

## **THE HOUSEHOLDS OF GOD**

History of the primal creation of spirits and matter, the first patriarch from Adam to Abraham

Volume 1

Received thru the Inner Word from Jakob Lorber  
(March 15th, 1840 to September 7th, 1844)

### **Introduction by the Lord**

V01. The writer of this work sought in all earnest and found what he had sought. He asked and it was given to him, and since he knocked at the right door, it was opened to him and to all those who are of a good heart and will. But those who did not seek with the heart, but always only with their presumed pure reason and keep examining and criticizing, they knock only on the hard and dead shell of matter instead of the living name of the eternal Giver of all good gifts, and they shall not be given and it will not be opened to them. For the Spirit of the Lord never reveals Itself through the intellect of the worldly-wise, but only in and through the simplicity of the heart to those who are regarded as fools by the worldly-wise. However, soon the intellect of the wise of the world will come to nothing before the simplicity of the fools.

V02. He who will read this work with a humble, grateful and devout heart will gain from it much grace and blessing, and he will not fail to recognize the true author of the work. However, to the pure-reason-caste it does not make any difference whether they read Daniel, a Sir Walter Scott, or a Rousseau or Hegel; because for the worldly thinking everything is worldly and a higher communication from on high is regarded as an irresponsible fancy of ignorant, fanciful people who through their mysticism want to become someone or achieve something because they cannot do that on the road of pure reason which they do not possess.

V03. But do not let this deceive you! How often the four Gospels have been distrusted! But are they because of it of less value in the hearts of the true believers in God? How often have I, the Lord and Giver of life and every gift of true benefit to the latter, been declared by the worldly-wise as just a man, as a mesmerist, also as a fraud and even as a purely fictitious person; and at present millions regard Me as such! Yet other millions are not led astray by it. They, as doers of My Word and not just hearers of it, understood in the simplicity of their hearts that Jesus of Nazareth was more than what the many worldly scholars take Him for. Therefore, where this work is concerned, let no one be influenced by the judgment of the world, which accepts only what is of its own kind, but let him listen only to the voice of the heart of the unsophisticated. They will express a correct opinion to everyone before the eyes of the good Giver. But the intellect of the worldly-wise will on many occasions find this a stumbling block. Good for the one who is not completely shipwrecked in the process!

V04. He who reads this work and regards it as spiritual inspiration, but is not yet clear in his mind 'whether it comes from a lower or a higher spirit', is still extremely blind and the cover of his worldly intellect still mightily veils the vision of his heart.

V05. Whoever has a living faith in Me is surely familiar with My strength, kindness and supreme wisdom, and he will, and must, understand that I possess strength and wisdom in eternal abundance and am surely able to oust forever the enemy from the field I am cultivating; for I and Satan have not ever yet used the plough in one and the same furrow. Unfortunately, this does happen where the intellect of the selfish world is involved, which is itself dark and sees everywhere nothing but darkness. However, in the eyes of those who are taught and educated by the Father everything appears quite different, for to the truly pure and enlightened all is pure and has sufficient light.

V06. Let those who say that in order to be acceptable as inspired from on high this work lacks simplicity, tranquility and range of vision, as well as a certain depth in the whole of its ideology, be briefly told that they should examine their heart very carefully as to whether they themselves do not lack what they are missing in the Word. But they expressed their opinion so that, as European scholars, they have said something, too, about this work without having penetrated to the bottom of it. For in order to express an opinion obviously more is required than a superficial perusal of a section of the work.

V07. What do such readers regard as simplicity? I think that writings which, despite the necessary, for the limited human understanding so mysterious abundance and depth of what they offer, are presented in a way that even children can properly understand them, once they are able to read reasonably well and are capable of thinking beyond the first rudiments of writing and arithmetic, could really not be lacking in a certain simplicity. Pictures and language do not ever imply the simplicity of a writing, but only the easy comprehension of an ever so simple heart that can find its way in such a writing. Everything else like an antiquated, awkward language and several thousands of years old corresponding allegories - is as far from simplicity as is the intellect of the worldly-wise. And as for the remarks about the needed tranquility and range of vision and the required depth in the whole of the ideology, there is all the more of all that contained in this work, the more the criticizing worldly wisdom imagines it to be lacking; for that which gives tranquility to the heart must itself have tranquility in abundance. Of course, it cannot give tranquility to the intellect, which is not receptive to this and, therefore, cannot find tranquility in a writing, as a stream cannot find it until it has reached the greatest depth of the sea. However, if the intellect of the worldly-wise could humble itself and descend from its presumed height into the simple little chamber of the heart, it would then out of this tranquility find the tranquility believed missing in this work and the fullest range of vision within it. But as long as the intellect is like a weather-cock on the spire of earthly wisdom, continuously turned in all directions by various winds of doubt, it will probably not find anywhere the tranquility it does not possess itself, nor the usual range of vision it enjoys on its windy height.

V08. If someone misses in this work a certain depth of the whole ideology, let him be told that the Giver of this writing did not intend to develop in those who read it in the true tranquility and simplicity of their heart as what it actually is, such a view, which unfortunately has already spread too much among people, but simply to awaken a godliness and gratitude and there from a living faith and the proper love for God and the fellowman and to animate it to be lasting.

V09. Besides, those who read this writing with the fight attitude are still going to attain a sufficient depth in the better ideology without the help of scholars who by way of their futile rational examinations are not likely ever to reach the proper depths of the total view of the world and universes, which only in this work can be found by the fight type of reader, - irrespective of other later works wherein, as it were, the sun and with it all the planets, solar and central solar systems are materially and, above all, spiritually, sufficiently comprehensibly and fully described and revealed.

V10. If in a work the material, and especially the spiritual, development of all created things from the very beginning - thus already during eternal periods and states of existence - is presented with sufficient clarity and somebody still finds too little depth in the supposedly lacking ideology, truly, in all the heavens there would not be found an eye-ointment with the help of which such scholars could cure their most regrettable short-sightedness.

V11. "We simple and unsophisticated lovers of God", the proper readers of this work have every fight to say, "have, except for God's university in our hearts, never attended another, neither in Paris nor in Jena and Goettingen, yet we do not wish to change places with all your celebrated worldly wisdom; for we prefer our inner beholding of the depths of our holy Father's great creations to your thousand years of research with covered sight We can see from your calendar how far your telescopes and

mathematical lines are reaching, and your ways are familiar to us. However, how far the enlightened sight of our hearts resting in God reaches, to measure that your instruments and mathematical lines would not reach far enough and fail in their mathematics."

V12. So whoever wishes to read this work with true benefit to his soul, let him read it in the simplicity of his devout heart without being a censor in the worldly way but let him always be only a careful householder of his heart, and he will find in this work in abundance what some highly educated readers have unfortunately not found.

V13. And now all My blessing and grace to the fight readers of a pure heart and good will! Amen.