

The First Book of Achee

Chapter 10

An account of the suffering and resurrection of Messiah.

- 1 And it came to pass
that Achee beheld the purpose of Messiah in Israel
and he saw that He was diligent
and had a singleness of mind in pursuing it
for Messiah considered His mission and purpose as the Son of God
was to take the *loving kindness* of His Father
which was in all things by Jeshurun
into the lives of men
yea unto the lives of all mankind
even as far as repentance could reach
inasmuch that the *loving kindness* of His Father could go below all things
even unto the farthest reaches
that the evils of Semihazah should lead them
notwithstanding the unpardonable sin
which is beyond the reach of repentance
and the unforgivable sin being one where the way back to the Father
must be denied in the act of accomplishing the sin
therefore the way back to the Father has no effect against it

- 2 And it came to pass
that as Messiah defined His mission and purpose
He was by example
and by the power of the leadings of the spirit
and according to the words of the Temple Rule
defining the purpose and mission of the Church

- 3 Now understand
that the Church in the form in which it was in those days
had labored diligently for the Lord in love
for more than one hundred and fifty years
and they had done many wondrous acts of *loving kindness*
and many holy works that had resulted in many blessings coming to people

and they had affected repentance to the salvation of the souls of many
 and these things only increased by the example of Messiah
 but the openness of the Church and interchange among the wicked
 changed markedly with His coming
 for He prepared the way of the Church in the new emerging world
 to take the *loving kindness* of His Father to those in the public
 and among the peoples of the world who suffered and desired to love Him

- 4 And it came to pass that Achee beheld
 that in the end of days at the time of the tribulations
 the affairs of the Church would
 by the design of the Lord
 conform to the same pattern
 for in the days preceding His Holy Arm being made bare
 before the eyes of all the nations
 the people of the Church must needs act with their *loving kindness*
 and good works
 while being led into the wilderness to prepare the way before Him
 and after His Arm is revealed they
 by the power of His presence
 will act in *loving kindness*
 and have great interchange among the wicked of the world
 to affect repentance and gather the elect
 in preparation for His second coming

- 5 It is in this way
 that the Church in the days of Messiah
 had developed into a holy and powerful force
 in the midst of the Nation of Israel
 and unbeknownst to them
 the power of their righteousness to heal
 and do all wondrous acts was hidden from the eyes of the wicked
 and the power of the people of the Church grew very strong
 but it was expedient that it remain suppressed and hidden among the wicked
 or the powers of Semihazah would have accomplished their design
 to prevent the coming forth of Messiah
 and the people of the world among the wicked
 were not aware of the intelligent and lofty precepts of the Church
 until John came to prepare the way

nor were they aware of its ability to command the Eerkodeshoi
with great power to affect healing
and comfort
and protection
and with the coming of the example of John before the face of Messiah
the power of the Church suddenly burst forth before their eyes
to the great astonishment of all
for there was suddenly a force of *loving kindness* unleashed in their midst
that Semihazah and all his hosts were unprepared for

6 Now Messiah during His life

had taken the *loving kindness* of God unto the wicked
who were willing to love God
and He took it to those who have all the daily sins common among men
and He took it to harlots
and thieves
and many whose sins were gross in the eyes of God
and He did all this in His life

7 But His entire mission as Messiah

was to take the *loving kindness* of His Father
as far as the reaches of repentance
and that by necessity must include all those who do not love Him
and who act in every manner of wickedness
but who could still repent and turn unto their God
and so before His mission would be completed
it must needs be that Messiah go below all things
and that could only be accomplished by His suffering

8 Now understand that Messiah was born and had life for all men to find salvation

by His example in the holiness of righteousness
and by His great ability to forgive
for He did not have to suffer and die in order to obtain the ability to forgive
for He forgave the sins of men as He walked among them upon the earth

9 And He died for all men

in that He might conquer death for all the righteous and the wicked
and He could have died quietly of old age
and there would have been no grave that would have held Him

for He being without sin
the power of life in Him could not be suppressed and held in death

10 But His suffering was not for all men
for He lived to save those who love Him
and He suffered to save those who do not
and He died for us all to bring both the righteous and the wicked
unto the resurrection before His Father to be judged

11 Now in His suffering that would take Him below all things
Messiah had to confront sin with *loving kindness*

12 And His journey below all things is after this manner
farther than below all things are those
who have sinned the unpardonable sin all the days of their lives
and just above them are those without a conscience
who are cold and unfeeling of heart
who are made into the beasts of the earth by false religions
and the power of the rulers of men
and above them are the leaders of false religions
and those who govern unrighteously by way of their much power
and wealth among men
and above them are all the hosts of evils
and sins
and corruptions that abide among those who are unwilling to love God
and all these evils are the delight of Semihazah and all his band

13 And it came to pass
that Messiah was exceedingly gifted
with skill in seeing and understanding the causes of sin
and He ministered unto the effects of sin
but He challenged their causes
and as Messiah went below all things
it must needs be that He challenge those without the love of God
even unto those who live without a conscience

14 And His ministry and challenges
were all accomplished by the power of the *loving kindness* of His Father and you will
see that Messiah confronted all these who are below all things

with the *loving kindness* of His Father
and He could not be shaken loose from His purpose in it
yea even insomuch
that there was no amount of suffering that could give rise
to fear in His heart
or anger
or displeasure
or resentment
or any form of callousness
but the loving-kindness of His Father was in Him in great abundance
to the astonishment of all
even the people of the Church

15 Now understand

that Semihazah has no defense against and cannot influence
the *loving kindness* of God in any manner whatever
and that Semihazah has no knowledge of the Father and any of His doings
beyond the awareness that He exists
and never at any time since the day he fell away from God
has Semihazah in his soul entered into the presence of God
and all memory of the presence of God has been utterly abolished
by his corruptions
and his whole intent is to prevent the feelings of God
in His *loving kindness*
from being shed abroad
not because he knows what the feelings of God are
but rather because he loves the opposite of them with great passion
and his purpose is to call forth and establish the forces
that will exclude the *loving kindness* of God from the lives of men
for Semihazah is the *god of forces*³⁵³

16 And so as Messiah prepared Himself to go below all things

even so far as to find and bless those without a conscience
He used the feelings of His Father as a weapon
yea and Achee saw that he was invincible before the powers of hell
because of the power of the *loving kindness* of His Father

³⁵³See Daniel 11:38, KJV

and He was a true Son of His Father

17 And it came to pass
that the only desire of Messiah to have man believe in Him
was so they would believe in and cling to His Father
that He bore witness of
and never at any time did He consider that believing in Him for His sake
could accomplish greatness in the lives of men
for He had no plan of His own
but He ever only bore witness of His Father
and desired that all men believe in Him for the sake of His Father
and for the glory of His Father
and He forgave and healed many for the sake of His Father³⁵⁴
and He grieved over those things that were put in place by Semihazah
and those who loved darkness
to prevent the people from knowing His Father

18 And it came to pass
that in those days He went to Secacah to inquire of the one inscribed first concerning
how He should proceed in His challenge
to the high priest of the temple and his religion
with its broad corrupting influence in Israel

19 And Zabdee shrank back from what he saw before the Urim
and he put the breast piece upon Messiah
and he affixed the Urim and Thummim that He could see
and Messiah beheld through the eyes of His Father
concerning all the manner of His doings in going below all things
and Messiah sat quietly awhile
and He returned the Urim
and thanked Zabdee
and they embraced
and after He left
Zabdee instructed the Men of Renown each one in their task
and they prepared for the suffering of Messiah

³⁵⁴See Charlesworth, op.cit., vol. 2, p. 270. Sickness is the result of sin and repentance is required for healing.

and Zabdee said

Your task this day before the God of Israel
is to instruct all the Eerkodeshoi
to obey all the desires of Messiah in His heart
Yea every whit
And to hold their peace
And they must not fail to do all things according to the exact tenor
of the desires of His heart

20 And Zabdee knew

that all the Eerkodeshoi were going to suffer more than at any time
since the creation of the earth³⁵⁵
and he knew that all the purposes of God were a-doing
and none of them could fail
and in the morning Messiah departed and went straight away into the temple
and He departed in the darkness
and He arrived at the temple at an early hour
and the woman who cooked there in the court of the Gentiles
fed Him

21 And the people were gathering there for a festival day

and on this day Ruath came into the court of the Gentiles with his troupe
and he came with pomp and grandeur
and one bore his great scroll
and another bore his pillow
and one carried a basin of water
so he could wash the filth of the place off himself before he left
and Ruath was considered the chief lawyer
he being the personal scribe of the high priest
and this day he sought to question Messiah
wherewith he could bring accusation against Him

³⁵⁵See p. 451 in this Chapter, verse 72. What I saw here is that starting about five years before Messiah suffered, the men of Secacah obtained some kind of rock of witness to use as the element of righteousness that would influence all the Eerkodeshoi to feel the importance of restraint so that they would not interfere to prevent the Lord from suffering a torturous death. It seemed certain that if the men had not done that the Eerkodeshoi would have rescued Him.

for his desire was to prevent Him from entering the temple
or even to destroy Him
and he asked Him all manner of questions calculated to have this effect
but Messiah quietly answered him plainly
and Ruath for all his pomp
was confounded in his questions before the eyes of all the people
and the people saw that Messiah was kind to him
and answered him in such a manner
that Ruath was speechless before all the people

22 Now the instructions of Caiaphas to his scribe
was to the affect that they might find wherewith to accuse Him
so that they could report some misdeed
that would make Him a criminal in the eyes of the judges of the Kittim
but Ruath was frustrated in his plan
and he was moved with choler against the Lord
and he washed himself
and withdrew
and from that day
Ruath would be content with nothing short of the death of Messiah

23 And it came to pass that Ruath consulted with the high priest
and they together called a great assembly of temple officials and Elders
to decide in the matter
and it was determined
that seeing Messiah had been a great embarrassment unto the high priest
because it was undesirable for their high priest to appear weak
before the eyes of the Kittim
and because he held such great sway over the people
therefore the decision was taken
that Messiah should be humiliated before the eyes of all Israel
and cast out from being a son of Israel
insomuch that the people would turn away from him

24 And Eleazer was a dissenting voice in that council
and he spoke with great eloquence
and Eleazer was in charge of all the Levites to see to their days of service
and of all those who served in the temple according to their various stations

25 And it was determined that they should employ a full compliment of trumpeteers
to declare according to their custom in severe examples
that Messiah was no longer of the lofty state
as to be an acceptable member of the House of Israel
but was to be considered a Gentile
and they sent heralds unto the outer gates of the temple
and they with a loud voice
proclaimed His being cast out of the House of Israel
and the sounding of the host of trumps
resounded throughout all the regions surrounding Jerusalem
and they did this each day for seven days

26 And it came to pass
that Messiah heard on the first day the sounding of the trumps
from within the house of His mother in Nazareth of Jerusalem
and He said I go a-walking
and He departed
and He left by the Essene gate
and traveled northward unto the ruins of a city on a hill
overlooking the crossing beyond Bethabara
and after He departed
the men of the high priest entered the house to seek Him
but He could not be found

27 And as He went it was according to the way He went
that He must needs cross over the road to Jericho
and there He and those with Him were met by thieves
and they demanded of them their gold
and the thieves were dressed in rags
and hid their faces after the manner of thieves
and Messiah stepped forward and called Judas forth³⁵⁶
and he emptied the purse out before them
and Messiah and his friends took off their cloaks and gave them unto them
and some of them gave them their shoes

³⁵⁶At the first Judas meant “to use the hand” or “celebrated” but after he betrayed Christ it came to mean “to bemoan by wringing the hands.” See Strong’s # 3063 and # 3034.

and water to drink
and whatsoever bread they had
and one among the thieves
 who was dearly beloved by his mother
 was just a lad
 and he wept before their kindness
 and he was the one who had the shoes of the Lord
and Messiah looked upon him with compassion
and the thieves went their way

28 And it came to pass
 that Messiah went into hiding for forty days in the ruins of Ophrah³⁵⁷
 and during these days He acquired the grace of becoming one with eternity
and during these days also He was made a Gentile before all Israel
 and publicly declared by Caiaphas and Ruath
 to be unfit to belong to the House of Israel

29 Now the sisters of Eleazer stood within the Covenant of the Church
 but Eleazer remained an official in the temple
 according to the traditions of the family of his father
 and he was a friend of Messiah
 since the days of his imprisonment in his youth
 and the Men of Renown knew where Messiah was hiding

30 And it came to pass
 that Eleazer became ill nearly unto death
 by the hand of the sorcery of Ruath and Caiaphas
 for his dissent to make Messiah a Gentile
and the sisters of Eleazer persuaded the Men of Renown in that place
 to quietly send word to Messiah in His hiding place
 seeing Eleazer was a dear friend to Him

31 And the life of Eleazer was in peril
 and no one knew the cause of the affliction upon Eleazer
 save the Men of Renown
 and when Messiah was approached with the news

³⁵⁷ Ophrah means "female fawn." See Strong's #6084.

He was determined to complete the righteousness of His forty days
and when He was come
Eleazer was dead and his funeral completed
and all his house mourned
and the women of the house
could not understand the importance of the forty days in righteousness
which the Father required of Messiah

32 And Messiah yearned within His soul
and He reached out in all the *loving kindness* of the Father within Himself
to touch the life of Eleazer
whose life was the object of the creation in the Eerkodeshoi
and He desired of them that the life of Eleazer might return unto him
and He called him forth
by the power of the love that is in the midst of all things
and the Eerkodeshoi in oneness came to his aid
and Eleazer indeed came forth
and he was alive again
and he called out and answered Messiah from within his tomb
and he said
Here am I Oh Lord
and the people rushed in to behold him
and they hastened to unwrap him
and obtain for him the clothing of the living
and he came forth and embraced Messiah
and he said it was his rebirth
and he left off from the traditions of his father
and embraced the Covenant all the remainder of his days

33 And it came to pass
that the whole city of Jerusalem heard that Eleazer was alive
and many people of the city who served in the temple
were mourners at his burial
and the high priest had sent many mourners to his funeral
who wore special garments
to distinguish them as the mourners of the high priest
and he did this in deception
to hide that it was he that had killed Eleazer with sorcery

- 34 Now a marvelous thing in this matter came to the eyes of all the people
for they could plainly see that Messiah was returning good for evil
seeing that the high priest had just declared Him to be unfit
and cast him out of the House of Israel
and then Messiah raising up from the dead an official of the temple
under the service of the high priest
and the great sorrow of the high priest at his death
was manifest to them by his sending so many mourners
and they saw it was more than just an act of kindness of Messiah
for He had power over life and death
a thing way beyond the reach of any who had ever presided over the temple
since the day it was first come to Israel
- 35 And Ruath and Caiaphas were exceeding wroth
and this thing also brought a sharp division among the council of Elders
and it struck fear into the hearts of the sorcerers
who joined with them in his death
for they knew that their sorcery had no effect upon Messiah
and He at His will could undo all the doings of their works in darkness
and there began to be those who were influenced by the high priest
who were known to say
What good did it do for us to make Him a Gentile
seeing it won't keep Him from the temple
For He teaches only in the court of the Gentiles
And now the people will flock unto Him there
and others saw the horror of the doings of these men
and they left from among them
and began to inquire of the people of the Church
and of those who knew Messiah
what they must do to find salvation
- 36 And it came to pass after those days
that Messiah determined that He would take the *loving kindness* of His Father
beyond the servants of the high priest
insomuch that He would take it into the very seat of the high priest
and the temple religion in Israel
and He would bless the high priest
by cleansing the temple of its shame

37 And He called for a colt
and they brought it and the mother of the colt
for the colt desired not to be away from his mother
and He sat thereon for to enter Jerusalem³⁵⁸
and He went the way of the gate on the road to Damascus
that went into the city by the great council house near the temple walls
and a great multitude that was arriving in the city for Passover
began to assemble before Him
and the gate and the way were visible from upon the temple walls³⁵⁹
above the council house
and the people were spreading it abroad unto their relatives arriving
as to the great works of Messiah in raising up Eleazer
and they put the element of praise upon the ground before Him
and sang praises unto God
and He rode into the city as one of the dignitaries of the nations would
and Caiaphas and his men got themselves upon the wall for to see
and they said
Who is it that comes thus
For we have not heard that any ruler was approaching to enter the city
and Ruath exclaimed as he came upon the wall
It is He whom we made a Gentile
And He comes thus by reason of His fame in raising Eleazer
and they all watched from atop the wall of the temple
and behold they saw that Messiah came straight in
and up the steps
and into the temple
and they hastened across the wall to see Him in the courts of the temple
and Messiah went straightway into the court that held the merchants

38 Now all these tables and booths belonged unto Caiaphas
and were a great source of wealth unto him

³⁵⁸Perhaps there is some significance that Christ chose to ride the colt when it's mother was there too. Certainly He could have been the first one to ride it.

³⁵⁹See the map of Jerusalem in the appendix for the route Christ took to enter the city.

and he received a portion of all the transactions that took place
within the house
and the desires of his heart were set exceedingly upon his riches
and the Lord went in with a scourge
and He cleaned the house out once again
from all those who made commerce therein
and He did it alone in full view of all the people and Caiaphas
who was upon the wall
and Messiah said
It is written that the house of my Father shall be a house of prayer
But you have made it a den of thieves
and all the people knew it was a just thing
for it was not written in their law that such pursuit of wealth
should be in the house of the Lord to make the high priest rich
and ever after
even during the accusations against Messiah at His many trials
Caiaphas durst not bring accusation for that act

39 And it came to pass
that Caiaphas and Ruath hastened to get themselves down from the wall
and they were obliged to push their way through the crowd unto the court
and when they arrived Messiah was healing
and a little girl who was blind from birth had recovered her sight
and all the people rejoiced
and one standing by turned and spoke unto Ruath and said
See how gracious is the God of Israel unto his children
There are none among the nations who can behold such things
and Ruath was wroth
and he commanded the merchants to return
but they would not
and they said
We cannot for the multitude fills the place
And the Lord healed many
And was seen by the people to be the true Master of the house
and the people sang praises to God
and even those employed to sing there
never heard the singing so filled with praise
and Caiaphas said unto Ruath

I looked to your advice and made Him a Gentile
And now the whole world has gone after Him
and they called those who were yet with them to council
as to how they might destroy Him
and the rocks of the temple cried out for joy to feel Him in their midst
and Ebedel in those moments became determined
to withdraw her support from the high priest and his religion

40 And it came to pass in the course of those days
that they sought Messiah to arrest Him and charge Him with crimes
and they came to where He had passed the night in prayer
and they came in the morning darkness
for the fear of the many who loved Him
who were assembled for Passover
and they came bearing weapons and lighting up the night
and Messiah went to meet them and He said unto them
Who is it you seek
and they said
Joshua of Nazareth
and He said
I am He
and they laid hold on Him
and took Him before the men of the Kittim and the high priest to be judged
and He was kind unto them
and He did not defend Himself
but answered them not a word
for had He spoken they would have released Him
because of the power of His words
and the power of the Eerkodeshoi
and in this way the men of the Kittim
would have become the enemies of the high priest and many in Israel

41 Now when they would kill a man for his crimes
or kill a person who was their enemy
it was the custom in Israel
that they were careful to note who would have to pay the hirelings
and except for the Kittim who stood guard
all the hirelings were of the house of Israel
and if they were to put a man to death who was shown to be criminal

or an enemy to the king
then the king must pay
and if it was an enemy to the high priest
then he would need to pay
but the high priest considered his enemies to be the enemies of God
and so he paid less
considering the hirelings should contribute somewhat
to the work of God
therefore the hirelings were loath to work for the high priest
and the high priest
in order to hide that he had enemies and also to avoid payment
found it expedient to find the means to declare his enemies
to be criminals
and in this way he could be justified as a holy man in the eyes of the people
when His enemies were put to death

42 And it came to pass
that Messiah was accused by Ruath and Caiaphas of breaking the Sabbath
which was thought by some to be a criminal act
but behold the Kittim had no regard for the Sabbath of the Law of Aaron
and it did not seem criminal to them for Him to have His own Sabbath
and they cared nothing that He declared himself to be the Son of God
nor that His kingdom was in heaven
and all these accusations came to naught in declaring Him a criminal
and in the end the Kittim could find no fault in Him
and they washed their hands of the matter
thereby declaring Him to not be a criminal
but only an enemy to the high priest
and He was proclaimed to be the King of Israel in heaven
even as He said
and one among them made a sign that read that He was their King
so that it would be plain to all that Caiaphas was to pay the hirelings
and Caiaphas was wroth because of the sign
for it exposed him in all the eyes of the people
and one of the Kittim was given the care of it

43 And it came to pass
that there was a multitude assembled to see what would be declared
by the Kittim

and Ruath went amongst them with pieces of gold
and he persuaded some to set up a cry to kill Him
 when He was presented unto the people
and many in the multitude joined them in this cry
and they took Him into a house built to prepare people for death
and the high priest himself entered the house
and Ruath was there mocking Him
 and he had given Him a crown of thorns of the acacia tree
 and a reed for a scepter
 and he had put his own cloak upon Messiah
and all the Eerkodeshoi beheld Him
and Messiah knew that the spirit that gave thorns their life
 was *to love in spite of sin*
 which thing signifies the power of God
and He knew that reeds feel
 the ability of God to reveal Himself
 for all the host of men belong to Him ³⁶⁰
and the Eerkodeshoi knew He truly was their King of power and glory
and He was kind to all of them in the house
and He endured His scourgings and mocking with quiet dignity
 and without accusations
and they smote Him and plucked His hair
and the master of the house said
 The most abominable murderers and criminals
 are not treated with such hatred
 What is the crime of this man that the high priest himself and his scribe
 should enter this house to perform this
and he looked on with amazement

44 And it came to pass that they left the house toward Gulgoleth³⁶¹
and in their procession first went the Kittim
and behind them went Ruath

³⁶⁰ Reed means "to create," or "to own." See Strong's #7070 and 7069.

³⁶¹ Gulgoleth in Greek is called "Golgotha. It means "the place of the skull." See Strong's #1538.

with a great scroll in his arms to proclaim to the multitude
that all that transpired here is according to the Laws of God
thus Nebo was represented in the matter
then following those were the prisoners bearing their crosses
and behind them a hireling with a container of tools
and with him hirelings with donkey carts to carry away the dead
for it was a preparation day in the temple religion
and with them two strong men to handle the prisoners
and behind them more of the Kittim
and at the last were those weeping for the prisoners

45 And the place they went was over against the side of the city
outside its walls near to where the spring called Mabunachash was
wherein Melchizedek had dwelt
and it was the very hill that Abraham brought Isaac to
to present him to God as the firstling of his heart

46 Howbeit Semihazah sought to destroy the hill
and it had in times gone by
been quarried of its stones
and all but a small outcropping against the city wall had been removed
for they saved a portion of it
as it supported a portion of the walls of the city
and the hill was round
and the bottom of the quarry was dug out flat
and that which remained was above it
and over against the city

47 And the prisoners were brought to the hill³⁶²
and Messiah carried the cross
but on the way He grew sick at heart to touch it
as it felt the opposite of the *loving kindness* of His Father
and He desired not to alarm the Eerkodeshoi
and another carried it in His place
and Messiah thanked him

³⁶²See the map of Jerusalem in the Appendix for the location of Messiah's suffering.

- 48 And the warriors of the Kittim were upon the wall
 looking down to guard the place
 and some were in the pit of the quarry
 and those who wept were with the donkey carts there
 and the workmen were on the hill with the prisoners
 and those with the carts were impatient for death to come
- 49 Now the trees are they not Kabodiel
 and the rock was it not Ebedel
 and how would they submit unto the torture of their Lovely One
- 50 But I looked with the Urim
 and I saw the cross
 and it was very dark wood almost to be black
 and it was called Acacia wood
 and it looked very hard
 and old
 and splintery
 and it was filled with nail holes from the many who had found death thereon
 and it was stained with the blood of many
 and places on it were worn smooth and shiny
 being worn by the death struggles of those upon it
 and the torturous writhing of the agony of dying was the spirit that was in it
 and many also died upon it after Messiah
- 51 And when the strong men laid Him upon it
 the hireling with the hammer exclaimed of his delight
 that this One was the size to fit some holes that were there already
 and now it would lessen his labors
 and Messiah said unto him
 Does the high priest pay you well
 and the man looked upon Him
 and Messiah said
 Is it enough to feed your children
 and the man said to the other workman
 What manner of men does the high priest have these days
 to be his enemies

- 52 And they nailed Him on the cross
 and one affixed the sign
 and they lifted Him up
 and the sign was at His feet
 and the bottom of it was just out of reach so that none could help Him
 and Ruath drew near
 and he laughed
 and he said
 If you are the Son of God come down from there
 You have healed many
 Now heal Yourself
 and he gave the hireling the garment
 and he said it was now too polluted for him to wear again
- 53 And John was yet young and of a tender heart
 and he loved the Lord
 and he would not come to this place
 but was at home with a fever in his mourning
- 54 But Cephas and James the brother of the Lord
 and Naome³⁶³ His oldest sister
 came with Mary
 and they entered the bottom of the quarry
 and Mary could not be constrained from coming
 and they all cast their eyes up toward the walls of the city at the crosses
 and in the middle was Messiah
 and when Mary beheld it
 Messiah was looking upon her
 and she cried
 Why
 Oh why Oh God did you create the earth and all the children of men
 For it causes our Son to suffer
 and she wept bitterly
 and she groaned within herself and said
 It would have been better had I never been born
 and she fell as if she were dead upon the ground

³⁶³The name Naome means "to be pleasant". See Strong's #5281.

- 55 And Cephas standing by
 knew she had fainted
and he grabbed the shirt of a hireling standing by with a cart
and said
 See here
 Take this good woman to her house
 I will see to your wages
and he laid Mary in the cart
 and James and Naome went beside the cart with her
- 56 And the thief on the cross beside the Lord
 was the lad He met on the way to Ophrah
and the hirelings cast lots for the shoes he wore
 which were given him that day of the Lord
and the lad had repented for his misdeeds
 and had come home to his mother
and the Kittim had discovered him there
 and thus the shoes of the Lord on his feet had come with him to this place
and when James returned Messiah said unto him
 James will you see to it that you take care of our mother
 And follow her whithersoever she goes
- 57 And the great Father in heaven looked on this awful scene
and He hated the cross
 and it was horrid and despicable
and was the very opposite of His greatness in *loving kindness*
 for it was the instrument of hard and cruel suffering
and the loving spirit that had given it life
 had been crushed out of it by the much suffering that had transpired upon it
 and it was the instrument of Hell
- 58 But behold Achee saw a marvelous thing
he saw that when the Father beheld the cross
 He saw it from Elda
and all things are before the face of God in Elda
yea even all the moments of the lives of all the children of men ever to be born are
 before Him to see
and their joy of forgiveness was before His face
 and it is in the hearts of all who repent

and the sorrow and tragedy of the terrible cross
was overshadowed and swallowed up by this joy in forgiveness
and the Father saw the cross to only represent to Him and to remind Him
of the love of His Son for Him
and that He was obedient in all things
insomuch that He could rescue even those
whose sins had thrust them below all things

59 Now understand that the sins that go below all things
are beyond the boundaries of natural human capabilities of weakness and sin
and are caused by the intervention of the agencies of the wicked
using the element of wickedness
nevertheless the loving Father desired not to lose any of them
by allowing the agencies of the wicked
to frustrate His created purpose in those who acted and dwelt there

60 So it was the desire of His heart
in His Great *loving kindness*
that a way should be also prepared for them
should they find the desire to repent
and Messiah in the body of a man
going to where these people lived and acted
and taking the *loving kindness* of His Father with Him there
in full view of their great wickedness
gained the power to forgive them of their sins

61 Also notwithstanding the severity of their sins
while He lived and died for all men
He suffered upon the cross for these

62 And Achee saw that it is the desire of the Father
that the tender and loving hearts of His children
stay themselves upon the joys of the great ability of Messiah to forgive
rather than upon the horrid cross
and especially the righteous
those who have diligently loved Him all their days
should keep their eyes affixed firmly to the joys
that His forgiveness brings them daily
as they sin and confess before Him always and unceasing

- 63 And it came to pass
that Messiah was exceeding diligent
while He was upon the cross in the midst of His agony
for He dwelt in His heart only upon this joy of His Father
otherwise all the Eerkodeshoi would have swept in toward Him
to rescue Him
and the desire of His heart
was for every single instant in His sufferings to go below all things
for the sake of the love of His Father for His children
- 64 Now His blood was not shed for all men
but as it has been said
He lived and died to bring salvation to us all
but His blood was shed in His suffering
that He also might include in His ability to forgive
all those who would repent
whose sins had taken them below all things
- 65 And His blood to the righteous
and to those who have loved Him all their days
is the element of righteousness to show forth and enlarge His example to us
in full obedience to the Father in heaven in our *loving kindness*
and it is like the element of Living Water that gives life to all things
- 66 And the blood to those who repent
whose sins had taken them below all things
is the element of righteousness to them to show and magnify to their hearts
that His love extended unto those who did not love Him
and who found themselves in an impossible state to be rescued
- 67 Now the teachings of Messiah are plain
that no matter from whence a person is rescued
and no matter the offense they have been forgiven of
all those forgiven stand as equals before Him
each having received forgiveness by His great *loving kindness*
and you will see when you stand before Him that it is so
and all who suppose otherwise will be ashamed
for all those who have loved Him all their days
and repented each and every day

will stand on equal ground before Him
as any who His kind mercy
has rescued from the furthest place below all things
and in His forgiveness we all will be equal

68 The great advantage of loving Him all your days
is in the joy of the knowledge that you caused your Dear One to suffer less
and the lifelong joys in the flesh of forgiveness
is a blessing not to be ignored
and the joys in this life to see your children following your example
in loving Him and thus being happy and prosperous in their joys
is no small reward
and while all are equal in their forgiveness
those who find themselves in need to be rescued from below all things
surely will have much to regret in the joys of life that passed them by
which joys come from being brought up to love Him

69 Now the religion of the Law of Aaron
had a different day that year for the observance of Passover than the Church
and Messiah was killed
the day after He observed Passover with those of His Church
but it was on the day before the Passover of the high priest
and they had to take Him down before their Passover began

70 And thus Messiah
was the Lamb of the firstling of Adam in the Passover of a false religion
rather than His own
and this shows forth plainly that He need not suffer for the righteous
seeing He had lived for them and would die to raise them up

71 And it came to pass
that the Eerkodeshoi were very intent upon the exact tenor
of the instructions of the Men of Renown in Secacah
and they beheld Messiah
and they trembled to restrain themselves
and yield to the desires of His heart
and they could barely accomplish it
and the rock of witness in Secacah hailed them

and had it not been for all the prayers of the people of the Church
they surely would have broken down in the face of it
and all the great Hosts of Heaven wept
for the sufferings of Messiah and the Eerkodeshoi
and they saw the children of men and the full extent to which
He took the *loving kindness* of His Father to those without a conscience
for Messiah heard the Kittim speaking one to another
concerning the time of day it was
seeing they had orders to take down those being killed at a certain hour

72 And as the hour approached
they would by their custom take a cart up to the crosses
and have a strong man stand thereon
and break the legs of those upon the crosses
so that they would lose breath and die quickly

73 And when the time drew near
Messiah asked His Father to forgive them
and He relaxed His legs to save them the effort
and He died

74 And when they came to Him
He was already dead
and immediately before He was even removed from the cross
the joy of the Father was so great
that Messiah could now go into the prison house
that Messiah went there
and brought into the midst of eternity the *loving kindness* of His Father
and He forgave many

75 Now understand
that Hell is the place for those who have committed the unpardonable sin
to some degree or altogether
and the prison house is the home of the Decadarchoi
and again paradise is the dwelling place of all the Eerkodeshoi
and how it is decided where a person goes after they die
is solely dependant upon which they cherished in this life
and if they loved
and sought after

and enjoyed the fallen watchers
the kindness of God dictates they must go to the prison house
to dwell with those they loved
and if they loved the Watchers of Holiness
and considered the Decadarchoi to be as trash before them
then they would enjoy the company of their loved ones in paradise
who are the Eerkodeshoi

76 And it must needs be
that any who performed the unpardonable sin go into Hell
even according to the degree with which they accomplished it
and all those whose lives were consumed with the unpardonable sin
should in the end be cast off forever
and those who performed it in a smaller way
should in the end always endure the knowledge
that a part of their soul stands unclean before Him
the consequences of which will remain with them in their final state

77 And it came to pass that they took Messiah off the cross
and the cart that carried Him
His mother rode in first
and all the Eerkodoshoi became a widow
and wore the garments of darkness all over the earth
and the earth shook

78 Now the rocks had withdrawn their support from Caiaphas
and the Law of Aaron
and when the earth shook
one of them in the ceiling of the temple
before the entryway into the Holy of Holies
fell upon the uppermost part of the inner veil and tore it to the floor
leaving only tatters at the top of both sides
and no one saw it
and the next morning was Passover
and great multitudes were gathered there to the temple

79 Now it was according to the Law of Aaron
that the trumps should sound on the morning of Passover
to announce the holiness of it to all the people

but the high priest used the sounding of the trumps
to show his grand entry into the temple
and he timed it according to the sound of the trumps
to make it seem as if they were announcing his entry
and as they sounded
the great doors to the inner court and those of the temple
were swung open together
and when they did so this time all the eyes of the people
instead of being upon Caiaphas
were upon the open doorway into the temple
and as Caiaphas and Ruath entered
the Holy of Holies was exposed before all their eyes
and the veil was down
and it could be seen that the Holy of Holies was empty
there was no Ark of the Covenant
no Cherubim
no Mercy Seat
no Tablets
or Manna
nor Rod of Aaron
it was empty

80 And women shrieked and covered their faces with horror to look thereon
and men rushed into the Holy of Holies before the face of Caiaphas
and beheld its emptiness
and they found thick dust upon everything therein
and the tracks of the high priest were in the dust upon the floor
for he had entered it many times on the Day of Atonement
as had those before him
and Caiaphas retreated immediately out of their midst
and the people took hold of Ruath and said
All these long years has the high priest deceived us
For this Holy of Holies is the heart of our religion
And the seat of our nation
And it is empty
and they smote upon Ruath insomuch that he died

81 And the multitude abandoned the great house on the day of their Passover
and the high priest

was obliged to call for assistance from the Kittim for his safety
and from that day forth he must deal with rebellions
and the religion of the Law of Aaron was exposed to be fraudulent and empty
and the high priest was now known to them in his secret places
and the rebellions increased until he was removed from his high position
and he died shortly thereafter

82 And it came to pass over the years that followed
that starting with the torn veil in the temple
rebellions increased until they proved to be the entire destruction
of the Nation of Israel
and the temple religion
and the promises Messiah made to Ebedel were faithful

83 And it came to pass that on the morning of the Resurrection
Mary
the mother of the Lord
was at her house
and it was on the bottom of the settlement of Nazareth in Jerusalem
being against the wall by the Essene gate
and it was early morning
and the sun shown in her doorway
and she had shorn all her hair off with a broken piece of stone
and her hair lay strewn about the floor
and her face was dirty as she had been weeping upon the floor of the house
and her white linen dress was covered with the dust of the floor

84 And Semihazah was hard against her
and he said
Your house is a house of dishonor
For you are the mother of a criminal
And the high priest who is holy
has justly put Him to death
And now there is no Messiah in Israel
And death and the Law of Aaron will rule the world
Shame
Shame on you
You shall be cast off forever

- 85 And Mary fought within her soul to keep her will to live
and Mary as His mother
 felt what all the world of the Eerkodeshoi felt
 and all the righteous upon the earth
and that was the utter despair
 and the infinite hopelessness of the death of God
and the feeling of it hung over the earth
 and presided over all the hearts of the righteous
and even though Messiah and the prophets plainly said
 He would arise in three days from death unto life
the despair of it so filled the breasts of the Eerkodeshoi and the hearts of men
 that it could not be shaken off
- 86 And there was no one to meet Him as He arose from the tomb
and there came only a woman to look after the care of His dead body
and the Lord arose
and after speaking to the woman
 went straight away to see His mother
and Mary had the coals of a fire in the middle of the floor
 with a flat stone upon them
and she was kneading bread
and as she sat there a shadow from the doorway crossed over her
and she looked
 and behold it was her Son
and His hair was long again as it was before the death of John
and He said
 Mother
and she gasped and said
 Oh
 You live
and she sat there and after a moment she said
 Then we all shall live
and she began to brush the dust from her clothes
and the Lord took a cloth and He dampened it with water
 and He wiped her face clean
and He sat down before her on the other side of the fire
and Mary put the bread upon the stone and took a cloth
 and picked up a pot heating by the fire
 and she put it upon the stone covering the bread

87 And they spoke to one another quietly with great feelings of respect
and they reminisced concerning His childhood
and life came back into Mary
and she laughed with Him about that which transpired upon the staircase
and when the bread was done He took it
and He broke it
and taking it He said
 Take and eat of this bread Mother
 For it is the element of righteousness to declare
 That you shall never be alone
 For I am with you in the midst of all things
 And my love is always with you in the midst of the Eerkodeshoi
and He taking Bacca wine from a shelf near Him served her and said
 Take this wine Mother and drink it
 For it is the element of righteousness to declare
 That I have been obedient in all things
 in my love for my Father in heaven
 And use it to show forth that the joy of forgiveness
 overshadows all the pain and sufferings that are to be endured
 so that you might not dwell upon them in your heart

88 And it came to pass that Mary partook of the bread and wine
and she set the bounds of the love of a mother
and she established it
 she being the mother of a High Priest after the Order of Melchizedek
 the Very One who went below all things
and they talked awhile and He departed
and Mary hastened herself
 and she arose up
 and she took the remaining bread
 and she wrapped it in a clean cloth
 and went straight away out of the place
 and did not look back
 and she took nothing save the bread
and an intimate knowledge of these things
 has been handed down for many generations by her daughters
and she took her course toward Secacah
 and it was in her sixty-second year

- 89 Now shortly after she departed
Naome
 having heard the news that He was risen
 sought her mother
for she looked after her
 and she desired the news to comfort her
but Mary could not be found
 and it took her three days to discover she had gone to Secacah³⁶⁴
and her children feared something had happened to their mother
 but she was happily living and walking among the Eerkodeshoi in Secacah
- 90 And Achee saw she was like unto Tipharah
and she liked to make bowls of pottery
 for the people of Secacah to eat with
and she would go a-walking
and the people there would see her upon a high precipice in the evenings
 praying her evening prayers
 and wonder with amazement how she got herself away up there
and she loved to walk with the Eerkodeshoi among the willows³⁶⁵
 and she would collect wood with her donkey
and her hair was all white
 and she still could dance the song of Eve
 and she blessed the altar in Secacah
 and she became the mother of the dance
and those who were strangers who passed by
 thought when they would see her that she was a wild woman

³⁶⁴There seems to be a pattern. Mary's life was in a similitude of Messiah in at least four ways. 1. She rode in the donkey cart the same as Him. 2. She came as though from death to life. 3. Her family thought she was dead for three days. 4. When she was born some thought it could of been from a virgin as her father died before her mother knew she had conceived.

³⁶⁵Willows are given the feeling in their creation, by Messiah to feel being "intermixed with God", "to give security". See Strong's #6155 & #6148. Mary used willows as the element of righteousness to be hidden from Semihazah during the last ten years of her life.

and Semihazah could not find her for all the remainder of her days
and her children were obliged to look for her in order to visit her

91 And James obeyed the voice of his brother
and he went to Secacah to care for his mother
and in so doing was called by God to be the next High Priest after Zabdee
to be inscribed first
for Zabdee had passed away being full of years
and having fought a good fight

92 And it came to pass in her seventy-second year she died
and was found in a grove of willows
and she was buried beside Joseph
and Messiah in heaven has the great joy
of being with His mother and earthly father
and their joy is full
and she died before James her son was killed
in his work for their God in heaven
and it was heard to be said that she was taken by the Lord in Heaven
for He longed to be with His mother there

93 And it came to pass that Achee beheld what kind of a woman Mary was
and his heart was made glad
and when he heard her call Messiah *our Son* to God
when she beheld His suffering
he marveled
and he saw that she felt she was the mother of a Son
who belonged to all men
and unto all the Eerkodeshoi
and she would call Him *our Son*
to the hills
and wind
and all the waters
and in her heart she did not feel honor coming from being His mother
but felt only the wonder of life
and she did not think to glorify herself in the face of His wondrous works
but attributed it all to God
and she did not act in any manner within the Church
to show forth any place of distinction among her fellows

and would laugh at such a notion and quickly dismiss it
and her feelings of motherhood were much like unto those of Eve
for when Eve bore a child she too
in view of its vision in oneness
knew she bore it in behalf of all the earth
and for all men
and Achee saw that it was pleasing unto God for every mother
to view her life and motherhood in this manner

94 Now Mary obtained this grace and virtue through her repentance
and when Zabdee had admonished the Church
that Messiah was alone in His pursuit of the will of His Father
she and Joseph repented and sought out with great diligence
the manner in which they could purify themselves as parents
so that they could be pleasing unto the Lord
and they applied that which they found unto all their children

95 And it came to pass
that Achee beheld what manner of a Son Messiah was for His Father
and he beheld the meaning of Messiah
being in and through all things
and round about all things
and that He went above all things
and He went below all things
in that He regulated and acted upon all things

96 And Achee saw this great mystery after this manner
He saw that when God created the world with all the hosts of living souls
namely the souls of all men
and all the Watchers
His love abounded to such an extent
that in the beginning every living soul had agency
and all their agencies stood on equal footing before God
and in the mind of God
there was a range of extremes for good and evil affixed
that He intended for all to be subject to during their period of probation
and he saw
that when a soul should *exercise* that agency
the influence of it was within His expectations

and in this way
all living souls would have to choose for good or evil

97 Now when living souls are spoken of
it is referring to all living souls
including all the Eerkodeshoi
and mankind
and the Decadarchoi
the difference between man and the others being
man was in the image of God
and his agency did not become fixed but continued on

98 And because man was in His image
he could *intervene* with his agency
to go beyond this normal affixed range of extremes
howbeit in the beginning
at the time of the War in Heaven
all the Watchers could also intervene with their agencies
even until their choices were fixed after the War in Heaven
and they are acting within the boundaries of that which they choose
for this ability to go beyond is referred to as going below or above all things
all things being in reference to
that which was within the expectations of God
in the extremes of good and evil
which was brought about by the exercising of agency
but when agency intervened instead with the use of element
according to the decrees of God
those extremes were brought to a new definition

99 And thus Cain intervened with his agency
to see that the new extreme of evil now included
murder
and sorcery
and the misuse of element
and Lamech building upon that
intervened with his agency
to establish that the evils of Cain would be a religion
and so it went downward

- 100 And a man called Nimrod
 building upon all the new extent of evil that had gone before him
intervened with his agency
 to establish that all these evils should direct the societies of mankind
 and they are called the rulers of men
and all these evils compounded and multiplied
 insomuch that they created people without conscience
and they could be warriors
 and executioners
 and masters over slaves
 and all those who gain great ability to control
 and destroy the agency of man
- 101 And Achee beheld that Messiah loved His Father so much
 that He was willing to take His *loving kindness* to challenge evil
 clear to the extent that evil had gone
 even down to the unforgivable sin
and He suffered this
 desiring forgiveness to be available to any who would repent
 even to the full extent that the intervention of agency
 in behalf of evil would go
and in this He was an infinitely good
 and obedient
 and a willing Son to His Father
- 102 And Achee also saw that Messiah went above all things
 and followed and yielded Himself to all the marvelous works and wonders
 that the intervention of agency did in behalf of good
- 103 Behold are not all the mighty works of righteousness in the intervention of agency
 written in the doings of all the twenty-four communities
and where Nimrod intervened to establish evil kingdoms
 Enoch intervened to establish the Kingdom of God with its Holy City
and where Cain intervened to establish murder
 Messiah intervened to establish the raising of the dead
and where one would establish bondage
 another would establish freedom
and where one would establish hurt and misfortune
 another would intervene to establish healing and the joy of living

and so it goes through all the course of the earth
and thus Messiah went above and below all things

104 And Achee beheld what it meant that Messiah was round about all things
which thing is an exceeding great blessing unto all the children of men
and the Eerkodeshoi
and it can be said in this way Semihazah and all his band are in element
both with spirit and element in a very limited way
for they deny the created purpose of all things
which purpose cries out to be met
and he dwells in the Decadarchoi
and the things and conditions made with them must be sought after
and they must be continually cared for
and maintained
as they are in a continual state of corruption
for they rust
and decay
and are soon out of order
and forgotten or of no more use
and all this is
because they deny their created order

105 But Messiah and the *loving kindness* of God
affirm the created order of all things in an infinite way
and no man must take care of the Eerkodeshoi
or they would rust
and decay
and go away
but the element of Asael will rust
and moths will eat his many colored garments³⁶⁶

106 The Kingdom of God is always
but the kingdoms of Nimrod rise and fall like the seasons
and great effort must be made to cause them to endure
and all this because Messiah is round about all things

³⁶⁶See Kobelski, op. cit., p. 22, line 13. "The devil wears many colored garments.

making good permanent and infinite
while the evils of Semihazah in the end
will be as a dream in the night
and all that will remain after evil is cast off
will be the *loving kindness* of the Father

107 And lastly Messiah regulates and acts upon all things
as evil cannot carry on its effect upon the Eerkodeshoi nor the hosts of men
in a consistent way for long periods
and the wind
and the hills
and the clouds
and the rivers
and the rocks
and the grass
and righteous man
forget evil
but they always remember Messiah
so to do His will in all their generations

108 And thus is this great mystery unveiled unto all the children of men
in these last days
who have ears to hear and a desire in their hearts to understand