

Jakob Lorber Bulletin

International



Date: 15-09-2021, number 67

Friends of the Jesus Revelation through the writing servant and writing prophet Jakob Lorber feel connected to all people of the world as creatures and children of one and the same Father. This Heavenly Father embodied Himself in Jesus Christ about 2,000 years ago and did not manifest Himself as Savior and Teacher until age 30, for three years. The spirit friends of the Divine Revelation recognize in this eternal declaration a new and great Word of God and aim to achieve a joyful mutual exchange.

SELF-EXAMINATION - SELF-EXAMINATION

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THE EVANGELICAL LUCAS

Reacties van
lezers
en contacten

A reason to take a closer look at the year of the first official appearance of Jesus, which refers, among other things, to the 15th year of the reign of Emperor Tiberius. In that year Jesus began His Self-dedicated mission at the age of thirty. But how reliable is Luke's Gospel? It almost belonged to the apocryphal books, didn't it?! Or??

This evangelist Luke never knew Jesus and yet he was able to write a gospel, which in later times was considered almost apocryphal. What were his motives?

Let's start with what Luke begins in his gospel: That is the genealogy of Jesus [Luke 3:23-38]. He almost starts from Adam and then makes an outgoing line to Jesus. Apparently, he wanted to make a link with this and especially emphasized that Jesus is the second Adam, who, in destiny, comes to restore all mankind, what the first Adam has brought about. In addition, Luke also must have been very well versed in the sacred Scriptures, which is later revealed in the Jakob Lorber Writings.

In connection with the above remark on "destiny": "*And I will put enmity between thee and this woman, and between thy seed and her seed; it shall bruise thee in the head, and thou shalt bruise his heels.*" [Gen.3:15] Here reference is made to Lucifer [Satan] who took the form of a serpent and spoke to Eve. Then, in the letter to the Romans, Paul describes the grace of Jesus, why He did not crucify Himself! [Rom.5:12-21]

Unlike Luke, Matthew describes the genealogy of Jesus from Abraham to Jesus. [Matt.1:2-17] Luke here calls Joseph of Mary the son of Elijah [Luke 3:24]: And Jesus was about thirty years old, being (so it was supposed) the son of Joseph, the son of Heli." Matthew, however, speaks of a certain Jacob as the father of Joseph. "And Jacob begat Joseph the husband of Mary, of whom was born JESUS, called Christ." [Matt. 1:16] Luke presents Jesus as "natural descent" from Mary.

The GGJ1-171 and Matt.1:1-17 resp. the GGJ2-88:3,4 describes the genealogy of Jesus. In that first part, a prominent Pharisee, Rhiba, tells his colleagues half-truths about Mary's Joseph and Jesus. In the second part, a certain Chiwar describes the genealogy of Jesus to the ruler of the synagogue.

Interestingly, Rhiba's text is: "*Furthermore, according to the chronicle, which extends to Joseph's grandfather, he is a direct lineal descent from David. (Matt. 1:1-17) Achim was the father of Eliud, Eliud the father of Eleasar, who was the father of Matthan, who was the father of Jacob, and Jacob was the father of Joseph, who was the father of our Jesus. If you go further back, according to this record, you can go straight to David and it is written that the Messiah will descend from David and that everyone will recognize Him by His deeds. In my opinion, everything about this Jesus agrees with this: the lineage is authentically established, and such deeds, which the earth has never experienced, are abundant. Therefore I really don't know what would prevent us from accepting Him as the One, whom He is!?*" [GGJ2-88:3,4]



The evangelist Luke [as icon].

Joseph was biologically the son of Jacob by levirate law.

Joseph of Mary was considered the son of Jacob's half-brother [H]eli because he died childlessly. Jacob and Eli had the same mother but not the same father, so their genealogies were different. Luke represents David's actual descendants in the branch of the family to which Joseph belonged. Mary's Joseph must then be the biological son of Eli, and this Joseph is considered the heir to the throne of childless Jacob.

In the list of Matthew and Luke, we see a connection with the ciphertexts and the numbers. Matthew 1:17 mentions 3 x 14 generations between Abraham and Jesus; Luke mentions 77 generations from Adam to Jesus [77 = 11 x 7]. Lucas' genealogy provides an overview of world history in 11 x 7 generations.

Luke was apparently thinking about Jesus' lineage and his early years. He gives a detailed description of Jesus' walking paths in Palestine and yet he never knew Him. How did he know? From where did Lucas get his information?

Before we get into that, let's go back to the Bible. The old inscription in the Bible is; "to Luke". His gospel was not added until 35 years after Jesus. His Greek name occurs three times in the Bible: "Luke the physician, the beloved, and Demas greet you." [Col.4:14] Paul writes: "Epaphras, my fellow prisoner in Christ Jesus, greet you, Mark, Aristarchus, Demas, Lucas, my fellow workers". [Philemon1:23,24]

Luke and Acts come from the same author as a two-volume work. Both books were addressed to Theophilus. The latter rewrote Lucas's books with new additions. But Theophilus was actually in charge.

The most common view is that Theophilus was a high-ranking Roman. Luke addresses him in the prologue of his Gospel as highly esteemed.

Luke begins:

- 1 *After having taken up many, to set in order a record of things which have full certainty among us;*
- 2 *As have narrated to us, who from the beginning were themselves beholders and ministers of the word;*
- 3 *So it seemed good to me also, having diligently examined everything from the beginning, then to write to you, excellent Theophilus!*
- 4 *That ye may know the substance of things whereof ye have been taught. [Luke 1:1-4]*

Or described differently:

- 1 *Since many have endeavored to compose an account of the things that have taken place among us, 2 as those who were eyewitnesses and ministers of the word have delivered to us from the beginning,*
- 3 *I also have come to the conclusion After having carefully checked all things from the beginning, to record this for you in regular order, most noble Theophilus,*
- 4 *that you may know the trustworthiness of the things of which you have been instructed.*

1 The first book have I made, O Theophilus, of all that Jesus hath begun both to do and to teach; [Hands:1:1]

Besides Mark, Luke was also a claimant and companion of Paul. He was even at the first imprisonment of Paul in Rome. The latter referred to him as the "beloved physician." [Col.4:14]

Also, during his Roman captivity, Paul writes a quote about Luke in 2 Tim. 4:11: **“Luke is alone with me.** Take Markus with you, and bring him with you; for he is very useful to me in my service.”

Tradition says that Luke was of Syrian Antioch and that he was unmarried and died at the age of 84. However, it seems more likely that according to Jakob Lorber [JL] he later went to live in Jerusalem and also knew Greek, Hebrew, Latin and several languages and spoke them excellently!

Luke was not an eyewitness to the events of his Gospel, but he based his books on eyewitnesses and written sources, as we read in the third volume of Gifts from Heaven by Jakob Lorber. Luke carefully researched and organized his material and dedicated it to the 'friend of God', that is Theophilus and that also means his name. Lucas is a Latin name for "boy". His name means 'it brings light', in the sense of 'Loekas' as 'light', 'to illuminate' and this 'Lux', the 'ex orient lux' is still known in the esoteric world.

His name is most often given to Norwegian boys. Luke translated Aramaic terms with Greek or Hebrew words and explained the Jewish customs and geographical indications to make his gospel easier to understand.

Luke gave the most detailed historical account of Jesus' birth, lineage, and childhood, but never knew Him. He systematically divided his gospel into four parts: 1. The Introduction 2. The Rejection 3. The Crucifixion 4. The Resurrection.

The beginning of his gospel seems significant. From the introduction, we conclude the following: 1. There have been several attempts to describe what happened in early Christianity. 2. These attempts were based on what the eyewitnesses had said. 3. Lucas tells us to have examined everything again. 4. He then wrote it down 'in a regular order', so according to a system. 5. He did this for a certain "highly noble Theophilus, that ye may know the certainty of things wherein ye have been taught." 6. Theophilus needed this certainty so that there must have been a situation of doubt. The Gospel of Luke and the book of Acts are, according to the introductions, two parts of one writing. So, in addition to the gospel, we will also include the book of Acts.

The Gospel of Luke and the Acts of the Apostles are two parts of one work. The origin of this has been dated between 60 and 85 A.D., as can be seen in the Lobber scriptures.

The name 'Acts of the Apostles' is factually incorrect. The book is not specifically about all the apostles, it is mainly about Paul. At the end of the book it is described that after the donation of a collection to the congregation in Jerusalem, there is a commotion in the temple square. Paul is then captured by the Romans. From here on, Acts gets very detailed and gives an extensive account of the trial against Paul. Paul appeals to the emperor as a Roman citizen and is transferred to Rome. Acts ends with Paul's arrival in Rome, probably early in AD 60. Acts is therefore mainly about Paul, especially about the how and why of his coming to Rome as a prisoner. An extensive story about Paul suddenly becomes short. It is only mentioned that he lived for two years in a rented house, preaching and receiving whomever he wanted. The latest data brings us to ca. 65 AD. Acts ends substantively mainly around 60 AD. The history after that was not recorded or ended up in apocryphal writings. Writings are known under the titles of Acts of Peter and Acts of Paul, describing the period after Paul's release and around his martyrdom.

That Luke was present with Paul in Rome in 60 AD, we read in the letter to Philemon, written in Rome that same year: "Epaphras my fellow prisoner in Christ Jesus, Mark, Aristarchus, Demas, **Luke**, my co-workers." So it was practically possible for Luke to get information from Paul, to interview him, and to process the texts into a running whole.

Jesus says in the Great Gospel of John: *"And so it was until this time. Almost in all those towns and villages in which My works and teachings were generously recorded, have been destroyed; only the small Gospels of John and Matthew have been preserved to a greater or lesser extent, also the morality because of goodwill of men - hitherto as real documents about My Works and Teachings have been preserved, so have the writings of Luke and Mark, since as he recorded in all brevity what he had heard from Paul, and in a similar manner, several letters of the Apostle, many of which have also been lost, and the Revelation of John, but also with some speech inaccuracies; this was the main thing for those who have been guided by Me, however it does not detract."* [GGJ1-216:10-15]

The writer of the book of Luke says: "These have been delivered to us by those who from the beginning have become eyewitnesses and servants of the message. (Luke 1:2)

Luke wrote the Gospel between 65 and 80 AD. and published it about 35 years after Jesus' death on the cross. He would later have been stoned in Capernaum. Lorber makes no mention of this. He himself confirms what he wrote that he has not seen and has not received all the information from Paul. Still, he must have met him. [Col.4:16, 2.Tim.4:11].

Luke and I'Rabbas [Matthew] kept their notes and wrote about the healing of a Greek and Jewish woman with a 12-year illness! [Matth.9:20,21,22]. As these incidents are very similar, they are taken to be one and the same by even the most learned divines, which is certainly not in accord with the whole truth and is grist to the doubters' mill. [GGJ1-128]

Luke wrote his Gospel in Greek, which is more like a collection about Jesus. The Bible tells that he was a doctor, while Jakob Lorber does not speak about it, but emphasizes that he was a painter. [see Gal. 6:11, Col. 4:11, 14, 2 Tim. 4:11 and 2 Cor. 8:18]

All four Gospels write each their own story. In JL's book 'the spiritual Sun', chapter 10, the Lord says: *'Now I ask because in a certain sense each one has written differently, 'Who then wrote it correctly? The answer to that cannot possibly be any other than this: everyone writes the same truth....'*

According to the Great Revelations given to Jakob Lorber, the writings of Luke and Mark have been preserved, insofar as he heard it from Paul and recorded it in all brevity for himself, and in a similar manner also several letters of Paul, of which many have been lost....

The Lord says in Heavenly Gifts, volume 3 [3-18-1864]: *"The same seeming contradictions you will find in the Gospel of Luke. For this evangelist did not write the gospel until more than fifty years after Me [so ca. 85 AD] and also the "Acts of the Apostles." But his Gospel, too, is an amalgamation of what he has accomplished through diligent research about Me and the Apostles.*

He sent all that he had written to his well-known friend Theophilus in Athens, who Theophilus wrote a Gospel from the Gospel of Luke, enriched it with many additions, but occasionally also mixed in many inaccuracies, from which many contradictions arose, especially in the natural literal sense - especially My tyrannical behavior in the so-called 'latest judgment', which contradictions do not correspond at all with the only still most correct short Gospel of John, but spiritually nevertheless allow an illumination.'

An extraordinary "latest judgment" is mentioned at length in Luke. The Lord: *"And that this very latest judgment was and still is many times guilty of it, that a great many men have wholly turned away from My teaching, and formed for themselves doctrines of the pure mind*

according to their mental faculties and taught their fellowmen accordingly, themselves acted and lived, and would hear and know no more of the teachings and prophets of the dreadful day.”[19-3-1864]

"How does such a teaching show the terrible future Judgment of which the two later evangelists known to you, such as 'Rabbas instead of Matthew and Theophilus instead of Luke— have been guilty so much contrary to My love and wisdom?

Therefore, keep only to John the evangelist, for this gospel as well as his revelation was written by his hand. As for the other two evangelists, such as Matthew and Luke, I have already told you about both of them and their Gospels. After John, Mark is the most trusted, for what he gives very briefly he has drawn mainly from the writings and teachings of the Apostle Paul. [19-3-1864]

'The evangelist himself, since writing had become a little difficult for him, wanted to express this in as few words as possible to save himself time and effort, because at that time. the writing was not so smooth, but very laborious and slow. And for the writing of such a page, which today a moderately skilled scribe writes in 20-30 minutes, 'Rabbas in Sidon, Luke in Jerusalem, and Theophilus in Athens, Corinth, or Syracuse, where he occasionally stayed, with all diligence required at least eight days, for he had to engrave his letters with a steel stylus in specially made hard stone plates, or he had to simply paint them on parchment with a fine painting brush.'

For the experienced painter or writer with a brush, drawing the letters went a bit faster, but not much faster than with the old stylus. And that was the reason why the writers of My time expressed themselves so succinctly. And 'Rabbas, before he finished his last, that is, the fifteenth Gospel on the parchment, needed nearly twenty-five years for that work, and he was still very industrious and zealous in the process. Those such writers then expressed themselves as succinctly as possible, and omitted the side issues for the explanation of the main, will now be understandable to you. [21-3-1864]

The above quote also applies to every writer of that time, including Luke.

Jakob Lorber obtained the following information about Luke the evangelist, his gospel, and his book of Acts. Jesus spoke to Lorber and said: *"As for the evangelist Luke, I have already said this and that to you on several occasions"*.



"It is a collection of data from him, that he came to know about Me and My deeds through various people through research both in and around Jerusalem. He then arranged them in his own way and thus gave them a certain form in chapters and verses, whereby he obviously could not stick to the number of chapters and verses of another evangelist, so that with him so much occurs in a completely different chapter and verse than at the other evangelists, as anyone can see when comparing the comparable places indicated.'

'As far as his personality is concerned, he was a form-painter and draftsman [designer]; he supplied the weavers and cloth and carpet manufacturers with the products of his hand; the designs of the Jewish shawls and curtains often originated from his hand as well. In addition, he was also a typographer and writer [calligrapher], especially if someone wanted something very beautiful and regularly written. He understood and spoke Greek, Latin, and Hebrew and, if necessary, could also express and make himself understood in other languages that were spoken around Judea.

Moreover, as there are and were many other people, he was eager for news and therefore inquired about everything that happened. Especially in My time and that caused a lot of attention among people and was talked about, and he took pleasure in informing the many curious people with whom he was associated about extraordinary news, not being selective at all, but the first best thing that was best was good enough for him, as long as it had the appearance of something extraordinary.

In the early days, especially with his stories, a lot was also made up by him, mainly due to a lack of actual information. Only after the apostle Paul had preached My word here and there in Greece, he was earnestly admonished by his friend Theophilus, who also lived in Greece, to obtain reliable information about Me, to write it down and then send it to him. For he, Theophilus, had heard so many different things about this particular Nazarene from both the Jews and the Greeks, that he could not make out what was really the matter with that man — is he an alien or just a human with a lot of experience who has his extensive wisdom from books.

When Luke got his hands on this letter in Jerusalem, he took the matter more seriously and inquired about everything especially concerning My person and My teaching; however, he also did not get everything he wrote down easily from the mouth of My real disciples, but mostly from other people who had a lot of appreciation for Me and My teaching and who had partly still known Me personally and for the most part information from My disciples about me. For between My existence on this earth and the completion of his Gospel almost thirty-five years passed, after that time he could only send it to his friend Theophilus in Greece - and Theophilus then compared this Gospel with his notes, corrected much and also added much to the writings of Luke.

As is the case with his Gospel, so it is even more so with his Acts of the Apostles, which he also put on parchment at the request of his friend Theophilus, and that in the last year of his life - that is, at a time when no of My first apostles and disciples were in Jerusalem. Also in these Acts of the Apostles, in the hands of his friend, much was changed, and even the facts gathered by him in the Jewish land were many inventions of such disciples and propagators of My word, who often without an inner calling themselves to the people presented and each of them thought he knew better.

And so it happened that both in Luke's Gospel and even more so in his later Acts of the Apostles there were fictions and exaggerations, of which My actual apostles and disciples even knew little or nothing, for they were very few in Jerusalem and were more busy in Galilee, Samaria, and in the other regions outside Jerusalem.

If you know this now, you will also understand that that earthquake and that darkness at My death on the cross, the open tombs in the valley of Jehoshaphat, My ascension on two contradictory mountains, as well as that particular mission of the Holy Spirit for the greatest work of the then fantasy of various listeners and admirers, and indeed should be, because the most reliable of all evangelists [John], who nevertheless had to be present on every important occasion, makes no mention of all this, nor does Luke himself say whether he himself was personally present at the outpouring of the Holy Spirit or not.

His gospel and his Acts of the Apostles had also been declared almost apocryphal at the great assemblies in Nicaea. But the Western bishops resisted this and so everything written by Luke was also authenticated, and this Luke is still counted among the credible evangelists today and has been even more fuss about him than John.

But everything that is wrong will in time disappear of its own accord, and if it were not, there would hardly ever come a time, of which John speaks, that there will be "one Shepherd and one flock." By the way, there is also in these episodes, as I have already said, something spiritually good and true.....

*"....As to the spirituality of our evangelist Luke, **he was full of zeal for My cause, and it would have been even better if he had been a little less zealous.** Alone he was and is and remains a great tool of My love and mercy both for his time and for the present time; for he was more versed in the Old Covenant writings than some haughty and pompous scribe of the temple, and therefore could easily judge My deeds which came to his ears as true, and explain them also to the others who asked him.*

*Therefore do not be annoyed with this man because of some inaccuracies that appear in his writings. For in the first place he was not the real creator of everything, but rather his later proofreaders, of whom I could name you more than a dozen. **And secondly, especially in his later years, he was full of goodwill and seriousness to leave the later generations with the purest possible purity in his writings....**"[7-4-1864]*



,.....I do not want to judge for that reason neither Luke and Mark nor Matthew, because at least, in their time they have taken the trouble to select the purest and best from the many often already mutilated of My teaching. But as for the material facts, they partly made them up themselves, and for the most part, they had to draw something out of what they heard through the mouths of people who often enough boldly claimed that they were eye and ear witnesses. were of this or that. Thereupon they compared it with the known texts of the ancient prophets and found it to be in agreement with what they wrote, and thus the criterion for the truth of what they wrote was perfectly correct and valid for them.

If it had stayed that way, it would undoubtedly be much better than it is now. For in these Gospels there was far too little of the wonderful, of the horrific and terrible for mankind, and therefore it was later found necessary to add many things, partly especially among the Jewish Christians, Greeks and Romans a hundred years before the great church meeting at Nicaea - especially things that strongly smell like miracles and seemed a criminal argument to make Me as the Savior of men, who has nothing so strongly attached to people's hearts as love and truth. to make...to the very contrary.

“...Luke, like the pseudo-evangelist Matthew [I'Rabbas], did not begin to write their Gospels very many years after Me, and yet went too far in many things, so that in the end the greatest contradiction to themselves in such very important things had to come to the light’

‘In any case, there were no tests at the time; for each evangelist had his own readers and listeners and he paid little attention to the other evangelists. The evangelists themselves only clung to what they had written and they sometimes even enjoyed it, if another evangelist did not have it in his gospel recorded what one or the other had not described in his gospel. [GH.03_64.04.24.15]

“...According to Luke, there is then a circumcised Jesus who fully complies with all Jewish laws and customs, who was born in a sheep-barn in Bethlehem and was greeted only by the shepherds, but who does not contain the visit of the three wise men from the Morning Land, does not need to flee to Egypt, but instead return very quietly to Nazareth and there await His twelfth year without any persecution from Herod, and then make a journey with His parents to Jerusalem...”

“...Now let each ask himself: Which of the two evangelists has remained to the truth? [Luke and Matthew] And the answer is: Neither in itself! For each reported only what he had heard spoken of...”

“...Therefore, at this very time, both the old and still more the new nonsense, which contradicts Me in everything, must be completely eradicated from these Gospels - and I Myself with that nonsense, that the only and abiding true Gospel of John may be revealed in its full light.”

“...I have already pointed out to you several minor contradictions that appear in the three Gospels of Matthew, Luke, and Mark. And I want to point out a few other contradictions, which in later times became rooted in the different churches not only among the well-known three evangelists but by far even more among many other both Jewish and pagan propagators of My teaching, who were called evangelists. Therefore, within thirty years after Me, because of the variety of statements in the scriptures, hostile wars and other fights literally broke out...” [source: Gifts of Heaven, part 3]

Luke is even mentioned by the Lord in the afterlife - in the realm of the spiritual sun. [see part 2, chapter 5:30]. Here we are following verse five: *“And if you will begin to read just a little, you will soon find that this scripture contains the word of God, first in the sense of the letter, then a little deeper the stone of the spiritual and much more profoundly represent largely the height of the celestial utility. These four walls contain only the four Gospels that we know; the two long side walls represent Matthew and Luke, the narrower walls on the front and back are Mark and John. ’ [Spiritual Sun, part 2, chap. 7:5]*

... ‘Luke and John passed on the testimony of the first three women in full, because they wrote the word much later, and they were beyond these linguistic trifles, too.’
[HiG.03_42.03.28,04]

“Therefore, in connection with the text of this chapter of Luke, I want to reveal further revelations to you and all My future believing children, that you may see that even the smallest thing that pertains to Me and to My appearing on earth, has an important meaning “Therefore, in connection with the text of this chapter of Luke, I want to reveal further revelations to you and to all My future believing children, that you may see that even the smallest thing that pertains to Me and My appearing on earth is a significant significance and will repeat itself spiritually at My return on this little star, which is also the dwelling place of My children, who have grown up in time.” [Sermons of the Lord, chap.5:2]

“This whole chapter of Luke, My Evangelist is about what was lost and about the joy of being found again.” [Luke 15] – (Sermons of the Lord, chap. 29:1)

“This chapter is not about parables or images, in which much spiritual is hidden, but Luke tells you of the winning to me of one of my most zealous disciples, of Peter, formerly called Simon, and his associates James and John, the sons of Zebedeus. Luke tells you how I won Simon the fisherman for Me by showing him that whoever has firm faith in Me is never deceived in his expectations, provided that his wishes are also considered in My eyes just and rightful and for spiritual advancement shall stretch.” [Sermons of the Lord, chap.30:1]

Finally, in the first and second parts of the Great Revelations of John we read:

“This woman was a Jewess and not a Greek; but she lived not far from a Greek settlement, often came to the Greeks and heard many of them, and so she also heard of the healing of the previous Greek, of which Mark and the painter and poet Luke wrote later. Because these two incidents are so similar, they are seen as one incident even by the most learned divines, which is certainly far from the truth and grist to the mills of the doubters.” [GGJ1-128:4]

The two Gospels of Mark and Luke also have their clear and sacred value, though they differ in many details from that of Matthew. -Now that we also know this, we will continue with the evangelical journey.” [GGJ2-174:16]

“This text [Luke 2:42-50] is also taken from the Gospel of Luke and tells of My three days' stay in the temple. What I did and taught there is known to you, as I proclaimed it to you years ago. We will therefore skip this event from the history of My youth and consider it only to the extent that it will repeat itself spiritually before My future return and is already repeating itself now. What you can learn from this spiritual act of repetition will be shown at the conclusion of the words given today.” [Sermons of the Lord, chap. 7:1]

Finally, here very briefly this attention: The Lord certainly does not reject the gospel of Luke, despite the few ambiguities here and there about his teaching. In fact, the Lord quotes from the Gospel of Luke several times in Jakob Lorber's writings. As mentioned, Luke collected his information here and there and eventually got the most reliable information from Paul.

The Lord emphasizes the prime importance of the great gospel of John. One thing is certain, however. In Luke's time, most Jews still remembered much about the life of Jesus. Luke's writings, despite occasional inaccuracies, are nevertheless an important reference point in history

In the book of the Gifts of Heaven and also in the sermons of the Lord of Lorber, the Lord even emphasizes the greatest importance of certain texts of Luke, here in particular chapter 15.

'You have read the story of the prodigal son in My Book [Luke 15] and you will have read and heard this story not just once, but many times before. But I tell you, there probably isn't a verse or chapter in the whole book that wants to encompass anything greater than the parable of the prodigal son.” [GH.01_41.03.23.01]

*“...Therefore the last and greatest sifting must now take place, and as noted before, that is called sifting machine; THE SCIENCE. The opposing Christs must come out with all their appendages, **that the One Christ preached by John may appear among the people and may dwell there...**”*

“...As for the rest of the contradictions in the four Gospels present, they disappear of their own accord in John [THE GREAT JOHN GOSPEL], and I will add, as I said, at the end an appendix of my own, through which all wrongs will be recognized thoroughly. '[25-4-1864]



In the next Bulletin something good to share!

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