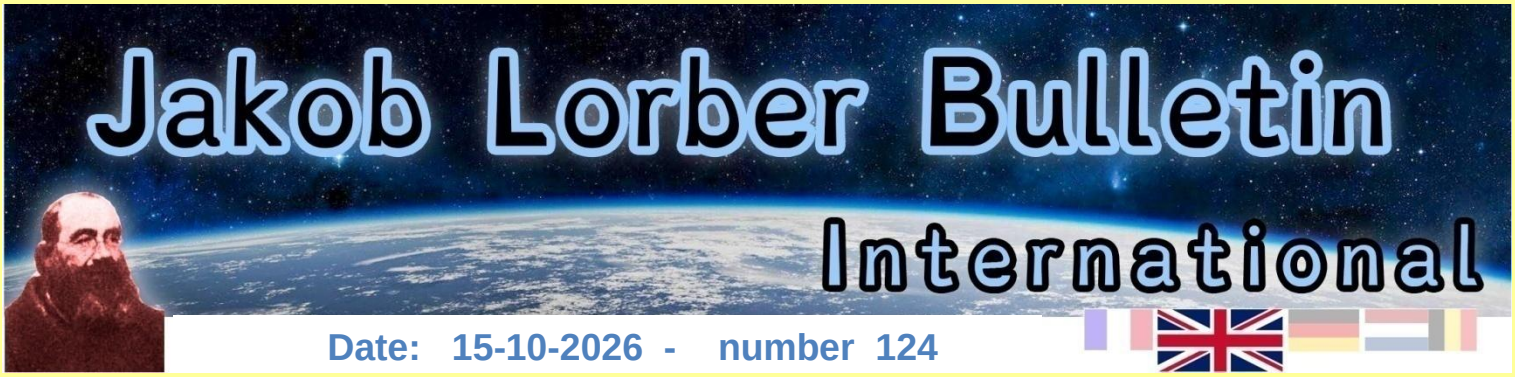

Friends of the Jesus Revelation, as revealed by the scribe and prophet Jakob Lorber and Gottfried Mayerhofer, feel connected to all people worldwide as creatures and children of one and the same heavenly Father. This Father, who embodied Himself in Jesus Christ about 2,000 years ago, acted as Savior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

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E-mail: neue.offenbarung@gmail.com

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Book Review

Dear friends,

Gradus Heimrich, whose name will already be familiar to some in our readership, has written a special book titled *Die Stimme aus dem Herzen*. This work is highly recommended and can be ordered from the German publishing house Traugott Bautz GmbH, 98734 Nordhausen. 2026 – ISBN 978-3-68911-066-6. A detailed review can be read on the homepage www.neueoffenbarungen.de under the second section, AKTUELL.

In it, the author illuminates the life of Jakob Lorber and addresses the criticism directed at his writings from the "outside world." While critics look for an alternative explanation for what Lorber claimed to have received from the Lord, Heimrich presents clear facts that convincingly refute this criticism.

The subtitle – *A Truth in Seeming Contradiction* – therefore does full justice to the content and places Jakob Lorber in a clear and correct perspective.

It will also come as no surprise to the reader that various geographical topics, which regularly come up in our bulletins, are addressed. An inspiring book that definitely deserves a permanent place on your bookshelf!

Warmest regards,

G.

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Damiano from Italy writes about an Italian edition of our bulletin

Good day,

I am Damiano Frosio from the publishing house “GESÙ La Nuova Rivelazione,” which distributes books in Italy. I would like to know whether it would be possible to publish your bulletin in Italian as well.

I look forward to your reply.

Fraternal greetings,
Damiano

Reply

Dear Damiano,

Thank you for your message and for the interest you have shown in our bulletin. We are pleased to hear that you would also like to publish it in Italian. Of course, I give my permission for this.

I myself considered publishing our bulletin in Italian ten years ago. However, Giuseppe also has his own magazine. I think we could complement each other very well in this way.

Unfortunately, I have not yet been able to find a suitable collaborator who could translate our bulletin into Italian. Publishing a bulletin certainly requires a great deal of effort and time. We easily spend a whole week working on each issue.

Thank you for your interest. We will keep in touch!

Kind regards,
Gerard

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Caspar from the Netherlands wrote

Dear Gerard,

In this article, I read, among other things, that Abraham carried out a strategically planned night raid with 318 men from his own household.

Now, what is remarkable is that Israel stayed in Egypt for 318 years rather than 430 years.

I heard this story from a certain Mr. van Geene.

God bless you!

Caspar

Reply

Dear Caspar,

If I gave the impression in the previous bulletin that Abraham's 318 men might have had something to do with the length of the Israelites' stay in Egypt, I would like to correct that here. The following is the relevant information from the Bible.

1. The 318 men

Abraham did indeed set out with **318 men** who had been born in his own household. This is stated in **Genesis 14:14**.

2. The "strategically planned night raid" — not entirely accurate

The Bible reports that Abraham attacked his opponents at night (Genesis 14:15). However, this was not a "strategically planned night raid" arranged in advance. After Lot had been taken captive, Abraham pursued the enemy, attacked them at night, and rescued Lot and his people.

3. The 318 years in Egypt — incorrect

This is **not** what the Bible says. The Bible gives the following figures for the duration of the period in question:

430 years (Exodus 12:40–41)

400 years (Genesis 15:13)

The number **318** appears in the Bible **exclusively** as the number of Abraham's men. It has **nothing** to do with the number of years Israel spent in Egypt.

4. Regarding the 430 years — an important distinction

Many Jewish commentators, including Rashi, maintain that the 430 years should be counted from Abraham's calling, rather than from the Israelites' arrival in Egypt. According to this interpretation, the actual period spent in Egypt would have been approximately **210 years**. Even then, however, the figure is **never** 318 years.

Conclusion:

The account of the 318 men is supported by the Bible. However, the claim that Israel spent 318 years in Egypt instead of 430 has **no basis whatsoever in the Scriptures**. Apparently, two unrelated numbers — 318 men and 430 years — have mistakenly been linked to one another.

G.

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Wilhelm — Publisher in Germany

Hello Gerhard,

I have a new email address. The old one was stolen.

Please send the latest bulletin to this email address.

Greetings in God,

Wilhelm

Reply

We will take note of that, Wilhelm.

G.

.*.*.*.*.*.*.

Correction by Hans de Heij from the Netherlands

(in response to the previous bulletins)

In the volumes of *The Household of God*, we find wonderful examples of people who become inflamed with true love for the holy Father. Here is a brief summary in my own words, based on Volume 2, Chapter 76: **The great struggle between the heart and the understanding, between the head and the heart.**

The worldly understanding is merely a receiving organ for the soul, through which it can perceive the external world. The brain enables the soul to see this external world because the entire cosmos can be found reflected in the brain. The brain is the microcosm, and with the help of the understanding, the soul builds up an image of the external world based on worldly and material concepts.

The understanding creates images of material reality and, as it were, makes the heart believe in these images. The heart — the true love of its divine spirit — is in danger of becoming imprisoned by them and resists this with all its might.

However, the understanding has anticipated this and therefore immerses the heart in sensual temptations and desires. The heart, our divine spirit, absolutely does not want this. Thus, the struggle between the two begins.

The remedy is to grasp and hold firmly to the Father, Love itself, with all the strength you possess. This means learning, with His help, to become truly selfless love, out of love for Him and of your own free will.

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C. Verhulst from the NETHERLANDS writes

Dear Gerard,

Is it true that the “Zelfbeschouwing” website can no longer be accessed?

Kind regards,

Caspar Verhulst

Reply

We already informed Caspar some time ago that the website www.zelfbeschouwing.info no longer exists and has been taken over by **www.neueoffenbarungen.de**.

Although this website is still far from complete due to a lack of time, most of its features are now working. Under the heading **INTERNATIONAL**, you will find, among other things, this year's bulletins that have already been published and sent out.

A useful feature is also available. When you open the website, and whenever you search for information on it, you will find a **G icon** in the upper-right corner. You can click on it to copy the text you want and then translate it into any language you choose.

G.

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All Roads Lead to Hanoch

Hello, dear readers,

In my archives I found an interesting article by Ute Pesch (born March 3, 1929, died August 3, 2021), published in "Das Wort," 64th volume (Lorber-Verlag). She wrote a total of 13 interesting contributions there about how old paths lead to Hanoch. I read this article with great interest. Because of the content of this article, I have reproduced the complete text from it.

Ute, a writer and a woman always interested in the works of Jakob Lorber, was regularly in telephone contact with the cave researcher Nougier in the early 1990s. She recorded the interesting conversations they had in writing only later and published them. In what follows, we will always refer to Nougier and Ute as "He" and "She":

Dialogue on the Title of This Writing

He: You already told me on the telephone that you are occupied with the origin of language and writing and that you want to write about it.

She: Yes, out of enthusiasm for the subject.

He: On this subject there is already an almost immeasurably extensive literature. For what reason do you believe you can add something to it?

She: First, I use the literature accessible to me. Second, it is precisely this that leads me to entirely new connections about which, in my opinion, nothing has yet been written.

He: So you are following new tracks?

She: The tracks are not new. One must rediscover them and, where they diverge, bring them together again.

He: How did you arrive at your title?

She: It came to me a few days ago at breakfast.

He: It is supposed to read: *All Roads Lead to Hanoch*. Whose roads?

She: My spiritual roads. They are therefore of a wholly personal nature. I find them exciting.

He: You were in Lascaux in October, which lies in the Dordogne region in France. Were you inspired there for your subject?

She: I was inspired by the book *The Four Elements* by Renata Müller-Rößner, published by Turm-Verlag. Lascaux was disappointing. We were not led through the real Ice Age caves, which are several kilometers long, but through a replica, where the floor is made of plastic and the walls of cement. This one is about 200 meters long. An atmosphere prevails there that has nothing original about it anymore. Moreover, as is always the case on guided tours, we were driven through far too quickly. The next group is always already waiting to enter. In addition, the explanations of the young foreign guide did not satisfy me.

He: So you are seeking, if I understand you correctly, after your return, two things: 1. answers to questions left open, 2. the inner empathy with a time that has already passed away for thousands of years.

She: In this empathy, the work of the great Austrian mystic and prophet Jakob Lorber, written more than a hundred years ago, helps me immensely.

He: Which you already gave me to read earlier. It does not convince me. The language of our time has moved far too much away from this manner of expression.

She: I very much hope to be able to convince you in the course of our planned dialogues of the truth that has been revealed in these books. Let us call it, for simplicity's sake, the Lorber Work in the future, although in my conviction its author is Jesus Christ.

He: Did you not have difficulties getting into it?

She: Everyone probably does. It is worth overcoming them. The gain is a cosmogony, a doctrine of the origin of the world, that surpasses everything I have read so far in my nearly sixty-five-year life to such an extent that I cannot even describe it, but can only keep it in my heart with great gratitude toward God.

He: You really believe that the Creator of the universe expresses Himself in the Lorber Work?

She: I believe it because all the life experiences that come to me through immersion in these revelations prove it. They also agree with the newest scientific findings. Insofar as these have probative force. In my book studies during the past weeks on the subject of language and writing, I have encountered much confusion that researchers regard as the highest knowledge.

He: In your title, Hanoch appears. Your personal spiritual path therefore travels from place to place, from Lascaux to a place on this earth of which I have never heard anything. Where is it located then?

She: Beneath the Caspian Sea, into which it sank during the Flood, which is called "Sündflut" in the Lorber Work.

He: Where is that stated?

She: In *Household of God*, vol. 3 – chap. 357.

He: Was Hanoch a large place?

She: Hanoch was a city with a population that ran into the hundreds of thousands. It also had satellite cities.

He: Let us travel there and seek it on the floor of the Caspian Sea! But what do you want to prove to me?

She: I would like to show you that there were connections between Asia and the Atlantic coasts of Western Europe that found a written expression already several thousand years ago…

He: And you believe you can localize this vanished culture in Hanoch?

She: Yes, in Hanoch.

He: And why did Hanoch perish?

She: Because this city, originally going back to Adam, was totally degenerate.

He: This message, which anticipates the mystery of the Incarnation of Jesus in Bethlehem, is supposed to come from the degenerate Hanoch.

She: In Hanoch there were also good people who paid heed to the will of God and lived according to it.

He: You mean that in the East there were the wise men who brought a "joyful message" to the crude blocks in the West?

Dialogue on the Origin of the Human Body

She: Please do not misunderstand me. For me, the human being consists not only of body and spirit, but of body, soul, and spirit. Only this triunity in unity makes him the image of God of which the Bible speaks. But let us treat one thing after another. Where does the human being have his body from?

He: There is the doctrine of descent or theory of evolution, which was founded in the previous century, that is, at its beginning, by Lamarck. According to the theory of this French

naturalist, the animal world goes back to primal forms from which the species gradually developed.

She: On which the much better-known English naturalist Darwin built, who formulated the principle of selection through the struggle for existence. When I entered the higher school 55 years ago, which is called Gymnasium today, this was reduced to the short formula: man descends from the ape.

He: That deeply shook many Christians. They were supposed to hold fast to descent from Adam.

She: That also deeply shook me personally… I can still remember well how painfully the assertion that man descends from the ape affected me, and I know that I vehemently contradicted it.

He: Nowadays people joke about it. For example: The pupil comes home and says: "Papa, man descends from the ape." To which the father replies: You perhaps, but not me.

She: Jokes put it very briefly to the point. This conflict – the affirmation and negation in one sentence… although science shows an ever greater readiness to admit that today one no longer makes it so simple to trace the origin of man back to chance.

He: Let us return once more to the above-mentioned book by Nougier. Could this understanding not also bring a little wisdom for the future?

She: May I take up the keyword wisdom? I have so far not found wisdom among the scientists, but in true revelations, for there are also false ones whose source is not the Creator and Lord of the worlds. I think here, for the former, of Jakob Böhme, the Lutheran mystic, the shoemaker from Görlitz, who lived from 1575–1624.

He: Do you know his work *Aurora or Morning Redness in the Rising*?

She: Yes, I know it very well. See, it stands in my bookcase. Shall I fetch it?

He: That is not necessary. Is it edited and explained by Gerhard Wehr?

She: Yes, it is. If I were to fetch it, you could see from the many underlinings how intensively I have occupied myself with it. But that was long ago, some ten to twenty years. I understand the Lorber Work better.

He: For me, as I have already hinted to you, it is quite different. But back to the origin of man. What does Jakob Böhme say about it, and what does Jakob Lorber?

She: Jakob Böhme presupposes faith in the origin of man in Adam as a creature of God, but emphasizes that the terrible fall of Lucifer caused all earthly misfortune. Which is taken up and explained in more detail by the Lorber Work.

He: But it is proven that human beings have existed on earth for presumably millions of years. Today no one can get around the age determination of fossils.

She: Here there is no contradiction on the part of the Lorber reader. For in the Great Gospel of John, vol. 8, the same thing is stated: that there have been human beings on earth for 1000 times 1000 years.

He: You always emphasize the agreement of the Lorber Work with the Bible. But in the Bible there is nothing about it.

She: There is an indication, known to everyone, in the Bible. In a psalm it says: A thousand years are before you like a day. Which, of course, is addressed to God. And in Genesis 6:4 stands the sentence: "The Nephilim lived on earth at that time (and also later), when the sons of God consorted with the daughters of men, and these bore them children, those heroes of old, the famous ones."

He: Who are the Nephilim?

She: I suspect that the giants mentioned elsewhere in the Bible are meant by this. Do the archaeologists not point out to us that there were times when the earth was inhabited by peoples physically much larger than today?

He: But in the Bible, Adam and his descendants are also described as very tall.

She: The one does not exclude the other. In any case, according to the Bible there were three kinds of human beings: 1. the Nephilim, 2. the sons of God, 3. the daughters of men, and indeed simultaneously. In the Lorber Work this is explained in more detail. There, then, there is talk of 1. pre-humans, 2. of sons of God who let themselves be guided by God, and 3. of the people in Hanoch who had fallen away from God.

Through the mixing of the believers with the unbelievers, the Hanochites degenerated more and more, until they were destroyed by the Flood. Apart from a few tribes that were allowed to emigrate beforehand because they could still be saved. One part of them went to the East, one part to the West and settled the coasts of the Atlantic.

He: Where is that stated?

She: In one of the last chapters of *Household of God*, vol. 3.

He: And you believe that emigrants from Hanoch mixed with descendants of Ice Age humans on the coasts of the Atlantic?

She: That descendants of Adam, especially offspring of Cain, mixed with pre-humans, is expressly stated in the Lorber Work.

He: Now we still have not grasped where the body of man took its origin from.

She: I have. The pre-humans were created by God just like the Adamites. Just not at the same time. The former mediately, in the course of evolution, for it says in the Lorber Work that ever more perfect beings followed one another, overlapping, but also living simultaneously for a time. The latter directly from God's hand, as the Bible states and the Lorber Work specifies.

He: And the scientist of our day is supposed to accept that?

She: Do not the representatives of this guild whom we have cited, namely Hoimar von Ditfurth and Louis-René Nougier, already admit that scientists can say nothing about the primal origin of man, and that a purely materialistic view no longer helps them?

He: Those are two names. What about many others?

She: They are simply not yet so far in their spiritual development, or they do not have the courage to go public with their doubts.

He: That may be. But how far were the descendants of the Ice Age humans on the coasts of the Atlantic when, in your opinion, they met with emigrated Hanochites?

She: They were certainly further along in their spiritual development than other, more "stunted" tribes, as it says in the Lorber Work. And indeed so far that they could take into themselves the spark of the spirit, the fifth element of which R. Müller-Rößner writes.

He: Which I cannot yet understand at all.

She: Which is why we must soon continue our dialogue.

He: To which I am gladly ready.

4th Dialogue on the Origin of the Human Soul

She: First, I must correct myself. Or you. For I believe I did not express myself correctly in the last conversation. In any case, it could appear as if I mean that the body of today's European descends from Ice Age humans, the spirit from emigrated Hanochites. The descendants of Noah also populated the earth after the Flood. If these and those have mixed, then the genes of all are in us.

He: Already we encounter a great problem of scientists that has only recently emerged. The cave researcher Nougier describes it in his book *The World of the Cave Dwellers* in the chapter "Where the Chromosomes Switch In," which begins on page 40.

She: Genetics is for me a book with seven seals, a specialized field with a terminology impenetrable to the layman.

He: Let me nevertheless read aloud what Nougier writes: "Our neighbors, our true neighbors, the simians, and among them the most primitive, the lemurids of Madagascar for example, are equipped with 48 chromosomes. This transition, or more precisely, this reduction from 48 to 46 chromosomes, could, in the opinion of the geneticists – and I leave full responsibility for it to them – have occurred quite logically about 25 million years ago."

She: I assume that apes are meant by "our neighbors, our true neighbors." In the meantime it should be clear that in my opinion it is not the apes but the pre-humans who are our true neighbors. And that with them no reduction from 48 to 46 chromosomes was necessary, because they were planned and executed with 46 chromosomes, like the Adamites.

He: Let us leave that in the air for now. You at any rate proceed from the assumption that man is the goal and purpose of creation.

She: Yes, for it says in the Lorber Work that everything was created with a view to man. As in the Bible.

He: Hoimar von Ditfurth proceeds from other presuppositions.

She: He took them over from other scientists.

He: From whom?

She: I think of the psychologist H.G. Wunderlich, who in *The Stone Age Is Not Yet Over* also addresses this. While I greatly value other expositions of this man, I reject those relating to this question.

He: What does Wunderlich write on this question?

She: Let me look it up. Where is it only? I cannot find it now, but I am certain that he expressed himself to the effect that it is human arrogance to imagine that man is the goal of evolution. There could also have been other developments.

He: Perhaps we will find the passage another time. Today we wanted to speak about the soul. Plato already writes very interesting things about it in the *Phaedo*. I have marked several passages in my Reclam edition. There Socrates says: "Only a narrow path, so to speak, seems to lead us to the goal when we contemplate by means of pure thought; for as long as we have the body and our soul is grown together with such an evil, we will never be able to attain satisfactorily what we long for; and that is, let us say, the truth."

She: I thought that the consideration of the body as an "evil" arose only in Christianity.

He: It clearly goes back already to the Greek philosophers. For Socrates further says: "And will not this very thing be purification, which has so often come up in our conversation: that one separates the soul as much as possible from the body and accustoms it to gather and collect itself from all sides out of the body into itself, and to subsist as much as possible both in the present and in the later state alone by itself, freeing itself from the body as from fetters?"

She: That seems very familiar to me. The same thing stands in the Lorber Work, in which, by the way, Plato and the Greek philosophers are often mentioned. The Gospel of John indeed consists of dialogues of Jesus with people of all levels of education, and when he speaks with spiritually elevated Greeks instead of with fishermen like Peter, he sometimes trusts them with a better understanding of his teaching than the latter.

He: From which it is to be gathered that the Greek philosophers prepared the ground for the Apostle Paul.

She: They very much did so. How else would they have been able to understand the speech of this man converted to faith in redemption through Jesus Christ by a well-known miracle?

He: So we agree that the Greek philosophers already had a fairly precise idea of the relationship between body and soul, probably because Plato was a seer, as he is designated in the *Phaedo*, that is, he was at times transported into spheres in which he gained higher insights than those that can be attained through philosophizing.

She: Yes, on that we agree. But what do today's scientists say about the soul? Was it not "abolished" in the previous century in the course of the Enlightenment? A famous surgeon – was it Virchow? – is said to have declared that despite many operations he had found no soul.

He: Those times are long past. On the other hand, the souls of so many human beings have defended themselves to such an extent that they have made themselves noticeable through soul illnesses, and today there is a lack of soul physicians to heal them.

She: And a lack of the correct understanding of soul physicians regarding the soul.

He: How do you mean that?

She: I refer once again to the Lorber Work, in which, in agreement with the Bible, soul illnesses are traced back to various kinds of sins, while the scientists have managed to "eliminate" sin from the world. There is now only such guilt as one can pin on the other. If someone has difficulties in his socialization, the teachers and parents did something wrong.

He: That is a great problem.

She: On which I do not wish to go into further here, because we still have to work our way back to the Ice Age human. In the Lorber Work it says that everything is ensouled, from stones through plants and animals to man.

He: The scientists of our day also speak of the soul life of prehistoric humans. The cave researcher Nougier, for example, dates very far back when one can speak of a soul in man.

She: What do scientists know of the soul, which one cannot see, measure, or weigh?

He: Scientists examine, for example, grave goods. These permit good inferences as to when and where people believed in a survival of the soul after death. Nougier writes, for example, of the dating of a burial site east of Moscow to the year 14000 B.C. and of burial sites attested around 50000 years B.C. Food offerings and flowers indicate that one wishes to maintain the relations between the living and the dead.

She: From which the cave researcher Nougier concludes that human beings have had souls for about 50000 years. Without knowing where these come from. He probably thinks that they somehow developed inwardly in the course of becoming human.

He: That may be. Nougier is in any case a researcher with a heart who has discovered the "familial triunity" in the prehistoric caves.

She: Let us return again to Plato and his writing *Phaedo*, in which he states something about the origin of the human soul. There we have historical ground under our feet.

He: In the *Phaedo*, Socrates is put in the mouth: The souls therefore existed, my Simmias, even before they assumed human form, and indeed bodiless, and possessed insight.

She: If we compare that with the Lorber Work, it applies only to the so-called nature spirits, souls that can already be begotten in human beings because they have already completely behind them the passage through the mineral, plant, and animal kingdoms, as is described in the Great Gospel of John, vol. 2, chap. 65.

He: Plato also has Socrates say in the *Phaedo*: "But those who have preferred injustice, lust for power, and robbery will surely become wolves, hawks, and vultures."

She: In contrast, it says in the Lorber Work: It is erroneous to believe that the human soul returns again to the animal kingdom. The spirit prevents that.

He: About which we want to speak next time.

She: That reminds me that we have not dealt at all with the souls of the Hanochites! Perhaps it is good so. Let us treat these in our dialogue on the origin of evil.

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Dear readers, for now let this section suffice. The continuation will appear in the January 2027 bulletin.

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Three "Wise Men" of the World

From classical antiquity there are no photographs. These depictions are Roman marble copies of the original Greek bronze statues, made shortly after the death of those portrayed.

Socrates (ca. 470–399 B.C.)

Socrates was frequently compared in ancient sources to a satyr or silenus. He is known for his broad nose, his thick lips, his receding hairline, and his strong beard.

Plato (pupil of Socrates) (ca. 428–348 B.C.)

Plato is traditionally depicted as a serious, dignified man with a full, symmetrical beard and a broad forehead. His name Plato probably means "the Broad."

Aristotle (384–322 B.C.) (pupil of Plato)

Aristotle is depicted with shorter, slightly curly hair, a short-cut beard, and more distinctive, thoughtfully appearing facial features. This portrait probably goes back to a statue by the court sculptor Lysippus.

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To Be a Slave or to Count as a Slave?

The dust of the centuries settles over the ancient Orient. We see a caravan of camels moving slowly through the glowing heat of the desert. Between the heavy loads of gold, silver, and spices are human beings. Men, women, and children whose freedom was exchanged for a price in silver.

This is the image that arises before our eyes in the oldest stories of the Old Testament. When Eliezer, Abraham's servant, comes to Laban to seek a wife for Isaac, he proudly introduces his master with the words: "The Lord has richly blessed my master, so that he has become very rich. He has given him sheep, goats, and cattle, silver and gold, male and female servants, camels and donkeys" (Genesis 24:35).

Freedom and humanity were in those days closely bound to possession. Even Joseph, the dreamer, was sold by his own brothers for twenty pieces of silver – equivalent to no more than a modest 160 euros – as a slave (Genesis 37).

Slavery was omnipresent in this ancient world. The Hebrew word for it was *ebed*. An *ebed* could be a prisoner of war, but equally a Hebrew who, because of bitter poverty, could no longer pay his debts, or even a thief who could provide no compensation for his crime (Exodus 22:2).

Despite religious prohibitions, prophets like Amos indignantly pointed out that the rich sold even poor members of their own people for a pair of sandals (Amos 2:6) and that Hebrew debt slaves were sometimes even sold to non-Jews (Nehemiah 5:8).

Human Dignity in the Law of Moses

But in the midst of this harsh reality a remarkably new perspective emerges. The legislation of Moses represents a clear correction to the cruel practices of the surrounding peoples. Thus Exodus 21:16 contains an express and strict prohibition of man-stealing: Whoever kidnaps a person and sells him must die without exception.

Even more remarkable is the social protection granted in Leviticus 25 to those who fall into poverty. If a fellow countryman must sell himself in order to survive, the law expressly prescribes:

"If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave. He shall be with you as a hired worker and as a guest, and he shall serve with you until the year of jubilee. Then he shall go out from you free, he and his children with him." — Leviticus 25:39–41 (Luther Bible 1912)

The message is clear: a person who has fallen into poverty and therefore had to sell himself may not be treated as property without rights. He is rather to be treated like a hired worker or a foreigner living temporarily with his master. His dignity as a human being is preserved. With the jubilee year or through the redemption of his debt, he is to return to freedom (Leviticus 25:47–52).

In Israel's thinking, human dignity was never to be definitively extinguished. The people themselves had once made the bitter experience of Egyptian bondage in the land of Goshen. Therefore Leviticus 26:13 earnestly reminds:

"I am the Lord, your God, who brought you out of the land of Egypt, so that you should no longer be their slaves. I have broken the bars of your yoke and made you walk upright."

A Spiritual Upheaval: From Slave to Brother

Centuries later, the Apostle Paul takes up this thought and leads it to a deeper spiritual level. While the law of Moses was to protect human dignity even within an existing social order, Paul directs his gaze to the spiritual position of man before God. In his first letter to the Corinthians, he describes the social conditions of the Roman Empire from this new perspective and formulates a paradoxical thought: "For

whoever was called as a slave in the Lord is a freedman of the Lord; likewise, whoever was called as a free man is a slave of Christ" (1 Corinthians 7:22).

On the social level, the system of the Roman Empire remained in place, but from within it was called into question by Christian neighborly love. In his personal letter to Philemon, Paul opens the door to a world in which there should fundamentally be no place for slavery any longer, by asking that the runaway slave Onesimus be received not as property but as a "beloved brother."

The Prophetic Perspective: Voices in Lorber's Heart

If we follow this development in history into the 19th century, the biblical line finds an expressly prophetic continuation in the writings of Jakob Lorber. Lorber did not understand himself as an author who drew from his own imagination, but as a humble transcriber. According to his own statement, he wrote down word for word what he received through an inner, audible voice in his heart – the voice of Jesus Christ Himself and at times also that of the Archangel Raphael.

In his extensive work, especially in the Great Gospel of John (volume 5), Jesus, through Lorber's pen, speaks out in unmistakable words against slavery and the international slave trade. While the legislation of the Old Testament still regulated and limited slavery within the social order of that time, the revelation mediated through Lorber appears, within the theology of his work, as an immediate divine correction of human practices.

The Origin of Slavery: A Human Invention from Greed

In Lorber's passages it is revealed that slavery is not a divine institution but a purely human invention that emerged from egoism, indifference, and human cruelty. Lorber describes how slavery arose when people refused to work for one another on the basis of equality. The Egyptians then went to Asia to buy people there and resell them in Egypt at enormous profits.

This origin of slavery is explained in one of the passages with the following words:

"See, thus arose slavery and the slave trade, which unfortunately today is already almost everywhere a normal phenomenon."

The people sold in this way were degraded to the level of beasts of burden. They were deliberately prevented from developing spiritually and were delivered over to the arbitrariness and mistreatment of their masters. Even the killing of a slave remained unpunished.

Over the centuries, a line of development can be recognized: from the Old Testament, in which the law was to limit the hardness of the human heart and regulate the treatment of slaves, through the letters of Paul, which placed relations between human beings on a new spiritual foundation, to the express condemnation of slavery in Lorber's writings. From this perspective, a development appears recognizable that leads from thinking in categories of possession and oppression toward a stronger recognition of the dignity and spiritual freedom of every human being.

How this inhuman treatment of enslaved people concretely looked is described in the following words:

The statements reproduced here are found in the Great Gospel of John, volume 5, chapter 40, especially in the sections GEJ 5,40,01–04. There it is first described how, according to this presentation, slavery and the slave trade arose. Then it is described how the purchased slaves were treated and how they were kept away from all spiritual education.

The decisive statement about the origin of slavery reads:

"And behold, thus arose slavery and the slave trade, which unfortunately today is almost everywhere common practice."

Immediately afterward, the treatment of the purchased slaves is also described:

"The sold and purchased slaves are treated merely as beasts of burden and long kept away from all spiritual education." (GEJ 5,40,03)

Thus the presentation used previously can be clearly traced back to the corresponding passages in the Great Gospel of John, volume 5.

[GEJ.05_040,01] (Raphael:) "What was the consequence of that? See and hear: No one wanted any longer to be his neighbor's servant, each worked and lived in the end for himself, and for the benefit of his neighbor no one was to be had at any price. But the people did in the end realize that such a provided-for life is fundamentally quite a thoroughly miserable one. And the elders of the people first realized this evil state of affairs, for they needed attendance above all, and held council as to how they might be helped. One wisest among them said: 'The earth is great; let us go out and test whether there are not somewhere people who are poor and would gladly serve us for good wages!' They went to Asia and soon found what they sought. But the nearby little peoples of Asia soon noticed what the over-rich Egyptians lacked, moved about further in the Asian lands and bought the servants for themselves, in order then to sell them still more expensively to Egypt. And behold, thus arose slavery and the slave trade, which unfortunately today is almost everywhere common practice. Can you praise such a fruit of the once so exceedingly high general wisdom of the ancient Egyptians?

[GEJ.05_040,02] But the actually ancient wise Egyptians became clever from experience and did not initiate their servants into their deep wisdom at any price; for this would easily have soon made their servants into rich people, to whom serving and working would no longer taste good, and they, the ancient wise men, would then again have no one who served them quite faithfully and according to wish and worked for them.

[GEJ.05_040,03] But have you also seen slaves in India, that is, purchased ones? Certainly not! There are indeed slaves of their own superstition, which is also bad, but not so bad as purchased slavery! The sold and purchased slaves are treated merely as beasts of burden and long kept away from all spiritual education. Their business is: to obey blindly, to suffer silently, and to endure more than a beast, in the contrary case the arbitrary, greatest, and before no world court responsible mistreatment of them! Even the killing of a slave, when it proceeds from his master, is subject to no legal punishment! Only if your neighbor had killed a slave for you is he obligated to pay you compensation.

[GEJ.05_040,04] And see, this misery of humanity is and remains still always a consequence of that epoch of Egypt in which humanity was generally wise to a high degree and very prosperous, and no one had to endure any punishment for a sin committed, because truly no one had even the slightest reason to sin against his neighbor, since each had so much himself of everything he needed for life, and did not need to come to his neighbor for years for nothing! But when slavery then arose, laws were invented according to which a slave owner could never sin against his slaves even with all his cruelty. But where no sins can be committed, what are works of penance good for?!"

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The Mystery of the 33 Years: From Jonah's Code to the Manger of Jesus

History is not a chaotic succession of coincidences but a divine clockwork in which every second is attuned to an eternal plan. If we connect the Hebrew numerical value of the prophet Jonah with the prophetic chronology of the world, a fascinating sequence of numbers opens up: from the numerical

values of Jonah (71) and Grace (58), the year 4118 AM first results. From this starting point, the calculation leads exactly 33 years further, to the year 4151 AM, which in this chronology is equated with 1 B.C. Thus a temporal connection arises between the calculated starting year and the birth of Jesus.

The Mathematical Key: Jonah (71) × Grace (58)

The spiritual blueprint of this connection becomes visible through the ancient tradition of Gematria, that is, the calculation of the numerical value of Hebrew words. The Book of Jonah is not only a dramatic report about a prophet and a great fish but connects the themes of judgment, repentance, and grace.

Jonah (יוֹנָה = 71): The Hebrew name Jonah has, according to the Gematria underlying this, the numerical value 71.

Grace (חֵן – Chen = 58): The Hebrew word Chen (חֵן), "grace," has the numerical value 58. It here refers to the unmerited favor granted to the godless Nineveh after the people there turned to God in repentance and conversion.

The calculation:
71 × 58 = 4118

From the multiplication of the two numerical values thus results the number 4118. In the Anno Mundi chronology used here, this becomes the year 4118 AM.

Now follows the decisive second step of the calculation:
4118 + 33 = 4151

Thus between 4118 AM and 4151 AM lies exactly a period of 33 years. The year 4151 AM is equated in this chronology with 1 B.C. In this way the connection presented here arises: to the starting value 4118 obtained from the Gematria follow exactly 33 years, before, according to this chronology, the birth of Jesus is to be placed in the year 4151 AM.

The actually remarkable thing about this calculation thus lies not alone in the number 4118 but in the connection 4118 → 33 → 4151: the starting point calculated from the two Hebrew numerical values leads, over a period of 33 years, to the year that in this chronology corresponds to the birth of Jesus.

The Historical Mirror: The 33-Year Calculation

In order to make the temporal connection comprehensible, the chronological system used must first be taken into account. In historical counting there is no year 0 between 1 B.C. and 1 A.D. For the calculation used here, however, it is decisive that from 34 B.C. to 1 B.C. lie exactly 33 years:

34 B.C. → 33 B.C. = 1 year
33 B.C. → 32 B.C. = 1 year
2 B.C. → 1 B.C. = 1 year

Thus:
34 − 1 = 33 years

The year 34 B.C. thus lies exactly 33 years before the year 1 B.C. According to the chronology used in this book, 1 B.C. is set as the birth year of Jesus.

Against this temporal background, the year 34 B.C. acquires a special significance. It forms the historical starting point for the 33-year span presented here.

It was the year of the famous Donations of Alexandria:

The false King of Kings: In a theatrical staging of his own divinization, the Roman general Mark Antony elevated the young son of Cleopatra to "King of Kings." With this was connected a worldly claim to power and dominion over the East.

The falsification of the sacred: In the same year, Herod the Great consolidated his rule over Judea and intervened in the occupation of the high priestly office. Thereby this religious office became increasingly bound to political power interests.

Thus, in the chronology presented here, a clear temporal juxtaposition arises: 34 B.C. – 33 years – 1 B.C. While in the year 34 B.C. political power, royal titles, and religious influence dominated the stage, the calculated time span of 33 years leads, according to this chronology, to the year 1 B.C., the year of the birth of Jesus in Bethlehem.

The Symbolism of the "Nun" and of Time

The mystical connection is completed by the Hebrew letter Nun (נ) with the numerical value 50.

Nun literally means "fish" – the animal that saved Jonah from the depths – and in Hebrew symbolism stands for continuity, descendants, and the emergence of life from death.

The resemblance to the English word "noon" for the highest position of the sun at midday strengthens this prophetic image: it designates the ultimate moment, the moment in which the sun reaches its highest position and the shadows disappear.

The time span of 33 years between 4118 AM and 4151 AM was the last transitional phase in which the darkness reached its peak, before the world clock pointed to the "spiritual noon" and the messianic age definitively began.

The Conclusion

The "sign of Jonah" is not an isolated miracle but a time window determined by God. Exactly 33 years after humanity had claimed its most arrogant ruler titles and the grace formula of Jonah had been activated in the universe, the prophecy was fulfilled. The "depth of depths" of the sea monster made way for the dawn of the world: from Jonah's code to the manger of Bethlehem.

It was also announced that Nineveh would be destroyed if it did not repent.

The Hebrew numerical value of Genesis 18:32 has almost the same numerical value and at the same time shows a linguistic similarity with the term for "destroy":

וַיֹּאמֶר Vayomer And he said 6+10+1+40+200 = 257
אַל Al Let 1+30 = 31
נָא Na do 50+1 = 51
יִחַר Yichar burn 10+8+200 = 218
לַאדֹנָי La'Adonai the Lord 30+1+4+6+50+10 = 101
וַאֲדַבְּרָה Va'adaberah and I will speak 6+1+4+2+200+5 = 218
אַךְ Ach only 1+20 = 21
הַפַּעַם Hapa'am this one time 5+80+70+40 = 195
יֻאוּל Ulai perhaps 1+6+30+10 = 47
יִמָּצְאוּן Yimatze'un will be found 10+40+90+1+6+50 = 197
שָׁם Sham there 300+40 = 340
עֲשָׂרָה Asarah ten 70+300+200+5 = 575

וַיֹּאמֶר Vayomer and He said 6+10+1+40+200 = 257
לֹא Lo I will not 30+1 = 31
אֶשְׁחִית Ashchit DESTROY 1+300+8+10+400 = 719
בַּעֲבוּר Ba'avur in order that 2+70+2+6+200 = 280
הָעֲשָׂרָה Ha'asarah the ten 5+70+300+200+5 = 580

Total
Genesis 18:32 =
257+31+51+218+101+218+21+195+47+197+340+575+257+31+719+280+580 = 4118

In Genesis 18:32, Abraham says to God:
"Let the Lord not burn with anger if I take the word once more. Suppose only ten righteous are found there?"

God answers:
"Then I will not destroy the city for the sake of these ten."

Thus God declares that He would be ready to spare the entire city for the sake of the ten righteous. Even if there were only ten people in Sodom living righteously, God would not destroy the city because of them.

This verse forms the conclusion of the conversation in which Abraham intercedes for the city of Sodom. He asks God again and again to spare the city if righteous people are found there – first fifty and finally only ten.

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The Symbolism of Numbers

In mystical numerology and inner biblical interpretation – including in the insights of the theosopher Emanuel Swedenborg of the 18th century – numbers can, beyond their purely mathematical meaning, point to spiritual connections. It is not a matter of ascribing to each number a fixed meaning independently of context. What is decisive is rather which spiritual meaning results from the respective biblical context.

The number 2: The two can point to a distinction or to a counterpart. Depending on context, both a connection and a separation or an opposition can result from it. Its symbolic meaning is therefore not fundamentally fixed but must be understood from the respective context.

The numbers 3 and 7: The numbers 3 and 7 are often connected in biblical symbolism with the divine, the holy, and completion. The 3 can point to the divine, the accomplished, and the resurrection, while the 7 is often connected with completion, rest, order, and purification.

The number 27: In Genesis 8:14, the 27th day is mentioned. In the perspective used here, the number 27 can be understood as 3 × 3 × 3. Thereby the number 3 is taken up threefold. Within the framework of this symbolic interpretation, this can be understood as a strengthening or deepening of the spiritual meaning connected with the 3.

The spiritual meaning of numbers: According to Swedenborg, numbers in the heavenly worlds are not to be understood as material magnitudes or quantities. Their meaning lies rather in the spiritual state or relation that they represent. A number can thus be understood in the biblical text as the expression of a spiritual reality, without a meaning fixed independently of context having to be ascribed to it.

Spiritual Time and History

Authors within this tradition hold the view that the genealogies and year indications in Genesis (chapters 5 to 11) do not represent an ordinary chronological history. The years mentioned illustrate rather inner epochs of time and spiritual stages of development of humanity. Prophetic statements about "three years" (as in Isaiah 16:14 and 21:16) are also understood as an indication of a determined period of spiritual maturation or judgment processes.

This symbolic view of time stands in close connection with the idea that the development of humanity is marked not only by external events but also by spiritual orders and fundamental life rules. An example of this are the so-called Noachide commandments.

The Seven Noachide Commandments

Besides biblical number symbolism, this tradition knows fundamental commandments for all humanity, often designated as the seven universal life rules. They are traditionally connected with Noah and the covenant after the Flood and are supposed to describe fundamental prerequisites for an ordered human coexistence:

1. Do not worship idols (reverence for the unique source)
2. Do not blaspheme (reverence for the holy)
3. Do not shed blood (respect for life)
4. Do not commit unchastity (respect for relationships and purity)
5. Do not steal (respect for the property of others)
6. Do not eat flesh of a still living animal (respect for animal welfare)
7. Establish a just legal system (securing of order and justice)

These seven principles lead from the symbolic meaning of numbers to a concrete question: How should the human being shape his relationship to God, to his fellow human beings, and to the whole creation? From here the view opens onto a further level of spiritual interpretation in which figures such as Abraham and Lucifer also acquire a special meaning.

Esoteric Perspectives: Abraham and Lucifer

In esoteric considerations, the name Abraham is interpreted in sense as "Father of the Height" or as "Seer of the Universe." These meanings come from a symbolic or esoteric interpretation of the name and are not to be understood as its literal Hebrew translation. Abraham's origin from Ur in Chaldea is also understood symbolically within this tradition: it stands for the stepping out of an old, astrally shaped culture and the transition to a new spiritual development.

The figure of Lucifer is also interpreted in a special way in esoteric traditions. Thereby especially the statements from Isaiah 14 and Ezekiel 28 are connected with one another and related to an originally high spiritual being. In this interpretation, Lucifer appears first as a being of light, as an "anointed, protecting cherub," who walked on God's holy mountain and found himself in the midst of fiery stones. The corresponding texts describe a state of original perfection, out of which, through arising injustice and pride, the fall from the heavenly spheres is ultimately said to have emerged.

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