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## Friends of the Jesus Revelation

as revealed through the writing servants and writing prophets Jakob Lorber and Gottfried Mayerhofer, the friends of the Jesus Revelation feel connected to all people worldwide as creatures and children of one and the same Heavenly Father. This Father, who incarnated approximately 2,000 years ago in Jesus Christ, acted as Redeemer and Teacher, sharing divine wisdom and love during three years of ministry from the age of thirty.

The spiritfriends of this Divine Revelation recognize in this eternal message a renewed and exalted expression of the Word of God, as also articulated in the Biblical Gospel of John. They seek a joyful and global exchange of insights and experiences surrounding this revelation.

### SELF-REFLECTION – SELF-EXAMINATION

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# Readers' Reactions and Contacts



Gerard

## Contacts - News – Comments

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### **Christian Schmeling from Bayern in Germany writes:**

"If, among other things, we have received the sign of Jonah from the Lord Jesus as a sign for these times, then the idea and action of a loving deed on earth seems to me to be precisely such an event—capable of transforming Nineveh, the world, and its inhabitants—so that there may not be a need for judgment or a massive punishment. That is how I understand a loving Father who is just and yet permits judgment!

From this perspective, dear friends, I would like to present an idea here that is quite realistic and can be refined into tangible actions ('redeem it from the earth') and finally set the global *We* in motion. Why this kind of language? We must communicate with worldly people in ways they are accustomed to so that they can understand us. This is stated by Jakob Lorber, our dearest friend. I love the justice of God.

The challenges we face today are overwhelming and urgent, while old patterns of hatred and intolerance resurface. It's time to explore new paths and seek solutions that are more sustainable, humane, and visionary.

Refugees and migrants often face hopelessness and rejection. Instead of isolation or deportation, we should extend hospitality, provide education and employment opportunities, and strive for long-term partnerships with their countries of origin. A

'Marshall Plan 2.0' could strengthen the global South economically and regulate migration, benefiting both Europe and its neighbors.

The global energy transition offers enormous opportunities. Solar energy and water desalination could create new markets, ensure jobs, and promote climate protection in Africa and Arabia. Such economic cooperation is not only sustainable but also profitable.

We should orient ourselves by Christian principles such as love for our neighbor and justice. The solution lies in cooperation, education, and social justice—not in isolation or anarchy.

A world based on respect, understanding, and collaboration is possible. This requires courage, vision, and the willingness to challenge traditional methods. Only in this way can we achieve stability, peace, and a humane future.

It's striking how problems flood in waves and feel more pressing than ever. Hatred flares again: against a people, a race, a religion—it frustrates us to the point where we seek solutions rooted in anger and rage. How should we address such challenges?

How about trying new approaches? After all, it must mean something if a higher power allows us to experience such repulsive, recurring patterns. Could the same fate repeat itself? With economic crises and societal degradation as free bonuses.

The open question before us is, how should we act given these repetitions? On top of that, we now have the climate crisis—something new added to the mix. Will we repeat the past?

This time, we should truly do things differently. We need to think of new approaches and question why these patterns repeat. Are we being guided, shaped, or even recreated through these apocalyptic conditions? Does this perhaps herald the emergence of the long-awaited 'new human'? If only he would act correctly this time. New leaders are what the world needs!

What about the sign of Jonah? Did Nineveh ultimately heed Jonah's warning and find mercy? This, as written, serves as a prophetic sign impacting our lives and providing space to act. After all, everything depends on our will. Our choices matter; the time is near.

Behind the issue of migration, a dynamic unfolds that bears a disturbing resemblance to the societal tensions Germany once faced with Jews—though on no account should there be another 'gas solution.'

After all, we are the Christian hemisphere of this world! Who invented the social insurance system—the pinnacle of Christian love for one's neighbor—from which many benefit? A system that enables us, unlike earlier times or other regions, to include the sick, the infirm, and pregnant women.

Overcome, my friend, and you will find help. Carry your cross and that of your neighbor, and things will improve for you. On the long road, ideologies based on annihilation ('kill the Christians and unbelievers wherever you find them') will not work out. These ideas are barely comprehensible but somehow understandable: pride.

But why all this hatred? Finally reaching the lands of their dreams—Europe, a promised land achieved through dangerous and expensive paths—and yet hatred continues?

Looking at reports from Arabia and Africa and the vast regions surrounding them: shouldn't these be the sites for battery manufacturing and the solar industry? With our help—for our electricity and batteries! Sweden is moving battery production to Lower Saxony. Why? Don't they have enough space themselves? And we'll be left with the waste once tax advantages run out and the companies leave. No! Their land and fields are too precious for them to waste. Their respect for their share of the 'apple' makes them wiser than us." – Christian



## Guidance at Death by Jesus on the Cross

*(Submitted by Rudy Vercauteren from Belgium)*

Not only the dying themselves but also the compassionate loved ones endure a struggle when confronted with death.

## The Mourning Process

Elisabeth Kübler-Ross (1926-2004), in her research, identified a general progression during the dying and grieving process. She described the five successive stages experienced by the dying and their grieving loved ones as follows:

1. Denial
2. Anger
3. Bargaining
4. Depression
5. Acceptance

Becoming aware of the general process of dying may, in itself, provide some comfort and hope, as it helps us realize that suffering does not last forever. Recognizing the temporary nature of life's final struggle can help us manage our emotions, allowing us to process them better.

In practice, however, this process is deeply individual and essentially a personal journey. Over time, Kübler-Ross's findings have been expanded and refined by numerous other researchers. In fact, it is now commonly understood that there are



seven stages in the dying process. These seven stages correspond to other processes in nature that frequently unfold in seven-part patterns.

While it would take us too far afield to illustrate these natural seven-part phenomena here, anyone who delves into this topic will inevitably encounter this sevenfold principle.



Compassionate towards a dying person

### Moods of the suffering soul

1. Perception, observation, confrontation, shock
2. Denial, resistance, aggression, anger
3. Concern, fear, panic, flight
4. Impasse, discussion, negotiation
5. Disappointment, dejection, sadness, dropping out
6. Acceptance, resignation, letting go
7. Transition to a new life cycle or existence

### Mind movement

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The mood movements have an alternating course of down (-) and up (-), in accordance with the yin-yang or action-reaction movements.

## The 7 words of Jesus Christ on the cross



See the original english text under this link: [Microsoft Word - 7 Words on the Cross.docx](#)

Since natural phenomena originate in the spiritual world and because the laws of nature in creation were designed by the Creator Himself, it is logical that the described sevenfold model of end-of-life care finds its origin in the spiritual world. End-of-life care inspired by the Spirit can be traced back to the seven words of Jesus

Christ on the cross, which were given to Antonie Grossheim in 1863 in Graz by the Lord:

1. "Father, forgive them, for they do not know what they are doing."
2. "I thirst."
3. "My God, My God, why have You forsaken Me?"
4. "Woman, behold your son. And you, son, behold your mother."
5. "Truly, I tell you, today you will be with Me in paradise."
6. "Father, into Your hands I commit My spirit."
7. "It is finished."

When compared to Kübler-Ross's model of end-of-life and grief counseling, as follows:

1. Perception, observation, confrontation, shock
2. Denial, resistance, aggression, anger
3. Anxiety, fear, panic, flight
4. Impasse, discussion, bargaining
5. Disappointment, sadness, grief, exit
6. Acceptance, surrender, letting go
7. Transition to a new life cycle or existence

We observe the parallels. However, there is a significant difference: Jesus did not mean His words as guidance for individual end-of-life care but as a message for humanity as a whole. During His crucifixion, Jesus gave these seven words to mankind with the intention of warning us about what lies ahead.

### **1. "Father, forgive them, for they do not know what they are doing."**

The bitter confrontation with and the painful shock caused by Jesus being bound and nailed to the cross marked the first phase of His inevitable death—not just His death, but also the spiritual death of humanity.

Jesus explained this first word as follows:

"The first word I spoke then, 'Father, forgive them, for they do not know what they are doing,' referred to the descendants who, after embracing My teachings, bore My name and later built temples in My honor. These people, despite My teaching that My kingdom is not of this world, became so attached to earthly matters that My statement to the rich son of the Pharisee, 'Truly, I tell you, it is easier for a camel to pass through the eye of a needle than for a wealthy man to enter the kingdom of heaven!' applies fully to them.

My teachings speak of humility, meekness, and tolerance toward the weaknesses of others. But alas, how seldom are these teachings lived! Those who should be My disciples and carry My name are often full of hatred toward their brothers, who succumb to human weaknesses. I prayed that all people would help each other as good brothers and sisters, but how little is this heeded! Murder, theft, strife, and slaughter clearly show that My heavenly teachings are not followed, leading even good people to destruction in stubborn disobedience."\*



Jesus not only experienced the violence inflicted upon Him but foresaw how His teachings would be violated in future times, and how corrupt humanity would crucify Him again. He foresaw the spiritual death of human souls as a result of not following His teachings—a bitter realization for Him.

## **2. "I thirst."**

Resistance or denial of the violence inflicted is expressed in two ways: a longing for and a remembrance of better times and circumstances, and rejection or disapproval of the current and future situation. Jesus explained the second word, "*I thirst*," as follows for humanity:

\*"The second word was, 'I thirst!' Oh, I certainly thirsted then, and I still thirst for so many souls who, in their delusion, destroy themselves and seek salvation only in worldly pleasures, disregarding God and eternity.

But woe to such worldly people! A terrible judgment will befall them, for the measure of their sins is overflowing, and only a short time is left to them. If this time also passes in vain, they will be erased from the book of life.

You ask in your thoughts why I repeatedly warn of punishment without specifying the time. I say to you and to all who have ears to hear: it is precisely because, as your Father and eternal Judge, I want to give every soul enough time and opportunity to secure eternal salvation so that no soul can use the excuse, on the Day of Judgment, that their life was cut short."\*

This text reveals the disapproval of those who do not take His teachings to heart. The Judge rebukes the perpetrators and the guilty, as the Father's great patience with centuries of violence finally ends in definitive judgment.

## **3. "My God, My God, why have You forsaken Me?"**

In the third phase, there is a desperate desire to flee from impending doom, to escape the dire situation. Jesus did not wish to flee but felt abandoned by the unrepentant humanity that fled from Him and His teachings, as shown by His third word:

\*"My third word was, 'My God, My God, why have You forsaken Me?' Even My friends interpreted this outcry as a sign of human weakness. They wondered how I, who had earlier presented Myself as God, could now call out to God in the illusion that He had forsaken Me.

O short-sighted mortals! Do you not understand that only the Spirit within Me was God, while My outer shell, My flesh, consisted of weak matter and, like your bodies, had to endure pain and suffering?

Like Myself in My third word, someday on the great Day of Judgment all those will cry out who during life have never or very little cared about Me and My word. But when the time of grace is over, then no cry for mercy and grace, no matter how loud, can help.



For look around you, and you will see how the world is making advances in worldly sciences, arts and new discoveries; men are investigating the most secret powers of nature, and I allow all My works to be subject to them, because, after all, I have created everything wonderful and for the benefit of My children. But for what purpose are their sciences used? Surely only to enrich themselves with worldly treasures or to indulge their pride and hubris. Thereby the well-to-do completely forget their poor brothers, who are slipping deeper and deeper into all kinds of need and misery and are crying out to Me for help and pity.

How then could I not have mercy on My poor children and rescue them from their heavy yoke of spiritual and physical slavery? And how then could I extend grace and mercy to those who themselves know no grace and mercy?"

All pleas for salvation from those who do not care for His teachings will be in vain. The Lord's mercy will fail those who have not cared for their poor brothers. Those who did not know grace and mercy will not receive it in the end. All attempts at escape by them will fail."

#### 4. **"Mary, behold your son! And you, son, behold your mother!"**

No longer will bargaining or promises to do better be of any use. Jesus speaks:

**"The fourth word: 'Mary, behold your son! And you, son, behold your mother!'** was spoken not so much with a view to My mother, for I knew that My disciples would not abandon My earthly mother. Rather, through these words, I wanted in some measure to convey the love I carried in My heart for My children. I wished to urge all of them to entrust themselves to the merciful love of God, which is symbolically represented through the love of a mother. And with the term 'son,' I also referred to all the children of mankind who can make themselves worthy of this love by strictly adhering to My teachings.

But where today among men do we find strict adherence to My so simple and so spiritually beneficial teachings? Only a few of My children follow My will even halfway. The others have either become too entangled in their self-conceit, or are too preoccupied with worldly concerns to care much for My word. As a result, My divine teaching has developed into little more than an appearance of teaching or a traditional practice, which has allowed sin to gain dominion over humanity.

It is therefore high time to bring My children back to the right path in earnest. Sadly, this can no longer be done with gentle means but only through the full severity of judgment. For as the saying goes: 'He who will not hear must feel!' And thus, in order to keep nations from sinking entirely into their boundless blindness and eternal death, I must let a great chastisement come upon them.

I warned and continue to warn every individual and entire nations through sicknesses, the failure of their worldly schemes, wars, inflation, and other calamities. I have allowed, and still allow, men to inflict the greatest harm upon one another through their stubbornness. And yet, all this is often in vain! Humanity continues to seek the causes of these troubles everywhere except in themselves and, in their sinful state, even blame Me, their meek and long-suffering God.

O blind race of men! How long must I witness your foolish deeds? Do you, in your vain delusion, think you can defy Me, your Lord and God? Woe to you! In times of distress, you will lift your hands to Me in vain, seeking help. When the time of grace is over, I will close My ears to your cries and be deaf to your pleas. For you know that it is not enough to cry out 'Lord, Lord!' but that it is essential to walk always in justice along the paths I have shown you, if you wish to receive My grace."

His love for humanity compels Him to chastise people so that they might turn to His simple teaching of love. But a time will come when the final chastisement arrives, and at that moment, repentance, bargaining, and pleading will no longer be effective.

## 5. "Today, you shall be with Me in paradise."

In the fifth stage of dying, when all attempts to reclaim the past prove futile, words of comfort and hope are needed to complete the process of departing. Jesus, while on the cross, spoke words of consolation to those who still possess reverence for God.

"Now we come to the explanation of the fifth word I spoke on the cross. These words of comfort: **'Today, you shall be with Me in paradise'** were addressed to Dismas, who hung on the cross to My right. However, these words were not meant for him alone but for all who accept My teachings and live by them.

Yet why did I promise Dismas only paradise and not heaven? I made that clear at the beginning of this little book. Soon, the time will come when only a few will even attain paradise because I permit people to act fully according to what lies within their free will. Even the wicked spirits are given freedom to turn themselves toward repentance and a return to the Primordial Light before the great time of My judgment begins. (Of course, My good angels are also instructed to protect My children and guard them against the snares of Satan.) Then the words will be fulfilled: **'There will come a time when, if it were allowed, even the devout would turn away.'**

You may ask: **What kind of time will that be?** And I tell you: it will be a time of pride, arrogance, greed, debauchery, and fornication in all its forms, gripping all nations and drawing them ever deeper into a mire of sin, from which—without My help—there will no longer be any hope of return for eternity."

For those who seize their last chance to return to God's ways, there is still the consolation of a new world, an earthly paradise, where they will once again have the opportunity to earn heaven. The past, with all its worldly ambitions and pursuits, holds no value anymore, for the future of our soul lies solely in the honest declaration of allegiance to the Lord. This is our only hope and comfort.

## 6. "Father, into Your hands I commend My spirit!"

The definitive release of what has passed and the acceptance of what is to come constitutes the sixth step of the dying process. With our remaining consciousness fixed on Jesus, we remain mindful of His sixth word.

**"With the sixth word I spoke on the cross: 'Father, into Your hands I commend My spirit!'** I wanted to set a beautiful example for all of humanity, showing that the

soul must return to its Primordial Source. Every person should arrange their life and actions in such a way that, at the end of their earthly journey, they can entrust their soul to their heavenly Father with joy and praise.”

Accepting and trusting in Jesus as the final step we must take makes us eligible to return to God, provided we do not require another earthly schooling. Jesus is the Gate to Heaven.

## 7. "It is finished!"

The seventh stage is the departure itself, the leaving of this world, during which no personal input is possible anymore. The consciousness—the spirit within the heart (the small chamber of the heart)—leaves its dwelling, marking the moment of physical death. For humanity, Jesus explains the meaning of this seventh stage:

\*\*\*“Then I spoke My final word: ‘It is finished!’ Yes, it was finished—the great work of redemption! But what did it avail the countless thousands upon thousands of souls who were indeed redeemed from original sin through My death and intercession, yet failed to follow Me in spirit and deed? The heavens were opened to them, but through their sinfulness, lovelessness, and unrepentant way of living, they once again drew eternal damnation upon themselves!

Children of humanity, as My first and final word, I say to you once more, with the full earnestness of My love:

Repent! In word and deed, return to your Lord and God. Cease your greed and remember your poor brothers and sisters, who plead in vain for your mercy. Remember the widows and orphans! And judge righteously toward those who are unable to speak for themselves! For it is written: **‘With the measure you use, it will be measured to you.’** Let the fate of past generations be a warning to you. As long as they remained faithful to God, they were great and blessed; but when they began to rely solely on themselves, God let those nations fall, and entire kingdoms were wiped from the face of the earth!”

Before it is too late, the Lord warns us to repent, for otherwise we will be wiped from the face of the earth. The clock is ticking.



## On the Second Coming of Christ

*From the ‘Festgarten’ – received on August 11, 1878 – Chapter 44*

My beloved children! After having shown you My love and encouraged you to put that love into practice, I can now offer you a glimpse of My present coming, for which so many souls long. [Editor’s note: such as in “the New Word”!] Everywhere, My Spirit works with increasing intensity, and children of Mine are found who, witnessing the great depravity of the world, cry out: **“Come, Lord Jesus! Come quickly!”** To them, I lay comforting words upon their hearts: **“Behold, I am with you always, to the**



**very end of the age,”** as long as you allow Me to dwell within your hearts. Every soul that sincerely seeks Me can testify to this.

Such a soul will feel within itself a power that can withstand all external storms. It will be able to shut its ears to the influence of dark forces, as it desires to dedicate every moment to communion with Me and will not want to be interrupted in this pursuit. Indeed, these external storms—often felt most keenly—serve to help the soul reach this state.



**The souls seek refuge in Me, and My love stands ready to meet them; it offers comfort and counsel, and considers this approach to Me as if it were the free will of man, even though it is often compelled steps.** My wisdom knows how to refine these steps so that they may lead to true blessing. In this way, the Father and child grow ever closer to each other, and My coming—the sense of My nearness—will take place.

**Revelation 19:15:**

*"And out of His mouth came a sharp sword, with which He would strike down the nations; and He will shepherd them with a rod of iron; and He treads the winepress of the fierce wrath of God, the Almighty."*



*The sword is My word, which must pierce the hearts of many so that the love of the Father may be revealed and awaken in all hearts the true longing and proper desire for God the Father! [Received on January 9, 1894.]*

**John 10:27:**

*"My sheep hear My voice, and they follow Me. I give them eternal life!"*

**Isaiah 49:16:**

*"O Lord, give me to drink!"*

*To which I say: **"Come here and drink! Come here and eat! Come and take! I have engraved you upon the palms of My hands; you are Mine, and I am yours!"***

**Jeremiah 31:3:**

*"I have loved you with an everlasting love; therefore, I have drawn you to Me out of pure kindness!"*

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## **A Sign of the Last Days**

**Chapter 45 [1894]**

One of the many signs that clearly indicates we are living in the last days is the accumulation of wealth among the rich. In the book of James, we read: "Now listen, you rich people, weep and wail because of the misery that is coming upon you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded, their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days."

Notice that the condemnation is not directed at the possession of wealth itself, but at the accumulation and preservation of it until it rusts, while simultaneously the cries of the workers who harvest the fields reach the ears of the Lord Almighty.

There has never been a time when these words were as fulfilled as they are now. Never before has there been such an abundance of wealth, and yet, at the same time, so much crushing poverty. Since the discovery of California and Australia, the world has been flooded with gold... Now the question arises: where is all that gold? Money seems just as scarce as ever before, and the poor poorer than ever.

The only explanation is given by James: it is hoarded and rusted, not only in America and Europe but also in other countries. It is said that in India alone, much wealth is hidden in temples and tombs.

Certainly, the words of James have been fulfilled: "The rich have become richer, the poor poorer, and the second coming of Christ draws near." James further writes: "You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter."

Despite the fame attached to contemporary Christianity and charity, this testimony remains true. In England, in the large cities, the heartbreaking cries of "My hungry children, a piece of bread!" echo. When these cries rise up to God, is it any wonder that He calls out: "Woe to you, you rich!" How will these jewels appear in the eyes of Him, whose Son had nothing on which He could lay His head?



## **Matthias from Germany writes:**

### **Feedback and Additional Insights on the Lorber Bulletin**

Dear Gerard,

I am particularly pleased to write to you. First of all, I would like to confirm how your name is correctly spelled. Could you please share this again, so I can use it correctly?



## **General**

With great attention and enthusiasm, I have reviewed your Bulletin. I appreciate the depth and spiritual richness of its content. As requested, I am sharing below some concrete remarks and suggestions. I hope they do not repeat too much and contribute to further depth.

### **The Symbolism of Lightning in St. Peter's Basilica**

Attached are my reflections on the three lightning strikes in St. Peter's Basilica since 1626. Some might call it a "pamphlet," but I see it more as an expression of heavenly Providence. It seems like a symbolic call to awaken the "blind and deaf" among us, in line with spiritual awakening and heavenly inspiration. (Editor: see also this video): <https://www.youtube.com/watch?v=b3AFwlezD2c>

### **The Mystery of Dimensions and Boundaries**

The question of the place of stars in the infinite universe reminds me of the scholastic questions of Thomas Aquinas, such as the famous example about angels and the needle. It seems essential to me that, in our thinking, we recognize the limits of human logic and remain open to the transcendent, where dimensional limitations fall away.

### **The Significance of Swedenborg and Mystical Theology**

The theme of the date of death brings associations with my previous readings of Kaplan Robert Ernst, specifically his work *Theologische Fragen im Lichte mystischer Offenbarungen*. This work, based on Lorber's *Groet Evangelie van Johannes*, offers a unique view of mysticism and revelation.

### **Grace and the Cross**

The concept of grace as an "undeserved gift" is well-articulated. Our personal cross, when borne with patience, offers a unique opportunity for inner transformation. As Thomas Aquinas teaches, we must actively cooperate with grace: an invitation to cooperate in our own sanctification.

### **Careful Use of Language in the Bulletin**

A small correction in the headline of the Bulletin (December 2024, No. 106): the phrase "almost 2000 years ago" seems better replaced with "about 2000 years ago" to ensure greater accuracy and consistency.

### **The Importance of Details**

As a goldsmith, I have learned how important details are. What may seem insignificant often turns out to be crucial. A similar meticulousness seems equally important in spiritual texts, where even the smallest nuance can make a big difference in understanding and conveying meaning.

### Information about Michael Nehmann

Michael Nehmann and his work are new to me. Do you perhaps have reading material or a sample text? It seems worthwhile to dive deeper into this.

(Editor: Michael N. from Springe near Hannover has passed away and died in 2023. I knew him personally. If you want to read more about his works, here is this link: [Hefte - Bücher](#))

I hope my thoughts contribute to further depth and reflection. Let us continue to trust in the guidance of loving Providence, which helps us in both small and large matters.

Warm regards and wishes of peace,

Matthias



### Christian from Germany informs us of the following:

Dr. Kurt Hutten, former apologist of the Württemberg Landeskirche and former director of the evangelical Central for Worldview Questions, writes in his book "*Seher, Grübler, Enthusiasten*" (The book on sects and religious special communities of our time, 7th edition, page 364) the following **about the work of Jakob Lorber, despite some dogmatic objections:**

"This worldview has depth and power, covers all levels of human existence and history, contains grand ideas such as that of the 'great creation man,' and has amazingly anticipated modern scientific findings, for example, the decomposition of matter into energy and motion in atomic physics.

At a time when the dimensions of the universe have been infinitely expanded by astronomy, when our earth is recognized as a tiny, insignificant particle of dust floating around lost among suns and galaxies, and when human beings therefore stand uneasily in cold loneliness and forlornness, **Lorber's worldview can be of great help.** It subdues and orders from God the boundless magnitude of the universe and gives it meaning and purpose; it restores the dignity of the earth and its (salvation history), gives faith a cosmic magnitude, interweaves the hereafter and this existence, microcosm and macrocosm with each other, glorifies the all-pervading love of God, and thereby points man a way to security."

Clearly, someone like Dr. Kurt Hutten, who writes such words about Jakob Lorber's writings, was deeply moved by this.

In his newsletter *Impulse No. 4, 1969*, he writes further:



“It would stand the academic theologian in good stead if, in addition to the results of natural scientific and sociological studies, he were to incorporate the fruits of parapsychological research, and furthermore to take note of the grand world views of men like Swedenborg and Jakob Lorber.”

Source: *Die Grundfragen des Lebens* by Walter Lutz, 5th edition, 2005, LORBER VERLAG.



In the next issue: another good thing to share with each other!

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