

Jakob Lorber Bulletin

International

February 15, 2021, number 60



Friends of the Jesus Revelation through the writing servant and writing prophet Jakob Lorber feel connected to all people of the world as creatures and children of one and the same Father. This Heavenly Father embodied Himself in Jesus Christ about 2,000 years ago and did not manifest Himself as Savior and Teacher until age 30, for three years. The spirit friends of the Divine Revelation recognize in this eternal declaration a new and great Word of God and aim to achieve a joyful mutual exchange.

SELF-EXAMINATION - SELF-EXAMINATION

In this Edition:

- Bulletin in a new guise.
- Investigated for you.
- Luther Bible or Vulgate.
- Coronavaccine.
- Contents of the Great John Gospel in a nutshell.
- Splinter or beam in the eye.



Bulletin in a new guise.

Yes, as you can see: "The bulletin is restyled". Thanks to a Dutch Lorber reader.

Adriaan from the Netherlands.

Adriaan V. from B. wrote us the following:

"Thank you for your bulletin! Always nice to hear from Lorber friends! To make a more print-friendly bulletin, I ask you to reduce the margins and use less color. The white between the chapters can also be reduced. Page numbers would be nice too. If you want, I can make an outline for a template for you. Complete with illustrations. "



Yes, in the meantime we made some calls and have corresponded back and forth. And this will be the result. And that is quite something. Fantastic layout !! I am very happy with this. And... Adriaan did this for us free of charge, completely in the service and in the spirit of Jakob Lorber. I think the readers will read the magazine "more fully". However, the outer mirrors the inner here! Again, Adriaan: Excellent craftsmanship. G.



Georges from France

Dear Gerard,

In the title of the last Lorber bulletin 2021, is asserted that Jesus was born in 6 BC. But the date of Jesus' birth is uncertain.

Historians base this on the account of the historian Josephus, who says that Herod died shortly before Easter and that shortly before his death, there was a spectacular lunar eclipse. According to them, this could only have taken place in March or April, so they deduce that Herod died in the year 4 BC.

But they do not know that at that time the Easter feast took place much later, rarely before the end of May, and the Great Gospel tells us so (GGJ_01, chap. 13). But then we find another total moon eclipse that fits better with Josephus' account, that of May 4th in the year 3 AD. Jesus was then 3 years old. This gives the year 1 BC. as Jesus' date of birth.

Furthermore, if we look for the date of the total eclipse reported in the Great Gospel (GGJ_03, Kap.81), astronomical calculations tell us that there is only one total solar eclipse visible in Palestine at that time, that is the eclipse of November 24th in the year 29. Eclipses were calculated in the 19th century by Oppolzer and recalculated in the 20th century by Meeus and Espenak for NASA. The dates calculated by Oppolzer have not changed. See

attached documents. The representations of Meeus and Espenak can be found at :

<https://eclipse.gsfc.nasa.gov/SEcat5/SE0001-0100.html>

(Click there on Plate Index to Five Millennium Canon of Solar Eclipses - index to eclipses on each plate (with links to color plates)). I am also attaching the dates, at that time, of the total moon eclipses.

If these calculations are correct, there is no doubt that the first year of Jesus' public life is the year 29. This coincides with the birth in the year 1 BC., and also with what the evangelist Luke says (Chap.3): "the fifteenth year of the reign of Tiberius...". "(death of Augustus in the year 14, 14+15=29).

This question is not fundamental to the inner life. But one does not like to be wrong. Nor is there any certainty (Note: however those astronomical calculations give the correct dates of known ancient eclipses). Wouldn't it be better, then, not to affirm anything?

Instead of writing "This heavenly Father embodied Himself in Jesus Christ 2000 years ago 6 BC and manifested as Savior and teacher between 25-28 AD", wouldn't it be better to write "This heavenly Father embodied Himself in Jesus Christ almost 2000 years ago and manifested Himself only in His third year, for three years"?

Thank you for this review which links all those who love this great and magnificent Revelation which makes the Lord so lovely present to us!

Yours sincerely,

Georges

[Georges has also translated this into German, English and French for the sake of convenience!]

Answer

Dear Georges,

Strangely enough, I was still thinking about this theme recently, and something moved me to stir up that theme again about the year of birth of Jesus. The theorem, 6 BC. I have - and with full conviction - taken over from good Lorker connoisseurs, starting from the full moon at the time of Jesus' birth. In conjunction with the date of Herod's death. However, I let go of that thought for a moment, because from reliable Roman calendar sources Herod was indeed around 4 BC. have died. [The Child Jesus was then already about two and a half years old!]. However, Josephus was not always consistent with his data.

Again I had the impulse to rethink this matter. The lunar calendar on January 7, 1 BC. indicates full moon at 87.3%. So decreasing! Jesus was more than 33 years old at the crucifixion. The date of Herod's death seems to me to be an indisputable benchmark, but if you relate this to the 15th year of Jesus' reign, the calculation is already skewed.

If I write something in the bulletin, I can justify it with a clear conscience. If anything was described incorrectly, I would change it immediately. Yet, you say, you can "err on the side of caution" to change that one line in the bulletin's title to "about 2,000 years ago." I think your position is acceptable.

Then I consulted Wikipedia and indeed I see to my surprise, that according to Josephus Flavius the date of Herod's death was 1 BC. In the starting year 2015 [December] of the JLBI [Lorber-Bulletin] I already did researched this. I thought I was on to something then and quoted at the time, among other things [*also in response to a question from a Lorber reader*]:

'There are, as mentioned in the previous issue [November 2015], also other indications, that the Lord may however have been born in the year 1 before the official era from Chr. Perhaps you can or will calculate the following dates: -1 B.C., -7 B.C. and -8 B.C. and 1 A.D. [as far as the Lunar phases are concerned! For the Lord was born at a rising full Moon!] - Not to mention the Moon phases in the year you mentioned around January 7.

It is questionable whether the year of Herod's death according to Josef Flavius fell on 4 BC. Also, the Bible mentions, that Jesus began in the 15th year of the reign of Emperor Tiberius [which was in 28/29 AD!] - {Jesus was then about 30 years old}. The latter speaks more for itself, -Biblically speaking then -, and more for -1 BC.

However, the Roman era is not quite in sync, one cannot make sense of it -and it remains uncertain. Very interesting is your statement about the regular planetary orbit of Saturn and Jupiter of 248 years....' This text was addressed to Rudy Vercauteren in Belgium].

By 'rising full moon' I meant: that Joseph saw the moon 'rising' behind the hills. It was not a waxing moon then!

These facts are indeed external side issues, but in connection with the coming 'end times' [we are already far in the middle, if not in the last decades of it] we can and can roughly calculate when the 'transition phase' reaches us externally and inwardly. will come...

The Evangelist Luke is sometimes dismissed as unreliable. In Jacob Lorber, the Lord shares with us different and revealing information about this, and therefore also concerning the 15th year of the reign of Tiberius. I would like to take a closer look at that.

Georges, thanks for your contribution, good insights and wisdom,

Gerard

In French by Georges:

Cher Gerard,

En titre du dernier bulletin 2021lorber, tu affirmes que Jésus est né en 6 av. J-C. Mais la date de la naissance de Jésus est incertaine.

Les historiens se basent sur le récit de l'historien Josèphe, qui raconte que Hérode est mort peu avant la fête de pâques, et que peu avant sa mort a eu lieu une éclipse de lune spectaculaire. D'après eux, ceci ne pouvant avoir lieu qu'en mars ou avril, ils en déduisent que Hérode est mort en l'an 4 av. J-C.

Mais ils ignorent qu'à cette époque, la fête de pâques avait lieu bien plus tard, rarement avant la fin mai, et c'est le Grand Évangile qui nous l'apprend (GEJ_01, chap. 13). Mais on trouve alors une autre éclipse de lune totale qui s'accorde mieux avec le récit de Josèphe, c'est celle du 4 mai de l'an 3 ap. J-C. Jésus avait alors 3 ans. Cela donne l'an 1 av. J-C comme date de naissance de Jésus.

De plus, si on cherche quand a pu se produire l'éclipse totale relatée dans le Grand Évangile (GGJ_03, Kap.81), les calculs astronomiques nous apprennent qu'il n'y a qu'une seule éclipse de soleil totale visible en Palestine à cette époque, c'est celle du 24 novembre de l'an 29. Les éclipses ont été calculées au XIXe siècle par Oppolzer, et recalculées au XXe siècle par Meeus et Espenak pour la NASA, Les dates calculées par Oppolzer n'ont pas changé.

Cf. les documents joints. Les représentations de Meeus et Espenak se trouvent sur

<https://eclipse.gsfc.nasa.gov/SEcat5/SE0001-0100.html> (cliquer là sur [Plate Index to Five Millennium Canon of Solar Eclipses](#) - index to eclipses on each plate (with links to color plates)). Je joins aussi les dates, à cette époque des éclipses de lune totales.

Si ces calculs sont justes, il n'y a aucun doute que la première année de la vie publique de Jésus est l'an 29. Ce qui concorde avec la naissance en l'an 1 av. J-C, et aussi avec ce que dit l'évangéliste Luc (Chap.3) : « la quinzième année du règne de Tibère... » (mort de Auguste en l'an 14, 14+15=29).

Cette question n'est pas fondamentale pour la vie intérieure. Mais on n'aime pas être dans l'erreur. Et il n'y a pas non plus de certitude (à noter que les calculs astronomiques donnent les dates justes d'éclipses anciennes connues). Ne serait-il pas mieux alors, de ne rien affirmer ? Au lieu d'écrire « Dieser himmlische Vater verkörperte sich vor 2000 Jahren in Jesus Christus 6. v. Chr. und manifestierte sich erst als Heiland und Lehrer zwischen 25-28 n. Chr. », ne serait-il pas mieux d'écrire « Dieser himmlische Vater verkörperte sich vor beinahe 2000 Jahren in Jesus Christus und manifestierte sich erst in Seinem dreißigsten Lebensjahr, drei Jahre lang. » ?

Merci pour ton travail qui fait le lien entre tous ceux qui aiment cette grande et magnifique Révélation qui nous rend le Seigneur si présent!

Cordialement,

Georges

Répondre

Cher Georges,

Curieusement, je pensais encore à ce thème récemment, et quelque chose m'a poussé à réveiller ce thème à propos de l'année de naissance de Jésus. En conjonction avec la date de la mort d'Hérode. Cependant, j'ai abandonné cette pensée pendant un moment, car d'après des sources fiables du calendrier romain, Hérode était en effet vers 4 avant JC. mort. [L'enfant Jésus avait alors déjà environ deux ans et demi!]. Cependant, Josephus n'était pas toujours cohérent avec ses données.

Encore une fois, j'ai eu l'impulsion de repenser cette question. Le calendrier lunaire du 7 janvier 1 avant JC. indique la pleine lune à 87,3%. Si décroissant! Jésus avait plus de 33 ans lors de la crucifixion. La date de la mort d'Hérode me semble être un repère incontestable, mais si vous la rattachez à la 15e année du règne de Jésus, le calcul est déjà biaisé.

Si j'écris quelque chose dans le bulletin, je peux le justifier en toute conscience. Si quelque chose était mal décrit, je le changerais immédiatement. Je pense que votre position est acceptable.

J'ai alors consulté Wikipedia et en effet, à ma grande surprise, je vois que selon Josèphe Flavius, la date de mort d'Hérode était de 1 av. Au début de l'année 2015 [décembre] du JBLI [Lorber-Bulletin], j'ai déjà fait des recherches à ce sujet. À l'époque, je pensais être sur

la piste et j'ai cité à l'époque, entre autres [également en réponse à une question d'un lecteur de Lorber]:

Cependant, l'époque romaine n'est pas complètement synchrone, on ne peut pas lui donner un sens - et elle reste incertaine. Très intéressant est votre déclaration sur l'orbite planétaire régulière de Saturne et Jupiter de 248 ans ... "[Ce texte était adressé à Rudy Vercauteren en Belgique!]

Par «pleine lune montante», je voulais dire que Joseph a vu la lune «se lever» derrière les collines. Ce n'était pas une lune croissante alors!

Ces faits sont en effet des problèmes secondaires externes, mais en relation avec les «temps de la fin» à venir [nous sommes déjà loin au milieu, sinon dans les dernières décennies], nous pouvons calculer grossièrement quand la «phase de transition» nous atteint de l'extérieur et de l'intérieur. viendra...

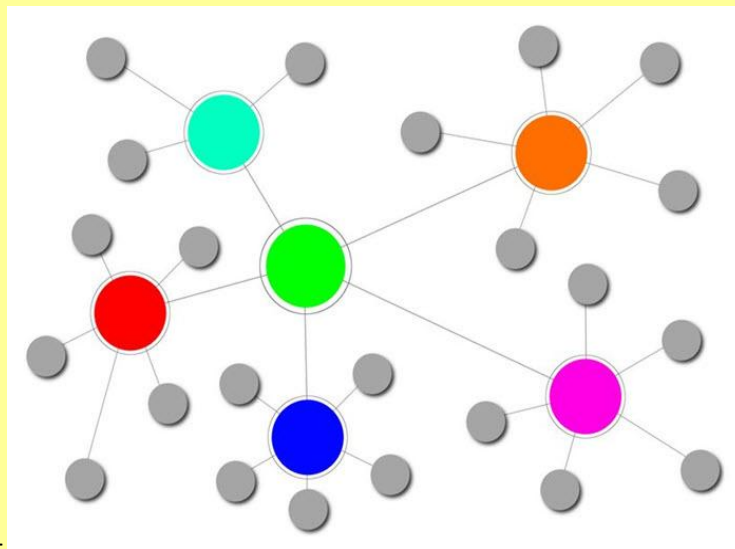
L'évangéliste Lucas est parfois rejeté comme indigne de confiance. Dans Jakob Lorber, le Seigneur partage d'autres informations révélatrices à ce sujet, et donc aussi en ce qui concerne la 15e année du règne de Tibère. Je veux accorder une attention particulière à cela.

Georg, merci pour votre perspicacité et votre sagesse,

Gérard



Selected for you:



Current links, linked to the New Revelations:

<http://cordisanima.blogspot.com/2016/02/sichere-orte.html>

<http://jakob-lorber.info/>

<http://jesus2030.de/cms/>

<http://jesusoffenbarungen.ch/>

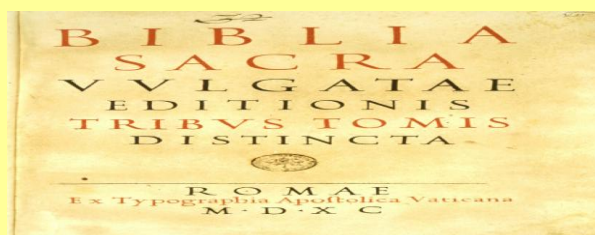
<http://j-lorber.de/index-lorber.htm>

<http://www.1000-tore-zu-gott.de/>
<http://www.chemtrails-info.de/seite.htm>
<http://www.das-wahre-christentum.de/>
<http://www.entsprechungskunde.de/>
http://www.geistiges-licht.ch/eigenes/briefe/mayerhofer_briefe.pdf
http://www.geistiges-licht.ch/eigenes/kurz-endzeit_j.lorber.pdf
http://www.geistiges-licht.ch/eigenes/prophezeiungen_durch_lorber.pdf
<http://www.gottes-neuoffenbarung.de/>
<http://www.himmelsfreunde.de/>
<http://www.jakob-lorber.de/>
<http://www.jakob-lorber.org/>
<http://www.jakob-lorber.org/lor10000.htm>
<http://www.jakob-lorber.org/lor20400.htm>
<http://www.jesusistgott.de/freunde-neuoffenbarung.htm>
<http://www.jesusistgott.de/neue-offenbarung-mueller-themen-1.htm>
<http://www.jesus-ist-jahwe.de/>
<http://www.j-lorber.com/deutsch/>
<http://www.lorber.ch/VortragLaden.htm>
<http://www.offenbarung-cd.info/Jenseitsleben.htm>
<http://www.per-crucem-ad-rosam.de/default.html>
<http://www.scfx.ch/lorber/>
<http://www.swedenborg.at/>
<http://www.vitaswing.de/jl/links.htm>
<https://jakob-lorber.at/>
<https://jakob-lorber.at/briefe.htm>
<https://jakob-lorber.at/links.htm>
<https://onedrive.live.com/?cid=96DC68F4101B42E2&id=96DC68F4101B42E2!107>
<https://onedrive.live.com/?cid=96DC68F4101B42E2&id=96DC68F4101B42E2!105>
<https://prophetia.org/index.php?title=Hauptseite>
<https://swedenborg-verlag.ch/>
<https://www.bibleserver.com/search/HTB/maria>
<https://www.facebook.com/groups/555602071919929/permalink/708652396614895>
<https://www.jacob-boehme.org/>
<https://www.jakob-lorber.cc/>
<https://www.jakob-lorber.cc/index.php?s=UT2&l=de>
<https://www.lorbergesellschaft.de/home/zeitschrift-geistiges-leben/>
www.lorber.ch/VortragLaden.htm



Lutherbijbel or Vulgate?

Someone from Jakob Lorber's circle of friends asked the Lord [in 1842-1843] which Bible is the correct one, the Luther Bible or the Vulgate? Because the numbered texts do not run in parallel either. Lorber received the following answer from the Lord:



Neither the Vulgate nor Luther's translation is perfectly correct; these are all full of errors. Even the Greek translation is full of inaccuracies. That is why no right true faith and no real true love can be found in all sects because the basis is disturbed. From that resulted the terrible church meeting in Nicaea. The Bishop of Rome merged all the collected writings, from which the Vulgate arose. But it was also translated into Greek; thus two different Vulgate were created and each in its own form and translation.

Luther looked at both Vulgates [the Greek and the Latin] together, and from them emerged the Lutheran Bible, which is actually preferred by the Lord, despite the errors in it. [Gifts from Heaven, ch. 43:1-16, ch. 47ff]

We read a striking text passage in [02.47.12.09]: "It is irrelevant here, in which outer church one is, where My name and Word are still proclaimed somewhere! For it is not necessary for anyone to memorize the entire Bible to find My Kingdom and Me. A few texts and keen observation and acting accordingly are sufficient for this.

The Roman Catholic Church, especially today, is being complained about and everywhere it is expected its complete defeat and the cessation of its works, its idolatry, and its collective dark bustle."

During Jesus' time on earth, the complete Bible did not yet exist, only the Old Testament. Jesus says in 'Sermons of the Lord, ch. 30:15], 'Likewise, My left behind book, the Bible, is an eternally rich source, in which are hidden the only most glorious truths, which I have given to those who have passed through the school of Peter, and have arrived at the love of John.'

That is why the Bible was also preserved, so that it must give you the greatest and strongest proof of how everything was already written down there, which was to develop step by step in later periods, which, however, only the 'born-again', the one who sees with spiritual eyes, can see clearly as in a mirror of the future.'

The Bible thus becomes a rich source of treasure and light for all human relations, and the wise reader will find that for more than a thousand years the highest treasures have been preserved in this book in to be mankind's only guide and leader and to show it how I have ensured in all times that nothing of what was foretold for all ages and eternities will be lost.

Now, as the time draws near in which men will be asked more earnestly if they really know what they are doing in the world and if they also know why I came to this earth, it is high time to strip away the bark of the letter and word content of My gospel and show men the shining stream of divine light under this seemingly hard bark, so that they may make up for what they have failed to do for themselves and others in this last time and thus fulfill their mission. Hence My many brightenings and explanations to you, hence this whole series of Sunday sermons, that no one may say that he did not know or understand this or that.' [47:14]

'Therefore, pay attention to this word, which I have given you in this gospel; in it also lies much hidden, from which the wise and prudent can learn lessons for his whole life! He will not then demand the utmost of himself, his neighbor and the world, but will tread the right path, while making it easier for his neighbor, by paying his taxes, to contribute his tribute as well. In this way he will fulfill his mission and My purpose, for which, moreover, I created spirits and matter, the latter, the binding agent of the former, will and must finally dissolve and reunite that which I have set apart in the great space of world creation.

Thus, by taking the middle path, you too will contribute to the spiritualization of the material, so that My return to your earth may be justified by the spiritualization of you and humanity. Then it will become apparent what you gave the emperor and what you gave God, and to what extent the right measure and right weight prevailed in this giving. Only when you can understand even the slightest of My words in their proper, profound and spiritual sense is union with Me and My spirit world possible. For this purpose I leave no stone unturned in showing you what is of the world and what is of the emperor; however, I also always remind you what is of God or from Me, and how the two, though separate, can yet be united, when with the right understanding comes the right execution as well. Amen. [48:19,20]

Take these sermons in hand, read the Bible gospel indicated there, become familiar with the meaning of the text quoted, and you will soon realize what clarity and what warmth will radiate from these words of fatherly love! If you are struck more than once and are even frightened by your inner self when you realize how far you are from what you thought you were all along, take comfort in the fact that every mistake can be corrected when you know it! If the preaching has made you see the error, thank Me that I have shown you what you lack! It is then only in your hands to carefully remove this error, which you did not even consider to be an error before.

These words, written down here, will always bring you peace and comfort, even if it is not immediately. They will often give you a jolt and serve as a guide to you, how both can be acquired.'

Also in "Secrets of Creation" we read, that the Lord points us to read through His own Book, namely the Book of His visible and invisible nature. For He wants to show us that which man sought to prove through a Bible statement. [ch. 1:14]

Jesus points out to us that all the words He spoke during His teaching period on earth: "For you must know that in every word I spoke, and still more in every action I performed during My life on earth, the main purpose was far more spiritual than in the act itself, the occasion or the circumstances, under which I proclaimed My teaching to the people who followed Me. Every word that came from Me had a more far-reaching meaning than those who listened then suspected, and which most Bible teachers and researchers still find today. [Eccles.1, ch.37:4]

Every word that came from Me had a more far-reaching meaning than the hearers then suspected and also most Bible teachers and researchers today have found.

[GH.02_43.02.23.13] See, Luther in his day had nothing but these two books, namely the Vulgate, which he suspected, and the Greek Bible, which of course was available in various Asian languages, but always remained the same.

[GH.02_43.02.23.14] Knowing this now, you will easily see that neither one nor the other is completely correct. In some respects, however, the Lutheran is preferable to the Vulgate. Hence the offset text numbers in Luther because he wanted to indicate the deviations from the Vulgate and the Greek Bible.

[GH.02_43.02.23,15] However, in the form of these books, the most important is preserved and completely pure for the mind. Because the inner sense remained completely pure under any form. And that is the most important thing.

[GH.02_43.02.23,16] Therefore, you can adhere to one or the other, and you cannot be wrong, and therefore you can also be very calm. For it is not the letter that counts, but the spirit; this is it that brings you to life! [GH.02_43.02.23.13] Look, Luther in his day had nothing but these two books, namely the Vulgate, which he suspected, and the Greek Bible, which of course was available in various Asian languages, but always remained the same.

All Scripture is inspired by God [2 Tim.3:16]. For never was a wise prophecy brought into being by the will of man, but a speaking man chosen by God, driven by the Holy Spirit. [2 Pet.1:20,21]

God spoke through the prophets by giving them His words. He spoke to it audibly, even in visions or into their minds He made them write down what He spoke.

In this way, the Lord wrote the Bible over a period up to 1600 years by over forty people. In doing so, the Bible can be read and understood as a unit. The Bible does not contradict itself, even though there seem to be contradictions here and there. Yet the Bible has only one Author, and that is God Himself. He spoke to us through the Jews. All the prophets in the Bible were Jews, except Luke. The Bible is archaeologically and historically confirmed. The Bible is not mistaken. Its contents have never changed. It was given to mankind as at the time of Moses [the Old Testament]. With the coming of Jesus to earth, a new gospel was preached, especially described in the evangelist John. God does not change Himself. His Word will always be eternal. "For ever, Lord, thy Word standeth fast in the heavens! [Psalm 119:89]

The first foundation of the church on earth was at the time of Adam. [HHG, vol. 2, ch. 172:] Again the Lord emphasizes, that it is infinitely many times better to be active in His teaching than to know the Bible externally by the thumbs and believe in it. For the harvest is always much greater than the number of its workers. [Moon and Earth, ch. 73:18]

The worldly people don't want to know anything about the Bible. [Spiritual Sun 1, ch. 35:12] There is an old saying about the Bible: 'O Bible, O Bible, to men you are a euphemism. As it is with the reading of the Bible, so it is with the reading of all its inner spiritual exegeses (explanation of writings) For then everyone will say, 'If that is the meaning, why was it not written like that?' [Bible Texts and Verb. ch. 3:13]

The Bible is a closed book. No one is allowed to add anything to it, nor to take anything away from it [taking it out of context]. That is why it is still possible to receive New Revelations alongside the Bible from time to time, which even the Bible gradually unveils.

John the Evangelist wrote down as fragmentary during Jesus' teaching on earth, some 2,000 years ago, during the nearly 3 ½ years that Jesus traveled in Palestine and initiated the people and His disciples.

The evangelists were sparse with the place names in the area of Galilee. Via Jakob Lorber, we have learned much more about this in the new Revelations. For example, the evangelists speak of the glorification on a high mountain [Mount Arbel = Tabor] without mentioning the name of the mountain. But in earlier times the mountains had almost no name, except that they were often named after the inhabitants of such a mountain.

The oral teaching [the law] is already mentioned in Matt. 15:2. It was also already known to Philo and Josephus].

The Jews consider the Hebrew Bible [the Old Testament with 24 books because the two-volume books of Samuel, Kings and Chronicles are counted as one book, as well as the twelve minor prophets and the books of Ezra and Nehemiah.

Surely the mention in the Bible about the evangelist Luke was not written by eyewitnesses, but much and much later after Jesus, for Luke was the only one who did not know Jesus personally.



Corona Vaccine

A Belgian Jakob-Lorber reader sent us the following:

"The actual vaccine has received its EUROPA-approval. Did we buy a pig in a poke? Nobody really knows how this ends with all those different types of vaccines, not even the manufacturers. How will we respond to that? Because, so to speak, it has only been tested by a few!

That is why two large companies have had hard clauses described in their supply contracts with the EU:

1. If vaccination damage occurs and the manufacturer has to pay, the EU will reimburse the costs
2. Other manufacturers look for similar agreements.

The EU - especially the European taxpayers - become the liability insurers in this rather clever way. This approval was necessary so as not to jeopardize the contracts made with the hot needle. You could also say: politics actually allowed itself to be blackmailed.



On the Corona-altar, not only offer a lot of money is offered to the god of the vaccine. The genetically modified corn in the fields is much more tightly regulated than the genetically modified viruses, which are injected directly into our muscles. The next catastrophe is already in store. Is that for our health? Logically, the long-term consequences cannot be fully determined.

Can vaccinated people infect others because they are just as good virus carriers as infected people? Nobody knows.

RNA outside cells promote blood clotting and make endothelial cells more permeable. Contraindicated are persons with allergy problems, such as Urticaria. These are prone to quickes edema, heart attacks, strokes, and lung embolisms because of the RNA vaccines! The vaccine contains nanoparticles that are unknown to the body.

When it comes to health, you can first look at who is already immune. But then the governments will lose less of their purchased things [the vaccines]. It is striking that of most people the willingness to vaccinate among medical staff is lower than the general population (48%). "

✂✂✂✂✂✂✂✂



Contents Great Gospel of John InBird's-eye view.

Based on the known sources and aspects with the eleven contiguous parts of the “Great Gospel of John” we can follow the walking and journeys by ship of Jesus almost every week [for more than three full years],and in this way, as if we have been there ourselves.

Contents First part o.t. GR. GOSP.JOH.

Period: approximately in the year 29 of our calendar, the first grade, which was a few weeks before the first Easter up to and including the summer. [The wheat harvest]

1st Journey: Nazareth - The hut of the Lord in the wilderness near Bethabara [area Had Nes-Karkom] - Bethabara [baptism by John] - Nazareth [Gr.Gosp John. Chap. 5-9]

2nd Journey: Nazareth - Cana in Galiläa [wedding feast and the wine miracle] - Capernaum and the Sea of Galilee - Jerusalem [to the first Easter, the cleansing of the temple [Gr. Gosp.Joh. Evang. Chap. 10-22]

3rd Journey: In Judea, around Jerusalem - environs of Enon near Salim [new baptismal place of John at the Jordan] - to the landscape Samaria - Jacob's wells - Sychar and environs - to Galilee - Cana in Galilee - Capernaum [Gr. Joh. Evang. Chap. 23-99]

4th Journey: Capernaum - Peter's cabin on the northern shore of the Sea of Galilee - by ship to Gadara on the eastern shore - by ship to the landing-place at Sibarah - Nazareth [Gr. Gosp. Joh. Chap. 99-115]

5th Journey: Nazareth - Matthias' fisherman's house at Capernaum - fleeing from the crowd on Lake Galilee - Return to the shore at Matthew's toll guard near Sibarrah - Capernaum - Nazareth [Gr. Gosp..Joh. Evang. Chap. 115-131]

6th. Journey: Nazareth - Hunger Village - on the shore to Kish - from there a trip by ship to Jesaira - and back to Kish - Trip to Cana in the valley landscape [in the province of Samaria] - back to Kish [Gr. Gosp. Joh. Evang. Chap. 132-242]

Content Second part o.t. GR.GOSP.JOH.

Periode: in the summer of approxemateley the year 29 AD.

7th Journey: Kis - docking place for ships at Sibarrah - Nazareth [Gr.Gosp.John.Chap. 1-94]

8thJourney: Nazareth - Cave at Bethabara [1st Folk Adaptation] - Mount of Prayer - Walk on the Sea of Galilee [Peter's Test of Faith] - by ship to Genezareth at the eponymous sea inlet of Genezareth. [Gr. Gosp.John.Chap. 94-167]

9th Journey: Genezareth - by ship across the sea inlet and then on foot north to Tire - return to the Sea of Galilee - Mountain on the shore [2nd folk adjustment] - by ship to the inn at Magdala - back to the mountain on the shore - on foot to Mark's hut at Cäsarea Philippi. [Gr.Gosp. Joh. Chap. 168-244]

Content Third part o.t. GR.GOSP.JOH.

Period: in the late summer of approximately the year 29 AD.

- Late summer of AD 29, location Mark the Roman near the town of Caesarea Philippi [9th Journey of Jesus]

Content Fourth part o.t. GR.GOSP.JOH.

Period: in the late summer of approximately the year 29 AD.

- Late summer of AD 29, location Mark the Roman near the town of Caesarea Philippi [9th Journey of Jesus]

Content Fifth part o.t. GR.GOSP.JOH.

Period: in the late summer of approximately the year 29 AD. A provisional base place with the Roman Mark, near the city of Caesarea Philippi near Tiberias

9th and 10th journey of Jesus: Stay in Mark's cabin - by boat to the fishing village at the Mount of Transfiguration [Tabor = Arbel] - back to the fishing village. [GGJ5 169-238]

11th Journey of Jesus: Fishing Village - by ship to the trading village on the other side of Mount of glorification - by ship to Isāira - Peter's cabin - Northern Galilee - back to Peter's cabin. [GGJ. Chapter 239-251]

12th Journey of Jesus: Hut of Peter - by ship via the river mouth of the Jordan to a fishing village with a salt rock [Barnabe] - further to Jerusalem [GGJ. 252-276]

Content Sixth part o.t. GR.GOSP.JOH.

Period: from Galilee [mountain village with salt rock] to Jerusalem. [Innkeeper in the valley]. Near the city. From the Feast of Tabernacles [autumn about 30 AD.] to the Tabernacle Rock in about 31 AD. To the pond of Bethesda at the temple entrance. Bethany. Trip to Bethlehem. Greek town there. Back to Bethany. [Great Gospel of John, Volume 6, Chapters 1-25].

Period: around the Feast of Tabernacles [autumn] about 30 AD. until the next Feast of Tabernacles in about 31 AD.

13th Journey: [Gr. Joh. Evang. 6, chap. 1-25]

- Period: from Galilee [mountain village with a salt rock] to Jerusalem.
- Innkeeper in the valley.
- In the vicinity of the city.
- Of the Feast of Tabernacles [autumn about the year 30 AD.] to the Tabernacle Rock in about 31 AD .
- To the pond of Bethesda at the temple entrance.
- Bethany.
- Trip to Bethlehem.
- Greek town there.
- Back to Bethany.

14th Journey: [GGJ 6, chap. 25-36]

- Stay in Bethany
- The Galilean Lake
- By ship to Kis

15th Journey [GGJ 6, chap. 36-41]

- Kis
- By ship to the berth at the southern mouth of the Jordan.
- On foot to Jerusalem [the innkeeper in the valley, near the city of Jerusalem]
- Ten-day visit to Lazarus in Bethany

16th Journey: [GGJ 6, chap. 41-79]

- On foot from Bethany to Galilee.
- Docking place on the southern side of the mouth of the Jordan.
- By ship in the area of Tiberias.
- Mountain of the third public order.
- The disciples by ship to the docking place at Sibarah.
- The Lord comes after them on the water.
- Walking to Capernaum.

Content Seventh part o.t. GR.GOSP.JOH.

Period: around the Feast of Tabernacles at about the year 31 AD.

17th Journey: [GGJ, 7 1-229] - First, Jesus stayed for a long time in the inn of Lazarus, which served as a base for Him on the Mount of Olives. From there He made a journey to the nearby town of Emmaus, east of Old Bethlehem where Nicodemus also lived. Back again to Lazarus' inn on the Mount of Olives.



Content Eight part o.t. GR.GOSP.JOH.

Period: a few weeks after the Feast of Tabernacles in about 31 AD.

18th Journey: [Gr. Gospel John. 8, chap. 1-158]

- Stay at Lazarus' inn on the Mount of Olives.
- Bethany.
- A trip to a place near Bethlehem in the House of David.
- Back to Bethany.

19th journey: [Gr. Gospel John. 8, chap. 159-220]

- Bethany.
- The innkeeper in the valley.
- Large inn at the fork of the road from Thyrus to Jericho.
- From Jericho to Essea to Egypt.

Content Nineth part o.t. GR.GOSP.JOH.

Period: a few weeks after the Feast of Tabernacles in about 31 AD.

20th Journey: [Gr.Gospel of John 9, chap. 1-26]

- From Essea to Jericho

21st Journey: [Gr.Gospel of John 9, chap. 26-113]

- Jericho.
- Zacheus toll house.
- Village of pagans with the temple of Mercury.
- Nahim.
- Landscape Samaria.
- Robbers in this area.
- The innkeeper in Samaria.
- The primeval forest in Samaria.
- Markets in Galilee.
- Cana in Galilee.

22nd Journey: [Gr. Gospel of John chapter 113-214]

- Cana in Galilee.
- Kis.
- By ship to Jesaira.
- Mark's hut at Caesarea Philippi.

Content Tenth part o.t. GR.GOSP.JOH.

Period: in late autumn and winter in approximately AD 31. Chr.

23rd journey: [Gr.Gospel of John 10, chapter 1-141]

- In Mark's hut at Caesarea Philippi.
- By ship to Genezareth.
- Continue on foot to Pella.
- Abilah.
- In the Golan area.
- To Aphek.
- Fishing village near Bethesda.

24th journey: [Gr. Gospel of John 10, chapter. 142-244]

- Fishing village near Bethesda.
- Pagan mountain town.
- The basalt city.
- City on the mountain of Nebo.
- The Chief Shepherd at the mountain wall.
- The landlord Mucius in the Jordan Valley.

Content Eleventh part o.t. GR.GOSP.JOH.

Period: late winter and early summer in approximately 32 AD.

[until the later Easter about the beginning of July 32 AD.]

25th journey:

[Gr. Gospel of John. 11, chap. 1-42]

- The landlord Mucius in the Jordan Valley.
- The valley of inner conversion.
- Rimmon [Rael].
- Bethany [the resurrection of Lazarus]

26th journey: [Gr. Joh. Evang. 11, chap. 42-76]

- Bethany.
- Ephrem.
- Bethany.
- Entry into Jerusalem on Palm Sunday.
- Bethany.
- To the only baptismal site of John on the Jordan.
- Supper in Jerusalem.
- Gethsemane.
- In the temple - turmoil - the speech of Jesus.
- Golgotha.
- On the Mount of Olives.
- Ascension Day.

E i n d e



In the next Bulletin something good to share with eachother!

You can deposit your appreciated donation on the following accountnumber

JLBI Gerard Nordhorn
Volksbank BLZ 280 699 56
Banknumber 101 840 2300
IBAN DE 83 280 699 56 101 840 2300
SWIFT-BIC GENODEF1NEV

Bank state-Credit.....	on 15 Januari	2021	+	253,05	€
Translation costs: Relana v. d. V.	on 15 February	2021	-	50,00	€
Bank closing costs	in 2020		-	9,05	€
Donation from Peter and Martha P. [Germany]	- thank yiu very much!		+	30,00	€
Donation from Paul M. [Germany]	- thank you very much!		+	200,00	€
Donation from F.H.M. T [Netherlands]	- thank you very much!		+	100,00	€
State Bankcredit	on 15 Januari	2021	+	524,00	€