



Friends of the Jesus Revelation, as revealed by the scribe and prophet Jakob Lorber and Gottfried Mayerhofer, feel connected to all people worldwide as creatures and children of one and the same heavenly Father. This Father, who embodied Himself in Jesus Christ about 2,000 years ago, acted as Savior and Teacher from the age of 30 for a period of three years.

The spiritual friends of this Divine Revelation recognize in this perennial message a renewed and exalted expression of the Word of God, as also expressed in the Biblical Gospel of John. They seek a joyful and worldwide exchange of insights and experiences around this revelation.

SELF-REFLECTION - SELF-EXAMINATION

Homepage: www.zelfbeschouwing.info

E-mail: neue.offenbarung@gmail.com

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www.zelfbeschouwing.infoE-mail: neue.offenbarung@gmail.com

THE CREATION OF THE UNIVERSE

The universe has many suns, earths, stars and planets with their moons and this appears to be the result of the fall of Luzifer.

In Divine Love and Wisdom (152-155) we read with Emanuel Swedenborg: 'Here it must be shown that it happened by means of a sun, which first came forth from divine love and wisdom.'

'Whoever is able to see the effects from their causes, and then from the causes the effects in their order and succession, will not deny that the sun is the first of creation. For everything that belongs to its world exists because of it and, therefore, originated from it. One includes the other and bears witness to it. For everything is under her gaze because she made it. To keep it under His eye means that it is constantly brought into being. Therefore it is also said that existence is a continual arising. Furthermore, if anything was completely removed from the sun's influence by the atmospheres, it dissolved immediately. For the spheres, becoming purer and purer, put into activity and power by the sun, keep everything in context.'

'Since everything in the universe owes its existence to a sun, it is clear that a sun is the first of creation, from which everything originates. The is called "a sun," but what is meant is from the Lord through a sun; for the suns were also created by the Lord.'

'There are, as I said, two suns through which the Lord created everything, those of the spiritual world and the suns of the natural world. Strictly speaking, He created everything through the sun of the spiritual world, not through the natural world; for this sun is far below it. It stands, as it were, in the middle distance: above it is the spiritual world and below it is the natural world. These suns of the natural world were created to provide vicarious help, as will be explained below.'

‘The reason for the creation of the universe in all its parts by the Lord through the spiritual sun is that this is the first thing that proceeds from divine love and wisdom, from which everything has its being, as shown above in #52-82.’

‘Three things are found in all created things, from the largest to the smallest: the ultimate goal, the cause and the effect. There is nothing created in which these three are not present. In the following order, they are found in the greatest, i.e., in the universe: in the sun, which is the first thing that arises from divine love and wisdom, lies the ultimate purpose of all things. The causes of everything lie in the spiritual world and the effects of everything lie in the natural world. The following will show how these three are found in both the former and the latter.’

‘Since nothing was created without these three, it follows that the universe with all that belongs to it was created by the sun, in which lies the ultimate purpose of all things.’

*Creation itself cannot be understood unless one removes space and time from thought. If one does this, it can be understood.’

‘Try it, as far as you can, and free your mind from the idea of space and time, and you will discover that there is no difference between the greatest and the smallest spatiality. Then one can only have a similar conception of the creation of the universe as of the creation of the individual things in the universe, and understand that the diversity in the created is based on the infinity in the God-man (infinita in Deo Homine), from whom there is an indefinite multiplicity in the sun (indefinita in Sole), which is the first to arise from Him. This indefinite multiplicity has its existence in the created universe as in an image.’

‘Therefore, there can never and nowhere be anything that is one and the same with another. This is the basis of the multiplicity of all things, which is revealed to the eye in the spaciousness of the natural world and in the apparent spaciousness of the spiritual world. But the multiplicity exists both in general and in detail.’

‘These are the things demonstrated in the first part of this book, namely that in the God-man there is an infinitely separate One (# 17-22), that everything in the universe is created by divine love and wisdom (# 52 and 53), that all things in the created universe are receptacles for the divine love and wisdom of the God-man (# 54-60), that the divine is not in space (# 7-10), that it fills all spaces without itself being in space (# 69-72), and that it is the same in the largest as in the smallest (# 77-82).’

Swedenborg says in reference to Gen. 1:26, which says "Let us make man in our image, after our likeness," that GOD is the very man. Otherwise HE could not have created man in His image. Therefore, mankind is like creation as the hand drawing of its Creator. (GLW 11 and 18) Man is the finished product of creation, thus ‘the crown of creation’. Noack writes here: ‘*This statement, however, applies only to earthly man with limitations, for he is not the final goal of all creation, but only of the visible, material creation. ... That is why the actual goal final goal of creation is an angelic heaven from the human race.*’

Swedenborg: 'The purpose of the creation of the universe is man, so that from man an angelic heaven may be formed. In contrast to heaven, Swedenborg says: 'That the creation of hell through the fall of an angel is completely unknown in the spiritual world!'

When Swedenborg visited spiritual heaven (this was granted to him!) angels wanted to hear from his mouth, that in all of heaven there was not a single angel created at the beginning, nor in hell a devil created as an angel of light and later cast down. All in heaven and in hell, however, belong to the human race. (Heaven and Hell 311)

We have written about this many times before that heaven appears in y his entirety in the form as a human being. Then a Bible text is quoted: Isaiah 14:12: *'How art thou fallen from heaven, morning star, thou son of dawn! How hast thou fallen to the ground, thou that hurteth the heathen, and said in thine heart, I will ascend into heaven, I will exalt my throne above the **the forty-six** stars of God, and I will set myself on the mount of meeting on the sides of the north; I will ascend above the heights of the clouds, I will become like the Most High. Yea, into hell shalt thou be cast down on the sides of the pit. They that shall see thee, shall behold thee; they shall look upon thee, and say, Is this the man that moved the earth, that made the kingdoms tremble?'*

'Hitherto it has been believed in the world that there is one devil who is at the head of the hells, and that he was created as an angel of light, but later rebelling, was cast with his gang into hell. This is believed because the Word speaks of the Devil and of Satan, as well as of Lucifer, and because the Word is understood here according to the literal sense. But both by the Devil and by Satan is meant hell; by the Devil that hell which is behind and where the very worst dwell, who are called evil geniuses, and by Satan the hell which is in front and where the inhabitants are not so evil; they are called evil spirits. Lucifer signifies those who are from Babylon and Babylon; they are those who extend their dominion into heaven. That there is not one devil to whom the hells are subject, is also evident from the fact that all in the hells, as all in the heavens, are from the human race, (see Nos. 311 to 317), and that from the beginning of creation until this time there are myriads and myriads, each of whom is such a devil as he was in the world by his struggle against the Divine. On this subject, see Nos. 311 and 312.|| (Heaven and Hell - 544, Swedenborg)

To a Pharisee Jesus said, 'If God is eternal, then surely He must also have created from eternity! For what else would He have done in eternity before the time of your supposed creation of this world, of the sun, the moon and all the stars, when He was yet eternally perfect in the same way! God is spiritually eternal and infinite. Everything arises and exists from Him, everything is in Him, everything is the eternal, endless abundance of His thoughts and ideas from the smallest to the greatest. (GJE6-226:7,8)

Also elsewhere in Revelation, the Lord expresses Himself: 'I will eternally never cease to create, because I as God eternally can never cease to think. For **My thoughts are the creatures.**' (Natural Sun 73:10).



Symbolic image of thoughts ascending from the heart to the brain, focusing on the pyramidal synapses

The whole earth, universe and heaven are essentially nothing but the thoughts and ideas of God, and held by His almighty, unshakable will. (GJE2-136:4) That which we see around us, whatever it may be in perception, these are the spiritual ideas and concepts of the Lord. (GJE5-229:3). Such statements occur frequently in the New Revelations, as in GJE7-72:9, GJE7-213:9, GJE-8-49:6)

The Lord dwells in an inaccessible light, which in spirit world is called "the Sun of Grace. But this Sun is not God Himself, but the effect of His Love and Wisdom. (GJE6-88:3)

The Lord, through Jakob Lorber, describes five types of suns:

- Planetary suns, including our sun
- Regional suns like SIRIUS (GJE4-255:5)
- Al-suns
- Al-Al-Suns
- The sun of the heavenly center



Between matter and spirit there is a precise correspondence, for one flows from the other (GJE1-42:5). Jesus said to a high judge: *"For look, in the primeval times I created only one sun, immeasurably large by your standards -and if you look at the firmament at night, you will see it studded with mere stars! And look, all those stars, except the few planets you do know, are also suns around which heavenly bodies like this earth move!"*

'By these stars, which you see in the firmament at night, you must imagine a vast space more than a thousand times a thousand times, and look, all those to you innumerable suns and other celestial bodies have emerged in the course of infinitely long times from that one primordially created great sun, of course, not already perfectly ripe and ready, but like grains of seed from the ear of a culm, which have the capacity to reproduce further!' (GJE10-211:1,2)

Elsewhere, the Lord said: *'First main central suns were created, and from them were then created all the countless other suns and heavenly bodies, along with everything else you discover and find on them, above them and in them.'*

'Everything that is and is now called matter was once something spiritual, which voluntarily left God's good order, lived by virtue of the wrong impulses and hardened in it, which then formed and became matter. Matter itself, therefore, is nothing but something spiritual that is directed and hardened of its own accord; even more clearly stated, it is an extremely coarse and heavy skin or covering of the spiritual.' (GJE4-103:3,4)



A mind locked in matter

Elsewhere the Lord describes through Lorber: *'Look, you know how first all the planets arose from the sun in accordance with the directed order - in the same way that it itself arose from the central basic and fundamental suns. However, you also already know through many communications, what all the matter of a planet is fundamentally, namely nothing but the visible expression of imprisoned primordial forces or spirits. - Where did these actually come from?'*

'If the entire planet with everything on it came forth from the sun, its own contents probably have no other origin either, because these contents and the planet, viewed in its essence, are one and the same. All that remains now is for you to know how a planet sprang from the body of the sun, or occasionally still springs from it; then it will be perfectly clear to you what fate awaits many a spirit of the sun people.' (Natural Sun, ch. 2:5)

'A group of people in the beyond and in the company of the Lord Himself, approached the spiritual Jerusalem. The closer we approached her, the more glorious her stature became, and from all sides shone forth to us the greatest love and kindness. Robert, beholding above the city the most glorious sun of all suns, whose light radiates into all infinity, asks Me in all love what that is for a sun whose light shines much brighter than that of the natural sun, but is nevertheless as lovely as the light of the morning star.'

'And I say to him, 'Look, actually I Myself am this sun! There are two more heavens: toward the evening a pure "wisdom heaven" and toward the afternoon a "love-wisdom heaven. The inhabitants of both these heavens see Me only as a sun, and as the sun that you see shining now in the middle of the city.'

'Only here in the very highest heaven am I outside the sun, though also in the sun. Outside this sun I am as you all see Me now in your midst, but in the sun I am purely spiritual in the power of My will, of My love and wisdom. I Myself am fundamentally this sun, yet there is difference between Me and it. I am the foundation and this sun is like an emanation of My spirit, which from here and from Me permeates all of infinity in undiminished power and establishes My eternal order everywhere.' (Heaven and Whole, vol. 2, ch. 283:10-13)

The Lord says the following: *'*

'Raise your gaze and look at the sun, seen from here, quite low. In this sun I am perfectly at home from the beginning. This sun is in the eternal, immovable center of My divine Being. The rays emanating from this sun, in their own way, fill all of infinity and are in themselves nothing but My love will and the wisdom eternally continually emanating from it. These rays are thus perfectly alive everywhere and everywhere equal to My Being.

'Wherever such a ray therefore falls, I Myself, exactly as in the sun, am perfectly present; not only active, but also personal, and this personality is consequently one and the same everywhere. Wherever you go you will find Me perfectly at home. Enter at your own discretion any of these dwelling houses you see here, and you can be assured that in each of them you will find Me as a perfect Lord of the House.'

‘Although you now say that in this way, I am not the actual, real Christ who walked and taught on earth, but only a living and perfect image of Him, and that I actually dwell in the inaccessible light. You go on to say: if it is all like this, then surely a polygamy is clearly coming into play.’ (Spiritual Sun, part, ch. 160:1,2)

The light of all suns is the basic substance of matter, for it is formed by the convergence of light rays in etheric space. On all planets, everything is formed by the convergence of light rays in etheric space. (The Fly). This is how comets and eventually planets are formed. Finally, everything on the planets is formed by the radiant light of the sun (see also GJE4-105:13 and ‘the natural sun’, chap. 15).

"God Himself is the highest and most perfect, eternal Primal from Himself. (GJE4-56:1)

The Lord says, *"Before angels or men were, **for all eternity I was already the first man, and therefore I really do have the right in the midst of My created men to also remain man!**" (GJE2-39:3)*

The Lord is both male and female in His divine depths (HGt3:27,5) We may wonder, how long hell has existed until now. And so has the existence of heaven.

Jesus says: *‘However, as long as no human beings existed on a heavenly body, there were no personal devils there either, but only directed and ungifted spirits in all the matter of a heavenly body; to matter belongs everything you perceive with your senses.’*

‘But you can also assume that there are now on no heavenly body worse and more wicked devils than precisely in and on this earth. If it were permitted to them, they would do terrible harm to the earth and its inhabitants-but it is not permitted-and therefore, in order that the devils may not do so, they are afflicted with utter blindness and consequently also with the greatest stupidity, and their associations resemble the guarded establishments of this earth, in which the foolish and insane are kept, so that they may not harm other people.’ (GJE8-35:16,17)

If you were to ask all angels the question: who are you, where did you come from? The answer: *‘As long as we angels all remain as we are now, we are nothing but arms and fingers of the Lord, stirring and moving us to act only when we are controlled by the Lord just as when you put your hands and fingers to work. Everything you see about me belongs to the Lord. We have met ourselves, - everything about us is actually the Lord Himself.’*

‘But you are called and destined to become wholly independent as the Lord Himself is. For to you the Lord will still say, "You must be as perfect in everything as your Father in heaven is in His endless perfection!" (GJE3-180:5-7)

‘But only when the Lord will say that to you people will you fully realize what infinitely great things you are called and destined to, and what an infinite difference then exists between you and us!’ (GJE2-224)

And indeed, what does the fallen primal spirit say to himself:: (GJE2-231:5), *"What else do I need? I possess all the qualities, which God also has, and God has put all His power in me. Now I am strong and have power over everything. He has given away everything He had, and I have taken everything. Now God has nothing, but I have everything. So let us see if the benefit that follows from violating the given commandment will really only be short-lived. We think: With our present unlimited strength and power, we shall quite be able to extend the duration of the short-lived advantage for centuries. Who will be able to prevent it? Besides us, in the endless space, which we now occupy, there is no higher power and no better mind than our own; who could then dispute us the advantage?"* (see also Earth and Moon, ch. 56)

So one could say here, that matter is a judgment or a direction, which holds the spiritual within. (GJE9:134:7, GJE4-103:4 *"And so matter corresponds to love according to My will, in that it is a solid ground as the ultimate foundation of all spiritual things.}}*)

In the book 'The Grossglockner,' the Lord says, 'And so matter corresponds to love according to My will, in that it is a firm ground as the ultimate of all spiritual things.' (ch. 5)

Paul calls Luzifer the god of this age. (2 Cor. 4:4)

'The fall of the first created spirits, that is, of the free and brought to life ideas of God in endless space, is the great separation of which Moses says, "Then God separated the light from the darkness! The result of this-the necessary material world, its large and small parts such as suns, earths and moons and all that is therein and thereon-is scattered in endless space.' (GJHE2-224:1)

Finally, 'As long as a man is in the light of the world, he is in hell.' Whoever receives the world and does not receive heaven, receives hell at the same time (HH313). To be in the world is therefore to be in hell, in which, however, we can still be born again....



In the Bible, there are different degrees

These can be distinguished with regard to the churches:

- the oldest church;
- the historic church;
- the prophetic church.

Until **Heber**, the oldest style is continued in a balance between a condensed (symbolic) story and a historical narrative. By **Noah and his sons** is meant the **oldest church**:

- By Sem is meant the inner religion,
- under Japheth the outward religion,

- under Cham the depraved inner religion, and
- under Kanaan the separateness of inner religion from the outer.

The **sons of Japheth** had an inner religion that corresponded to their outer religion. They lived in friendship and charity and followed no doctrines other than the outer rituals. In contrast, the **sons of Cham** had a corrupted inner religion, while the **sons of Canaan** had an inner religion separate from the outer. The **sons of Shem** were inner people and characterized by charity.



Representing the symbolism of a prophetic church in an image

The names in Genesis 10 refer exclusively to the nations, or peoples with various levels within the church structures. "Inner" here refers to their religions.

The Bible lives from the inner meaning, which corresponds to man's soul state. According to Swedenborg, there is no point in interpreting the Bible exclusively literally or paying attention to the numbers, because it is about the spiritual condition.

After death, the soul is no longer connected to the body, just as angels are unaware of the countries and names mentioned in the Bible. However, they know their inner meaning.

Symbolism of Noah's sons:

- Sem symbolizes inner religion;
- Cham symbolizes the corrupted religion;
- Jafeth corresponds to an inner religion expressed in the outer rituals.

After the flood, a new church arose. The births mentioned in Genesis refer to the teachings of the churches. The "sons" symbolize the truths of the faith, but also sometimes falsities.

The end of the Ancient Church coincided with the Flood. The Ancient Church arose only afterwards, represented by the sons of Japheth and the many nations and ecclesiastical teachings that emerged from them. They attached great importance to rituals, which they considered sacred.

When the essence of a religion is present-the worship of the Lord-there is correspondence between the inner and outer religion. Every religion ultimately revolves around the worship of the Lord.

Breathing and communication in the time of Adam: In the time of Adam, breathing was an inner action, soundless and dependent on the state of love and faith. This inner breathing slowly changed and became external, which also led to articulation and speech. After the Flood, inner breathing disappeared and with it direct contact with angels.

The offspring of Adam and the elders of the Church: The elders had delightful dreams; these were paradisiacal images and they did not value the material things of the world. The third generation after Adam had expected the Lord to save the earth. At that time, they considered having many children the greatest happiness. Loving their wives and offspring was paramount. It was then a common expression to say that "the seed of the woman would crush the head of the serpent."

Churches after the Flood: Swedenborg mentions that the names in Genesis refer to churches and their teachings. Shem represented inner religion, Eber founded a church in Syria, and the churches of Peleg and Joktan represented an outer form of religion.

The sons of Cham, including Nimrod, devoted themselves more to science and rituals, while the sons of Japheth insisted on a harmony between inner and outer religion.

The people just before the Flood (in the spiritual sense) were outwardly meek, but inwardly angry. Their bodies emitted a stench of corpse smell, causing surrounding spirits to flee from them. They wore white beards and expected the Lord as an old, holy man also with a white beard. However, when an angel appeared, they could not bear the light of this angel.

Genesis 4:26 mentions the Enos church. They were likewise gentle in nature, with a form of charity that was more like friendship. They were quiet citizens who inconvenienced no one and spoke in a humble manner.

Swedenborg describes a vision in which he saw a white man in a narrow room. This man made it clear that he belonged to the very first of the Old Church, after the Flood, because there were few of them then. Shem was one of those after the Flood and descended from the original Old Church. The spiritual influence emanating from this church flowed gently in through the head to the chest region, but just barely reached the heart.

Swedenborg also tells of a spirit that was enveloped in a cloud. In the face of this spirit were visible wandering stars (symbols of falsehood). This illustrates how the progeny of the Ancient Church began to go astray. They held rituals with sacrifices and images, which initiated decay.

At the end of the chapter, Swedenborg describes how people went down before the Flood. The sons of Japheth retained an inwardly corresponding outer religion. The sons of Gomer and other tribes developed more and more, but moved away from inner truths and embraced a purely outward religion.

Cham's sons focused on science and rituals, while Nimrod followed a purely outward religion, as did Kanaan. Shem, on the other hand, maintained the inner religion. Furthermore, Swedenborg describes the establishment of a church in Syria by Eber, known as the second Old Church. This included Peleg, while Joktan belonged more to the outer religion.



REFLECTION ON THE THEME MAN/MAN, WOMAN/WOMAN

Written by Helmut Nadlinger from Austria

When a man speaks publicly about his husband, or a woman about her wife, I usually flinch for a moment.

Does this make me a bearer of old-fashioned ideas? Many years ago, a God, said to have hidden behind the distant stars of the Pleiades, allegedly said: A man shall not lie with another man as he would lie with a woman...

For our progressive and modern times, this may seem absurd, something that can and must be contradicted. As modern, self-aware individuals, we know how to assess our own needs and rights! Sarcasm off!

Although already rich in years – superficially speaking, in old age – I am still quite spry and recently returned from a three-month trip to the Philippines. However, somehow, I cannot find anything positive in the craziness – including the rainbow-colored ones – of our end times.

So, what is wrong if same-sex people love each other sincerely and enter into a "marriage covenant"? The word "marriage" in this covenant, however, is dispensable; it still comes from a time when most people still believed in God. Today, human (ir-)reason governs everything, including, of course, obsolete sin. Is it not said from ancient times: Love covers a multitude of sins? Well then!

As an imperfect person myself, I do not have the right to pass absolute judgment, but I can make an evaluation. No one can look inside another person and truly understand or empathize with their motivations. So why is man/man and woman/woman still considered wrong, a path not leading to God, which should indeed be our life's goal – the reason we were placed in this world of matter and contrasts?

Indeed, who would think, when discussing this topic, that all of creation could depend on it – that it is not something private for the individual, but that his eternal life is tied to it? Therefore, since we have absolutely no idea what God's creation plan might have to do with this, no one knows how one should properly respond to this topic.

In the *Haushaltung II* (Household II), it becomes clear that everything concerning mankind involves eternal values, and nothing is "negotiable"! When God projected His creative thoughts out of Himself and gave them self-awareness and free will, they became opposites to the Creator.

Adam, as the first spiritual-soul man placed in the area of Bethlehem in the so-called Paradise, possessed both masculine and feminine qualities within him. He did not recognize himself, as it is said; he did not know, he could not know, that in him the return of the first fallen greatest spirit, Lucifer, was to take place – and this through the path of returning love through matter.

To ease this for the created man, the Lord took away his self-love, described as the "rib," and from it formed Eve. Now, it was allowed for man to love this love outside of himself, so that the opposites in man and woman could be overcome through free will, and the way back to the Father was opened.

The Lord says to us: "... for just as Eve came forth from Adam, she must, as woman, become completely one with him, and he, in turn, must become one with her through reunion. Only then can he become fully one with Me again. As long as he remains separate, he is permanently incapable of the highest love from Me and of returning to Me.

The woman has been given to the man as an opposite; if the man does not become one with his opposite, he cannot become an opposite to Me within himself. As long as he does not become that, he is completely equal to Me, and thus not receptive, but only communicative."

Do we now better understand the eternal value of the union of man and woman in comparison to the limitation of man/man, woman/woman?

**THIS GREATEST BEATITUDE THE FATHER HAS RESERVED FOR HIMSELF,
TO BE ABLE TO GIVE HIS ETERNAL FULLNESS OF LOVE TO HIS CHILDREN.**

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

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