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E-mail: neue.offenbarung@gmail.com

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A Theological-Philosophical Consideration of Women in Spiritual Office

The Tension Between Autonomy of Conscience and Ecclesiastical Tradition

Within the structural frameworks of numerous traditional faith communities and ecclesiastical institutions, a rigid and rarely qualified judgment regarding the status of women echoes into the present day. It is maintained with emphatic certainty that a woman in the pulpit represents a rupture with the divinely ordained structure of creation. From this, it is deduced that she must fundamentally step back from the public arena of proclamation and assign herself to the realm of the invisible and supportive—a position that relies on selective recourse to individual scriptural passages.

Opposing this dogmatic restriction, however, stands a fundamental and ontologically anchored principle: the inalienable right of the human being to spiritual self-determination within the horizon of free will.

With this, we touch upon an extraordinarily complex and highly controversial theological and historical question that has run through Christianity for centuries and has repeatedly led to hermeneutical tensions. It is undeniable that passages can be found in the New Testament writings, particularly in the First Epistle to Timothy and the First Epistle to the Corinthians (1 Tim 2:12; 1 Cor 14:34), where Paul formulates that he does not permit a woman to teach and that silence is commanded in certain liturgical contexts. In conservative exegetical traditions, these pericopes are still used today as a normative basis to fundamentally deny women access to leadership or teaching offices within the church.

The Biblical Foundation of Female Leadership Responsibility

In contrast, numerous progressive exegetes, theologians, and hermeneutically reflective faith communities point to equally substantial biblical lines of tradition that testify to an active and authorized participation of women in the history of salvation. A careful reading of the Scriptures as a whole repeatedly reveals that women appear in prophetic, leading, and proclaiming roles.

A paradigmatic climax of this perspective is found at the very center of the Christian message of salvation itself: the resurrection of Jesus Christ. In all the canonical Gospels, it is women who serve as the first witnesses to the empty tomb and receive the message of the resurrection

(Mt 28:1–10; Mk 16:1–8; Lk 24:1–10; Jn 20:1–18). It is remarkable here that Christ himself commissions them to convey this eschatologically significant proclamation to the remaining disciples, who at that moment are still in fear and inner disorientation. From this perspective, they appear as the first bearers of the Easter message—initial proclaimers, as it were, of the New Covenant.

In Pauline theology, too, there are passages of fundamental systematic relevance. In the Epistle to the Galatians, Paul formulates a statement of radical anthropological and social significance: in Christ Jesus, differentiation based on ethnic, social, or gender alignment is transcended (Gal 3:28). This fundamental theological principle implies an ontological equality of all believers within the community of Christ and undermines hierarchical orders based on natural or social categories of difference.

Hermeneutics of the So-Called Passages of Silence

A proper interpretation of the so-called "commandments of silence" requires a historical-critical contextualization within the social and cultural conditions of the early Christian communities. In the ancient world of the eastern Mediterranean, women's access to formal education was considerably restricted in many contexts. In the dynamic assembly structures of the Pauline congregations, such as in Corinth, this sometimes led to unstructured questions and interruptions that disrupted the liturgical flow.

Against this background, the Pauline instructions appear less as universal and timeless rules of exclusion, but rather as situational-pastoral disciplinary measures to stabilize specific congregational situations. The same applies to the Ephesian region, where, according to the tradition of the Epistle to Timothy, problematic doctrinal developments were emerging, in which insufficiently instructed individuals may also have been involved, necessitating temporary corrective measures.

Pneumatological Equal Distribution of Gifts

Furthermore, in numerous pneumatological traditions of Christianity, the fundamental conviction is held that the Holy Spirit distributes His charisms sovereignly and independently of biological or social categories. In the First Epistle to the Corinthians, it is explicitly emphasized that the Spirit distributes gifts to each individual just as He wills (1 Cor 12:11).

If, however, the charismatic calling of a woman includes the gift of proclamation, teaching, or prophetic speech, the question regarding the legitimacy of human restriction of this divine operation inevitably arises from this perspective. Who would man be, in his epistemic limitation, to be authorized to suspend or negate a calling understood to be divine?

In this field of tension, the central theological question culminates: if the operation of the Spirit is conceived as sovereign and free—with what hermeneutical or institutional mandate could such a calling then be fundamentally suspended?

The Holy Scriptures by no means offer an unambiguous or simplistic answer to this question. Rather, there is an inner tension between some specific, situationally conditioned, and restrictive texts on the one hand, and the broad, vibrant practice as well as the universal principles of the New Testament on the other. In this early practice, women clearly took an active, respected, and leading role in both proclamation and leadership. It is therefore completely inaccurate to claim that one group follows the Bible while the other does not; both sides simply base their perspective on different parts and interpretations of the same Holy Scripture. Nevertheless, there are undeniably extremely strong biblical foundations showing that women may indeed preside, teach, and speak in the name of God—even in the midst of an official assembly of the congregation.

The New Testament is rich in women acting prophetically and in leadership roles, who were unreservedly recognized by Paul and his contemporaries. One thinks of Priscilla, also called Prisca, who together with her husband Aquila took the highly educated and eloquent Apollos aside. In the Acts of the Apostles, we read how she instructed this important man and future proclaimer theologically and explained the way of God to him more accurately (Acts 18:24–26). It is remarkable that Priscilla is frequently named before her husband in the text—a clear indication within ancient culture of her prominent and possibly leading role.

Furthermore, there is Phoebe, whom Paul explicitly refers to in the Epistle to the Romans as a deacon of the church in Cenchreae and a benefactor of many (Romans 16:1). The Greek word *diakonos*, which is used here in the original text, is exactly the same word used for male servants and leaders. In the same letter, in Romans 16:7, Paul greets Junia and Andronicus, whom he describes as outstanding apostles. The early Church Fathers read this passage without doubt or hesitation as a direct reference to a respected female apostle.

The four prophetically gifted daughters of Philip the evangelist, mentioned in Acts 21:9, also appeared publicly as prophetesses within the early Christian community. In the First Epistle to

the Corinthians, Paul implicitly recognizes this practice by giving instructions on how a woman prays and prophesies during the assembly (1 Corinthians 11:5).

This line continues consistently from the Old Testament. One thinks of the prophecy of Joel, which was fulfilled on the momentous day of Pentecost, as quoted in the Acts of the Apostles: "Your sons and your daughters shall prophesy, and even upon my menservants and my maidservants in those days I will pour out of my Spirit" (Acts 2:17–18). In the distant past, we encounter the great prophetess and leader Miriam, who went before the people (Exodus 15:20). Likewise, we see Deborah in the Book of Judges, who not only proclaimed God's word as a prophetess but at the same time exercised the highest authority over all Israel as a judge, giving direct strategic instructions to men, including the commander Barak (Judges 4–5). And in the Second Book of Kings, the prophetess Huldah emerges as a decisive theological authority. When King Josiah demands a profound interpretation of the newly discovered scrolls of the law, he does not turn to the male priests of the temple, but has the revelation explained by this wise woman (2 Kings 22:14–20).

When we examine subsequent church history, we must note that for centuries, women were systematically excluded from office and from the spoken word, relying on a one-sided interpretation of the Pauline texts on silence. Nevertheless, throughout the centuries, extraordinary women have repeatedly risen up, acting and writing out of the rock-solid inner conviction that they did so under the immediate commission and inspiration of God, the universal Creator. They left behind monumental and pioneering religious and philosophical works. Hildegard of Bingen, who lived from the 11th to the 12th century, is perhaps the most paradigmatic and shining example of this—yet she stands by no means alone. She referred to her awe-inspiring visions as "the living ray of light" and testified that she saw these mystical realities neither with her outer physical eyes nor heard them with her bodily ears, but beheld them solely in the deepest spheres of the human spirit.

The notion that women must necessarily remain in the background increasingly exposes itself as a phenomenon far more deeply rooted in human culture and patriarchal traditions than in truly biblical or divine principles. Rather, the Holy Scriptures show time and again that God deploys women at the most decisive and fateful moments in the history of salvation—not infrequently when men fail, are stubborn, or are simply not ready to carry out the divine will.

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Cosmic Revelations About the Moon and Its Inhabitants (GJE6-120)



Cosmic Revelations About the Moon and Its Inhabitants (GJE6-120)

In order to place the spiritual position of man and the nature of the soul into an even more comprehensive, universal perspective, we can draw upon the unique and profound cosmological expositions found within the spiritual revelations of Jakob Lorber. In these recorded dialogues, the Lord Jesus gives an explanation to a group of impressive pagan priestesses and demonstrates to them that the moon is a habitable celestial body.

According to these revelations, this applies particularly to the side that is permanently turned away from the Earth; however, the beings living there possess a completely different physical and energetic constitution than earthly man. The conditions of life on the moon are extraordinarily harsh and inhospitable, characterized by a glowing hot day and an icily cold night, each lasting fourteen Earth days. Due to these extreme external conditions, the moon inhabitants withdraw inwardly into a deep meditative state during the long night. This dream life of the moon-man reaches an unanticipated spiritual height; while their bodies rest, their souls are downright hyper-awake. By nature, they possess the gift of clairvoyance and perceive the Earth and the surrounding cosmos in an energetic and paranormal way.

According to this spiritual psychology, the moon forms a decisive preliminary stage in the evolutionary cycle of the soul. The souls that have successfully completed their necessary spiritual testing period and initial development on the moon travel onward and subsequently incarnate on Earth. Here, on our planet, they receive the unique and sacred opportunity to grow into actual children of God as human beings endowed with free will.

This cosmic background simultaneously explains the deeper cause of the earthly phenomenon of sleepwalking, popularly also referred to as lunacy. People who live here on the Earth, but originally emerged from such a moon-soul evolution, sometimes retain an unconscious but extremely powerful energetic connection to their planetary origin. As soon as the moon appears in the sky, their sensitive nature reacts immediately to it. What the Lord does here is

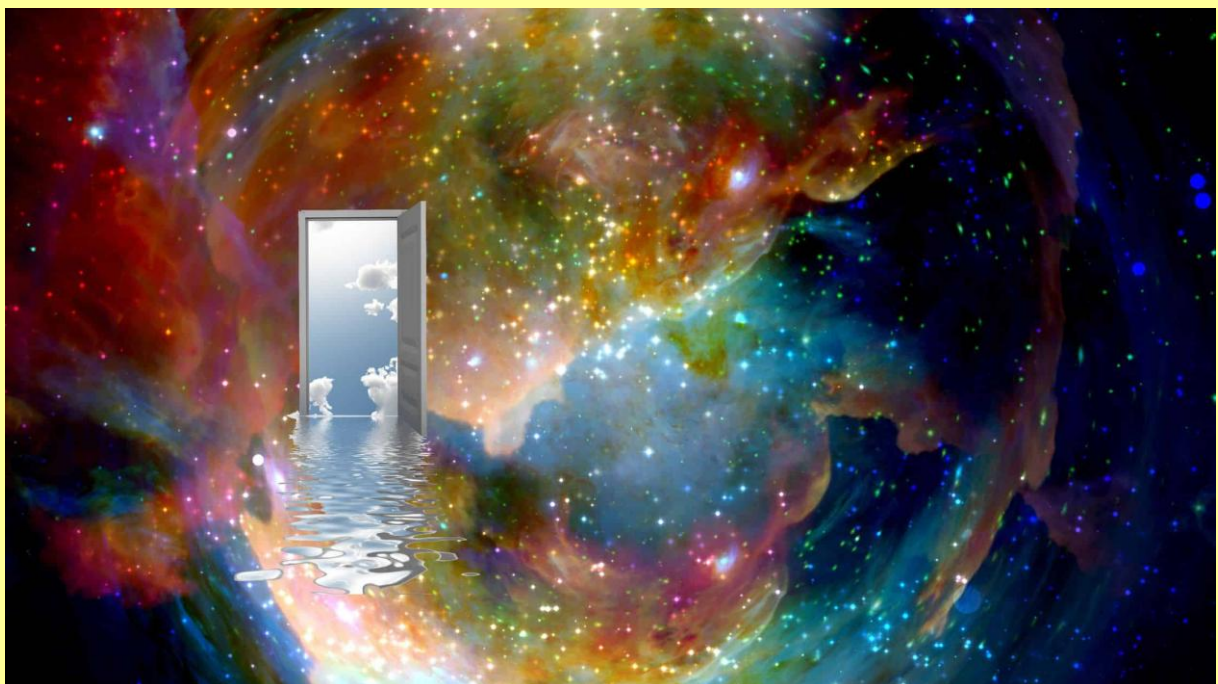
translate the seemingly medical or psychological phenomenon of somnambulism into a cosmic-spiritual psychology of the soul.

In the further elaboration, particularly in chapter one hundred and twenty-one of these revelations, the focus shifts to a concrete and real danger that threatens these sensitive moon-souls. Due to their origin, they are extremely sensitive and wide open to the finer vibrations of the spiritual spheres; as a result, they are undeniably far more vulnerable to negative influence and manipulation from the outside. Here, we encounter the temptation by the so-called wandering souls. These are the spirits of deceased earthly human beings who, during their life on Earth, were completely entangled in gross sensuality, materialism, and egoism. After their physical death, these impure spirits refuse to wait for the rightful cosmic process of a new birth through the natural mother's womb. Instead, they attempt to bypass divine laws by taking possession of the bodies of vulnerable, living human beings on Earth—a process that manifests as classical possession, whereby they especially abuse the open channels of the moon-souls (GJE6-121).

Why does the all-wise and loving God permit such dark processes in creation? The answer lies in the absolute inviolability of divine laws: the spiritual pedagogy of God commands that the free will of every creature is sacred and is under no circumstances overridden by the Creator. A wandering, egoistic soul can never achieve true insight or purification through coercion, but exclusively through the bitter and painful experiences as well as the inevitable consequences of its own gross mistakes and transgressions.

This casts a completely new and illuminating light on the traditional biblical concept of possession. While orthodox-dogmatic theology frequently interprets this phenomenon in a black-and-white, simplistic manner as the work of the devil or Satan, who has come solely to destroy man, the revelation through Jakob Lorber shows that even these lower, wandering, and malevolent souls remain inseparably subject to the universal cosmic law of spiritual development, evolution, and ultimate re-education.

The Unmasking of the Spiritual World (GJE6-125)



One of the most shocking and yet insightful moments in these cosmic dialogues occurs when the priestesses are confronted with the raw reality of the spiritual world. In their memory, their deceased mentor, a celebrated Platonic philosopher, lived on as the epitome of inner peace, intellectual sophistication, gentleness, and refined education. Yet, when the spirit of this philosopher actually appears before them from the spiritual spheres, he suddenly shows himself to be coarse, unpolished, rough, and filled with intense, pent-up anger (GJE6-125).

The crystal-clear answer of Jesus here exposes the nature and the law of the spiritual world in all its sharpness. In the material world, through outward cleverness, social conditioning, and intellectual agility, man is entirely capable of concealing his true inner self, his egoism, and his actual nature behind a civilized mask. But as soon as the soul crosses the threshold of death and finds itself in its spiritual nakedness, such deception becomes utterly impossible. The inner state immediately turns outward; one is what one is in essence—without masks.

Jesus therefore earnestly warns the priestesses: never seek your salvation in spiritism or in the deliberate summoning of the spirits of the deceased. These spirits are often themselves still in a state of great impurity, confusion, and deception. The true seeker should not direct their gaze downward or into the past, but directly toward the divine source and toward the living teaching of love.

At the end of this encounter, the circle closes in an impressive manner. The deeply moved priestesses and the innkeeper, who acts as their host, wish to show Jesus the highest outward honor. They bring out precious gold and silver bowls, intend to offer sacrifices, and attempt to clothe the encounter in solemn external rituals. Jesus, however, firmly and unmistakably rejects this material worship. Pragmatic, yet with deep and smiling love, He says: let it be for this time; the fish and the fragrant wine will certainly taste good to us from these magnificent golden bowls—but next time, do it fundamentally differently (GJE9-55).

Through these profound dialogues with the pagan priestesses, Jesus unfolds a brilliant and self-consistent spiritual system. He shows that true religion and living faith must never be an outward show. These priestesses came from a religious system that was built entirely on outward splendor, empty pomp, and comfortable pious illusions. Jesus tears down this institutional facade with one blow and leads them mercilessly—yet wholesomely—back to the naked and pure truth of their own human heart.

The spiritual world acts like an infallible mirror: in the afterlife, there are no masks and no role-playing. True transformation and inner conversion of the soul must not wait until death, but must begin from within, here and now in earthly life.

Postscript: Equality at the Master's Table

When we look closer at the dynamics of these writings, we encounter a fascinating and revolutionary reversal of the roles customary at that time. In the encounters described, it is precisely the woman who speaks at length, while the man is forced into silence. In chapter 108 of the *Great Gospel of John*, Volume 6, the priestess delivers a memorable, long, and profound philosophical speech. A traditional Jewish scribe stands nearby, boiling with anger inwardly, yet unable to interrupt her or surpass her intellectually. In this moment, she possesses full spiritual and intellectual superiority.

Crucially, Jesus does not rebuke or admonish her in any way because she is a woman. When Jesus Himself takes the floor in chapter 121 of the same work, we nowhere hear Him say: "What is this woman doing here as a speaker anyway?" or: "Women should not concern themselves with deep philosophical questions." On the contrary: He meets her with the highest respect and treats her in every respect as a fully qualified and equal spiritual dialogue partner.

At the final conclusion of this encounter, recorded in chapter 119 of Volume 6, it is the priestesses who are the first to make the inner genuflection and fully recognize and acknowledge the messianic truth of Jesus—long before the critical men around them arrive at this insight. As an immediate response, Jesus invites them without hesitation to take a seat with Him at His personal table—an act that in that culture was considered a sign of complete acceptance and spiritual fellowship.

What these revelations tell us about the position of women in church and society has an extraordinary and liberating significance. Jakob Lorber shows here unmistakably that in the eyes of the Creator, biological sex has no meaning whatsoever when it comes to the inner spiritual potential of a human being.

It is of fundamental importance to understand why Jesus described the outward temple office and the priesthood of His time as an abomination. This judgment had nothing to do with whether men or women stood in the pulpit or served at the altar. It was pronounced because the entire office—both among the male Pharisees and among the female priestesses in pagan temples—had degenerated into a soulless outward show, a mere business model, and a stagnant system in which the leaders themselves had long since ceased to truly believe in God.

When we apply these universal teachings to the discussion about women in the church that continues to this day, the revelation offers an extraordinarily liberating and, at the same time, sharp, critical answer. God attaches no importance whatsoever to outward form, human traditions, man or woman, gold or silver. God looks solely at the heart and the inner purity of the human being.

If we connect this timeless principle with the historical testimonies of the Bible, we recognize that the early Church—before it institutionalized itself and solidified into a power structure—came very close to this pure image. Phoebe was a respected diaconal leader in Rome, Priscilla instructed the important proclaimer Apollos theologically, and the daughters of Philip appeared freely as prophetesses in the congregation. The Spirit blows where it wills, elevating the soul that opens itself in love and truth to the divine light.

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The Hidden Streams of Salvation History: Ethnogeography, Sacred Chronology, and the Spiritual World

The Roots of the Aramean People and the Geography of the Early World



Testimonies from the Early Church and the Old Testament: Ethnogeography, Sacred Chronology, and the Spiritual World

The Roots of the Aramean People and the Geography of the Early World

When examining the deep structures of biblical genealogy, one encounters a complex network of patriarchs, migratory movements, and geographical shifts that form the origin of our spiritual history. At the beginning of these human branches stands Terah, the father of Abraham, from whom Nahor and Kemuel also descend. However, it is from the line of Aram that the Aramean people emerge—a culture and nation that was consistently referred to as the Syrians by later Greek historians and geographers. This people settled in the fertile regions of the Near East, leaving a lasting imprint on the language and culture of the ancient world.

Traditions report that Aram was the father of four sons, among whom Uz played a pivotal role in early ethnogeographical tradition. Uz is credited with the construction of two monumental cities: Trachonitis and Damascus. The founding of Trachonitis—a historically and geographically unique region east of the Jordan, characterized by a rugged, rocky volcanic plateau—together with the legendary city of Damascus, forms a fascinating link between early genealogy and concrete city-building. This tradition, which also echoes in the Gospel of Luke where Trachonitis is mentioned (Luke 3:1), may seem unusual within conventional

historiography, but it testifies to a deep and coherent geographical memory of the early expansion of Semitic peoples. It was in this expansive Aramean transitional area that Terah, the patriarch of the faithful, eventually concluded his earthly life.

This genealogical foundation is further enriched by the accounts in the Book of Genesis, particularly in chapter 22, where Nahor is explicitly portrayed as a powerful prince and ruler of his territory. The text carefully enumerates his descendants, including Uz, Buz, Kemuel, and Bethuel, as well as four other sons (Genesis 22:20–24). Bethuel, in turn, became the father of Rebekah and Laban—two figures whose life paths are inextricably linked to the central line of the biblical patriarchs and the emergence of the people of Israel.

The Alliances of the Patriarchs and the Correction of Ethnicity

The intertwining of these families reaches its theological and historical climax in the lives of Isaac and Jacob. Isaac, the son of the promise, married Rebekah at the age of forty—a union that ensured the continuation of the divine covenant (Genesis 25:20). Generations later, this pattern of marriage alliances with the eastern tribal region was repeated when Laban's daughters, Leah and Rachel, were given to Jacob as his lawful wives (Genesis 29:16–30). As a result, the genetic and spiritual line of the early patriarchs remained closely connected to the region around Haran.

Yet, precisely around this geographical connection, a persistent misunderstanding arose over the centuries that requires urgent correction in the light of careful textual analysis. In later biblical texts, such as the Book of Deuteronomy, which speaks of a "wandering Aramean," both Abraham and Jacob are associated with this designation (Deuteronomy 26:5). However, a historical and esoteric reading corrects this interpretation on a decisive point.

While Abraham is associated with this people in later traditions, this occurs solely due to the fact that he resided in the area of Haran during a significant phase of his life. According to this interpretation, however, there was no direct biological blood relationship with the Arameans themselves.

This applies to an even greater extent to Jacob. The claim that he was an Aramean based on certain textual interpretations is regarded here as historically incorrect. Although Jacob lived in that region for twenty years to serve his uncle Laban and establish his family, his lineage is understood here as Hebrew. Furthermore, he was married to two women from the same Semitic cultural sphere—Leah and Rachel—so that no distinct Aramean ethnic line is assumed in his descendants. This clear distinction between actual place of residence and ethnic origin is considered here as a crucial interpretative criterion that is of fundamental importance for understanding the patriarchal lineage.



The Chronology of Abraham and the Destruction of the Valley Cities

When we trace the biography of Abraham chronologically, we enter the field of alternative and traditional chronologies that diverge from minimalist modern biblical scholarship. These dates, which we encounter among others in the ancient Septuagint translation as well as in the deeper esoteric revelations of Jakob Lorber, delineate a self-contained and monumental historical framework.

The actual great mission of Abraham began in the city of Haran. From this metropolis, he departed in the memorable year 2127 BC at the venerable age of seventy-five, in obedience to the divine voice, to journey into the land of Canaan (Genesis 12:4–5). There, in the strategically significant area between Bethel and Ai, and moving onward into the southern, arid land of the Negev, he erected his holy altars and offered his sacrifices to the Most High (Genesis 12:6–9).



Shortly after this settlement and the subsequent spiritual negotiations between Abraham and God regarding the fate of the godless cities in the Jordan rift valley, the catastrophe took place. In the year 2103 BC, Sodom and Gomorrah irrevocably perished in a judgment of fire and sulfur. This dating places the destruction of the cities exactly twenty-four years after Abraham's departure from Haran, at a time when he was ninety-nine years old—which, in the inner logic of the written tradition, harmonizes with the announcement and subsequent birth of Isaac (Genesis 18–21).

The life of Abraham's faithful companion, Sarah, finally reached its fulfillment in Kiriath-arba, where she died at the blessed age of one hundred and twenty-seven years. Abraham subsequently buried her in the cave of Machpelah (Genesis 23:1–20).

The Holy Time of the Exodus and the Cosmic Calendar

One of the most impressive and precise revelations within this historical reconstruction concerns the exodus of the people of Israel from the house of bondage in Egypt. While mainstream archaeology and modern historians usually date the Exodus to a significantly later epoch—somewhere between 1250 and 1200 BC during the Nineteenth Dynasty—or hold fast to an early dating around 1446 BC, the esoteric and theosophical chronology offers a completely independent date: the exodus from Egypt took place with absolute precision on March 15 in the year 1695 BC.

The hidden streams of salvation history know moments of absolute cosmic turning points. Such a turning point occurred in the early morning hours of March 15, 1840, when Jakob Lorber heard the very first words of the Lord of the New Revelation within his inner self:

"Speak: Let him who wants to speak with Me, speak in his heart, and I will place the answer within him. Yet only to the pure, who are full of love for Me in their hearts, will I make Myself audible."

This incisive event took place in the holy month of Abib, the month of young ears of grain, which later became known as Nisan. The divine decree, as recorded in the Book of Exodus, left no doubt about it: this month was to be for the people the first of all months of the year—the absolute zero point from which the entire spiritual and agricultural calendar was henceforth to be counted (Exodus 12:2).

Exactly three months after this miraculous passage and the liberation from Egyptian bondage, the wandering multitude reached the holy ground of the Wilderness of Sinai. This corresponded to the date of June 15 of that same year 1695 BC.

Even though these dates appear unusually early for modern secular science and would be classified into the Middle Bronze Age, they exhibit a deep inner coherence when measured against the chronological systems of the esoteric schools of wisdom and the meticulous calculations of Lorber readers. These readers advocate the interpretation that the four hundred and thirty years of Israel's stay and sojourning, as mentioned in the Epistle to the Galatians, do not begin only with Jacob's entry into Egypt, but already with the promise given to Abraham upon his entry into Canaan (Galatians 3:17).

Indeed, if one calculates forward from the departure of Abraham in the year 2127 BC by the prophetic period of four hundred and thirty years, one arrives almost exactly at the esoteric date of 1695 BC for the Exodus—which, from this perspective, underscores the inner cohesion of this alternative chronological system.

The Death of Moses and the Mystery of Beth-peor



The monumental age of the wilderness wandering found its natural and at the same time wistful fulfillment in the death of the great lawgiver Moses. After leading the people for forty years, he died in solitude upon the summit of Mount Nebo in the land of Moab, opposite the mountain and the plain of Beth-peor, as accurately recorded in the concluding verses of the Book of Deuteronomy (Deuteronomy 34:1–6).

To understand the deeper, transcendent dimension of this scene of passing, we must turn our gaze to the mystical writings of Jakob Lorber, particularly the passage in the *Great Gospel of John*, Volume 10, chapter 240, verse 3.

In this profound revelation, the Lord Jesus Himself speaks about this historical moment and unveils the spiritual reality behind the geographical names. The text depicts how Moses, upon the summit of Mount Nebo, pleaded with God one last time in burning prayer for the welfare of his rebellious people. The divine answer, however, was irrevocable: it is enough. Moses was not to enter the physical Promised Land together with this people.

The deeper, pedagogical reason for this lay in the fact that the people, in their human arrogance, would otherwise have claimed it was Moses who had led them across the Jordan by his own human strength and genius. The people had to learn that it is not man, but the divine power alone that effects liberation.

Moses was only permitted to look upon the land of promise from Mount Nebo, thereafter to be gathered to his fathers in peace, in analogy to the death of his brother Aaron on Mount Hor.

The Lorber text offers an impressive associative etymology here, which casts the name Beth-peor into a completely new theological light.

Within this mystical interpretation of language, the Hebrew word *Peor* means "separation," while *Beth* stands for "house." Beth-peor is therefore nothing other than the "House of Separation." It is the marked cosmic location where Moses was indeed separated from his people in a physical sense through biological death, but explicitly not in a spiritual sense.

This esoteric interpretation breaks radically with the prevailing orthodox view, according to which Moses' exclusion from the Promised Land was merely a harsh punishment for his agitation and disbelief when striking the rock of Meribah (Numbers 20:10–12). Rather, it reveals the death of the prophet as a necessary divine educational measure to protect the spiritual growth of the people. Physical separation does not abolish spiritual connectedness. In the sphere of the Spirit, Moses remained inseparably linked to the progression of salvation history—a reality that became tangible centuries later when he appeared in person alongside Elijah at the side of Jesus on the Mount of Transfiguration (Matthew 17:1–3).

The Intertwining of Multiple Levels of Knowledge

This historical and prophetic overview demonstrates that the history of the patriarchs and prophets cannot be reduced to a single, superficial chronicle. Instead, it reveals a deep and well-thought-out synthesis in which three clearly distinguishable levels of knowledge are interwoven: the factual genealogical and geographical accounts of the canonical Bible, the ancient ethnogeographical traditions concerning the city foundations of Uz, and the mystical, spiritual timelines and interpretations from the esoteric sources of Jakob Lorber.

When these levels are brought together, a coherent and living system emerges. The clear distinction between the Aramean residential area and the Semitic ancestry of Abraham and Jacob corrects our historical perspective, while the exact dating of the Exodus to 1695 BC underscores the cosmic precision of the divine plan. Finally, the revelation of Beth-peor as the "House of Separation" transforms a simple geographical location into a universal symbol of letting go, of surrender, and of the immortal, enduring presence of the Spirit throughout the ages.



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