

Jakob Lorber Bulletin

International



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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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Reacties van
lezers
en contacten

Tommy Rasmussen from Switzerland,

He pointed us to this text in connection with the time of misery, hardship, which will get worse in the coming years!!!...

.... The mighty will tease the poor with all kinds of incriminating pressure and they will persecute and oppress every free spirit by all means, and through this, there will come a tribulation among the people as never before on earth! [GGJ1-72:2]

Furthermore, Tommy gives us a link about the 'telepathic' concept in the present tense!':

German Patent Office

Submission date: 11.11.2002

Thought Transfer - The invention relates to long-term thought transfer; Long term **mind reading**. Applications are, for example ... tracing criminals.

<https://onedrive.live.com/view.aspx?cid=C1F5B4A55DC2305D&authKey=%21ANapclvkaW%2DvQx4&resid=C1F5B4A55DC2305D%2164344&ithint=%2Epdf&open=true&app=WordPdf>

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He makes the trials come upon us.

By Gerd Kujoth



The text on the prayer, "Lead us not into temptation" has been misrepresented; even when it is said, "and lead us into temptation," it is false. Because **Gerd Kujoth** writes: 'The negation 'not' is embedded in the original text so that one should not leave it out. But the correct text as Jesus taught us, we read in GGJ10-32:4-6.

Gerd further writes: 'Of course our heavenly father leads us not into temptation, but he lets the trials come upon us, that is, he permits them, that we are allowed to train ourselves to be able to withstand them... and this is his Real art. He knows how to direct it, that he can bring upon each of us the very trials that pass [into] a man, and these are so severe that he cannot overcome them and make them succumb. That is why Jesus taught us to pray: "Let no trials come upon us that we cannot withstand. We ask, then, that the heavenly Father will first let

the lighter trials come upon us, and when we have become strong in these, then may the heavier ones come, and hopefully, we will be able to overcome them.



When did the Easter event in Palestine take place?

Pilate's prefecture lasted in Roman times from 26-36 AD. If this fact is correct, then Jesus could NEVER have brought His Mission to Earth before that. Pilate was a Roman and the history data of the Romans seems to be very reliable. As for the reign of King Herod, the Jew, we do not know whether the Romans recorded the dates of his history in their archives. Josephus Flavius, also Jew, did take notes, but we don't know if these are very reliable. All the more, because he hardly paid any attention to the history of Jesus.

Jerusalem was completely destroyed in August 70 AD. Probably all data archives, including those of the temple, were burned. And if anything could have been left behind in Bethlehem, then the Turks at that time may have taken some things with them, also from the remains of Jerusalem's temple. It is possible, that some of this can still be found in secret archives in Ankara or Tibet.

What we know about Jesus is that He died shortly before the dawn of the Jewish Sunday [=Sabbath = Saturday]. [Matth.27:45-56].

The Jewish Sabbath always started on a Friday evening at 6:00 PM or more precisely: at SUNSET.

It is undisputed that Jesus was crucified on a Friday. John, the evangelist, mentions that this crucifixion took place on the day of the Sabbath preparation, so on a Friday. This is also confirmed by Mark 15:42: 'the Sabbath'. [John 19:14]. And the next day was great. [John 19:31]

The resurrection of Jesus was for us on a Sunday. For the Jews, Saturday, their Sabbath, as said, not on our Sunday! According to the Old Testament [OT] of Jewish laws and traditions, Easter began with the sacrifice of a lamb between 3 p.m. and 5 p.m. Did the Jews also adhere to this in the time of Jesus? Because this would be on the 14th of Nisan, which is March 27. And the Jewish day reckoning began with a new day at sunset, around 6 p.m, when it begins to get dark. The actual Easter-meal began on the 15th day of Nisan, a feast that lasted 7 days among the Jews of that time.

Surprisingly, the New Testament [NT] does not mention the 14th day of Nisan and it is not certain whether the Easter event took place in March or April which again depends on the Moon phase.

Synchronous to this event, Jesus [leaving the Easter period aside for a moment] had just before arranged an evening meal or a special "supper" for His direct disciples, the twelve disciples. It wasn't Easter supper! [Matt.26:17-19 and Matt.14:12-17] This was Jesus' last supper, [The Lord's Supper], just before His crucifixion.

According to the OT, the month of Nisan begins as the first month of the Jewish year. The Mars Month.... {the month of 'awakening' and 'doing!'} This month had started on a Thursday. Again we do not know whether the customs of the OT also continued in the NT at the time of Jesus. The month of Nisan begins with the New Moon.

According to John 18:28, the Jewish leaders would not have eaten the Easter meal on the day of Jesus' crucifixion. Jesus should have died, right at the moment when the first Easter lambs were being slaughtered in the temple. That is why John — analogous to this most extraordinary event in the infinite UNIVERSE — called THE LAMB OF GOD. [John 1:29,6]

In the Youth of Jesus, Joseph of Mary in Egypt in Ostracine "celebrates" Easter several times, which took place SHORTLY AFTER WINTER and not long after March 15th. For we read of Cyrenius, that this mid-March from his residence in Syria [Tyrus and Sidon], sailed by ship to North-Western Egypt for military service matters. And not long after, Joseph was allowed to celebrate Easter in the fortress of Cyrenius in the presence of the Child Jesus and the family.

According to GGJ part 1, chapter 1, the Easter event in Jesus' time took place almost 3 months later. For Jesus calls the present Christians in our time, that they have adopted the old tradition of the Old Testament [OT] and therefore Easter can even take place as early as the beginning of March. If you indeed add three months to that, you are at the end of May! But there are snags here and there and from the keeper's point of view, we have encountered quite contradictory Easter dates, which will also become apparent in the following.

The question now is when Jesus had started from His thirtieth birthday. That's where the shoe pinches. The year before, Joseph turned nearly 100 years old and was allowed to die at the hands of Jesus. His remaining four sons continued the carpentry, Jesus too, but when He turned thirty, He immediately stopped.

At the age of 30, would Jesus have left home immediately? Or had He stayed at the home of Joseph and Mary in Nazareth for another month or so? We don't know!

According to the records of Jakob Lorber, He would have gone straight to the desert near Bethabara and prepared for 40 days that was necessary for His coming teaching mission. Shortly afterward He was baptized by John [late February?] and not long after, there was also a wedding feast in the small mountain town of Cana, at which Jesus was invited by Mary to attend.

Meanwhile, Jesus had invited a few disciples and that gradually increased. Not long after this, and after the wedding feast at Cana, He departed for Jerusalem, there was a great Easter feast that lasted a week. Would the Easter feast still have been in March, if the departure of Jesus, shortly after His birthday, for example, four days after His 30th birthday on 11-1? And if we add the 40 days, then the baptism of John, the visit of Andrew in Jesus' hut, the wedding in Cana and the three-day trip to Jerusalem, that could all have taken a week or so. And we count on to mid-March. But if we take the data from the later Easter into account and we count through those later 3 months, we arrive at mid-June.

We go back to Joseph in Egypt in Cyrenius' castle. If Jesus was born in 6 BC, and Easter was between March 15 and May 15, then we can take a look at the Moon phases in the following years:

5 BC.

Thursday March 23	100%
Friday March 24	100%
Saturday March 25	98.4%

Thursday 20 April	93.5%
Friday 21 April	97.9%
Saturday April 22	100%

6 BC.

Thursday March 4	95.3%
Friday March 5	100%
Saturday March 6	99.9%

4 BC.

Thursday 12 April	99.8%
Friday April 13	98.1%
Saturday April 14	94.1%

Thursday 7 June	91.7%
Friday June 8	96.7.9%
Saturday 9 June	100%

4 BC.

Thursday 10 May	98.2%
Friday May 11	100%
Saturday May	12 99%

Thursday 30 May	100%
Friday May 31	98.8%
Saturday 01 June	95.5%

3 BC.

Thursday 27 June	97.4%
Friday June 28	100%
Saturday 29 June	99.6%

If we look at the above data, we conclude **that the entire Easter event could NOT have taken place in March** and we know that there is a choice in the remaining months. Mind you, this also applies to Easter at the crucifixion of Jesus. Let's look at the following scheme:

28 AD.

Thursday 27 May	100%	Thursday 24 June	097.4%
Friday 28 May	99%	Friday 25 June	100%
Saturday May 29	96.1%	Saturday June 26	99.8%

Here, the Easter celebration at the crucifixion of Jesus could have taken place at the most at the end of May, according to the Moon phases. These are the only full moon phases that qualify for that time.

We find clues in the sixth part of the GGJ, part 6, chap. 22:10. For in it, Jesus says that He will first stay with Lazarus for 1 month in the winter period and in the second part of the winter [so also 1 ½ months!] with Kisjonah [in the warmer part by the Galilee sea on the Northwest Coast]. He would then return to Lazarus BEFORE the Passover and begins after that His teaching period in Galilee again.

The real winter starts in January. [See Youth Jesus: It can sometimes freeze sharply in the Western Judea region [Jerusalem]. Winter is over at the end of February, early March! If we count 3 months further, we are already in May.

In GGJ6-26:3, Jesus speaks again about a winter period until about the Easter event. In the above schedule, the month of June is without any doubt missing. The months April and May remain. See also GGJ6-33:14, GGJ6-34:11,12,13. Jesus Himself took no part in the Passover here. [Winter lasts in Israel until the last month, which is the month just before the month of Nisan, which is March 26.]

Three weeks before "Passover," Jesus promised to return soon to Kishonah in Galilee, and this was THREE WEEKS BEFORE EASTER! Jesus was still with him, said goodbye, and was escorted by ship on the other side of the lake, past Tiberias in the south at the Jordan. A road ran down the valley to Jerusalem. GGJ6-36:4. There Jesus climbed a mountain with LOTS of GRASS [this can only be possible after a rich period of rain]. If we add 3 weeks to the beginning of April, we already have the end of April. According to Lorber, Easter would have taken place in April in the **second teaching period of Jesus**, assumed this was in the year 26 AD. [See also John 6:1-15 and Ph1-16] – This is then the first contradiction about the dates of the Easter feast, which is at odds with the alleged Easter feast at the end of May, at that time!

According to the moon phases schedule, we looked at the following moon phases in March, April, and May:

26 AD.

30 AD.

Thursday April 18 93.6%
Friday April 19 97.5%
Saturday 20 April 100%

Thursday May 4 92.6%
Friday May 5 97.7%
Saturday 6 May 100%

On the mountain behind Tiberias, Jesus addressed the crowd, who were all seated on a mountain slope rich in grass. It was now the time around Easter and it was the custom to bring unleavened bread, fried fish, also baked lamb and eggs. [GGJ6-41:8]

In May of that year, there was no full moon on Thursday, Friday, or Saturday and **April** is the only option left! So in 26 AD. there could not have been an Easter in May.

In the tenth part of the GGJ, we read something remarkable: From the beginning of Jesus' teaching period, He was incessantly busy with His own for nearly **two and a half** years, but then for the first time, he instituted a SEVEN DAYS Sabbath rest period for Himself and His company.

For He has worked almost continuously for 2 years and after that about **half a year, He would be killed.** We don't know the exact beginning of Jesus' teaching period, but was it probably 3 months later?

So in GGJ10-5:2, it would take less than half a year that He would be crucified. In Caesarea with Mark on the hill, where Jesus often stayed, it could probably have been already in November. The weather is often turbulent around this time, including on the Sea of Galilee. The storms of the autumn, the early winter, and the further spring storms that follow seem to have almost an analogous connection with the coming troubled period before Jesus' crucifixion...[GGJ10-4:3]

The journey from Marcus' hut near Caesarea to Genezareth took three hours! We must not forget that the Galilean Lake then was 1/3 larger than it is today! **The rather large cove at Genezareth** was called 'sea Genezareth'. It was also a year ago when Jesus first got there, and that was exactly 1 year ago after His baptism by John. [This was probably mid-May and we are now six months further, because it was already mid-November, autumn!] [GGJ10-5:9]

The fortress of Melchizedek was built in Abila. [GGJ10-59]. In the next chapter, Jesus says that it will not be another year before He will ascend to His habitation. [40 days after his crucifixion it was Ascension] [Sometimes the times are stated precisely, and sometimes very broadly]

The 10th part of the NE talks about autumn with heavy winds and storms. This would mean in the middle of November. If we count half a year later [because Jesus spoke about His crucifixion at the beginning of this part] then Easter must have taken place at the end of May! [GGJ10-69:15]

Winter won't be long in coming. Apparently in this chapter, we are now almost in the month December! [GGJ10-108:7]

In GGJ10-132 it is already LATE IN AUTUMN [late November or early December [The real winter starts there in the middle of January or a little later!



Jesus has been almost without rest for over 2 ½ years and would have started his teaching in mid-May? At the end of November of the same year, he had already been active for 2 years. **And he would do his teaching for another six months!** That should also be in May of the following year, for a total of 3 years. He was 33.5 years old at the time of the crucifixion. [GGJ10-133: 7]

From the age of 30 onwards, Jesus apparently began His official teaching a few months later, but in the mountain village of KANA during a happy wedding, at which wine was also drunk. Thus we know in this connection with the calculation, that Jesus when He was in Gadara, must have been in His 3rd year of teaching [beginning of December?] in the late autumn.[GGJ10138: 8]

Jesus was ALREADY 33 years old in GGJ10-146. Let's start by saying that it must have been early December! ALMOST 33 years ago he was born on 7-1 in a sheepfold near Bethlehem. The adult sheep and the little lambs. The saying “as tame as a lamb” plays a correspondingly analogous role: the role of humility! [See also GGJ10-146: 1]

In GGJ10-146: 3 Jesus talks about His last 2 ½ years. Note that after 7-1 Jesus must have taken office later at the age of thirty - it also says: when He was about 30 years old!

In AD 27 OR 31 AD, and probably in early December, Jesus spoke of: “If you count from now, there won't be a full fifty years until the fall of Jerusalem. Why didn't Jesus say “forty years”? It was common in colloquial language to name a limit of 50 years; this would also give man's free will a certain amount of leeway. But before that, it turned out that Jesus

had given an exact year: 43 years and a few more months! However, this does not match AD 31! [GGJ10-148: 7]

In the late autumn of early December at the end of probably the 31st year AD, Jesus said: **“But from now on, not a year will pass and you will be offended by Me, deny Me and betray Me!** [GGJ10-152: 9] This contradicts an earlier statement by Jesus **of only half a year!** [A year doesn't have to mean 12 months. Example: Six months of schooling can be referred to as a "training year". The remaining six months are referred to as “half a year”.

A merchant spoke to the Lord in the mountain town of Petra and said: It will now be three years since I was allowed to set up a small stand in the temple on the coming Easter to carry out my activities as a money changer. [GGJ11-7: 4]

[Note: Easter was apparently one of the most important events in Palestine as the merchant used it as an anchor point. Since more than 1 ½ months of winter have passed here, he must have said this to Jesus in mid-February. And people are all growing towards Easter, which is still a few months away as it turns out later.]

For example, if a passage says “more than thirty years ago”, it could have been 34; otherwise one would say: “More than three years ago!” A merchant talked to Jesus about his prehistory and pointed out to Jesus that HE could not have been born then. If this happened to be said in February 28 BC. [when Jesus was 33 years old] this story would have happened 1 year before Jesus was born. [The year does not matter here] [GGJ11-8: 8]

In the following chapters, Jesus does not say that it was actually autumn, “but under his influence!” Because Rael's garden looked bare. [GGJ11-23: 4]



The rainy season also applied to the town of RIMMON [in the Decapolis area – one of ten cities there] at the end of the year. [GGJ11-31:1]

In chapter 31 of the GGJ11:7, the coming Easter feast is mentioned. And because the rainy, damp winter with very cold days has not yet passed, this coming Easter can't be far away.

We mustn't forget that it was talked about months before - a kind of anticipation and inner preparation! People lived for it. As a result, this feast took place before the summer, in the middle of spring.

Lazarus believed that Jesus would be able to stay with him longer in the winter, just as in the past. Then Jesus replied, "**I am going to a place where I can rest until Easter.** And His presence had to be kept secret until Easter. **And winter would now set in.** [GGJ11-42:6,8]

They then rested in this dilapidated ruin and stayed there for **a few months**, which is also shown later. Below was the town and food was bought and the residents, who saw them as eccentrics, were asked permission to stay in that building for a while. [GGJ11-45:1] - Jerusalem was near by. [GGJ11-6:10]

Jesus now departs from Ephraim to Bethany. But there was now a fierce cold in Palestine. [That's usually there in early January!]

Jesus would soon leave Ephraim again for Bethany. But there was a (remarkable?) **fierce cold** in Palestine [probably early January?], which made itself felt strongly in the rough wild region of the mountains. But the disciples were protected from this and they were discussing pleasantly together in the castle. [GGJ11-58:1]

The winter of 27 to 28 AD. showed unusually low temperatures. The disciples were allowed to see in a clairvoyant state the elemental spirits that covered the land of Palestine. These were the spirits of the air who had the task of overseeing in the order of all earthly conditions and intervening where necessary. [see also the book Earth and Moon]. They liked to be busy catching and tempering all the rising hot-tempered soul particles as much as possible. A great battle in nature and that occurred through a strong cold. [GGJ11-58:2]

Jesus spent almost three months in Ephraim. Assuming that Jesus spent the whole winter there with His followers, that calculated, He stayed there during January, February, and the first three weeks of March. [GGJ11-58:5]

Now it was gradually that the cold time in Palestine was over and the first preparations for the coming Easter feast were now noticeable. [GGJ11-58:9] Such preparation could at most have lasted a few weeks, which will become apparent from the further stories.

That region is especially pleasant in the SPRING, because the temperature was much warmer there, and they spent only two days there, counting from the departure of Bethany. [The time that Jesus went from Ephraim to Bethany, Jerusalem, Bethany, the Jordan and back to Bethany-Bethphage, lasted at least a week and that must have been in the first week of April!] [GGJ1169: 30,31]





Easter date, seen from a different perspective.

When the holy family [Joseph, Mary, and the Infant Jesus] had already been in Egypt for over a year [along with the four sons of Joseph] one day the Infant Jesus was sitting at the dinner table, but, together with James, had already started to eat the food. And because they had not prayed for the food, they were severely reprimanded by Joseph, and they had to fast for a whole day. The two left, therefore, the dining table and went outside and were suddenly without a trace. Joseph went in search of them, but in vain, which troubled him greatly.

It was now at the time of **EASTER**, and then, while searching for the two, Joseph heard a voice in his heart where to find them. For he looked with wonder at first **a SKULL**

MOUNTAIN [the little Golgotha - crown and skull mean the same!] which lay veiled in a thick mist. And at that time of year, [probably early April] it never happened in that part of northwestern Egypt, which has a warm, refreshing climate. Such fog is often seen every now and then in the hot summer or late summer. Egypt has a completely different climate than Jerusalem.

In the south of Israel, on the border of Egypt in Eilat, there are high temperatures in winter. The foster father Joseph saw, to his great astonishment, the Infant Jesus sitting with James at a table set, which looked like a **CROSS** and eating a nice roast lamb. [Youth of Jesus, chapter 214:14]

We read that Easter was celebrated at the end of March in the Youth of Jesus because in JJ52:1-3 Lorber describes via the Lord: 'The mentioned spring was approaching, because in this region it already starts in mid-February [and in Jerusalem a month later]. CYRENIUS DECIDED NOT TO GO TO EGYPT UNTIL THE MIDDLE OF MARCH. [Chapter 52:1-3 and JJ 120:1]. [The Easter event also depends on the phase of the moon for the Jews, at FULL MOON]

Jakob Lorber received the quoted words on February 20th: "THE REQUEST IN THE DESERT". Could this date be a hint that this temptation occurred on one of the last 40 days in the wilderness, after Jesus, at the age of 30, went into the wilderness SHORTLY BEYOND, in solitude to prepare spiritually for His Mission?

Jesus left the family home shortly after His birthday and apparently on 11-1, four days after His birthday. Not long after, He was baptized by John near Capernaum. The desert where Jesus dwelt, near BETHABARA [near present-day Had Nes], and was not far from it. There Jesus had built a hut, about a 35-minute walk to the Jordan.

The question is whether Jesus went into the desert for forty days immediately after His thirtieth birthday, or did He leave the parental home three months later? If we add the forty days from January 11th, for example, we get close to February 22. [maybe Jesus' baptism date?] So almost the end of February.

Shortly afterward, Jesus was invited to a wedding in the mountain town of CANA, which was a joyous occasion. The spring in northern Israel is much warmer in terms of temperature than in Jerusalem with its fresh Mediterranean air current. Shortly after this wedding, Jesus went to Jerusalem. And this was around Easter. Presumably this time it was an EARLY EASTER, again dependent on the phase of the Moon.

We can imagine that this Easter event certainly took place in March, but also in May, as Jesus indicates in the first part of the GGJ, in the first chapter. But there Jesus also mentions that in His time Easter took place THREE MONTHS LATER, a quarter of a year later. How can this be reconciled then?

For Jesus says: "But the Passover Feast OF THE FACTUAL JEWS was **not** imagined in the period, as it is now determined at this time [so in our time] in the various Christian congregations for this IDENTICAL feast. Sometimes even in the month of March, but a whole ¼ year later. [GGJ1-12:6]

March is the month of PRAYER for the coming crop. But the real Easter celebration had to do with the first harvest of BARLEY, wheat, or corn and then thanks were given for this. They ate the new bread, which was unleavened according to the laws of Moses, for no one in Israel was allowed to eat leavened bread at that time. [GGJ2:13,23, GGJ1-15:1]

Jesus supposedly spent the middle of December 25 AD until approx. the end of January 26 A.D. at Lazarus and from early February to mid-March 32 AD at Kisjonah. [GGJ 6-22:10]. We can also derive from this data in which year this could have been. [See also GGJ6-8:6,7. And 36:4] The preparations in connection with the Easter feast certainly lasted one or two weeks!

John 6:3,4. The custom in Israel at the time was to bring unleavened bread, fried fish, eggs, and lamb. In GGJ9-149:11 Jesus says that at the end of His time on this earth, He will be in Jerusalem at the coming Passover. [Luke 18:10 John 7:25, GGJ10-141:15]



Epilogue

This contribution is composed mainly of the 10th part of the GGJ, partly of the 11th and other parts of the GGJ, and of the 'Youth of Jesus'. Although there are contradictory statements here and there, it may want to stimulate the reader to think more about it and also to encourage him to connect his own thought with it. The exact year is not so important 'in itself' and we know from astronomy, that it is not always possible to make connections with the history of Jakob Lorber, i.e. certain events, which can be traced with the full Moon phases. But somehow it suggests that both these events may have taken place in 25-28 AD. or also between 29-32 AD. We never know for 100% sure, but many Lorber readers tend to 25 AD, and let's leave it at this because even now the zeitgeist has developed in such a way that we can really speak off what Jakob Lorber writes in the first part of the New Revelations:

“As it was in Noah's time, so shall it be then; love will cool and fade out completely, the belief in a pure doctrine of life revealed to men from heaven, and the belief in God, will turn into a dark and dead superstition, full of lies and deceit. **The rulers will make the people work for them again like animals and they will kill them cold-blooded and unscrupulous if they do not do without contradiction what the glamorous rulers want! The mighty will afflict the poor with all kinds of burdens and they will persecute and oppress every free spirit by all means, and thereby there will be a misery upon the people such as there has never been on earth!** But for the sake of the many chosen ones who will be among the poor, this time will not be so long; for otherwise even the chosen ones might perish!”

“From now until that time, a thousand and another thousand years will pass! Then I will send the same angels that You now see here with great trumpets among the poor people! These will raise the spiritually dead from the graves of their night; And like a pillar of fire that rolls from one end of the world to the other, so these many millions of awakened people will rush over all the world powers, and none will be able to resist them!”





Easter.

"Children, listen! Thus speaks He Who has given you an immortal soul and a living spirit out of Himself that you may recognize My great love for you, and that I will one day give you eternal life out of your love for Me and My love for you, once the great debt of My Love will have atoned for this same debt to the Holiness at a time, which I am going to prepare out of Me. As I have made all of you out of My mercy, I shall prepare this time out of My love.

"As I am now a spirit of grace among you, I shall then be a man full of supreme love among men. But though you now recognize that I, your Father, have come to you as a high, eternal Spirit full of power and might and you are well aware that it is I Who is speaking to you, your later children will not immediately recognize Me in a weak, poor brother among them. They will persecute Me, cruelly maltreat Me, and do to Me what Cain did to Abel.

However, it will be hard to slay the Lord of life and My apparent death will bring about eternal life for all who will believe that it is I Who came as a Savior among them, endowed with all the might of love to atone for the debt your disobedience has brought upon all of you, over all the earth and all the stars - for there are also children who initially have gone forth from you, Adam. But for the unbelievers and stubborn ones in their selfish malice, this will lead to eternal judgment and also eternal death.

"And thus I will come seven times, but the seventh time I will come in the fire of My holiness. Then woe betides those who are found unrighteous; they shall be no more, except in the eternal fire of My wrath!

"Behold, I have once been here at the beginning of the world to create all things for your sake and you for Mine. Soon I shall return in great floods of water to wash the pestilence off the earth. For the depths of the earth have become an abomination to Me, full of dirty mud and pestilence, which has grown out of your disobedience. There I shall come for your sake so that the whole world may not perish and one lineage remains the last descendant of which I Myself shall be.

"And I shall come to you a third time manifold (Abraham, Moses and the prophets. The Ed.), untold times as now - sometimes visibly and sometimes invisibly in the word of the Spirit - to prepare My way. And I shall come a fourth time bodily, in great distress, in the great Time of times. Soon after that, I shall come for the fifth time in the spirit of love and sanctification. And I shall come for the sixth time to the inner self of anyone who will truly long for Me in his heart and shall be a guide to him who full of love and faith will let himself be drawn by Me to eternal life. At that time I shall be more remote from the world, but whoever will be accepted shall live and My Kingdom will be with him forever.

"Finally I shall come again, as already mentioned. But this last coming will be to all a permanent return - one way or another. "Listen and comprehend it well: Abide in love, for this will be your Redeemer! Love Me above all - this will be your life everlasting. But also love one another so that you may be released from judgment. My grace and My primary love be with you until the end of all times! Amen." - And their eyes were again closed.[HHG, part 1. Chapter 46: 17-23]

Seth speaks of **Asmahael** with his children in the primordial time of the patriarchs: **"This apparent stranger who, meek in his behavior and overpowering in his word, will one day have himself carried by another animal and a nation of the earth will with contrite hearts be calling to the one sitting on the animal: 'Hosanna t God in the highest. Blessed is he who comes in the name of the Lord, sitting upon the foal of an ass!'**

"Children, and also you, dear Enoch, and you, Kenan, if you can contradict me, do so. But if the same feeling inspires you, it should be worth the effort to watch the so exceedingly eloquent stranger with a most observant eye and the meekest heart. For one who speaks so amazingly of God must either come from God's supreme height, or he is.. " [HHG part 1, chapter 91: 7-8]

Emmanuel in the days of Adam in the high Caucasus Mountains gazed at Enoch's offering and blessed it and said: "I, Emmanuel Abba, have not really any pleasure in this burnt offering, but only in the fact that it was offered to Me with a pure heart. And so I bless it for a memorial in anticipation of a sacrifice which will one day be made for the quickening of all the dead and the living. **And so it shall henceforth, and to the end of all Times of times, remain with the lamb and bread!** Amen.

"Woe betide those who will change this for, truly, I tell you that they will be making their sacrifice not to Me, but to the filth of the world, and through their sacrifice, they will become like the one to whom they have offered it.

. "And you, Enoch, behold, how I have blessed your sacrifice which now has become a living sacrifice, **and one day out of this burnt lamb there will arise a great, living and strong lamb of the world which will take upon its shoulders all the weakness of the earth and open to all flesh the never to close gates to eternal life. Amen.** [HHG part 1, chapter 144: 2-4]



Correction Birth and Age of Jesus in Palestine.

Following the contribution of our French friend and Lorber reader **George**, about the possible birth year of Jesus and thus His first teaching year in the 15th reign of Emperor Tiberius, which had already started in September 28 AD and John in the early months of 29 AD had been preaching in the desert for some time, we could place the year of Jesus' birth as 1 BC. There has been an extensive response and, based on dates of lunar and solar eclipses, we have been able to connect a few things with the historical data of Jesus' life on earth. But Gerd Kujoth especially pointed out to me, to read the Lorber text in GGJ4-251:10. I initially read it in the Dutch translation, but I did not notice anything and it characterized even more question marks.

However, it was still in the first teaching year of Jesus, and Jesus said to Cyrenius: "**with the people, we shall for a little more than twenty-four years, by all kinds of messengers, have the apparitions of the dead and many great signs in the heavens warning!**" And friend, should all this also be in vain, only then shall your inhuman sign of the cross be struck upon them in great measure and with the sharpest sword! I wanted this to be preventable. [This concerns the fall of the city of Jerusalem in August, 70 AD!] But in the German original version we read something else along the same lines: "If despite of all teachings and warnings has struck, only then, friend, then shall thy inhuman cross be struck with the sharp sword **upon this city** [Jerusalem] and all its inhabitants! **But we want to be patient with the people for another forty-four years and a little more** and warn them for another seven years of destruction by all kinds of messengers..."

When I read the German version, my entire astronomical discourse changed despite all the time and great effort. We had found the key for the appropriate lock. Unfortunately, this text [GGJ4-251:10, in the Dutch translation, says something different. **The Lord quotes Jakob Lorber very precisely 44 years.** Elsewhere in Lorber, it is often spoken: 'in more than thirty years' but here the exact number of years is given. The Lord does not say here, "and more than 40 years," "or less than 50 years," and so forth, which we often encounter elsewhere in Lorber's writings.

Now Jesus said that here, and He would have started His teaching in 25 AD, the beginning was 26 AD. that would mean that the fall of Jerusalem would have been(26+44) in the year 70 AD.

We are now in the midst of "hard oppressive times" and that reminds us of the words the Lord gave to Jakob Lorber, that the time-accelerating circumstances have already arrived and I believe precisely from March 2020. We only need to pay attention to the TIME SPIRIT. The Lord indicates a total of 5 years and 5 months. See one of the previous issues, in which Helmut N. also indicates the division of the years, in which so much unprecedented will happen. So what humanity will experience in 1000 years, we will experience at a great pace in a few years.

A calculation indicates: 2020 + 5 years and 5 months = mid 2025!!! We notice from the behavior of the world, that the 'cleansing' has already begun. So a final date would be 28 AD. And if the data that we have taken from Lorber are correct, then the VERY BIGGEST CLEANSING must then take place between now and 2028.

So we are dealing with the greatest PURIFICATION and that does not have to be interpreted negatively. Those who associate with the Deity and the Lord, but not half and half, will be given strength and assistance. After all, everything will end well!
 [GH.03_49.04.06,10]



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