

Prologue – The Stone That Moved

It was a sunny Sunday morning,

27 March 2022.

At around 8:00 a.m., in the morning sunlight beneath a lightly clouded, blue sky, I walked from my mother's apartment towards my vehicle, which was parked in a side parking area—turned away from the balconies and directly beside the rough wall of the high-rise building.

When I suddenly and without any conscious decision to do so turned to the side, my gaze moved back and forth between the car and the path I had taken earlier, attentively searching for an explanation for this seemingly strange situation.

While I was still wondering myself at this unexpected movement, my gaze fell upon a fist-sized, oval-shaped stone lying alone on a level surface beneath the open sky—a stone I would never have noticed had I not suddenly turned to the side.

And then something happened that I still cannot explain to this day.

  *Suddenly, the stone moved.*

It did not turn just once, nor twice, but three times—so slowly, almost as though in slow motion, around its own axis, without my being able to perceive any discernible cause—as though it were trying to communicate something to me.

I stopped.

Astonished.

And at the same time unusually calm and composed, because, from my childhood onward, my grandmother Maria had gently familiarised me with the biblical accounts, without leading me into spiritual confusion or excess.

Only moments earlier, it had lain motionless at the edge of the path—unassuming, quiet, and without anything remarkable about it. The surroundings were completely still. No wind moved the air. No vehicle passed by.

No sound could be heard. No human beings. No animals. Nothing indicated to me that there had been any external influence.

Despite the inexplicable nature of the moment, I felt no fear. On the contrary: within me there was an inner trust that remained almost naturally calm in the face of the situation.

For a moment, only one question arose:

I could not accept a sensory illusion as a sufficient explanation for what I had actually experienced—the rotations I had genuinely witnessed.

What I saw had actually happened, as far as my own experience was concerned.

Could it have been some kind of anomaly that, in the absence of any cause recognisable to me, was difficult to reconcile with the laws of gravity known to me? It was an observation that at once gave rise to wonder, scepticism, and reflection—at a point where personal experience, scientific questions, and spiritual contemplation meet and can enrich one another.

Yet the clarity of what I had experienced did not allow me simply to dismiss it.

My first reaction, nevertheless, was that I did not want to take the stone with me.

So I continued towards my vehicle—a Ford Focus estate—and intended to set out for Sunday Mass in Vienna-Vösendorf.

📖 A priest served there who had studied theology in the United States and whom I had come to know, from around 2012 onwards, as a translator at major events organised by an American company.

His words about Jesus Christ repeatedly touched me through their clarity, their expressive power, their inner calm, their strength, and their concentrated joy in life—a true fireworks display of language, revealed through the good words he spoke.

At that time, I had not yet recognised that the speaking of His beautiful words aloud, by itself, does not constitute following Him.

Just as it also became clear to me through Scripture that faith alone does not yet reflect the steadfastness of His followers, but that faith together with the actions arising from it can, together, make His enduring substance—and also the hidden light behind it—visible.

🔄 The series of talks entitled “ALL IN – Die Zeit Deines Lebens” (Parts 1 to 4) remained particularly vivid in my memory, because, looking back, I found within them thoughts that resonated in a remarkable way with experiences I would encounter later in my own life.

💎 At the end of this series of talks, he surprisingly spoke of a possible fifth part.

At the same time, he said that he could not himself

explain why he had expressed this thought. Since I had regularly attended his live events over an extended period, this particular remark remained especially deeply impressed upon my memory.

The live music performed by his house band also moved me, its songs possessing a particular ability to speak to heart and soul.

 Especially during a challenging phase of my life in 2022, these services appeared to me—in contemplation of the words of Jesus Christ—as a place of reflection, encouragement, and inner strengthening.

Yet before I could leave the place, something else happened.

Gently.

Without insistence.

And yet with such distinctness that I gained the impression of being led back to the stone once again.

 While reversing out of the parking space, I heard three clearly perceptible knocks against the rear window—clear, loud, and unmistakable in the familiar sound of glass.

I braked immediately.

My first thought was:

Had I failed to notice someone?

I got out.

Yet there was no one behind the vehicle.

For a brief moment, the outline of a familiar human being arose in my memory—my friend Harald Prager,

whom I had regarded in a fatherly and brotherly way and who, a few months earlier, had died at the age of 67 in Varna, Bulgaria.

After emigrating from Germany, he had intended to make Varna his next chosen home and had even invited me to spend a holiday there together. But that never came to pass.

As early as June 2021, a serious health-related difficulty had announced itself through his own monitoring measurement. He called me at the time and asked me to review his monitoring. When I saw the result, I immediately recognised the seriousness of his situation and went straight to the BnR community office in order to support him, within the possibilities available to me at that time, through a video conference.

At least on that first evening, a clearly recognisable stabilisation in comparison with the initial condition became apparent through jointly undertaken proactive applications.

Yet a few weeks later, I could no longer reach him. Eventually, I filed a missing-person report with the Graz-Seiersberg police station. A few days later, I received the news:

He had already died.



Photo: Harald Prager 💎

(2021)

For him, there was no longer a place of remembrance
to which I could return. Therefore, in *Book David*,
he is given his place—as a quiet testimony to true
friendship, lived love of one’s neighbour,
and to a human being whose presence and influence
continue to resonate within my heart to this day.

Yet this thought came—and went.

For my gaze fell once again upon the
stone.

💎 🔄 📖 🎯 And

at once, a thought emerged with remarkable clarity:

*“You did not find the stone—the
stone found you.”*

I hesitated.

And yet I followed a quiet
obedience that shaped my next steps—not out of
compulsion, but from
an inner orientation that had repeatedly revealed itself

to me unexpectedly
and yet at the right time throughout my life.

Like a resonance in the silence that
can scarcely be explained in worldly terms.



I
picked up the stone and placed it in the glove
compartment of my car—without
knowing that this moment would become the starting
point of a development
that would reach far beyond what could be seen.



As the course of these
Momentum-Moments unfolded, further remarkable
occurrences revealed themselves
in their temporal sequence, from which new questions
gradually emerged
and deeper reflections were able to unfold.

After travelling to and attending
Sunday Mass in Vienna-Vösendorf, I arrived there and
Father K. M. allowed me
to choose a Bible as a present from among several
copies.

At first, I took a green Bible
in my hands and wanted to express my thanks.

Yet unexpectedly, these words emerged
from me with certainty:

*“I believe this is not the one intended
for me. Please choose one for me yourself, one that is
intended
for me.”*

Even I was surprised by the choice
of these words.

He, too, seemed to hesitate for a
brief moment.

He took the Bible from my hands, looked at me, and
said:

“You are already so far along.”

He then went to the shelf, took out another
Bible, handed it to me with both hands, and said:

“This is the one intended
for you.”

  It

was a white Bible with a gold-edged cover—an edition
from Geneva. This,
in turn, connected my thoughts with human rights.

I then said:

*“You know, when I am looking for answers to
events or to a particular choice of words, I open this
Bible and
read wherever it leads me.”*

He replied that he sometimes did the
same.

At that very moment, I opened the
Bible.

  My

gaze fell upon Chapters 16 to 18 of the Chronicles—the
passages in which the
enduring substance of David’s throne and its

orientation towards permanence
are spoken of.

💎 Gratefully, I accepted this
present, said goodbye, and set out on my journey home.

On the way, I listened to a CD recording by K.
M., which I had already received a week earlier. In it, he
spoke about good
works, lived faith, and the significance of action. His
words carried a
palpable sense of confidence and a spirit of setting out
anew.

🔄 Yet this was
only the beginning.

After receiving the stone, one week
later, on Sunday, 3 April 2022, immediately after
waking, a clear, gentle
command-like thought entered my consciousness. It
called upon me to follow
through on my quiet obedience and the orientation of
my faith through a
concrete action:

📖 *“Photograph the
stone!”*

I acted immediately, without hesitation
and without knowing what connections would emerge
from it.

💎 🔄 And so
a series of approximately fifty photographs came into
being.

Already in the first photographs, a striking structure appeared in the right-hand third of the stone in the third photograph. It became particularly recognisable when the entire image was perceived as a whole—from an appropriate distance, somewhat like viewing a three-dimensional image.

A young, beardless man seemed to emerge within the image, with a form upon his head resembling a helmeted crown—as though he were looking out from behind a shield.



The

longer I looked at the photograph, the more strongly this image reminded me of the symbol of the shield of faith and, at the same time, of the young shepherd David, who had already been anointed king in his youth, while still without a beard.

Not as proof, but as a symbol of whom the image might represent to me within this meaningful reflection.

At the same time, I did not want to exclude the possibility of such an interpretation.

In any event, it initially remained the personal perception of a human being who believed in His wonders, His signs, and His presents, and who at the same time believed he was perceiving within them a spiritual reflection.

💎 In this, I recognised a visual language
that reminded me of preservation, origin, and enduring
substance—of something
that does not lie completely open to view and yet
remains recognisable.

🔄 Partially visible.

Partially concealed.

📖 Like someone looking out from behind
a shield with courage and determination—a shield that
no one can take away
when it is anchored in the heart as the shield of faith
and, as part of the
whole armour, carried day and night in His enduring
substance as armour to be
recognised in the spiritual sense.



First photograph that revealed itself in the resonance of
this Momentum-Moment.

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Photo: A Closer Examination of this Momentum-Moment Photograph

What was remarkable
was not solely my own perception.

Others, too,
recognised this structure—though not everyone did; a
circumstance that reminded me
of the imagery of Revelation 2:17. Others whom I asked
about it likewise
saw in the pledge the same thing that I saw. Some, in
turn, recognised something
else that I had not previously perceived. Some of them
even swore that they
could see none of it at all on the stone.

It was precisely
in this that the thought of the name that no one knows
except the one who
receives it moved to the centre of my own way of seeing
and considering. For
apparently, not all of us see the same thing, even when

we are looking at the
same thing.

💎🔄📖 From this, a
further question arose for me:

Is perception
objective reality—or does it also possess a selective
dimension that is yet to
be overcome?

📖 Revelation of John 2:17 – Schlachter 2000

*“Whoever
has an ear, let him hear what the Spirit says to the
churches! To the one who
overcomes, I will give to eat of the hidden manna; and
I will give him a white
stone, and on the stone a new name written, which no
one knows except the one
who receives it.”*

I do not claim
that this is precisely that stone.

Yet neither do I
exclude the possibility that it may carry a meaning.

💎 Thus, from events and experiences taken as a whole,
a
hidden manna can emerge—not as something that
explains everything, but as
something capable of nourishing body, mind, and soul
and unfolding within the
human being, provided he is willing to receive His call
in the silence, ideally
in humility, gratitude, and joy.

📖🔄 In this context, a new way of considering David also opened itself to me through Psalm 24:2—not solely in a spiritual sense, but at the same time in a form that revealed itself to me, both in worldly and spiritual terms, as a meaningful message.

📖 David, Psalm 24:2—in my own choice of words, yet read between the lines in such a way that the One can be connected within it with the Expanded Perspective through wise discernment:

“The Almighty, the primordial Source of all Being, has founded it upon the seas and given it enduring substance through the streams.”

💎📖 From this, a question took shape for me:

“What are those streams that flow into the sea and become His enduring substance?”

Water alone, from this perspective, can scarcely produce enduring substance when it comes to the emergence of new structures. Scientifically considered, they may be lava flows—a thought that, for me, allows the concept of zeolite to represent a possible correspondence as His enduring substance.

And yet here, too, restraint is called for.

💎 In my understanding—as well as according to the experiences

of many users—a meaningful application becomes
apparent where something has
been preserved in the highest possible purity, protected
from burdensome
influences, and thus safeguarded.

 From a spiritual perspective, they may likewise—
and also
simultaneously—be streams of thought as well as
streams of money in His
blessing, flowing into the sea of human beings and
becoming enduring substance
only through their application and lived action.

 For me, this question remains less an answer than
an
opening—not as proof, but as resonance.

Looking back,
these experiences acquired a particular significance for
me: not as evidence
of something supernatural, but as a point of orientation
in thought—as an
expression of courage, perseverance,
and a conscious orientation towards a life that
strengthens, in the sense of
living well oneself and also allowing others to live well.

This also includes,
within my consideration, the subordination and
necessary support of fellow
human beings through their labour, while at the same
time excluding dark
machinations.

💎🔄📖 This indication did not appear to me as a finished answer, but through listening between the words, reading between the lines, and seeing between the images—unexpectedly in the course of my Bible study and in comparison with years of observations and experiences.

The death of my partner at the time (9 December 2013), who during her lifetime had initially not engaged intensively with questions of inner cleansing and health prevention, but later accepted individual recommendations for herself that were viewed quite differently within her surroundings, also caused this consideration of David, Psalm 24:2, to appear years later within a broader context.

At that time, however, the applications involved purely solvents, but no binding agents for the purpose of detoxification and simultaneous proactive cellular nourishment.

📖🔄🎯 In my view, this was another building block that, through recognition, can first take shape as a foundation stone, then as a cornerstone, and finally as a supporting capstone.

As a message that does not impose itself, but reveals itself—and whose

origin, for me, lies in the
primordial Source of all Being:

partially
visible,

partially
concealed,

and capable of calling upon the human being, as though
looking out from behind
a shield of faith, to preserve steadfastness, courage, and
trust in His
enduring substance.

💎📖 In this context, I remembered my
three-year online Bible study following my re-baptism
as “David”, as well as my
encounter with a priest whose words I had previously
learned to appreciate, in
my role as a speaker for an American company, for their
expressive power and
for the recognisability of their beautiful formulations.

🔄 Yet I also had to learn that beautiful words
alone do not form enduring substance. Enduring
substance arises only where
words and actions enter into resonance with one
another and mutually affirm
each other in lived everyday life.

For reading beautiful
words from the Gospel aloud is not yet an action. It can
be a signpost, an
indication towards truth, life, and allowing others to
live. Yet this path
becomes recognisable only where human beings make it

visible through their
actions.

💎 Thus, I also valued his books as an author—until
the point at which, in quiet observation, I began to ask
myself whether the
strength of his words was also reflected to the same
extent in his lived
everyday life.

🎯📱🔄 For I deliberately, courageously, consistently,
and
boldly held his own statements, together with certain
passages of text that
corresponded to them, before him—as screenshots of
my own visual presentations
of indications concerning my experiences, which I had
sent to him in the course
of our WhatsApp messages.

Not in order to rebuke him, but to remind him
quietly that he should also live out the words he had
spoken himself—in the
honourable recognisability of his own intention and,
above all, wherever the
bodies of the body of His Ekklesia were concerned.

Here, too, I seemed to
sense that same claim that had acquired a particular
significance within his own
vocabulary: to consider everything biblically.

In retrospect, however,
I increasingly gained the impression that precisely this
found less and less
resonance with him when it came to serious events that

had arisen from real
experiences and that I had brought to his attention.

Because there were no
witnesses to them, his looks appeared sharp to me, like
the blade of a razor,
and distrustful when he maintained eye contact with me
in conversation—almost as
though I were standing in a dock and had to justify
myself because he believed
that I wanted to take something away from him.

Yet I was merely seeking
a meaningful answer to my questions from someone
whose home and community
setting I had been frequenting for more than three
years. It was precisely
there that, according to his own words, I had
understood that the gathering of
His followers could also be considered biblically, and
that the omnipotence of
the Most High should not be prematurely excluded in
view of the many accounts
of experiences that seemed, over time, to connect with
one another.

I never asked why,
although he, too, once examined this question more
closely in my presence.
Rather, I always sought just answers at those moments
that seemed important—and
guidance as to what I should do with what revealed
itself to me for my own
understanding through His revelation.

In this context, I
remembered another image.

At the entrance to his
community meeting place, where there was a large
stage, live music, and a
livestream video wall, stood a white horse beneath the
open sky.

Not alive, but
designed as a large wooden figure.

At that hour, I was
the last visitor in the car park. After I had spoken to a
woman, a photograph
was taken of me there, sitting on this white horse that
stood before me beneath
the open sky.



For itself, it was initially
merely an object—a large wooden likeness of a white
horse, even
apocalyptic in appearance.

Yet in the context of the images,
words, and experiences that had already accompanied
me for some time,
this moment, too, remained in my memory, viewed
biblically, as a kind of
quiet guidance along the path.

Only some time later, in retrospect and upon deeper
reflection, did I notice
that the flyers in my hand formed an arc—a shape that
reminded me of
those streams of thought that flow into the sea of
human beings and
can there become enduring substance.

💎📖🎯 Years

**later, during my Bible study and a Sunday Mass,
this experience
reminded me of another passage of Holy
Scripture:**

Of the one rider who goes ahead in honour and dignity
as
a bearer of hope.

💎📖 Thus,

**this image took shape within me, even before I
was able to place it
in its temporal context or put it into words:**

*“The one who carries the bow and understands the crown not
as a sign of victory, but as an expression of peace-
making fulfilment within
the symbolism of the Victory sign of peace.”*

Not as outward triumph.

But as an expression of an inner
orientation.

And if calling exists, it reveals itself
not in assertion, but in the quiet clarity that, within the
invisible, there may
be more than we human beings are capable, through
our eyes alone, of recognising
and acknowledging in our perception.



Just as

**thoughts, experiences, and burdens can also
influence the free flow of life,
there are times when a conscious inner
clarification and
reorientation are needed, so that the human
being may once again find
his or her own origin and new strength.**



And you

yourself carry within this the freedom of choice.

You may set out upon your own path of
inner cleansing, responsibility, and growth—a
possibility that has remained
preserved for the human being since the beginning of
time and that can orient
the human being towards enduring substance.

 **Just as**

it is also expressed in Psalm 24:2 in my own choice of words:

“The Almighty, the primordial Source of all Being, has founded it upon the seas and given it enduring substance through the streams.”

Psalm 24 (NeÜ):

1 Ein Psalmlied von David. Gott gehört die Erde und was sie erfüllt, / die Welt und ihre Bewohner.[1]

2 Jahwe hat sie auf Meere gegründet, / gab ihr über Strömen festen Bestand.

3 Wer darf stehen auf Jahwes Berg, / betreten seinen heiligen Platz?

4 Wer reine Hände hat und ein reines Gewissen, / wer nicht auf Götzen vertraut / und keine falschen Eide schwört.

5 Der wird empfangen den Segen Jahwes / und das Recht vom Gott seines Heils.

– *Photographic excerpt from a Sunday reading in Vienna-Vösendorf.*

 **During these reflections, I**

involuntarily remembered a song. *Its message continued to resonate within me in thought—not because of its precise wording, but because of the imagery of a human being who, like a river, follows his or her way unwaveringly towards the sea and does not allow himself or herself to be broken, no matter how difficult it may be.*

*In this,
I recognised a symbolic encouragement to continue steadfastly along the Good
Path and not to allow obstacles or resistance to divert*

*me from my
inner orientation and the focus connected with it.*

 **Documentation of a comment I published
on 8 June 2026 on the subject of “The Rider on
the White Horse”**

*In
connection with the preceding reflections, I published
the following comment
beneath a YouTube contribution on the subject of “**The
First Seal of Revelation – Who Is the Rider on
the White Horse?**”*

*I am
deliberately reproducing it here in its original
wording, as it documents the
state of my personal reflection at that time and is
significant for the
chronology of this Prologue.*

Source:

*“The First Seal of Revelation – Who Is the Rider on the
White Horse?”*

Source: [YouTube contribution](#)

Original link:

<https://www.youtube.com/watch?v=17RrcmzepoQ>

 David Climate – Comment of 8 June 2026

*Thus written to His Ekklesia throughout the world
concerning the “White Horse”:*

*I sat upon a white horse beneath the open sky with a
bow. (Fan bow.) The teaching of Jesus Christ already
lives within us! No one else is Jesus, who dwells within*

your heart, and likewise within your body and your spirit, if you also wish to live in this way.

The white rider brings no pain; the white rider brings your choice of path!

Look within yourselves, for only the teaching of Jesus Christ within you is the solution!

The white rider is not a deception! Nor is he the Antichrist!—The Antichrist itself within you, as the voice that causes discord and unrest in its bringing of confusion, avoids the white rider, who offers spiritual, physical, and psychological assistance in these already chaotic times.

It also seeks, through ambivalent speech and false testimony in the dissemination of half-truths, to stir up hatred, envy, and anger within you and in you against him—things that can come only from the Other.

The white rider, who is within you in metaphorical language, is pure in heart within an already corrupted world, where, biblically considered, Goliath's spirit already speaks through women's voices in a rejecting attitude towards genuine heroic courage, addressing the presence of men to you and to all of you.

The white rider brings true peace-making, which the Other seeks to “demonise” and “curse” through pointing fingers, and even to “forbid” beyond you yourselves. They even say that the one who brings this good message seeks to cause discord, which, however, can also already be found as a biblical characteristic reflecting within itself a phase of the end times.

The Antichrist lives through Goliath's spirit; the white rider through “David's spirit” within you. Thus, this

“battle” within you for your attention also struggles within you and around you as a battle of choice.

Do you now recognise their kind of “deception”, which seeks to distract you from the first of His “White Riders”, so that you may neither follow the peace-making for the salvation of your soul and the salvation of your souls, nor even become peace-makers yourselves?

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– Wishes for the salvation of your soul and your well-being!

I am the one who I am—newly baptised in His Trinity, accepting His Triune Being in humility, gratitude, and joy.

*I am,
who I am: **“His David.”***

*My
comment remained without visible reactions through likes or replies for an extended period of time.*

*I wondered
why this was so.*

*Whether
technical, substantive, or other causes were decisive for this, I am unable to say with certainty even today.*

 ***This led me to another question:***

***“If something
may be spoken, yet is scarcely perceived any***

***longer—what, then, is the
difference between visibility and invisibility?”***

*Why this
happens, I cannot say with certainty.*

*Yet
perhaps that is precisely where an invitation to
reflection lies.*

 ***That, my dear reader, does not lie within
my
discretion, but within your own freedom of
reflection.***

*For hearing,
seeing, learning, and understanding often take place
precisely in silence. There,
where external voices fall silent, calm, composure, and
inner peace can prepare
the human being for his or her Highest Self and—at His
time—allow the human
being to recognise who he or she may become in the
innermost self, if this path
is chosen in freedom.*

*Not
infrequently, a single observation initially appears to
be a coincidence.*

*Yet when,
over a longer period of time, several remarkable
observations follow one
another in a way that repeatedly prompts the human
being to reflect, the
question inevitably arises as to whether this might
reveal more than merely*

recurring and increasingly distinct indications—more than the first glance at the individual event is capable of recognising.

The next example arose from a series of messages of different forms of appearance and from different sources which, upon closer examination, nevertheless seemed to me to originate from a similar direction. In doing so, I noticed that some of these organisations and channels allowed messages in a particular direction, while at the same time drawing attention through the deletion of my comments and, from my perspective, an apparent lack of willingness to engage in dialogue.

It was precisely this that raised the question for me of the authenticity of such messages.

For when someone claims, through beautiful words, to proclaim truth, yet gives no answer to serious questions, deletes direct approaches made as comments, or does not allow genuine dialogue to arise in the first place, a contradiction emerges for me between the claim being proclaimed and the observable behaviour.

I cannot derive absolute certainty from this. Yet I could not

*shake the thought that it
may be precisely in the way questions, disagreement,
and direct encounter are
handled that one can see how substantial such a claim
truly is.*

Unknown

source: Watch “*THE CHOSEN ONE:
MORE THAN JUST SURVIVAL – YOU HAVE
DEFEATED THE SYSTEM AT ITS OWN GAME.*” on
YouTube.

Original link

as source reference:

[https://youtu.be/Ty7tVPoPpuM?is=xRFh-
wIZeG57ZX4W](https://youtu.be/Ty7tVPoPpuM?is=xRFh-wIZeG57ZX4W)

And also

*a similar response to the message of an unknown
source entitled:*

**“Finally, the time has come: 144,000 chosen
ones will unite in the spirit realm this evening”**



Original link

as source reference:

[https://youtu.be/6TSfSo9Mpcg?si=da3TazhRMZ9XQi
BM](https://youtu.be/6TSfSo9Mpcg?si=da3TazhRMZ9XQiBM)

Thereupon

I wrote my own comment, which I formulated from the heart of my soul:

**“One is missing when it comes to messages concerning the reunification of the 144,000—the One and Only True One. If He is ignored, then this is your deed, which will never be lost as a screenshot and which speaks for me at David’s throne and causes your mask to fall.

This is said by the one who, on 21 July 2026, rejoined the two rods of Ezekiel in the ceremony according to Samuel—with the lightning from the far right of the field of vision to the far left, exactly at 00:00, after the words: ‘Adonai, Tetelestai, it is accomplished!’

This is said by the one who, previously, on Sunday, 27 March 2022, also received a stone that had been lying there beforehand and that, upon his sight of it, turned three times around its own axis and revealed itself to me through the inner voice: ‘You did not find the stone; the stone found you!’

Only one week later, the quiet call: ‘Photograph the stone!’ brought forth, in fifty photographs, three biblical-historical likenesses upon the same stone.

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– Wishes for you and for your health in the spirit as well as in the worldly realm!

For the true ones of His seek dialogue and do not exclude His omnipotence from His signs, which can also enable someone when it comes to biblical ways of contemplation, under any circumstances!

Therefore, I look forward to hearing from you, so that what has already happened and its origin in the spirit may be discussed in its entirety, face to face!

I am who I am, newly baptised on 15 May 2022 according to the ceremony of John the Baptist: 'His David.' Amen!"**



In one form or another, through the most diverse kinds of messages over the course of time between **2023 and 2026**, I experienced this with approximately fifty to one hundred different messengers: **Silence without answers, extending all the way to the deletion of messages I had posted—and not a single Like.**

Which, in itself, raises further questions. For from my perspective, these messages could hardly have been so insignificant or inaccurate that, over a period of three years, they did not lead even once to a single Like, let alone to the beginning of a conversation.

I had documented the individual occurrences in the background in each case with screenshots, while continuing to observe the corresponding messenger channels—channels that at the same time sought to encourage human beings to subscribe to their respective content and join them.

Precisely because of this, another, deeper question arose for me:

 What separates the true 144,000 from one another if one grants one's favour and one's following solely to beautiful words?

For when words of peace, truth, calling, and spiritual insight are proclaimed, the question also inevitably arises for me as to whether these words become visible in the way people treat one another.

Or, put another way:

How can a human being stand for a message if he or she refuses dialogue with the one who wishes to meet him or her directly and sincerely?

Perhaps this is precisely where one of the most difficult trials lies: not in hearing many voices at the same time, but in learning to distinguish between them.

It would be almost as though one wanted to dance at fifty weddings at once, while none of the others could ever know **when one had already committed oneself to one of these weddings**. And yet, considered in a like-minded way, there can be only one wedding whose true meaning cannot be brought about by human hands, but can be reflected solely in His call to the callings—in an **election that remains independent in its own right**.

Perhaps that is why it is not the multitude of voices that is decisive.

Rather, it seems to be your own independent question arising from the events: which voice you yourself follow in your search for the finding of truth—and whether, in the end, it leads you to become a peace-maker yourself, to assume responsibility, to seek dialogue, and actually to set out upon the Good Path.

And whom or what will you follow?

That which nourishes the monologue and beautiful words alone?

Or that which is capable of overcoming isolation from life itself and strengthens the courage to use one's own choice of words—to uncover half-truths, to seek truth from the circumstances at hand, and to bring about a transformation capable of breaking through the spell of beautiful words without a corresponding willingness to act and allowing a new way of seeing to emerge from it?

For every choice of path does not begin only on the roads of this world.

It begins where recognition becomes decision and decision becomes action. Within you!

Why should I follow someone who no longer allows dialogue without charging an admission fee for it?

Over the years, this raised another question for me:

When does a conviction become an action that endures beyond the moment?

For walking together, demonstrating, or publicly expressing a position can also be a visible sign.

Yet a sign alone is not enough to change a path.

 *Only where human beings are prepared to stand by one another over the long term, to assume responsibility, and to remain faithful over time to an orientation recognised as right does that form of lived action arise which can gain enduring substance.*

 **That is why the question of what we support, promote, and nourish through our attention appears significant to me.**

For every affirmation, every turning towards something, and every form of consumption leaves traces—not only in one's own life, but also in the lives of others.

 **Even where many human beings walk, speak, or protest together, the question ultimately arises of what remains after the event.**

What changes in everyday life?

What changes in thinking?

What changes in action?

 **Was it more than a meaningful occupation for a single day?**

Or did connections, choices of path, and actions already emerge from it that endure beyond the moment?

  *Did there emerge not only for the organisers, but also for the individual human beings, a recognisable gain in orientation, personal responsibility, or mutual support—and perhaps even possibilities that appeared economically meaningful and relevant for practical application?*

 **Did shared perception also become shared action?**

From encounter, did connection also emerge?

Visibility alone does not yet create enduring substance.

Only where recognition passes into personal responsibility, choices of path touch one's own life, and human beings begin to make their orientation visible in their daily actions as well, can a movement give rise to an enduring effect.

Therein may lie the difference between a temporary occupation and a transformation that sustainably touches life and allowing others to live.

💎 **Thus, some things are strengthened,**

others lose their significance,
and something new is given the possibility to grow.

📖 For what we nourish, accompany, promote, and sustain through our attention can, over time, itself become part of our enduring substance—in the outward world as well as within the inner dimension of our daily lives.

From this arises another question:

🎯 **Which influences do we allow into our thinking, our actions, and our lives each day?**

For every human being is surrounded by influences that can affect body, mind, and perception—even through those substances, impressions, and burdens that often remain invisible to the eye.

💎 🔄 **And so another question arose for me:**

Was all of this already a form of that revelation which unfolds not through a claim to power, but through perception, experience, and recognition?

A quiet revelation of the omnipotence of the Almighty, who, as the primordial Source of all Being, works through streams of thought and the orientation of the heart—not first in the outward world, but within the human being.

A truth that can neither be permanently prevented nor concealed by human hands, but reveals itself in His time, from within itself.

 **Thus, for me, there lies within this a nature that does not impose itself and yet can be recognised.**

It does not command and yet invites reflection.

It need not be touched in order to unfold its effect.

And every human being may—according to his or her own measure of recognition—gain insight from it.

 **Whether this is so or not does not lie within my discretion, but within the freedom of reflection and the openness of the reader or listener to allow personal insight and enduring values to arise from this spiritual stream of thought.**

For some things reveal themselves only when the human being is prepared not merely to see with the eyes, but also to perceive with the heart.

   Yet it is not the name alone that shapes a choice of path through lived recognition, but the orientation towards the primordial Source of all Being—the Source that unites path, truth, and life within itself and can lead the human being towards living well oneself and also towards allowing fellow travellers to

live well, while recognising their own free will. Thus, it is not any form of submission, but pure choice of path, that can shape life in truth from human dignity into human rights.

  **Just as streams gather, stones find their place, and the shield of faith can be preserved in silence as well as amid the noise of the times, so enduring substance does not arise through mere assertion, but through time, trial, experience, and proving oneself.**

    *When a human being honours the teaching of Jesus Christ through good paths, recognises his or her path of truth, responsibility, peace-making, and fulfilling life, and follows this recognition, then, within this imagery, no further proof is required in order to understand the symbol of the white horse beneath the open sky as guidance towards a lived example of the Good Path—not only in faith, but also in the proactive actions that arise from it.*

Revelation 19:11

“And I saw heaven opened; and behold, a white horse. And the one who sat upon it was called Faithful and True, and in righteousness he judges and makes war.”

 **No attribution, no judgement, and no interpretation by others can deprive a human being of his or her dignity in the Higher Self when that person carries his or her name in reverence, gratitude, and inner sincerity, and lives his or her thanksgiving to the Most High through resonance, coherence, and free will.**

 **Thus, a question arises for me:**

Is not every human being who finds himself or herself within this orientation also one who can invite others to turn back—not through coercion, not through superiority, but as a possibility of drawing closer to one's own Higher Self?

 **Does it not also say that we may admonish one another at the right time—especially where a lack of recognition, or its insufficient application, may entail a recognisable potential for danger?**

 **1 Thessalonians 5:14 – formulated in my own gender-inclusive wording:**

“But we urge you, dear brothers and sisters: Correct those who are careless, comfort the faint-hearted, support the weak, and be patient with everyone.”

Personal Reflection

Regardless of which perspective a human being follows, another question arose for me:

Could many signs of our time simultaneously be an invitation to inner cleansing?

An invitation to treat the body with greater attentiveness, to engage with the mind more consciously, and to act more responsibly in one's own actions?

 **And who will be the first to follow such a call?**

Who calls those who are called?

Does such a call arise solely from the human being himself or herself?

Or can it equally arise from an experience, an insight, a sign, a wonder, or a present that appears difficult for the recipient to explain in worldly terms, yet becomes, through the recognition of a Momentum-Moment, a key moment on his or her continuing path?

 **Perhaps some questions are not meaningful because they are answered immediately, but because they give rise to an action.**

A choice of path. A change
in orientation.

A new way of considering
one's own life.

 **And who recognises the name of which
Revelation 2:17 speaks?**

 **Perhaps every observer of the stone
discovers not only the question of a name upon
the stone, but at the same time a new name
within his or her own choice of path—not as a
claim, not as exaltation, but as an expression of
the highest desire to be present in his or her
own Highest Being itself.**

 **A choice of path,**

that can lead from inattention to
attentiveness,

from darkness to light, from
unrest to inner peace,

from distraction to clarity and
from fear to steadfastness.

 Tested by time.

Carried by peaceful
acknowledgement.

Unfolded through an
orientation of the heart,

that finds its enduring substance not
in pride,

but in humility,

taking responsibility

and righteous
steadfastness—

leading towards an inner
cleansing,

that can unfold both in the
worldly and in the spiritual realm.

 **Thus, I was able to experience this myself
through the choice of path of my rebaptism as
“David”, which took place one month after
receiving the stone, but also through many
further circumstances and through new
experiences and events of the times that proved
fitting,**

For me, this rebaptism
became a step,

which, also in connection with the
prior receiving of the stone, brought about an inner
reorientation and gave my continuing path through life
a new meaning.

📖 For it is also written in 2 Corinthians 5:17
as follows:



*In my personal understanding, I prefer the wording “a new creation”**, as it was also expressed on my baptismal present with the words “NEW CREATION” The term “creature” is often understood differently in contemporary usage than, according to my understanding, corresponds to*

the original meaning of this biblical passage.

💎 This event also preserves a visible testimony of my continuing path in its seemingly unstoppable course.

Source: Baptism Celebration of 15 May 2022 – video recording

Source:

**

Recording in the YouTube view from

Baptism Celebration // 15 May 2022

**

**

**

Source web address:**

💎 This event also preserves a visible

**

testimony of my continuing path in its seemingly
unstoppable course.**

Minute: 3:22 to 4:05

Photo: Screenshot of Baptism Celebration

15 May 2022 – “K. David”

Time range of the
video recording: 3:22 to 4:05

💎 Likewise, dear Hermi Strohmaier carried this
choice of path together with me out of her deep faith.

Yet she decided—in
exercise of her free will—to follow the path that she
recognised as right for
herself, even though it differed from my personal
recommendations.

For precisely this reason, I honour her
decision just as much as her faithfulness to her faith.
For true love of one's
neighbour respects the free will of the other.

A few weeks later, she passed away
as a result of her cancer.

For me, she remains a quiet
testimony to lived faith and a sincere orientation of the
heart.

Source:

**

Recording in the YouTube
view from

Baptism Celebration // 15 May 2022

**

**

**

Source web address:**

YouTube recording
of the Baptism Celebration

Minute: 4:05 to 4:57

**Photo: Screenshot of Baptism Celebration 15
May 2022 – Hermi Strohmaier**

YouTube-Aufzeichnung des Tauffestes

Minute: 4:05 bis 4:57

Foto: Screenshot Tauffest 15.05.2022 – Hermi
Strohmaier



◆ Even as, within my grief, a question arises
for me, hidden within it:

Has the Almighty also given us free will in
the most difficult phases of overcoming the most severe
illnesses, so that we
may surrender ourselves completely to Him, in a sense
relinquish our personal
responsibility entirely to Him, and trust that those who
recognise Him as the
One and Only True Healer and Bringer of Blessing can
no longer be affected by
difficult things? Does this way of holding oneself truly
testify to the
recognition of free will? Or does it instead reflect the
relinquishment, from
within one's own defensive stance, of personal
responsibility and shared
responsibility?

Or may we, contributing through free will,
recognise His wonders, His signs, His presents, and His
works also
in the signs of the times as guidance along the path, and
accept them
permanently of our own free will—provided that they
remain pure, are preserved
in purity, and endure with honourable intentions for the
good of those who
recognise Him and His present within them, so that we
may, as it is written,
walk in them?

**

Epistle to the Ephesians (Chapter 2, Verses 8 and 10) –
Schlachter 2000:**

8 For by grace you are *saved through*
faith, and this is not from yourselves—***it is God's***

present; 9 not

from works, so that no one may boast. **10** For we are
His creation,
created in Christ Jesus for good works, ***which God
prepared beforehand,
so that we should walk in them.***

 **Faith alone—has no fulfilling present
been
found within it in the course of recognition?**

Or did its fulfilment
lie precisely in the fact that a death far too early was
permitted to bring a
human being closer to the Most High?

Yet here too the
question arises:

***“Does
this way of holding oneself fulfil life and
allowing others to live?”***

Along the path of truth for the
life and allowing others to live of His own in its form of
calling to care for,
preserve, and protect His given temple?

 **The capacity for action within free choice has
a sustaining role in this, which may remain
hidden. Yet every choice—
a free choice in the David spirit just as much as
a choice in the Goliath
spirit—can thereby become a choice of path.**

And can free will,
precisely within the realm of the spiritually interpreted

Goliath spirit, also
stand in our own way?

💎 **And even if a human being knows only his or her own paths, expresses his or her convictions, and affirms them through honourable actions with clean hands, a choice of path can arise from this which, in the David spirit, can also give orientation to others—regardless of rank, name, origin, or religion.**

💎 🔄 **Spiritually understood, the “David spirit” can thereby be understood as liberation from the Goliath spirit within oneself: as peace-making and as a gentle presence for oneself and for His Ekklesia Body.** Even when one might wish to act differently, inner cleansing—which can certainly also have enduring substance in the sense of the Trinity—may favour this form of action in the sense of daily attentiveness within the temple cleansing that is to be fulfilled. In this context, the thought of a daily ceremony of repentance in humility, gratitude, and joy, through the action itself, may already be of significance as a kind of new way of seeing in a world full of invisible toxic substances, which may nevertheless also allow a kind of blessing in His times to emerge in the overlap with your times in the modern age?

💎📖🎯 **Through David's victory over Goliath, David was at that time immediately connected with King Saul and his son Jonathan.**

.
King Saul took David into his court after the battle and entrusted him with military leadership responsibilities.

.
Jonathan, Saul's son and heir to the throne, entered into a covenant with David, which to this day is remembered as a sign of loyalty, friendship, and connectedness.

📖 **Thus it is also written in James 3:17–18:**

“But the wisdom from above is first of all pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, impartial, without hypocrisy. The fruit of righteousness, however, is sown in peace for those who make peace.”

💎🔄 **Even misconduct—whether one's own or that of other human beings—can contribute to later choices of path by making it clearer which path is not to be taken in the future and which path is to be consciously chosen.** Under no circumstances, however, a path that is carried by and within itself by discord. For even the smallest beginnings of morally questionable deviations can give rise to future scenarios

other than those one
might wish for oneself.

**In doing so,
the plaintiff himself can also become morally
questionable through his
self-serving and possibly immoral actions.** Not
infrequently, this can arise
from an irrational competitive mindset, which at the
same time should allow
for an honest comparison. Even when a human being
places himself or herself
self-elevatingly at the centre of accusations without
allowing counter-evidence,
one's own intention can become visible in one's own
mirror image—in
half-truths and untruths, in a self-confirming bias, and
finally in a pride that
increasingly narrows one's own capacity for judgement.

Such an attitude can lead
to a good choice of path being rejected precisely where
it could benefit other
human beings. It can reject the affirmation of many
fellow travellers and
thereby even make the idea of allowing others to live
well towards those who
bring a joyful message contradictory when viewed from
a self-serving
perspective.

   *The Good Path does not arise merely because
it is recognised or contemplated. It arises where it is,
through personal and
shared responsibility, chosen and embarked upon.*

Even when one has found oneself in
the most severe distress in the past and, through a new
way of seeing, becomes
increasingly conscious of the true authenticity of one's
spiritual origin.

Thus, the question also arises:

💎🔄📖 Could it be that the Almighty—as a human
being may contemplate Him for himself or herself in
whatever way—still calls
human beings today; not through coercion and not
through power, but through
encounters, experiences, insights, signs, or paths
through life that become a
call for the individual?

Has this not been shown again and again
in many traditions, that calling often begins where a
human being becomes
willing to listen?

🎯 ***And could it be that those who follow
such a call are not special because they elevate
themselves above others, but
because they become willing to carry a
responsibility that points beyond
themselves?***

📖 **For no one should boast of himself or
herself.**

Rather, the human being may recognise in
humility that every present, every ability, and every
possibility of doing good
has its origin in a source that is greater than oneself.

💎 **Even then, a human being may temporarily place**

himself or herself in danger of misinterpreting his or her own actions and their

consequences. In doing so, all zones of comfort and privilege may be lost.

Yet precisely therein another form of truth may reveal itself: in one's own

good life and in allowing others to live well as well; in forgiveness and in a

genuinely lived love of one's neighbour, which can be experienced anew even

amid the hardships and fires of life.

🔄 **Such a path can also be associated with a quiet, scarcely comprehensible seclusion, which at times may almost seem like banishment from one's own family circles.**

Hardly any more invitations to

birthday celebrations, because the impression arises that otherwise one would

be at odds with society as a whole and could no longer gain any advantages from it.

Yet perhaps this is precisely

a figment of the imagination that in truth possesses no real substance. Without

therefore judging the other oneself, the character of the person opposite may

rather be reflected in that person's actions. One's own masks can thereby

expose themselves before one's own mirror image

through one's own actions,

without a single word ever having needed to be spoken about it.

 **To reflect upon this could already be the first step towards improvement.**

For a quiet conscience can
be a gentle cushion of rest. It can also manifest itself in
the form of an apology
—preferably to the person who was harmed, and in any
case without
arrogance, but in humility before a good and sincerely
lived life.

Such an apology can
at the same time be a step towards the brother, friend,
or independently benevolent
and well-intentioned companion along the path whom
one may previously have
left behind through carelessness. It can become a wise
action and, in a sense,
a function of turning back, calling for new actions along
the further path
—even in the image of David’s throne—and encouraging
one not merely to
recognise what is good, but to act accordingly once
again.

Be it a telephone call, an invitation,
or simply a meeting over a wheat beer, in which one
encounters one another
in a brotherly dialogue and allows mutual forgiveness to
take place.

 **For whoever, even through an erroneous
judgement of others,
passes judgement wrongly upon them will, in**

**my understanding, likewise encounter
the judgement of his or her own actions in due
time.**

Certainly, this also applies
when one human being injures another, disregards
another, or condemns another
alongside others on the basis of entirely fabricated
misjudgements, without
any understanding whatsoever.

Precisely for this reason, turning back
cannot consist in continuing to make the other person
the object of one's own
judgement. Rather, it can begin where the human being
becomes willing to hold
his or her own actions up to the mirror—and, wherever
possible, to assume
responsibility, so that what has been lost is not merely
lamented, but through
a sincere action brought back onto a good path.

 Even when one finds no explanations for this
and it scarcely appears comprehensible why, long after
certain
misjudgements—without any action of one's own—
certain forms of darkness can,
in a manner scarcely explicable to the individual, enter
the lives of those who
misjudged others, then appearing as cruel within their
own mirror image and
yet, from my perspective, seeming to reflect a hidden
form of justice at David's throne.

 For one should truly look very carefully at
whom one has chosen to engage in conflict with when

one isolates one of the
true ones of His from the stream of life of living well
oneself and allowing
others to live well, with the utmost cruelty, as though he
or she were a living dead.

 **Thus, from my perspective, it may appear as
an expression of
the highest justice** when those who were misjudged
or excluded, almost as if
from nowhere—even years later—have suffered no
lasting harm from it, but
in the further course of their lives have, strangely
enough, continued to record
ever greater elevations in their development.

 ***Perhaps therein lies a sign:
It is not the opinion of others that shapes a
human being, but the truth that
unfolds within life—in the crucible of cruel
experiences of life and in overcoming
these obstacles—and can, in doing so, as it
were, shape the emerald itself.***

Yet the companions along the path themselves
need never find lasting substance in the continuation of
their seemingly malicious
intentions—not even in worldly beautiful houses or in
possessions and wealth
that are transient—when their actions are built upon
shifting sands and thereby
reflect no firm substance in their own lives at David's
throne.

For what may appear outwardly
as enduring substance need by no means be inner

substance. A house may stand
and yet be built upon uncertain ground; possessions
and wealth may increase
and yet remain transient. Truly enduring substance
reveals itself, rather, where
one's own actions remain grounded in truth,
responsibility, forgiveness, and what
is good even under the trials of life.

 ***Turning back remains the best form of
choice of path—best of all
where it becomes visible through making
amends to the person who was harmed,***
even if these are “only” small gestures through which
one learns to forgive,
with no further malicious intentions concealed behind
them.

 Note to the reader or listener:

This work makes no
claim to infallibility. It understands itself as a personal
testimony, as a
collection of experiences, observations, questions, and
reflections intended
to invite the reader or listener to undertake his or her
own examination,
recognition, and conscious choice of path.

Not every experience presented
will be understood in the same way by every human
being.

Not every reflection or
interpretation will be shared by everyone.

Therefore, may each person examine for themselves
what they encounter in this work, and accept only that
which, according to
their best knowledge and conscience and through free
will, they recognise as
true, helpful, and peace-making.

 **This work does not seek to dictate to anyone.**

It seeks to encourage
reflection.

**Not to call for
following, but to offer friendly presence and a
richness of action**
that may serve the finding of one's own responsibility
and allow both
calling and following to remain possible.

No answers, however,
are to be prescribed.

Rather, this work seeks,
through questions, to provide indications towards self-
discovery and to invite
the human being to unfold his or her Highest Self
through being there for one
another and being together.

And it seeks to strengthen
the courage to recognise one's own Good Path
consciously and to set out upon it.

 **Whoever recognises themselves in
individual thoughts, questions, or
reflections within this work is invited to
continue this companionship along
the path in their own life—alone, together with**

others, or in exchange with
those human beings who share similar values of
responsibility, peace-making,
and mutual respect.

 **Thus, “Team David” likewise understands
itself not as
completion, but as an open community of
human beings who strive to make their
contribution to a peaceful, joy-bringing, and
responsible way of being together.**

Not as a claim to truth.

Not as a claim to
perfection.

**But as an
invitation to participate in shaping it.**

For enduring substance does
not arise through individual human beings alone, but
through the interaction
of many who are willing to make what they have
recognised as good visible in
their own lives.

 **The Good Path therefore remains no
finished
answer that can be taken away from a human
being. It remains an invitation
to one’s own examination, to free choice of
path, and to that responsibility
which becomes visible only through actually
setting out upon the path.**

 **Whether and in what way anyone wishes to
participate**

in this remains subject to his or her free choice of path.

Be it through conscious orientation towards inner cleansing, through engagement with the thoughts of this work, through companionship along the path as an ambassador of “**Book David – The Return of David**”, through playing the game “**The Word-Fireworks Legacy of David’s Throne**”, or in any other way that corresponds to one’s own conviction and responsibility.

 **The projects and ideas arising from this work are understood as voluntary offerings for deepening and continuing the thoughts and reflections presented here.**

 **May this work—as well as the works, thoughts, and encounters arising from it—contribute to giving courage, strengthening responsibility across borders throughout the world, and nurturing that hope which connects human beings with one another, promotes peace-making, and allows a meaningful way of being together to grow. May that which is designated as “His own” likewise become recognisable and flourish once again—not through an external claim, but through the spiritual and worldly fruit of one’s own actions, beyond the new name.**

✧ ✧ ✧

 **John 14:12 – Luther 1912, 1984, and 2017:**

*“Truly,
truly, I say to you: Whoever believes in me will also do
the works that I
do, and will do greater works than these; for I am
going to the Father.”*

 **The words “they will recognise in all the
world”**

**are to be understood here as a meaning-based
addition that recalls another
passage from the Gospel of John (John 13:35):**

*“By this everyone
will recognise that you are my disciples, if you have
love for one another.”*

 **Thus, thoughts can become works,**

**works can become
actions,**

**and actions, in word and deed,
can become legacies.**

 **Thus, in 2025, while this book was being
written, the game “The Word-Fireworks Legacy
of David’s Throne™” emerged from
an ongoing stream of thought, its first access-
enabling elaboration taking shape
within seven days and finding its first
completed expression within me on Palm
Sunday 2025.**

 **Whether there are particular signs within this, each reader may contemplate for themselves.**

For who creates, in times of solitude, unemployment, and silence, works that point beyond the moment of their own existence?

Who spends years with thoughts, questions, observations, and the attempt to understand connections that others might scarcely perceive, because amid the noise of the times they find so little space for silence?

 **Perhaps precisely therein lies a challenge of our time:**

Many human beings search tirelessly for recognition in the outside world, while the encounter with their own inner being seems to become increasingly rare.

Restlessness, distraction, and incessant striving occupy more and more space, while reflection, attentiveness, and the search for one's own path often recede into the background.

Even young human beings can come into contact at increasingly early stages of life with forms of dependency, overstimulation, and disorientation, thereby losing contact with their own centre. Opportunities along one's own path may

consequently pass unnoticed—or
become obscured by external influences before they are
even recognised as such.

 **As a result, unrest and inner turmoil can
arise,
which may remain unspoken yet be reflected in
different areas of life.**

Increasingly addictive
behaviour, too, may in this perspective be understood
as a possible expression
of a deeper search for joy, orientation, belonging, and
inner stability—without
thereby reducing the individual causes and life histories
of a human being to
a single explanation.

 **From this perspective, the actual choice of
path
begins precisely where the human being pauses
and asks which spirit he or she
wishes to follow:**

that spirit which can
nurture fear, division, distraction, and an increasing
loss of inner and
physical balance,

or that spirit which
brings forth responsibility, constancy, peace-making,
and conscious orientation
towards what is essential—carried by an inner as well as
physical cleansing
that can increasingly lead the human being back to
himself or herself.

💎 Perhaps, therefore, the freedom of what is good does not begin with the great decision, but already with the quiet moment in which a human being pauses, encounters himself or herself, and consciously asks which path he or she wishes to set out upon from this point onward.

💎 From this perspective arose the idea of a game that does not seek to teach, but to invite:

to reflection,

to being together,

to the joy of words

and to the conscious choice of path

regarding what is spoken, passed on, and carried out into the world.

The game board takes up the visual language of a new sign that playfully points towards the connection between a people and peoples, bringing language, community, and free choice of path into relationship with one another.

🎯 It invites one to

listen between the words,

read between the lines,

and see between the images.

Perhaps even to rediscover

that Highest within one's own David spirit which is

already inherent within the
human being and which, through new movements of
thought, can once again enter
conscious awareness.

Its fundamental idea consists
in playfully questioning entrenched patterns of thought
and language and
complementing them through new ways of looking at
things.

Even words that, within
this visual language, may be assigned to the spirit of
Goliath may thereby come
into contact with another choice of words and be
expanded through complementary
David-spirit words.

The original word remains.

Yet through the added
perspective, its effect can be questioned anew,
moderated, or placed within a
larger context.

Thus, what emerges is not an
erasure of the old, but an expansion of thought—not
through coercion or
instruction, but through one's own reflection, one's own
recognition, and the
human being's free choice of path.

Words are thereby understood
not merely as terms, but as carriers of attitude,
orientation, relationship,
and choice of path.

For thoughts, too, resemble streams.

They flow from human being
to human being, from generation to generation, and
leave traces in the sea of
shared consciousness.

 **This reminds me of the parable of the
entrusted “talents”.**

A currency then,
the talents today,
which may unfold anew within you,
from within you.

For every present unfolds its
value fully only when it does not remain hidden, but is
employed for the benefit
of others.

 **The question, therefore, is not only what
a human being receives, but equally what he or
she allows to arise from it.**

Whether the streams merely
flow in one direction
or whether, together with what
is received, responsibility, care, appreciation, and
attentive being together
also arise.

Whether community emerges
that does not merely take,
but also carries;
does not merely consume,
but also preserves;

does not merely demand,
but also contributes to the flourishing of
the whole through being there for one another and
being together, through living
and allowing others to live.

 **Perhaps every legacy begins precisely
there:**

not in what a human being keeps
for himself or herself,
but in what he or she is prepared
to pass on in faithfulness.

 **Thus, humility begins where the human
being
recognises that inner cleansing does not arise
first through judgement of others,
but through the willingness to align one's own
life, again and again, with truth,
responsibility, and conscience.**

 Tested through time,
carried by peaceable
acknowledgement
and unfolded through that
orientation of the heart
which finds its enduring substance
not in arrogance,
but in upright strength,
the assumption of responsibility,
and righteous constancy.

Thus, recognition becomes
responsibility,
responsibility becomes action,
action becomes transformation,
and transformation becomes that fruit
by which a path can ultimately be
recognised.

 **Because the body can be understood as a
temple,
which may be treated with dignity,
attentiveness, and responsibility.**

And because many human beings
together can form a body that is not united through
coercion, but through peace,
truthfulness, preservation, and a shared orientation.

Thus, concern for one's own
body can likewise be understood as an expression of
gratitude, humility, and
responsible conduct of life—
as an endeavour
to honour
body,
spirit,
and soul equally.

 **And perhaps, in its own way, this fulfils the
hope that His will be done and His kingdom
come—as in the heavens, so also on
earth.**

💎 **Some things arise from human creativity.**

Others from experience.

Still others from hope.

Yet perhaps also from that inner
strength that enables the human being to keep moving
forward even when
recognition is absent, doors remain closed, and the path
often appears visible
only to him or her.

🔄 **And so a question arose within me again and
again:**

Was the human being in such
moments stronger than his or her circumstances?

Or was there something at work within him or her,
that was greater than the circumstances
themselves?

Was the one stronger,
who stood outside,
or the one,
who inwardly had never ceased
to follow that which had been recognised
as true?

💎 **Perhaps answers already lie within the work,
the
game, your own sense of the choice of words
within the streams of thought, as
well as in the willingness to continue along your
own path despite deprivation,**

**despite doubt, despite a lack of recognition, and
despite a measure of solitude.**

For some things do not arise from
abundance,
but from constancy;
not from rejection,
but through the conscious
orientation of one's own inner being;
not from convenience,
but from perseverance;
and not from certainty,
but from the courage to remain
faithful to a thought for as long as it takes for an action
to emerge from it,
an action to become a work, and a work to become a
legacy.



**Let us read once again together what is
written:**

“Whoever has an ear, let him hear what
the Spirit says to the churches.

To the one who overcomes, I will give
to eat of the hidden manna, and I will give him a white
stone, and upon the
stone a new name written, which no one knows except
the one who receives it.”

— Revelation 2:17

And here a quiet question arises for me—not only in
reading, but also in our shared reflection:

**Who
receives?**

Only one?

Or does something begin with one
individual,

only later to become for many a sign,

a preparation of the path,

or an encouragement?

💎 **To what extent might another thought of His
legacy already lie within this?** What is entrusted to
a human being need not end with him or her. It can
continue to flow through his or her words, works, and
actions—like a stream that knows its origin and can
nevertheless reach many shores.

📖🔄 Thus I asked on the Lord's Day, after, on the
morning of 03.04.2022, immediately upon awakening, I
had heard the words within me: "Photograph the
stone!", while looking at the first likeness:

***If this
could reflect a David stone—why, then, does
this stone not appear white?***

🎯 Only a few moments later, within the resulting
series of images, a single photograph appeared that
differed from the others:

***A stone—
brighter than the others, with several areas
that could likewise be perceived as "white".***

Photographed at the same place.

In the same light.

While continuing to look at the
photographs that had emerged from this stream of
thought, another image became
visible to me on the same stone, **which revealed
itself before my eyes with joy, yet also with
humility.**

💎🔄🎯 An eye.

Centred.

Precisely striking the mark.

Exactly at that place which—in the
visual language of David and Goliath—recalled the point
at which David had
struck his target.

Whether this carries meaning or
not, each reader may examine for themselves.

Perhaps there is a reflection within this
that points beyond the stone:

That even small changes
in one's own choice of path—in letting go, in reducing,
and in recognising those
habits that stand in the way of one's own growth—can
bring forth new clarity.

A clarity,

that does not divide,

but promotes living and allowing others to live.

Not directed against the other,

but turned inward.

There,

where it is decided,
what shapes thinking,
speaking,
and acting.

💎 **What may ultimately matter may not lie
solely in
what is seen, but in recognition itself.**

And perhaps the name is not
visibly written upon the surface.

Perhaps, rather, it rests within that human being who
becomes willing to recognise it.



***Original photograph: Second stone likeness on
the same stone***

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🎯 *Speak for yourself
what you are able to recognise in it—and what may
perhaps already be beginning*

to take effect within you through His enduring substance.

And if you recognise nothing in it, then
be encouraged to summon courage in your life—not in
submission to fear, but in an inner uprightness that
can bring forth calmness, composure, and
steadfastness.

An attitude that does not flee from
difficulties, but encounters them with prudence and
thereby develops that
strength which arises from inner firmness.



A quiet indication

**before any assessment or judgement that may
be brought about by others or also
by one's own thoughts:**

Lay vanity, arrogance, and resentment
aside.

For not every orientation withdraws
a human being from trial, and not every trial is an
obstacle.

Some trials demand deprivation.

Some require patience.

Some shape the human being only through
the fire of life.

Not as punishment,

but as an opportunity,

to bring forth

character,

constancy,
and inner clarity.

💎🌀🔄 *Every*

*human being may join in through his or her free choice
of path—including those
who wish to realign themselves through turning back
from their previous way of
being and are prepared to shape their lives more
consciously.*

And as much as this event itself
filled me with wonder, the next question immediately
arose within me—not
as a completed recognition, but as a searching
movement of thought and
contemplation.

💎🔄📖 **“If**

**You are indeed the Almighty—would there not
then also have to be three
likenesses visible within the Trinity?”**

This question did not arise from
certainty, but from an attempt to bring what I had seen
into an order that could
withstand both my faith and my perception.

And yet, within it there was already a
tension:

between expectation and revelation,

between what can be conceived,

and what, following the observations and
questions thus far, might perhaps yet reveal itself.

At that point, I myself did not know
whether this question would lead to any further
recognition at all.

Precisely therein lies, for me,
an essential part of this experience.

I asked the question without knowing
the outcome.

Not from any supposed
foreknowledge.

Not from special abilities.

But from honest curiosity,
attentive observation, and the desire to understand
what I had experienced more
fully.

In retrospect, it seems remarkable to me
precisely for this reason that the further likenesses
revealed themselves only
after this question had been posed.

Whether there is more within this than
an extraordinary coincidence, I am still unable to say
with certainty to this
day.

For me, however, the impression remained
that these experiences led me, step by step, towards
further questions and
reflections that I myself had neither expected nor
foreseen beforehand.

While this question was still
resonating within me, a third likeness revealed itself on

the same stone—beyond
any conscious control.

A moment that did not merely evoke
wonder, but at the same time brought about a quiet
gathering of thought.

Not as fear.

Not as proof.

Not as a claim.

But as that rare moment
in which perception and contemplation
meet

and the human being recognises
that not everything
that moves him or her
must immediately be explained.

 **Perhaps therein**

lies part of the actual experience:

That not every question must be answered
immediately.

That not every observation requires a
conclusive interpretation.

And that some things retain their value
precisely because they invite the human being to reflect,
examine, and continue
along the path.

 **For**

***perhaps the meaning of a sign lies not solely in
what is seen, but also in what***

***is thereby set in motion within the human
being himself or herself.***

In questioning. In seeking. In recognising.

And in the choice of path that may arise
from it.

 **Thus, for me,
it was not solely the likeness on the stone that
remained significant, but
equally the movement that it set in motion
within me.**

For sometimes a change does not begin
with an answer.

But with a question.

And sometimes the greater revelation
does not lie in the visible itself, but in the willingness to
contemplate what
has been seen with an open heart.

   **Precisely
in your own view of the orientation of the heart,
in the reflection of your
way of thinking, and also in what is newly
brought into action, a part of that
mystery may reveal itself within you, of which it
is written that it is known
only by the one who receives it.**

    **Thus,
on 03.04.2022, this third likeness also revealed
itself to me—not as proof in
the outward sense and not as a claim to
certainty, but as an inner recognition.**

A likeness that I was permitted to
recognise anew in humility, gratitude, and joy.

Not as completion.

Not as conclusion.

But as a further impulse along a path of
contemplation,

of questioning

and of wonder.

For some things gain their value not
because they can be explained, but because they move
the human being to pause,
to become more attentive, and to look upon life with
new eyes.



***Original photograph
of the third likeness on the same stone***

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 **In my view, this likeness shows a man with a full beard and shoulder-length hair, crowned with a large crown upon his head.**

And so
it is also written:

 **“Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me.”**

— *Revelation*
3:20

This meal
may reflect the acceptance of His wonders, His signs,
and His present.

Likewise, the
door to the Most High may be understood as a path
inward—as a turning towards
one’s own orientation of the heart.

For the
body, too, may be regarded as a house, a dwelling, and a
temple: as that place
in which the soul dwells and in which the human
being’s inner orientation
unfolds.

While
thoughts, convictions, and orientations of the heart
often remain hidden and
may at times conceal themselves behind the masks of
everyday life, free will
remains the decisive element of every choice of path.

 **Precisely this free will can at the same time
be both trial
and present.**

For in the
choice of path involving looking, acceptance, and
application, it often becomes
apparent whether a human being is drawing closer to
his or her own spiritual
identity—that identity which can bring him or her closer
to the Highest Self
and deepest orientation of the heart.

Many
questions remain open in this process.

Some
answers should indeed be deciphered by each human
being personally.

 **And yet therein lies an assurance that
honours and respects
free will:**

   **That the human being may be sustained
in Him, with Him, and for Him
when his or her orientation remains directed
towards peace, self-control,
truthfulness, and responsibility. Whether a raw
diamond can be formed into a
diamond reveals itself along its path, which also
consists of trials.**

 **This reflection likewise reminds me that
silent observation
need not be a weakness.**

At times,
precisely therein may lie a particular form of strength—
a strength that
preserves patience, withstands trials, and remains
steadfast even when one's
own restraint is misunderstood by others.

 Precisely therein may lie a hidden strength:

That not
every answer needs to be spoken.

That not
every justification is necessary.

And that
even silence can unfold an effect when the human being
remains firmly grounded
in his or her inner orientation.

A strength
that need not reveal itself in our time, but in that time
when the trial reaches
its conclusion and the fruits of the choice of path
become visible.

For
ultimately, the fruits of a path reveal where its
orientation has led and in
what its constancy lies.

 Psalm 16:8

*“I have
set the LORD always before me; because he is at my
right hand, I shall not be
shaken.”*

 Matthew 28:20

*“And behold,
I am with you always, to the end of the age. Amen.”*

 Psalm 91:1

*“Whoever
dwells in the shelter of the Most High will remain
under the shadow of the
Almighty.”*

 **In this consists—walking in His shadow and
in His armour—several of
the great trials of life:**

Whether
courage, endurance, and constancy remain intact even
when circumstances, doubts,
or resistance attempt to make the human being waver.

Whether one
remains faithful to one’s essential nature.

Whether one
preserves trust in one’s talents, one’s presents, and
one’s path.

And whether
one retains, even in darker times, the ability not to lose
sight of what is good.



**This shows that what comes towards
us does not
always correspond to what we wish for or
imagine, but often to that which may
become necessary, through passing through the
trial, for our own recognition
and strengthening—even in leaving comfort**

**zones and overcoming fears, worries,
and hardships.**

Precisely
when we are not yet able to recognise the meaning of a
situation.

In the absence
of money.

In the absence
of self-confidence.

In the absence
of faith.

In the absence
of love.

In the absence
of a sense of security.

In the absence
of confidence.

Yet where
hope, confidence, and genuinely lived love of one's
neighbour are preserved
without resentment, without discord, without hatred,
and without envy, everything
else, too, may find its way while remaining focused
upon what is essential.

 **It is often precisely these periods that shape
character—like a raw diamond that only under
pressure, in the fire, and through
patience reveals that clarity which was already
inherent within it.**

Not as
glorification of suffering.

But as a
reminder that growth often begins where certainties
end and constancy takes its
place.

 **Again and again, the human being is called to
remain
faithful to his or her inner calling, not to allow
every external influence to
carry him or her away, and to return to the
source:**

To nature.

To prayer.

To
contemplation.

And to
that voice of conscience which, ultimately, every human
being can hear only
within himself or herself.

 **It is likewise described that a protective
space
extends over the human being—as a roof, as a
tent, as a shield of protection
within the invisible.**

Not
merely as an image,

but
also as an expression of a presence that does not depend

upon external
circumstances.

 **1 Peter 2:4–6 – rendered in my own choice of words:**

*“Come to
Him!*

*He is
that living stone whom human beings declared useless,
yet who before God, the
Primordial Source of all Being, is a chosen
preciousness.*

...

*Let
yourselves be incorporated as living stones into the
house built by God and
filled with His Spirit.*

*Let
yourselves be built into a holy priesthood, so that you
may offer sacrifices to
God that are wrought by His Spirit—sacrifices in
which He takes delight because
they are founded upon the work of Jesus Christ.”*

  **1 Peter 2:6:**

*“Behold, I
lay in Zion a chosen, precious cornerstone; and
whoever believes in Him will not
be put to shame.”*

Quoted from

 **Isaiah 28:16:**

*“Therefore
thus says God the LORD:*

*Behold, I
lay in Zion a foundation stone, a tested stone, a
precious cornerstone, firmly
established.*

*Whoever
believes shall not flee.”*

 **In retrospect, it seems remarkable to me to
know that my three crosses, cast from
fragments of iron from Mount Hermon, have
remained preserved within my enduring
substance to this day.**

They originate
from a restricted area that was accessible only to a small
number of honoured
guests, statesmen, and selected visitors.

 **As the chief administrative clerk of a
Peacekeeping mission, I was permitted to
experience this highest-elevation camp
on Mount Hermon on a single journey—at the
request of the Major who served as
security officer at the time, and as his
accompanying person.**

For the
three crosses cast from the iron of Mount Hermon, I
paid the artistic friendship
price—at the same time as an acknowledgement of
those fellow soldiers who
performed their service up there.

💎📖 Such memories preserve their value not merely through the object itself.

They
preserve encounters.

They
preserve shared paths.

They
preserve gratitude.

And they
remind us that some experiences reveal their deeper
meaning only many years
later.

🔄 For not everything that acquires enduring substance comes into being through greatness, influence, or visibility.

Some things
remain precisely because they were preserved with
dignity.

And some things reveal their value only when time has
passed over them and just something of them has



   **My expression of gratitude for God's
good pleasure in
being permitted to experience this—in harmony
with the Primordial Source of all
Being—I wrote at that time into the condolence
book for honoured guests and
supplemented it with a radiant drawing of the
sun, intended, as it were, to
permeate the words and make them shine for
the observer.**

Only through observing a fellow
member of the ranks there while I was writing did I
learn that, in my
position at that time, I actually should not have done
this.

And yet it happened.

Not out of defiance.

Not intentionally.

But out of that joy which filled me at that
moment.

 *It*

was neither forbidden nor removed.

It was permitted.

And accomplished.

At that time, I had no idea that the meaning of this moment would **only eleven years later** be called back into my consciousness—quietly, without further witnesses, and yet with a depth that once again prompted me to reflect.

 **Thus**

it is written in 1 Peter 2:7–10:

“To you, therefore, who believe, the worth of this stone is of benefit.

But what of those who persist in their unbelief?

‘The stone which the builders declared useless has become the cornerstone.’

‘It is a stone over which human beings stumble, a rock upon which they fall.’

You, however, are the people chosen by God; you are a royal priesthood, a holy nation.

Formerly you were not God’s people—but now you are God’s people.”

 **I**

remember a Saturday when I travelled from Innsbruck to Vienna-Vösendorf to tell the priest about the stone.

I wanted to ask him what he could recognise in it.

At the same time, I wanted to know whether he could imagine a podcast that would take up Revelation 2:17 and Psalm 24:2 and could be incorporated into his announced series “**ALL IN**”.

By that time, he had already announced a fifth part, although he himself said that he did not yet know why.

So I summoned the courage to raise the matter with him.

He listened attentively.

He considered my explanations thoughtfully.

However, he later did not take up the proposed podcast “**ALL IN – Part 5**”, although he had previously signalled his agreement to me in the presence of my companion along the path, Galmen.

💎 **Finally,**

he asked me a direct question:

“Do you believe that you are David?”

My answer at that time was hesitant:

“Not the David. For I myself could scarcely understand what had happened. But I speak of the spirit of David, which might possibly be reflected within it as a message—in the likeness as well as in the name.”

Today, I would answer that differently.

Not because I wish to claim greater certainty about myself, but because my understanding was permitted to develop further over the course of time through new experiences, events, and reflections.

 **Over**

**the years, I developed a different trust in the possibilities of the Almighty—
a trust that does not consist in claiming certainty about myself, but in remaining open to what may reveal itself in His time.**

For perhaps some things do not happen in our time and not according to our expectations.

Perhaps some things reveal themselves not where human strength appears greatest, but where an orientation of the heart proves itself in life.

Not in striving for one's own elevation.

Not in outward power.

But in that inner attitude from which a human being becomes willing actually to live what he or she has recognised as good.

   **For I was newly baptised in the name of David in
the name of the Trinity.**

In thought and in trust in Him, I gave my life,
as it were, as a new creation, as a **Renewing-New
Beginning.**

Thus I see myself as a human being who received a
rolling stone without perceiving any external cause, and
who believes from the
depths of his heart in God's wonders, signs, and
presents.

I likewise believe in the Gospel and its message—
while at the same time remaining aware that traditions
and translations may
have undergone changes over the course of time.

 **In
this context, I asked him another question that
had occupied me for some time
and that I had previously also put to three other
parish priests:**

**Who actually is the tempter, and why is God
Himself
addressed in the Lord's Prayer with the words
“And lead us not into temptation”?**

He acknowledged that translation errors are
possible in principle.

This gave rise to another consideration within
me:

If translations can be corrected—why, then, do
some formulations remain unchanged for centuries?

Especially that passage of the Lord's Prayer:

 **“And
lead us not into temptation.”**

These words have accompanied generations of human beings.

And yet I wondered whether further levels of contemplation might be concealed within them.

Am I not, at the same time, asking God not to accompany me into temptation?

Or am I rather asking to be protected from situations in which temptation might gain power over me?

And if language directs thought—which meaning, then, lies within the words themselves?

 **For
my personal understanding, the following
contemplation developed from this:**

“Protect me from temptation and guard me from that which is evil.”

Not as a replacement for the prayer.

Not as a correction of Scripture.

But as a personal reflection upon its inner orientation.

For preservation **from** temptation—in the sense of “before”—appears to me like a request for protection before it can unfold its effect.

Protection **from** that which is evil, however, I
experience as more comprehensive. For me, it expresses
a distancing from
everything directed against what is good, together with
the request to remain
protected from it and not to be overtaken by it.

From

**this arose within me the question of whether
words not only describe, but at
the same time also evoke effects within thought.**

For some things draw nearer when attention is
directed towards them.

Others lose influence when their assent is
consciously withdrawn.

Perhaps

**this is precisely where a particular
responsibility of language lies: not only
in what we say, but also in which stream of
thought we give room to through our
words.**

For words can set thoughts in motion, thoughts
can shape attitudes, attitudes can give rise to actions—
and actions can in turn
change paths.

Thus, contemplation of the word leads once again
back to choice of path.

Not every word must be accepted.

Not every thought must be carried forward.

And not every voice that becomes loud must
therefore become one's own voice.

 Perhaps

**inner freedom begins precisely where the
human being learns to distinguish which
stream of thought he or she wishes to give room
to—and which one he or she
consciously chooses not to carry forward.**

 Therefore,

**for me, the question did not remain whether
God tempts.**

But rather:

**How can the human being remain protected in
times
of temptation?**

**How can he or she remain faithful to what is
good?**

**And how can he or she learn to distinguish
between
voice, temptation, and conscience?**

 One

**of the great tasks of faith seems to consist in
being able to encounter
temptation without following it; in being able to
encounter darkness without
losing sight of the light.**

 In

this I recognise a form of that vice-versa

**contemplation that has accompanied me
for many years.**

💎 **Perhaps**

therein lies part of the legacy:

Not in certainties.

But in questioning.

In examining.

In reflection.

And in quiet obedience to what one's own
conscience recognises as right.

📖🔄 **At the Christmas celebration in 2024,
something occurred that once again
drew my attention.**

This time, I did not travel with Alex, but with
Christopher, whom I had likewise accompanied to his
re-baptism.

During the event, I perceived an attitude in the priest
that appeared unusually distant to me.

Christopher perceived this moment in a similar
way.

At least, this was our shared perception.

Whether it was accurate, or whether we had
misinterpreted the moment, I cannot say with certainty.

Neither resentment nor anger arose from it.

Rather, the question remained as to whether this perception would also be confirmed in later encounters, or perhaps one day prove to have been a misapprehension.

To this day, I hope that some things may – **in His Time** – turn towards the good.

Yet this moment reminded me of scenes from film adaptations of the Gospel, in which questions of origin, disposition, and inner orientation play a central role.

After that time, there was no further personal contact between us.

Thus, what remained with me above all was the memory of that encounter, of my baptism, and of the T-shirt bearing the inscription “**NEW CREATION**”, which he had presented to me at the time from his heart, freely and sincerely.



This

was also the last time that I personally sought him out.

And yet I would allow him the possibility of another encounter and an open conversation at any time.

For turning back remains possible as long as a human being is willing to examine the circumstances of his or her life, including from a biblical perspective, as possible

opportunities for **allowing**
others to live and allowing others to live well.

💎📖 **For me, the conviction remained that a**
podcast such as “ALL
IN – Part 5” could, particularly during the years
2020 to 2026, have made a
valuable contribution:

Not to divide people.

Not to instruct them.

But to foster orientation,

personal responsibility

and the capacity to act.

Not as a demand.

As an offering.

Not as an obligation.

As an invitation.

For where human beings assume responsibility for
body, mind, and soul in their unity, community can
also emerge.

🎯 **Renewal**
often begins precisely there:

Not within great institutions.

But within the individual human being, **whose**
effectiveness can also be of great significance to

**fellow human beings and,
through this, can shape its enduring substance.**

Through inner cleansing and through the law of
His primordial power, which He prepared beforehand,
an unfolding of strength
may emerge which – for every human being who
recognises this within it
personally – can be meaningful and, as David likewise
reflects in Psalm 24:2
according to my contemplation, can be of service both
in worldly and spiritual
terms.

  **Yet speech is silver – and silence can be
gold when truth emerges
from it.**

Silence in humility and faithfulness is by no
means a weakness.

It can equally be an expression of powers of
observation, patience, and strength of character.

For often, the human being is tested not solely
through his words, but through his conduct in times
when words would no longer
accomplish anything.

 **For
whoever speaks gold from the words of the
Gospel should also put gold into
action –**

even when no personal advantage results from it,
or when criticism even comes from within one's own
ranks.

***For if one is for Him – who should be against
him?***

 **Romans**

8:31–34 (Schlachter 2000)

³¹ What shall we say to this? *If God is for us,
who can be against us?* [...] ³³ *Who shall bring any
accusation against God's
chosen ones? It is God [after all] who justifies!* ³⁴ Who
shall condemn?
Christ [after all] is the One who died, indeed, more than
that, who was also
raised, who is also at the right hand of God, and who
also intercedes for us!

   **And yet one question remains:**

Who are those who are unable to accept His words,
His wonders, and His present, even though they are
capable of interpreting the
contents of the Gospel accurately?

Who are today's “**Philistines**,” “**Pharisees**,” or
“**Goliath spirits**” when considered in figurative
terms?

Are they not, at times, people who deny others
their dreams, goals, hopes, or even their calling – even
when signs,
experiences, or revelations appear along their path of

life that would merit
attentive consideration?

Are they ways of thinking or systems that
discourage, exploit, or, through ever-increasing
burdens, restrict the scope
available for a self-determined life?

Or are they influences that, through
obfuscation, deception, or false testimony, divert
attention away from what is
essential and cause people to lose sight of what has
become sacred to them?



Where

**would You place them within this spiritual
contemplation?**



In

**this context, I asked myself whether forms of
highway robbery and a quiet form
of usury might not also exist today – no longer
at the roadside, but within
ways of thinking, dependencies, and habits that
gradually lead people away from
their own path.**

Often, a single moment of inattention is enough
for compulsive buying, gambling, consumption, or
intoxication to take hold of a
human being unnoticed and draw that person away
from his or her true path in
life.

I likewise asked myself whether faith is truly
lived in its entirety merely because a human being gives
or makes donations,
without at the same time examining what actions arise
from that faith.

Could lived faith not equally consist in
accepting one's own talents, assuming responsibility,
and recognising those
presents, wonders, and signs that may already have
been prepared for the human
being?

  **The struggle between David and Goliath
often begins not on a
battlefield, but within the human being:**

Between courage and resignation.

Between hope and doubt.

Between personal responsibility and convenience.

Between truth and the temptation to choose the
easier path.

Between a way of life that serves only the moment
and an orientation towards responsibility, usefulness,
and permanence.

   **For me, this is where the enduring
relevance of this ancient
figurative language lies:**

That every human being encounters his or her own
Goliath.

Not always outside oneself.

Often, rather, within one's own train of thought,
within that inner voice that, seductively, seeks to resist
the Good Path, as
well as within thinking, feeling, and action.

And yet the choice of path always remains with the
human being.

No one can take it away from him.

The consequences of every choice of path,
however, do not remain without effect.

 **The willingness to turn back and to forgive
can also be part of this
choice of path.**

For whoever, despite rejection, bears no hostility
towards another thereby keeps open a door that arises
from genuine love of
one's neighbour.

Not every testimony is heard.

Not every hand extended is accepted.

Not every experience is shared.

And yet the human being remains free to act
according to the best of his knowledge, conscience, and
sincere intention.

 **Sometimes
the true triumph does not lie in receiving
approval.**

Rather, it lies in remaining faithful to one's own orientation.

Precisely when it is rejected.

For disappointment, too, can become a new beginning.

Not bitterness.

But a further choice of path.

Not resignation.

But steadfastness.



Thus,

in the end, that priest likewise declined to enter into a conversation about the matter.

At first, I experienced this as a defeat.

Not because of myself.

But because I had the impression that the totality of these experiences would have been worthy of open consideration.

Particularly where questions concerning **Revelation 2:17, David in Psalm 24:2, and the Letter to the Ephesians, Chapter 2, Verses**

8 to 10 converge – questions concerning personal responsibility, inner cleansing, practical conduct in life, and that resilience which can enable the human being not merely to endure trials, crises, and

setbacks, but to grow
through them.



In retrospect, however, I recognise:

Not every door opens at the time we expect.

*Not every path leads through those people from whom
we initially expect it to.*

*And not every rejection means the end of a thought
that makes its way in integrity.*

Sometimes it merely means that this thought must
take another path.



**Thus,
what ultimately remained with me was not the
question of why a particular
possibility failed to materialise.**

He once explained to me that he was not permitted
to implement such an indication concerning the free
choice of path, whether as
a podcast or as a flyer within his congregation.

My wish, however, had been to allow any possible
resulting financial return to benefit the congregation
once again.

Rather, the question that remained with me was:

**How can what has been recognised as true
nevertheless be carried forward?**

How can recognition become action?

How can action give rise to responsibility?

**And how can those streams that flow into the
sea
again contribute to the well-being of the people
whom they are ultimately
meant to serve?**

 **Perhaps**

this is precisely where the true task begins:

Not in convincing others.

Not in imposing something.

But in continuing steadfastly along the path that
one's own conscience has recognised as right.

 **And**

if not with him,

then perhaps with someone else,

who may be able to place these likenesses and
experiences within a different framework of
understanding.

For when I asked him whether he recognised the
same structures in the three photographs of the stones
as I did, he nodded.

I likewise raised with him the point that, in times
of increasing poverty and economic hardship, it should
not merely be a matter
of asking for assistance, but also of discussing ways in
which people might

regain greater personal responsibility and the capacity to act.

Not as an obligation.

Not as a demand.

But as an offering grounded in free will.

  **Nevertheless, I later gained the impression that my statements had not been met with trust.**

Whether this arose from concern, caution, misunderstanding, or other motives, I am still unable to judge to this day.

Yet it was precisely this that led me to another question:

Why is it sometimes easier to speak about a person than to speak with that person?

Why are extraordinary experiences sometimes judged more quickly than they are considered together?

And why does it occasionally seem easier to create distance than to engage in open dialogue about events that may raise interesting questions even from a biblical perspective?

  **In this I recognised another trial.**

Not merely for the one who speaks.

But equally for the one who listens.

For if I had come with a sincere intention to seek understanding, ask questions, and enable shared contemplation, then my task was not to compel agreement, but to offer the conversation as a dialogue.

Whether it was accepted or not was ultimately beyond my control.

Words

and actions are always related to one another.

And sometimes it is only **after the stage,**

after the lecture,

after the sermon,

after an inexplicable reprimand,

or after a conversation,

that the orientation which truly endures becomes apparent.

Figuratively speaking:

Just as then.

Just as today.

And presumably in the future as well.

For

the Gospel, too, describes a truth that is reflected again and again:

The poor and those who were previously **blind in worldly terms** can become **seeing, both in worldly and spiritual terms**.

And yet people who **see in worldly terms and possess material wealth** can remain spiritually poor, deaf, or blind.

 **John**

9:39

“I have come into this world for judgement, so that those who do not see may see, and those who see may become blind.”

 **In**

retrospect, I was therefore particularly concerned with those questions that arose from Revelation 2:17, Psalm 24:2, and their inner connection with the Letter to the Ephesians, Chapter 2, Verses 8–10.

Questions of personal responsibility.

Of inner cleansing.

Of practical conduct in life.

And of that resilience within the human being which can enable him or her not merely to endure trials, crises, and setbacks, but to derive recognition, maturity, and renewed capacity for action from them, to grow through them, and ultimately – **overcoming both intellectual and**

**physical limitations – to emerge as an
overcomer.**

*This contemplation is to be understood as a
personal perception and spiritual interpretation; it
makes no claim to
universal validity and is not intended to replace any
individual decision or
professional assessment.*

 **The**

**following words from the First Letter of John
also appeared noteworthy to me
in this context:**

“And the anointing which you have received from him
remains in you; and you have no need for anyone to
teach you; but as the
anointing itself teaches you about everything, it is true
and not a lie; and
just as it has taught you, you will remain in him.”

(1 John 2:27)

And further:

“For whatever is born of God overcomes the world;
and this is the victory that has overcome the world: our
faith.”

(1 John 5:4)



**Here I recognised a thought that extends
far beyond individual
persons, regardless of status, origin, or social
position:**

That true overcoming often does not consist in
victory over others.

Rather, in overcoming fear,

rejection,

bitterness,

resignation

and inner limitations.

Not in domination. But in perseverance.

**Not in judgement. But in faithful continuation
along
the path.**

💎📖 **Nevertheless, an open question remains –
particularly with regard
to spiritual personal and shared responsibility:**

To what extent can a body, within whose protection
people stand, create space for clarifying togetherness –
even where the matter
initially concerns only a recommendation, an
experience, or an indication?

For the good of the people.

For the good of the bodies.

For the good of the body.

For the Ekklesia of His own does not consist
solely of a single congregation or a single priesthood.

It extends beyond these and encompasses all who,
of their own free will, feel connected to an orientation
towards truth,
peace-making, personal and shared responsibility,
responsible conduct, as well
as the preservation from that which is evil and the
safeguarding of His own.

  **Perhaps this is precisely one of the most
difficult trials:**

Not to recognise what is hidden.

But to accept what is already standing visibly
before us.

 **This
gives rise to a further question:**

May a congregation permanently receive only
from its priesthood, without at the same time being
permitted to point towards
paths that can lead people towards greater capacity to
act, personal
responsibility, awareness, and – through the
responsible use of their own
possibilities – also towards greater economic self-
reliance?

Not as a directive.

Not as an obligation.

But as a possibility.

As an invitation.

As an offering.

 **Can**

the shepherd himself also assume a substantially protective role in this regard – not solely in spiritual matters, but within a holistic understanding of the human being and of the **shared responsibility involved in his protection?**

The following considerations are to be understood as a personal contemplation and line of questioning. They constitute neither a medical recommendation nor a professional diagnosis, nor do they claim to make generally valid statements concerning health.

Precisely against the background of global developments, this question takes on increasing weight.

For years, international organisations such as the World Health Organization have pointed to the growing global significance of chronic diseases and have projected a further substantial disease burden over the coming decades. Against this background, prevention, the assumption of personal responsibility, and the conscious exercise of individual capacity to act are becoming increasingly significant. At the same time, communal care in the sense of lived love of one's neighbour is moving ever

more strongly into
focus.



This

gives rise to a field of tension:

On the one hand, the impression of seemingly
well-ordered systems of the present day.

On the other, the reality of a high and, in many
cases, increasing burden arising from numerous chronic
diseases.



**This gives rise not to a simple answer, but
to a deeper question:**

What role can personal responsibility, awareness,
and preventive attentiveness play in the life of every
human being – in the
interplay of body, mind, and inner orientation?

And what significance may **inner cleansing** have
when many burdens of external life cannot be
completely eliminated?

If the human body can be understood as a living
body in which trillions of microorganisms – particularly
the intestinal
microbiome – perform essential functions for digestion,
metabolism, and immune
defence, while at the same time the human being
regards the body as the temple
and dwelling place of the Most High, then the question
of responsible inner
cleansing acquires an additional depth.

This connection between physical, mental, and spiritual perspectives is likewise to be understood here as a personal perspective of thought and interpretation; it is not intended to replace medical knowledge or to suggest any specific treatment or application.

There are, among other things, monitoring systems such as “**Clue Medical**”, which can make certain body-related functional parameters visible in a snapshot and whose technology was also applied in the context of **Mars-500 research**. Depending on the system and measurement method, such systems can, among other things, provide a view of the current physiological state as well as functional interactions between different organ systems.

The interaction between the **sympathetic and parasympathetic nervous systems**, as well as possible functional interactions between the lungs, kidneys, and gastrointestinal tract, can likewise be considered within corresponding scientific frameworks.

Revelation

2:23

“... and all the churches will know that I am the one who searches the kidneys and hearts, and I will repay each person according to his works.”



As

part of research conducted through Google AI (query dated 5 July 2026, 18:00), the following functional relationships, among others, were described:

The autonomic nervous system (energy reserves)

- **Sympathetic nervous system:** Activates the body during stress (“fight or flight”). It increases heart rate, makes energy available, and at the same time inhibits digestion.
- **Parasympathetic nervous system:** Regulates rest and regeneration (“rest and digest”). It lowers the pulse and supports digestive and regenerative processes.
- **Measurement:** Both systems can, among other methods, be analysed through heart-rate variability (HRV) in order to make indications of the current state of stress and recovery visible.

Organ interactions

- **Lung–kidney axis:** Both organs contribute jointly to the regulation of acid–base balance and are involved in further physiological interactions.
- **Gastrointestinal tract:** Particularly in the context of long-term isolation studies such as **Mars-500**, the significance of the microbiome and the intestinal barrier for various

physiological
processes and the immune system is being examined.

Breathing patterns, too, are increasingly being
given significance in preventive approaches.

While breathing in conventional medicine is often
assessed primarily through measurable parameters,
holistic approaches also
consider it as a possible indicator of functional
relationships within the
organism as a whole.

Particular attention is thereby given to the
interactions between the lungs, kidneys, diaphragm,
and gastrointestinal tract.

*The foregoing statements reproduce the results of
the research referred to above and are presented here
as a documented research
basis, not as an individual medical recommendation or
diagnosis.*

 **Viewed**

**as a whole, this constitutes one of the greatest
distinctions between mere
information and genuine orientation in which
wisdom can grow:**

Information can be collected.

Recognition must grow.

And wisdom often reveals itself only where
recognition becomes responsible action.



Every

lasting transformation begins not first in the external world.

Rather, it begins where truth reaches the mind, moves the heart, and recognition becomes responsible action.



Over many years, experiences with zeolite clinoptilolite were gathered within this community and compared with scientific publications, investigations, and professional guidance.

For me, this gave rise to the impression of an ongoing engagement between practical application, careful observation, and scientific consideration.

This account describes my personal perception of this engagement. In particular, it does not constitute a statement concerning the generally recognised medical efficacy of zeolite clinoptilolite, nor is it intended to replace individual health-related advice.

In connection with these experiences, I also found the link to Psalm 24 to be a helpful perspective for contemplation:

The image of streams flowing into the sea and thereby bringing forth enduring substance.

Not as proof.

But as an image.

As a resonance between observation of nature,
scientific knowledge, personal experience, and spiritual
interpretation.

For a lava flow entering the sea likewise
demonstrates how new, solid substance can emerge
from molten rock. This image
from nature reminded me of Psalm 24:2 and once again
led me to wonder whether
streams of thought, experiences, and responsible action
in human life might
likewise become such enduring substance.

💎 In

**this context, purity, quality, and preservation
moved particularly into focus.**

For where quality declines, differences in outcomes
often become apparent as well.

At the same time, it becomes clear that individual
factors can never be considered in isolation.

Water quality.

Nutrition.

Sleep.

Movement.

Breathing.

Indoor air quality.

Stress reduction.

All these areas interact with one another and can – depending on the respective conditions and the degree to which they are preserved – influence one another in ways that are either burdensome or beneficial.



This

gives rise to a further insight:

Health, well-being, and quality of life rarely arise from a single factor.

The interplay of many small decisions, habits, and circumstances, which can reinforce or mitigate one another over longer periods of time, often first becomes apparent in what remains unseen and only affects one's state of health and personal well-being over time, sometimes with a considerable delay.

This contemplation describes relationships from my personal perspective and is not to be understood as a medical diagnosis or as a generally applicable health recommendation.



Within

this perspective, the personal responsibility of the human being also assumes particular significance.

Not as a burden.

Not as an attribution of blame.

But as a possibility.

As a conscious choice of path.

As a willingness to reconsider one's own life
circumstances again and again and, wherever it appears
meaningful, to allow
change.



This

**led me to ask whether the streams described in
Psalm 24 might not also
symbolically represent all those influences that
flow into human life each day
and, over time, become part of its enduring
substance.**

Thoughts.

Words.

Works.

Presents.

Decisions in the **“choice of path.”**

Experiences.

Relationships.

Habits.

And likewise those influences of one's
day-to-day orientation that can nourish or burden body,
mind, and soul.

For these, too, become part of the choice of path
that every human being makes anew each day through
free will.

Thus, in my understanding, inner cleansing can
begin where the human being consciously considers
which thoughts, habits, and
influences he or she allows to occupy space.



So
examine it yourself first.

Through perception.

Through experience.

Through responsible action.



For
some things reveal themselves not through
knowledge alone, but through
experience, examination, and the human
being's personal choice of path.

In my figurative language, the **David spirit**
stands for that disposition which assumes
responsibility, seeks development,
and is willing to realign itself again and again.

The **Goliath spirit**, by contrast, describes for
me those inner forces that can hold the human being in
resignation,
convenience, dependency, or stagnation.

This is not about judging individual people.

Rather, it is about the question of which orientation we wish to strengthen in our own lives.

In conversations with young people, I sometimes encountered life goals that appeared to be directed less towards fulfilment, responsibility, and active participation in shaping life, and more towards the desire to leave burdens behind as early as possible.

This led me to wonder whether certain forms of dependency, lack of perspective, or a lasting expectation of external support might express that inner disposition which I describe symbolically as the **Goliath spirit**.

Not because it diminishes a person's worth.

But because it can prevent that person from developing his or her own presents, talents, and personal and shared responsibility.

Within this figurative language, the **David spirit** would be that inner voice which encourages uprightness, responsibility, and development.

The **Goliath spirit**, by contrast, would be that voice which may rather tempt one towards resignation, convenience, or self-limitation.

📖 **“Not**

**my will, but Your will be done – as in the
heavens, so also on earth.”**

🎯 **Against**

**this stands, for me, the conception of a life that
brings together joy,
meaning, relationships, family, movement,
community, creative endeavour, and
responsible freedom.**

Not as a directive.

Not as a standard for others.

But as a personal contemplation of what can
enrich and strengthen human life.

💎 **Thus, the idea of “manna” can also, in the
present**

**day, be understood as a symbol of that which
nourishes, strengthens, and, in
the right measure, can contribute to preserving
and strengthening body, mind,
and soul in their balance.**

📖 **In**

**this sense, it is not the assertion that remains at
the centre.**

But the invitation to examine it for oneself.

To experience it for oneself.

And to exercise personal responsibility in
choosing one's path concerning what is to become

enduring substance in one's
own life.



For

**the Good Path does not begin first upon the
roads of this world.**

It begins where truth reaches the mind, moves the
heart, and recognition gives rise to responsible action.



From

recognition to action.



**From the path
to walking it.**



From

recognition to fruitfulness.



Jeremiah

33:3

“Call to me, and I will answer you and proclaim to
you great and incomprehensible things that you do not
know.”



Thus,

**I was astonished when, in response to one of my
entries, not merely a text
appeared this time, but its content was
presented in the form of a single
image.**

I found this unexpected presentation particularly
remarkable because it reflected the thought described

above in another,
visual form.

Not as proof.

But as another form of contemplation.

 **The image**

**created in the course of the linguistic revision of
this manuscript follows on
the next page as a documented representation
of this particular**

Momentum-event. Its specific design was not
predetermined by me, but
developed during the collaborative linguistic revision of
this work.

 **Some**

**answers do not arise at the beginning of a path,
but during the setting out
upon it.**

Thus, on **16 June 2026**, I watched a programme in
which climate, environmental issues, change, and
possible ways of reducing
environmental burdens were discussed.

It made me smile.

For truly, truly:

“Climate” also means climate.

At the same time, I had the impression that some
of these thoughts spoke directly from my soul, as they

were already reflected
in a similar way within this work.

Yet change has always been part of the course of
this world.

Climate change existed long before our time.

What comes from nature, let it remain with nature.

And let that which belongs to the worldly remain
with what proceeds from the worldly. Precisely times of
social tension often
reveal hidden aspects of human nature and can at the
same time serve as a call
to turn back.

Even that which the individual cannot change
directly should not be allowed to obstruct the path. For
often, the
contribution does not lie in achieving a perfect solution,
but in the
willingness to make a meaningful contribution within
one's own sphere of
influence.

💎 Thus, every human being – while preserving his or
her free will – becomes part of that
greater working which can reach far beyond the
individual.

🎯 **Not every change begins on a grand scale.
Rather, it begins where a human being finds the
courage to take the first responsible step
himself.**

The image that was created as an image during the text entry:



1. WAHRNEHMUNG

BEWUSST & ACHTSAM



2. INNERE REINIGUNG

AUSRICHTUNG & VERANTWORTUNG



3. STRÖME & SCHLÜSSEL

SYMBOLIK & ZUSAMMENHANG



4. ERFAHRUNG & PRAXIS

ANWENDUNG & EIGENVERANTWORTUNG

So können Formen bewusster Selbstwahrnehmung und eines achtsamen Umgangs mit dem eigenen Körper eine Rolle spielen – nicht als Ersatz bestehender Wege, sondern als deren Ergänzung. In vielen Gesundheitssystemen stehen standardisierte diagnostische und therapeutische Verfahren naturgemäß stärker im Mittelpunkt. Für zeitintensive funktionelle Beobachtungen oder ganzheitliche Betrachtungsweisen bleibt im Versorgungsalltag oftmals nur begrenzter Raum.

In vielen geistigen Traditionen begegnet dem Menschen der Gedanke, dass innere Reinheit nicht als Zustand der Fehlerlosigkeit verstanden wird, sondern als fortwährende Ausrichtung auf Wahrheit, Gewissen und Verantwortung.

Daraus erwächst für mich die Betrachtung, dass der Mensch zwar täglich äußeren und inneren Einflüssen begegnet, zugleich jedoch immer wieder neu die Freiheit besitzt, seinen Weg bewusst auszurichten. Innere Bereinigung bedeutet deshalb nach meinem Verständnis nicht Vollkommenheit.

Sie bedeutet die Bereitschaft, den eigenen Weg immer wieder neu an Wahrheit, Verantwortung und Gewissen auszurichten.

So verstanden kann sie zugleich Ausdruck jener Wegwahl werden, die den Menschen Schritt für Schritt zu mehr Verantwortungsbewusstsein, innerer Klarheit und festem Bestand hinführen kann.

Im Zusammenhang mit Psalm 24,2 stellte sich mir immer häufiger die bereits bekannte, weiterführende Frage: „Was sind jene Ströme, die in das Meer fließen und weltlich wie geistig zu festem Bestand werden können?“ Für mich stellte sich darüber hinaus eine weitere Betrachtung. Wenn der Schlüssel Davids nicht zuerst eine weltliche Blutlinie, sondern eine geistige Ausrichtung widerspiegeln sollte, könnten sich daraus auch symbolische Zusammenhänge ergeben, die mich zum weiteren Nachdenken führten.

Im Verlauf meiner Betrachtungen fiel mir auf, dass verschiedene Zahlen, Zeitpunkte und persönliche Lebensereignisse in einer Weise zusammenzutreffen scheinen, die ich als bemerkenswert empfinde.

Dazu gehört unter anderem die Verbindung der Offenbarungsstellen 2,17 und 3,7, deren Zahlen sich in einer philosophischen Betrachtung zur Zahl Zehn zusammenführen lassen.

Ebenso fiel mir auf, dass ich als Oktoberkind am 07.10.1969 um 13:55 Uhr geboren wurde und sich auch darin für mich weitere symbolische Gedanken ergeben.

Darüber hinaus führte mich der Gedanke der Fünf zu den fünf Elementen, die sich in meiner Betrachtungsweise zu einer Einheit werden lässt.

Ob diese Zusammenhänge lediglich Ausdruck meiner persönlichen Wahrnehmung oder Hinweise auf eine tiefere Symbolik sind, vermag ich nicht abschließend zu beurteilen.

Deshalb verstehe ich auch diese Gedanken nicht als Beweis. Nicht als Anspruch.

Sondern als Teil meines persönlichen Erkenntnisweges und als Einladung, auch solche Beobachtungen mit Offenheit und zugleich mit eigener Prüfung zu betrachten.

Dokumentierte KI-Betrachtung

Um meine zuvor entstandenen Gedanken weiter zu prüfen, stellte ich dieselbe Fragestellung am 05.07.2026 um 18:37 Uhr einer KI-gestützten Recherche gegenüber. Dabei interessierte mich nicht die Frage nach einem Beweis, sondern welche weiteren Zusammenhänge sich aus exakt derselben Fragestellung ergeben würden.

Die nachfolgende Auswertung dokumentiert diese Antwort als einen weiteren Betrachtungsimpuls. Nicht als endgültige Wahrheit. Nicht als Beweis. Sondern als Anregung zur eigenen Prüfung.

Dokumentierte Fragestellung an die KI (05.07.2026, 18:37 Uhr):

„Und dabei wohl nicht die weltliche, sondern die geistige Ausrichtung einer Blutlinie und auch die Mitverantwortung darin widerspiegelnd eine große Rolle einnehmen wird, wenn eine solche Entschlüsselung wie aus dem Nichts kommend bereits mit der Entschlüsselung des David Psalm 24,2 weltlich als auch geistig aus der eigenen Beantwortung der Fragestellung: »Was sind alles Ströme, die in das Meer fließen und zu Seinem festen Bestand werdend hinzuzählen lassen?« bereits als sinnbildliche Erfüllung der Offenbarung 2,17 und 3,7 geschehen ist? ... (vollständige Fragestellung wie oben) ...“

Es folgt die vollständige, unveränderte dokumentierte KI-Auswertung:



Idee der absoluten Reinheit

Reinheit als Voraussetzung für die Vereinigung mit dem Göttlichen – ohne Ausschluss der täglichen Verunreinigungen des Körpers und Geistes.



Ströme (Psalm 24,2)

Ströme symbolisieren Erkenntnisse, Lebenswege und Eingebungen, die im Meer des göttlichen Bewusstseins zu festem Bestand werden.



Brücke zur Offenbarung

Offb 2,17 und 3,7 sprechen von verborgenem Manna, weißem Stein, neuem Namen und dem Schlüssel Davids – geistige Einweihung.



Numerologische Synthese

2+1+7=10 | 3+7=10
Die 10 (Radix 1) steht für Vollendung
Der 07.10.1969, 13:55 Uhr verbindet
7 | 10 | 5 in Symbolik und Zeit.



Paradoxon der Fülle

Wahre Erfüllung entsteht nicht durch Perfektion, sondern durch bewusstes, achtsames Sein und Akzeptanz.



Drei Verheißungen (Offb 2,17)

1. Verborgenes Manna – Nahrung
2. Weißer Stein – Annahme & Freispruch
3. Neuer Name – Identität & Berufung



Ende der dokumentierten KI-Auswertung.

In dieser Betrachtungsweise können das verborgene Manna, der weiße Stein und der neue Name als Bildsprache verstanden werden, die den Mitbetrachter zur Wiedererkennung von Nahrung, Annahme, Erkenntnis, Berufung und innerer Erneuerung einlädt. Dies kann auch ein gewisses Aufhorchen in den Gemeinden hervorrufen. Nicht als Anspruch auf eine einzige Deutung. Sondern als Einladung zur eigenen Betrachtung. Denn manches erschließt sich nicht allein durch Wissen, sondern durch Erfahrung, Prüfung und die persönliche Wegwahl des Menschen. So kann auch die Vorstellung eines „Manna“ in heutiger Zeit als Sinnbild für das verstanden werden, was nährt, stärkt und im rechten Maß dazu beitragen kann, Körper, Geist und Seele in ihrem Gleichgewicht zu bewahren und zu festigen.



NÄHRUNG
für den Leib



ANNAHME
für das Herz



ERKENNTNIS
für den Geist



BERUFUNG
für den Weg



ERNEUERUNG
für das Leben

Ziel: Festen Bestand finden –
mit Wahrheit, Verantwortung
und Gewissen.



Jeremia 33,3 – „Rufe mich an, so will ich dir antworten und dir große und unbegreifliche Dinge verkünden, die du nicht weißt.“





A

thought on Jeremiah 6:16:

“... and walk upon it, and you will find rest
for your souls.”

The verse does not end with finding the path.

It ends with walking it.



Once again,

concerning the choice of thought:

The emphasis does not lie on the sign.

Not on the stone.

Not on the calling.

**But on the willingness to remain faithful to
what has been recognised as
good.**



The

**imagery of a river following its course through
the streams and ultimately
reaching the sea repeatedly reminds me of**



David,

Psalms 24:2, in my own wording:

“The Almighty, the Source of all Being,

has founded it upon the seas

and given it enduring substance through the streams.”

💎 What

**are those streams that flow into the sea and
become enduring substance?**

Are they solely the streams of nature,

such as river currents,

air currents

or lava flows?

Or likewise

thoughts,

decisions,

actions,

paths through life,

orientations of the heart,

and even those flows of money that can shape economic
developments and, through them, the lives of many
people?

🎯 A

**stream capable of bringing forth higher
thoughts within the human being does
not ask how great the rock before it is.**

It follows its course.

Just as a calling, too, follows its inner orientation.

Day after day.

Year after year.



Some

things do not reveal themselves within days.

Not within months.

Sometimes not even within years,

but only over the course of decades.

And some things do not reveal themselves even within
one's own lifetime,

but only in subsequent generations.

And yet steadfastness finds its way,

where strength alone would not suffice.



Thus,

**the human being likewise encounters trials
along the path:**

Doubt.

Deprivation.

Misunderstandings.

Ill will.

Envy.

Denial of recognition.

Precisely such times can shape character.

Not to break it.

But to refine it.

Like a raw diamond,

which under pressure reveals the clarity

that was already inherent within it,

and can thereby be shaped into a radiant jewel.

Precisely therein, that inner maturation often becomes
apparent,

through which a human being can remain faithful to his
or her own calling,

one's calling

and one's setting out upon the path –

regardless of

whether others recognise,

understand,

or acknowledge it.

 **Thus,**

I also come to understand the path from David,

Psalms 24:2, towards David,

Psalms 24:3–5:

an intermingling of many streams,

thoughts,

decisions,

paths through life,
experiences
and actions,
which can become beneficial to the human being.

What is received
may be passed on.

And what is passed on
can give rise to new paths, new possibilities, and new
foundations for life.

 **David**

Psalms 24:3–5 (Schlachter 2000):

“Who may ascend the mountain of the LORD? And who
may stand in His holy place? He who has innocent
hands and a pure heart, who
does not direct his soul towards deceit and does not
swear falsely. He shall
receive blessing from the LORD and righteousness from
the God of his salvation.”

 **Thus,**

**His armour, too, finds its origin not first in
what is external, but in the
preservation of the heart, in steadfastness of the
spirit, and in the
willingness to continue along the Good Path
while respecting the free will of
each individual fellow human being.**

    **Precisely herein lies the strength of this path when forgiveness and pardon are not excluded.**

For many companions along the path carry their own history within them.

They, too, should retain the possibility of turning back, of being restored to uprightness, and of a dignified new beginning – as an opportunity for rehabilitation, reconciliation, and a life of mutual respect.

 **Thus,**
from many individual streams there ultimately emerges a shared stream of life,

which can bring the human being not only recognition, but at the same time lead him or her towards responsible action – sustained by groundedness, humility, and the willingness to implement what has been recognised responsibly in one's own life.

 **Quote**

from David Climate, 17 June 2026:

“The new beginning in spiritual faith in His wonders, signs, and presents, as well as in worldly life through the acceptance of responsibility, turning back, and peace-making, does not consist in mere recognition, but in continuing along the Good Path, on which many streams may flow into one another.”

Born

**on 7 October 1969 at 13:55, tested through times
of deprivation, sustained
through times of learning and trial, I was able to
recognise that the sign
alone does not produce enduring substance, but
only the lived action that
follows it.**

The new beginning in spiritual faith in His
wonders, signs, and presents, as well as in worldly life,
likewise finds, in my
understanding, its enduring substance only through
acceptance, transformation,
and the steadfast continuation along the Good Path.

In this, the inner logic of David Psalm 24 becomes
clear to me.

This

path does not bring forth approval alone.

It can equally give rise to envy, ill will, rejection,
and words that deny recognition.

And yet the hope remains that His enduring substance
will, in His Time, bring forth justice, favour,
recognition, and visible fruit.

For

**from steadfastness grows that fruit by which a
path can ultimately be
recognised.**

  **In this context, I am repeatedly reminded of the message contained in the song “Warriors of Light.”**

Not because of individual words, but because of the thought it contains: that courage, perseverance, truthfulness, self-examination, and the willingness to turn back can often have greater effect than external power.

 **The imagery of a river that unwaveringly follows its course and ultimately reaches the sea repeatedly led me back to my contemplation of David Psalm 24:2 and to a question that has accompanied me for many years:**

 **“What are those streams that flow into the sea and become His enduring substance?”**

From a worldly perspective, they may be the forces of nature which, over long periods of time, shape, consolidate, and preserve.

Even from lava flows, through the unfolding of His primordial power in creation under particular conditions, new structures may emerge that preserve their substance across generations.

 **In a figurative contemplation, they may likewise be**

**thoughts, decisions, actions,
paths through life, and orientations of the heart
that carry their influence
into the sea of humanity and leave traces there.**

What is preserved can grow.

What is nourished can bear fruit.

What is founded in truth can endure through the ages.



**A
stream does not ask how great the rock before it
is.**

It follows its path –

day after day, year after year.

Even where resistance appears to impede its course,
it remains in motion.



**Some
things do not reveal themselves within days.**

Not within months. Sometimes not even within years.

And yet faithfulness can find its way where mere
strength alone would not suffice.



**This imagery reminds me that the human
being, too, encounters stones
along the path: doubt, deprivation, ill will, envy,
denial of recognition,
turning away, misunderstandings, and times in which
visible recognition fails
to materialise.**

Precisely such experiences can shape character – not to break the human being, but to refine him or her.

Like a raw diamond that, under pressure and through time, reveals the clarity that was already inherent within it.



Where

bitterness is not answered with bitterness, where resentment does not take the lead, and where the human being remains faithful to what has been recognised as true, that inner firmness emerges which no external circumstance can bestow.



Thus,

for me, that word which David describes in the Psalm begins to be fulfilled:

“He shall receive blessing from the LORD and righteousness from the God of his salvation.”



The

Good Path reveals itself not merely in speaking about it, but in walking it.

Not in claiming, but in transformation.

Not in judging others, but in responsibility for one's own actions and in the willingness to follow visibly what has been recognised as true.

Every human being who has a father and a mother enters

this world as a son or daughter of humanity.

Every human being is endowed with the possibilities of will to act, capability to act, and capacity to act.

Herein lies the freedom to make choices of path, to assume responsibility, and to give direction to one's own life.

  **Recognition alone cannot yet bring a path to completion.**

Only where recognition becomes action does its true value begin to unfold. Insight becomes movement, movement becomes experience, and experience becomes that maturity which enables the human being not merely to recognise the Good Path, but also to walk it.

This is the significance of the will to act, the capability to act, and the capacity to act: not merely knowing what is good, but being willing to make it a reality in one's own life.

  **Put concisely:**

The Good Path does not come into being by being contemplated. It comes into being by being walked.

Quote: David Climate, Graz/Styria/Austria, on
9 July 2026, 12:34 p.m.

 **Ezekiel**

37:15–17

*“And the word of the LORD came to me as follows:
You, son of man,
take a wooden staff and write on it: ‘For Judah and the*

*children of Israel,
his companions.’ Then take another wooden staff and
write on it:
‘For Joseph, the wooden staff of Ephraim, and the
entire house of Israel, his
companions.’ Then join the two together, one to the
other, so that they may become one wooden staff; yes,
they shall become one in your hand.”*

💎 In this

imagery, I recognise a thought that has accompanied
me for many years:

Not separation, but connection.

Not division, but bringing together.

Not domination, but responsibility.

Not estrangement, but reconciliation.

🎯 **Therefore, on 21 June 2026, I decided, in an
actually performed personal ceremony,
inspired by the anointing scene of David and its
portrayal in the series “House of David”, to join
together two wooden staffs bearing these
inscriptions.**



Photograph: The first staff from Ezekiel 37, newly joined together according to the Holy Scriptures on 21-07-2026

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Photograph: The second staff from Ezekiel 37, newly joined together according to the Holy Scriptures on 21-07-2026

Not as a claim. Not as proof.

Not as completion. And certainly not as a claim to worldly power.

*Yet very much as a sign of what I perceived within it as
a*

mighty call of legacy in the spiritual realm,
calling for a

*turning back from discord and thereby also indirectly
inviting His own*

*to make, in humility, gratitude, and joy, their own
choice of path in response*

*to this call—and to make this turning back visible in
their subsequent actions,*

*so as to make possible the finding of unity for His own
that I have preserved
within my heart.*

*How surprising it was when, on this mild summer
evening,*

*I stood on the balcony on the third floor from **23:30**
until 00:12/00:13*

*and let my gaze wander across the mountain and hill
range of the Buchkogel
near Graz.*

***Exactly at 00:00, something occurred that
touched me***

***immediately: precisely as the quietly sung
ceremonial passage***

***“Adonai, Tetelestai, it is accomplished!” came
to its conclusion, a***

sheet of lightning passed across my field of vision—

*from the far right to the
far left of the sky.*

Without any audible thunder.

*For a fraction of a second, the night was thereby
illuminated as brightly as day.*

None of this had been planned by me.

*It arose from the circumstances of that
moment—a Momentum-Moment in itself, carrying
something that continues, to this
day, to remind me in an unforgettable way of His
glory and of His grace in His
almighty power.*

 *I experienced the fact that this sheet of lightning
coincided precisely in time with the conclusion of the
ceremonial passage in
question as a remarkable echo.*

*Whether this was merely an extraordinary
coincidence,
a particular temporal coincidence, or whether, for me
personally, it carried a
meaning beyond that, I am unable to determine
objectively.*

*The ceremonial passage that immediately followed
was
documented simultaneously as part of the further
recounting.*

  *Thus, what emerged from a personally enacted
sign was not a claim
to certainty, but another moment whose significance*

*revealed itself to me only
in subsequent reflection.*

***As a personal act of faith in peace,
reconciliation, and bringing together.***

*This act is to be understood as a personal testimony of
faith
and as a symbolic contemplation. It makes no claim to
prophetic fulfilment,
divine authority, or a binding interpretation for other
human beings.*

 ***For me, the significance of this act lies
not in the wood itself, but in what it is intended
to make visible:***

***that bringing together can be stronger than
separation, responsibility stronger than
indifference, and peace stronger than
the forces of division.***

*Thus it came about that I had already possessed two
sturdy hardwood staffs for some time, which, owing to
their length, could also
have been used as walking staffs.*

*Until **11 June 2026**, however, I did not know
how the intended inscriptions could be permanently
applied to the staffs.*

*In prayer, I initially asked the Most High for
His blessing upon this undertaking and subsequently
for its successful
implementation.*

*On **12 June 2026**, an opportunity to put the idea
into practice arose when I made an enquiry at a
specialist timber retailer.*

*There, I encountered a human being who bears the
same
secular first name as I do and who was willing to
apply the intended
inscriptions to the two staffs in three languages:*

German, English, and Hebrew.

  ***For me, this encounter was remarkable.***

*It appeared to me like an unexpected providential
alignment along a path whose individual steps often
reveal their meaning only
in retrospect.*

*For how great was the probability that, on the very
first attempt, I would encounter such a fitting
possibility?*

*Whether this was merely coincidence or a deeper
guidance along the path, each reader may contemplate
for themselves.*

*The question of a quiet calling has accompanied me
for many years—not as certainty concerning other
human beings, but as a
personal engagement with the possibility that
character, the orientation of the
heart, and faithfulness in the small things often form
the foundations upon
which later tasks grow.*

 ***Therefore,***

***I do not understand this act as a conclusion,
but as an expression of a***

hope: *that despite differences in origin, experience,
and conviction, human beings may repeatedly find*

ways to place what connects them above what divides them.

Ezekiel

37:24–25

“And My servant David shall be their king, and they shall all have one shepherd. And they shall walk in My ordinances and observe My statutes and do them. They shall dwell again in the land that I gave to My servant Jacob, in which your fathers also dwelt. Yes, they shall dwell in it forever, they and their children and their children’s children; and My servant David shall be their prince forever.”

Personal Contemplation on Ezekiel

37:24–25

While reading these verses, a question arose within me as to how their imagery might also be understood in relation to our own time.

When the text speaks of preserving and observing the statutes, I recognise in this not merely an act of remembering, but also responsible action.

This interpretation is my personal contemplation and is not a claim that the biblical promise has thereby already been fulfilled.



From

this perspective, preservation does not mean stagnation, but responsible continuation.

Not accumulation for its own sake,

but stewardship for the good of the community—

for the present as well as for generations to come.



Likewise, I understand the imagery of Prince

David not as a claim to rule over other human beings, but as a symbol of readiness to serve, peace-making, faithful care, and the conscientious fulfilment of that responsibility which I associate with David's throne.

In this context, prosperity does not appear to me as the opposite of spiritual orientation, but rather as a possible expression of careful stewardship and conscientious management of what has been entrusted, so that blessing, preservation, and enduring substance may grow from it for children, grandchildren, and generations yet to come.



In

my understanding, enduring substance arises not from possession alone, but through the responsible handling of what has been entrusted to us.

Prosperity is not thereby excluded.

On the contrary:

It can arise from good stewardship and unfold from it.

 **Money**

flows, too, belong to the realities of this world.

What therefore appears decisive to me is not merely their existence, but rather their orientation and purpose.

 **When**

entrusted resources are employed with wisdom, moderation, care, and conscientiousness, they can generate not only temporary benefit, but also continuity, sustainability, and enduring substance.

  In this way, a source whose origin lies in the

Source of all Being

can also become a blessing when its streams do not serve self-interest alone,

but at the same time contribute to the well-being of His own and of generations yet to come.

   From this perspective, responsibility,

peace-making, and prosperity do not stand in contradiction to one another.

Rather, they can complement one another when carried by conscientiousness,

moderation, and an orientation towards what is good.

 Supplementary External Perspective – AI
Contemplation of 14 June 2026, 02:41

As part of my several-year online study of the Bible, I presented the following question to an AI application in order to reflect my personal contemplation against an external perspective.

The starting point was Jeremiah 33 and its promises of healing, restoration, peace, faithfulness, and renewal.

 **My personal contemplation, in summary, was as follows:**

In my understanding, the perspective of the New Testament is no longer directed solely towards a geographical Jerusalem or a particular land.

Rather, I understand “His own” as human beings from all nations who believe in the Most High, place their trust in His guidance, and strive for truth, peace-making, responsibility, and the preservation of what is good.

Likewise, I understand the human body as an entrusted temple, whose preservation and care can, in humility, gratitude, and joy, express responsible stewardship.

At the same time, free will remains, so that every human being must choose their own path and bear the consequences of their choice of path.

 **The**

AI response placed these thoughts within the following framework:

The promises in Jeremiah 33 speak of restoration, healing, forgiveness, and the rebuilding of Israel. At the same time, certain ideas in these texts can be connected with central themes of the New Testament.

Particular reference was made to:

- the understanding of the human being or the community of believers as the “temple of the Holy Spirit,”
- the universal dimension of New Testament salvation history, which is not restricted to national boundaries,
- and the responsibility of the human being in dealing with what has been entrusted, together with the significance of free will.

It was expressly pointed out that AI responses may contain errors and do not constitute authoritative interpretation.

 **For**

me, this classification was significant not because it would prove anything.

Rather, it appeared to me as an interesting external perspective because it reflected several thoughts of my own understanding in a similar way.

📖 Many

of the great directions offered by the Holy Scriptures speak not only of recognition, but—also through their imagery and choice of words—of transformation.

Not merely of hearing, but of acting.

Not merely of believing, but of the willingness to make what has been recognised visible in one's own life.

💎🎯 Over

the years, it therefore became increasingly clear to me that the Good Path does not arise through words alone.

Words can point the way.

They can encourage.

They can provide orientation.

Yet only action gives them enduring substance.

For me, this is the significance of the will to act, the capability to act, and the capacity to act: not merely knowing what is good, but being willing to make it become reality in one's own life.

💎 Recognition

alone cannot yet complete the path.

Only where recognition becomes action does its true value begin to unfold.

Thus insight becomes movement,

movement becomes experience,

and experience becomes that maturity which enables the

human being not merely to recognise the Good Path, but also to walk it.



Every

human being enters this world as a son or daughter of humanity.

Each is entrusted with choices of path.

Each with the possibility of assuming responsibility.

Each with the freedom to choose their path and give direction to their life.



The

Good Path is not revealed through assertion.

Not through judgement of others.

Not through demands.

But through transformation.

Through action.

Through assuming responsibility for oneself and for others.

And through the willingness to remain faithful, in the orientation of one's heart, to what has been recognised as true.

Personal Concluding Contemplation

 *"Blessed*

*is the one who reads aloud from this book, and blessed
is the one who hears
this prophetic message and lives according to it. For
what is announced here
will be fulfilled."*

It is not hearing alone that is emphasised here.

But likewise the willingness to make what has been heard effective in one's own life.

  **In**

this lies a question that every generation must answer anew:

How are we to live?

Not solely in view of what has been.

Not solely in view of what may come.

**But here, today, and in the considered
Momentum-Moment of the "Now."**

 The

Revelation offers a glimpse into greater contexts. It reminds us that history cannot be viewed solely from the human perspective,

but that God remains Lord
over time.

What is announced stands under His promise.

What He promises, He will fulfil in His Time.

 In

this I recognise a great favour: not leaving the human
being without
orientation, but offering guidance along the path,
encouragement, and hope.

This present is not intended merely to be read.

Not merely to be heard.

But to bear fruit in life.



Therefore,

the Revelation appears to me not solely as a view of
future events, but equally
as an invitation to gratitude, attentiveness, a sense of
responsibility, and a
conscious way of living here, today, and now.



Revelation 22:16

*“I, Jesus, have sent My angel to testify these things
to you for the churches. I am the Root and the
Offspring of David, the bright
Morning Star.”*



Such questions have accompanied me since my
youth.

At that time, the television series *Highway to Heaven* was among my favourite programmes—not because of any theological statement, but because of the thought contained within it that human beings can become companions along the path of others through compassion, willingness to help, encouragement, and responsible action—while respecting free will and like a river flowing into the sea, where it becomes enduring substance.

 Years

later, while driving, I remembered this thought once again and, in a quiet prayer, voiced the request for an angel.

Only much later did I begin to view an encounter from that period of my life in a different light.

A human being entered my life whom I initially perceived as a source of help.

In retrospect, however, I recognised patterns of behaviour characterised by exploitation, insincerity, and destructive tendencies.

 Whether such experiences are to be understood in spiritual, human, or symbolic terms, each person may judge for themselves.

For me, what remained above all was this recognition:

 Do not ask only for guidance, but also for the wisdom of discernment.

Do not ask only for a companion along the path, but
for a companion who serves what is good.

Do not ask only for help, but also for the
capacity to recognise the nature of what encounters you.

🎯 Thus it became clear to me that not every
appearance
that seems helpful must in fact be helpful.

For this reason, it seems meaningful to me not to
ask in prayer merely for assistance, but equally for
clarity, discernment, and
preservation.

💎 In my own wording, I would put it this way:

*“Ask the Most High to send you a messenger of light
who serves what is good and accompanies you along
your path, so that you may
receive guidance without losing the present of
discernment.”*

🎯 From this grew within me the desire to be a human
being who passes on hope, fosters inner peace, and
stands alongside those who
seek orientation along their path.

Likewise, I wish to encourage those who are prepared
to walk the Good Path together and to assume
responsibility for one another.

My focus is not on how others believe.

Not on what others expect.

Not on what others think about walking the path together.

💎🎯 *Rather, it is on the question of which path we ourselves are prepared to walk.*

📖 Romans 12:2

“And do not conform yourselves to this world, but be transformed through the renewal of your mind, so that you may discern what the will of God is ...”

💎📖🔄🎯 *It is not mere belonging to a congregation, an ancestry, or an inherited claim that determines a human being's path, but the freedom to accept what has been recognised and to make what is good a reality in one's own life as a new creation.*

For words of faith can describe a path.

Yet only lived faith can make that path visible.

💎🔄 **Faith is not exhausted in confession, but proves itself in action.**

Every human being is called to walk their own path—even in times of trial—and not to surrender responsibility solely to others or to higher authorities.

🎯 ***The Good Path is not revealed through assertion.***

Not through judgement of others.

Not through demands.

**But through the recognition of turning back,
through
the willingness to perceive the signs within what
happens, and through one's
own choice of path—the willingness to allow the
acceptance of one's own Highest
Self, that Self which can work more powerfully
within you than what the human
being may be capable of becoming outwardly.**

In transformation.

In action.

In assuming responsibility for oneself and for others.

**And in the willingness to remain faithful, in the
orientation of the heart, to what has been
recognised as true—even when worldly
or spiritual obstacles must be overcome.**

 **The bond that connects the two staffs in my
ceremony of joining together does not stand for
submission.**

But for faithfulness.

Not for coercion.

But for voluntary connectedness.

Not for power.

But for the willingness to bear responsibility.

Even when visible and invisible obstacles must be passed through along this narrow path, in order to fulfil one's own calling strengthened in truth, dignity, and justice.

 **Words alone do not yet create enduring substance.**

Only where recognition becomes action does it become visible which path a human being is truly prepared to walk, and whether they can preserve their faith within it.

 **Thus contemplation becomes action.**

Action becomes testimony.

Not about who is greater than the other.

Not about who receives greater recognition.

Not about who possesses higher rank, greater influence, or greater outward strength.

But about whether the human being is prepared to visibly follow what has been recognised as right.

Thus, on **04 August 2026**, I was actually only on my way to clarify something concerning my car's inspection appointment and to enquire about the opening hours.

Yet there, in **Innsbruck**, an incredibly tense thunderstorm atmosphere prevailed.

It was then that the thought arose within me of using this extraordinary opportunity for a **Momentum-Moment photograph**—to photographically capture the instant of a lightning strike and preserve that fleeting moment in a photograph.

So I began taking photographs.

There were approximately **400 photographs**.

Again and again, I had to delete photographs because the storage capacity was reaching its limits through the sheer number of images. What I found particularly remarkable was the recurring timing: whenever I was occupied with deleting images because of the lack of storage space, lightning would flash.

When, by contrast, I was finally ready to take further photographs again, the sky remained without a lightning strike suitable for capture—apart from that one decisive **Momentum-Moment**.

Thus, what had begun as a spontaneous thought gradually became a task that demanded **time, attention to detail, patience, and perseverance in waiting**.

For approximately two hours, I remained there.

Not because I knew that I would succeed in capturing this one image, but because I was prepared to wait for the right moment.

And eventually, I succeeded.

A single moment,
captured in a single photograph—a **Momentum-
Moment** that, for me,
manifested the contemplation in the reality of a
successfully captured
photograph.



Photo:

Momentum-Moment of a Test of Patience

*

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💎 📖 🔄 🎯 The

*Good Path does not come into being by being
contemplated.*

It

comes into being by being walked.

Quote

David Climate, Graz/Styria/Austria, 9 July 2026, 12:49

p.m.



Here, too, a defining characteristic of a good shepherd
becomes apparent: the
alignment of word and action.

Not
merely in naming the path.

But in walking it oneself.

Not
merely in speaking about peace.

But in putting peace into practice wherever turning
back, reconciliation, and
responsibility are meant to find enduring substance.

Not
merely in pointing to responsibility.

But in assuming responsibility oneself.



Yet walking the path does not always take place without
resistance.

Whoever
assumes responsibility, makes peace, or remains faithful
to what has been

recognised as true may at times also find themselves
caught in worldly and
spiritual crossfire.



Yet it is precisely then that the significance of that
armour of faith becomes
apparent, which does not consist solely in outward
strength, but in truth,
trust, conscientiousness, steadfastness, and the
willingness to remain faithful
to the Good even in times of trial.



*And so, ultimately, it is not the question of what others
think about this path
that remains, but which path You Yourself are prepared
to walk.*

For
here begins the ascent to His mountain – symbolically
representing that choice of
path through which the Good gains enduring
substance.

So
the end was and is, at the same time, also the
beginning:

*The
stone that moved.*

*The
stone that raised questions.*

*And
that very stone which made this book possible in the
first place.*



*May You be awakened and become fully strengthened
within Yourself – as the foundation stone,
as the cornerstone, and as the capstone for Yourself
and those who are nearest
to You, ever ready.*

May
every human being not merely recognise the Good
Path, but also find the courage
to walk it, so that recognition may give rise to a fulfilled
life, a fulfilled
life to inner peace, and lived peace-making, flowing
from within outward, to
enduring substance in covenant with the Most High –
for the good of the
individual, for the good of the community, and in
preservation of those who are
His.

For
the benefit of the streams that flow into one another,
merge into the sea of
humanity, and there join His enduring substance.



End of the Prologue

Book

David™

As

*a dedication, testimony, and invitation to the Good Path
– without taking
exception to the path of the Other, yet with the call to
learn from it through
free will, while likewise preserving the right to distance
oneself from it
without coercion and without systemic reproach.*

✧

✧ ✧

In

accordance with the motto:

“Protect

*me and those who are Yours from – in the sense of
beforehand – temptation, and
guard me and those who are Yours from that which is
evil – consciously not from
evil, but in the sense of a conscious distance from that
which sets itself
against the Good.*

*For
in this way, an Omega may at the same time also be a
beginning in the new
existence, which will be reflected along the further path
of life in faith and
in the actions associated with it, in a life that is itself
good and in allowing
all Others to live well."*

"Wishing You much joy, gain in recognition, and
confidence while reading or listening to the following
chapters."

    *Thus,*

*too, in the Matrix Word-Choice Game "The Word-
Choice Legacy of David's Throne™,"
which, as it could foreseeably be developed from this,
revealed itself to me
in its description within just one week of development
– in seven days, precisely on Palm Sunday 2025.*

*It
is intended to bring together, in a way that connects
generations – from the age
of language acquisition through to advanced age – the
essential elements of word
choice and visual design in a playful manner, while
allowing them to be
continually redesigned.*

 *This*

*enduring substance, oriented towards permanence, can
itself be playfully
co-shaped and at the same time opens up the
possibility of continually
bringing word choice and visual design into new forms
of connection –
connecting generations, from the age of language
acquisition through to advanced
age, and leaving ample room for joy, creativity, and the
occasional element of
sheer fun.*