENT

[redacted]

Who then among the Gods would prove themselves most worthy,
to become themselves far greater and filled with mighty powers?

6th Endowment 1:19