

Jakob Lorber Bulletin

International



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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 REFLECTION – SELF EXAMINATION

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Klaus Opitz from Germany

Klaus Opitz drew my attention to the fact that Wilfried Schlätz has presented a new article on the very important topic **"NICAENUM"** An explanation in the sample text of the extract 5.0:

The Niceneum is incorrect for this reason because it splits the one true Lord God: JEHOVAH into three different gods: into God the Father (GV) and God the Son (GZ) as well as God the Holy Spirit (GHG).

The Niceneum is also incorrect because, simply put, it presupposed these three different gods in themselves and classified it in the following way. She defined the first and shortest opening part in GV, the second middle and longest part in GZ and the third medium closing part in GHG.

On April 27, 1842, the real GOD FATHER JESUS-JEHOVAH referred to the Niceneum to his writer Jakob Lorber as a material pagan trigod:

Quote:

But the fact that you do not understand this when you read it is solely due to your material-pagan trideity, which was invented in Nicaea and later gradually became more materialized, even to the point of sculpture..." (The real JESUS via Jacob Lorber: 2.Hig, p.68, verse 18 of April 4, 1842) ...[Heavenly Gifts, part 2]

*(The complete documentation of approximately 60 pages by Wilfried can be read at **www.JESUS2030.de**, left margin under comments / Documentation: **Wilfried Schlätz, NIZÄNUM**) or via this link:*

http://jesus2030.de/cms/index.php?option=com_content&view=article&id=609&Itemid=671

About Wilfried's health we learned from Klaus Opitz that Wilfried is seriously ill, but he can still work with the help of friends. He was also helped with this very important subject, which Wilfried was allowed to complete on the creed related to the New Revelation.

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A short excerpt from volume 10 [Revelation of John] with notes on the historical connections

While reading this Bulletin, you will come across some notes about the historical things that Jakob Lorber described in Volume 10 Of the New Revelation of John, the marginal notes refer to the corresponding themes. G

On the spiritual circumstances in the ages after Christ up to the 2nd half of the 19th century. The spiritual turn by radiating the divine light.

The Lord: Nota bene: ‘A clarification now for this time! Already 500 years after My earthly life, most of the messages of all the things I have done and taught during My physical life on this Earth in the whole Jewish kingdom were partly no more available and mostly again mixed with the old nonsense, especially for what concerns the explanations of things and phenomena in the natural world – so much so that no one could discover the pure truth in it anymore.’

‘ Although many quite the same handwritings, mostly made by Greeks and Romans, were preserved, partly in the 10 cities in the long and wide Valley of Jordan (the approximately 60 cities also belonged to it, which in My time, but also already before that and after Me until the time of the destruction of Jerusalem and its surroundings, were all mostly inhabited by Greeks and Romans), partly in Essaea (of which however already 1200 years ago no trace could be found because that group was too much persecuted by pagan Roman Christians), but mostly in the great library in Alexandria.’

‘ But just look at all those **devastating wars and great migrations of people** in half of Asia, the north of Africa, and almost the whole of Europe. And this because already very soon after Me– as the prophet Daniel, and shortly after Me My disciple John on the island Patmos in his Revelation that I gave him, has shown - the people, especially the leaders of the communities, distorted My teaching and mixed it with the old nonsense because the purest truth from the Heavens produced too little profit for them.’

‘Then with Me, it was like this: Good, since you prefer the old, worldly filth instead of **My purest gold from the Heavens**, and since by that you look more and more like dogs who return to what they have vomited, and also like pigs who speedily run back to the pool where they so often greatly dirtied themselves, the gold from the Heavens will be taken away from you for a long time. In your distress, darkness, and need you will languish for Me, and death will become again a great terror for you on Earth.’

‘ And so it happened up to this time. Almost all the cities and places, where handwritings about My many works and teachings were largely available, were destroyed and devastated. Only the small gospels of John and Matthew, to serve as ethics for the people of goodwill, are still somehow linguistically correct and preserved as real documents about My works and teachings. Also the writings of

Luke, and Marc – as far as he briefly wrote down for himself what he heard from Paul – were preserved, as well as several of the letters from the apostles, of which also many were lost, and the Revelation of John, although also with a few linguistic errors, which does however not diminish anything of what is most important for those who are lead by Me.'

'Concerning the other teachings about the things and phenomena and their characteristics, only a few were preserved until this time. – here and there and much is hidden. And wherever something was found from the time of the Romans and the Greeks, it ended up in the monasteries, but it was never told to mankind that were languishing in the darkness.

'There are still many important handwritings from My time that can be found in the catacombs of Rome, the papal castles of Spain and Italy and in some places of the German kingdom. But also now, because of the great greediness and the lust for power and splendor of the whore of Babel, she will not show anything of it to the people, and this out of fear and great worrying that this would greatly betray her now and that she would have to give a strict account to every one of the reason why for so many ages she withheld the truth from the people.....'

'How short is the time, since the 4 gospels and the 'Acts of the apostles' of Luke, the letters of the apostles and the Revelation of John were strictly withheld from the people? And in several countries, they are still withheld to them?'

'How strongly did they resist against the light of My bright flash of lightning of the sciences that would clearly illuminate from the east to the west, everything that is on the Earth again, and this already 300 years ago. And its light is shining ever more brightly, so much so that in this time even the most secret and hidden rooms of the formerly so great and mighty whore of Babel are open as if on bright daylight. [*once Emperor Charlemagne stood at Luther's grave!...*']

'One could justly ask and say: Yes, how long will that whore of Babel be able to go on? Then I say: That is a small-minded question. Look at the light of My flash of lightning that becomes brighter and mightier every day. How can the old dark, pagan Babylonian wonder-nonsense, which deceit has been put into the light in the smallest corners and holes, still go on along with the thousands, now completely mathematically proven truths of all skills of sciences and technique which can be freely used and are accessible to everyone?

'Just say: can the night rule on Earth when the sun is already high above the horizon? And this is now the situation on Earth. **The light became too powerful.** And the rulers who formerly adopted all darkness so much – for the sake of their thrones and their indescribable good life – begin to understand their great powerlessness in the invincible power of this light. If they want to survive, they must now adopt a friendly attitude towards the light which they formerly hated so much. And if they unnoticed want to adopt the old darkness again, **the people will realize it. They will then refuse to obey them** and will bring them into great embarrassments and **drive them away from their thrones of ruler ship.**'

‘ My will cannot be resisted. Although I leave the people continuously their free will where it concerns the details, in general I am the Lord, and **I do not consider the mighty of this Earth**. The time of the light is now here and can no more be stopped by any earthly human power. ‘ [GGJ10-25]

..*.*.*

A short excerpt from volume 10 [Great gospel of John] with historical facts.

In reading the New Revelations in volume 10, apart from the great things contained therein, I made some notes concerning the historical background matters. G.

Geographical aspects

While reading chapter 2:5b of part 10, that man **must learn** from his earthly necessary life. You can only learn from your life if you are also given a GUIDELINE for this.

The maxim applies to an evil person that evil harms him and because he wants it, and then no injustice is done to such a person. [GGJ10-2:6]

The inhabitants of Joppa also had to deal with it 2,000 years ago. This town was probably north of Tel Aviv and 50 kilometers below Tire and Sidon at the Mediterranean Sea. Only two short days travel from the location of the northern part of the Sea of Galilee. [GGJ10-1:4]

Ancient Caesarea was west of Tiberias at the time of Jesus and it had many cliffs. The bank at that time must have been 1/3 of its current size more south, probably between Mount Arbel and the opposite mountain with a narrow gorge entrance [the so-called Duivendal]. Everything is still rocky there. [GGJ10-3:3]

The angel Raphael dematerialized his auxiliary body into the invisible when he brought a company to Tire but was back with Jesus and His disciples in a few seconds. [GGJ10-4:9]

In chapter 10 of this volume, in connection with the impending crucifixion of Jesus, we read that we receive a few hints which He gives His disciples. From the beginning of His teaching period, HE was almost incessantly occupied with His disciples, but then for the first time, He instituted a rest period for Himself and the disciples for SEVEN DAYS. So He worked almost continuously for 2 years and [so it says in the text] **after almost half a year He would be killed**.

[possibly after 5 months and two weeks!] We do not know the exact beginning of Jesus' teaching period, but it will probably have taken place three months later and perhaps early April [including the 40 days in the desert, baptism, and an invitation to a merry wedding celebration in Cana]. **According to GGJ10-5:2,3, it would take**

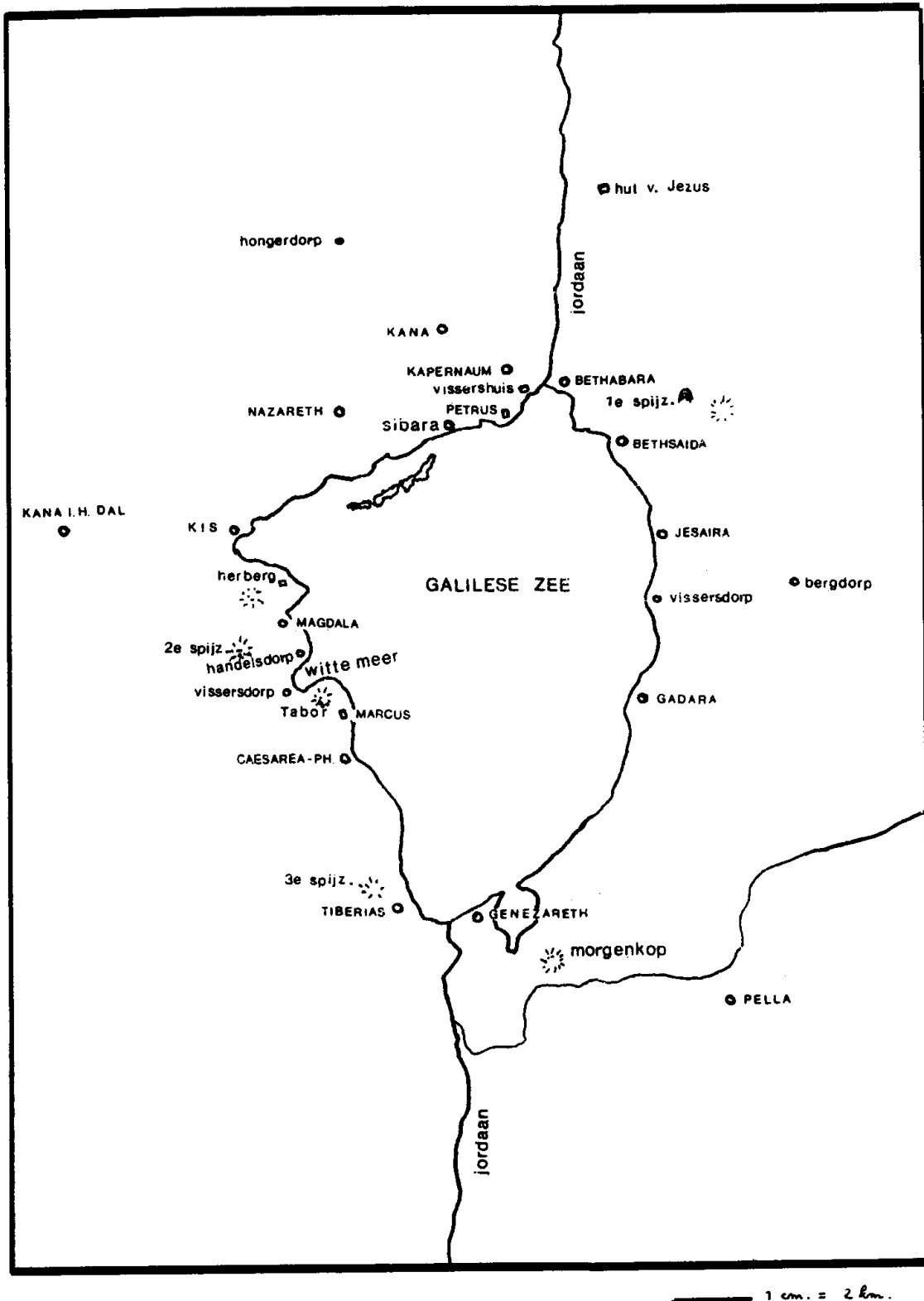
less than half a year that He would be crucified. Then the visit to Marcus the Roman on the hill near Tiberias and Cesarea could have been as early as November. The weather around that time [November] is often turbulent on the Sea of Galilee. According to Jesus, the storms of the winter and the further spring storms of the immediately following year seem to have an analogous connection with that coming restless period...[GGJ10-4:3]

It seems that the Israelites once moved from the desert into the region around Pella in the time of Joshua [or a little further south] From this city there was a beautiful view over the beautiful Jordan Valley and also over the plateau, for this area of Pella had plateaus. The surrounding towns and regions were Abila, Golan, and Afek. [GGJ10-35:12]

The journey from Marcus' hut near Caesarea to Genezareth took three hours! Perhaps with a strong northerly westerly wind and a speed of 3 kilometers, this distance could be about 10 kilometers away? We must not forget that Lake Galilee was at that time 1/3 larger in size! **The rather large cove at Genezareth** was called 'sea Genezareth'. It was also a year ago when Jesus first got there, and that was exactly 1 year ago after His baptism by John. [This was probably the end of April and we are now a year and a half later, because it was already the end of October, beginning of November, the autumn period!] [GGJ10-5:9]

The fish was taken from several surrounding towns, not just from the eastern overseas Gadara [which at the time was not that far from the lake! If Genezareth had been more than two or three hours from Abila, it would have been inconvenient for trade, provided there was a daily fish transport across the lake, about which nothing is written, but which is very unlikely. . [GGJ10-69:2]

The distance from Genezareth to the city of Pella [southeast of overseas Genezareth!] took several hours in this chapter and this would then be the ancient city of Pella. Please note: a few hours do not have to be two hours here, it could also have been three! Presumably, the distance was 15 kilometers. [GGJ10-32:10]



Other Lorber readers think that Genezareth is on the other side and southeast of the lake.

If we look for the MORGENKOPF, a special mountain in the Lorber writings, then it truly does justice to its name, if it can also be situated in the EAST. Where the high

steep Morgenkopf used to be and where it now lies as a smaller flattened mountain, it must have been today at least a few hours northwest of the former GENEZARETH.

The Sea of Galilee could be seen from Pella, at least part of it. It must be almost certain that Pella was to the southeast of the lake. And Gadara was in that area a lot further north. [GGJ10-47:1]

The midday meal taken by the company of Jesus in Pella, was presumably between 11 a.m.-12 p.m. and an hour after the company departed for ABILA. 1,5 hours later they arrived at their destination just before sunset, and at that time it was already late autumn. They arrived there between 5:00 PM and 6:00 PM, as it was soon getting dark. In this region, there were 60 towns. [GGJ10-55:9, GGJ10-57:7]

The fortress of Melchizedek was built in Abila. [GGJ10-59]. In the next chapter, Jesus **says that it will not be another year before He will ascend to His habitation.** [40 days after his crucifixion it was the Ascension, probably early July 32 AD.] 'Not a year more' means in any case 'more than half a year!' It seems a contradiction here to the previous description, where it was said: 'after almost half a year!'

One could even see Jerusalem from higher hills, near the lower castle. This tells us that the city of ABILA may have been more south than north, in the lower Golan region. [GGJ10-64:1] – they looked over the mountains of Judea! Then it must also have been many miles north of Jericho.

In the 10th part of the NR is spoken about the autumn time with the heavy winds and storms. This would mean mid-November. If we add half a year [because Jesus spoke about His crucifixion at the beginning of this part] and then Easter must have taken place in the middle of May! [GGJ10-69:15]

The midday meal might have taken place between 11 a.m. and noon, for the Jews usually got up early at that time, often an hour before sunrise, and breakfast usually an hour after, with a gap of 5 hours before the next meal!

The road from Abila [from 1 pm] to the city of Golan could certainly have taken half a day because they arrived at their destination just before sunset, so it says in the text and you can calculate how long that journey has been. In addition, darkness falls very quickly in the East there, as soon as the sun even 'sinks', it quickly gets dark there. [GGJ10-71:2,10]

On a larger hill near Ebahl, there was **some sort of fortress** with guard posts and from there you could see a large part of the Sea of Galilee and the course the bay of Genezareth. There are probably still **fragments of the entrance gate** or wall there – we saw something like this in 2016! [GGJ10-19:6]

The Lord is making preliminary preparations to purge the city of Pella from paganism and make it fit for the future refugees from Jerusalem [65-70 AD.] and to make the city of Pella a hometown or a refuge. [GGJ10-34:9]

After noon, Jesus and the disciples of Aphek walked toward Bethsaida. A trading caravan from Damascus crossed their path there; these went through Aphek, Abila, Pella to Genezareth. **Here it seems as if Genezareth must have been southeast of the lake.** [GGJ10-119:4]

[If we look at the size of the Galilean Lake, NAZARETH was, as it were, vertically opposed to GE-NAZARETH at the time. Between Genezareth and Nazareth lay the great bay.

In that regard, the name GENE-zareth links with 'gena or gene' which means 'the other side'! But not on the other side of the lake, but of the bay. Exactly as the text shows it. This is not a caravan that came to Genezareth on foot. Had they gone on foot, they could never have walked that way through the west side, as this would have been a long detour! Therefore, the caravan must have made the crossing by boat from the northeast side of the lake.

The company of Jesus arrived at the small town of Bethsaida just before evening and had taken five hours. [GGJ10-121:1] Bethsaida was a walled town or village 2,000 years ago and it must certainly have been located at the foot of a hilly area, the vast mountain slopes of which formed the shores of the lake. [GGJ10-121:7]

Afek is also in the mountains, but much further; these mountains line the Jordan Valley, quite far beyond where the Jordan flows out of the lake.

Jesus went from Abila to Golan and the whole crowd contained about 40 people, including a commander, his two NCOs, and his daughter.

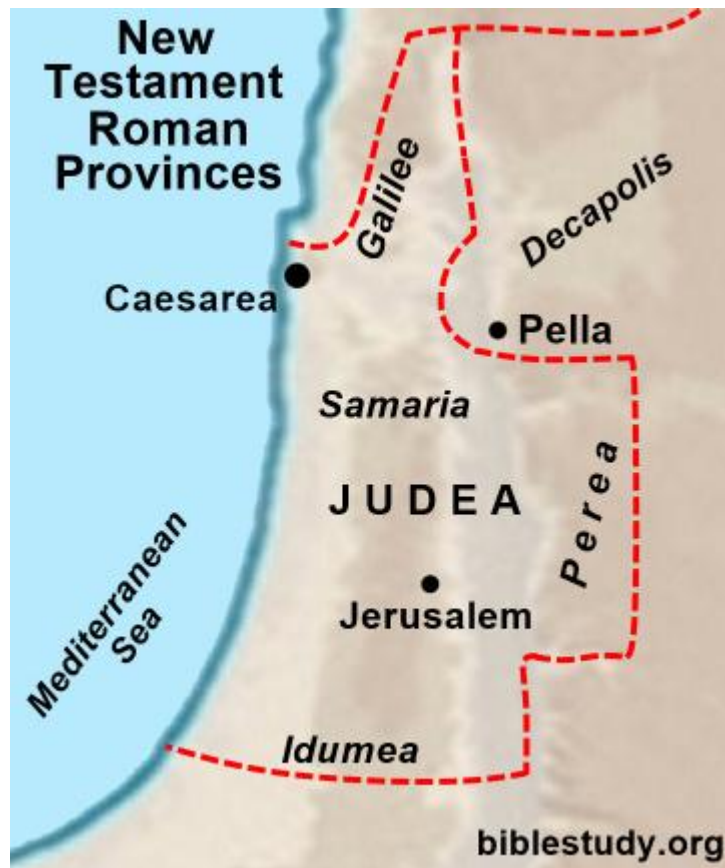
The Lord has blessed the chief rulers in that said continent, who have in their hearts for many years converted to living Judaism, like the Roman statesman Agricola, and that for a little over half a year. [GGJ10-83:15]

The distance from Golan to the mountain town of Afek seems to have the same number of walking hours as that from Abila to Golan. [GGJ10-92:2]

But winter will not be long in coming. Apparently, in this chapter we have already arrived in the month December! [GGJ10-108:7]

The city of Aphek and its surroundings used to be very fertile in the time of Joshua and the judges, even down to the time of David and Solomon. [GGJ10-108:9]

Cornelius, brother of Cyrenius, in the days of Jesus, when Jesus dwelt in Aphek, was a ruler in Capernaum; the commander from Pella over the many Decapolis towns [60], but at the time he was under the authority of Cornelius. Cyrenius was also still chief governor. [GGJ10-117:10]



In GGJ10-132 it is already LATE IN AUTUMN at the beginning of December 31 AD]

[Other Lorber friends would have said that it was December 27 AD, but we prefer to leave the exact year numbers for what they are. That's just an indication of what we know from Lorber because there are still some contradictions here and there!]

The real winter started there in mid-January or even a little later! At a town not far from Bethsaida, Jesus had done signs before. [Mark 8:22-26] like the healing of a blind man! Its inhabitants were fishermen and shepherds. This was also the village of Andrew and Peter. Philippus was also from this village. GGJ10-119, GGJ10-121:1, 122:4, 10-138:8 [bread]. To fish in the Jordan, they had to walk there for an hour, if not more. Moreover, at that time the lake was also much more extensive, as was the Jordan.

Jesus said about this lake, that you could imagine the main villages and towns visited around this lake in a semicircle circumference, so about 180 degrees. For Jesus says: "All the places now mentioned, through which I passed from Genezareth, were, as it were, in a great semicircle, more or less near the Sea of Galilee. AND ALONG the Jordan, where the river flows southwards from the lake. GGJ10-121:2

The Lord was south of the town of Bethsaida, then one hour away from it, and if you looked northwards you saw the walled city [village] Bethsaida, and two hours further south you saw the city of AFEK. [GGJ10-132:8]

It is written by one of the prophets [Isaiah] that this land will become green once more, at the time of the coming of the promised Messiah. [GGJ10-132:15]

The Lord: 'We are now in the great region of HAURAN [Ezek.47:16,18], which forms the very mountainous eastern bank almost from the source of the Jordan [Hermon Mountains] to its mouth into the Dead Sea . IN THOSE REGIONS ARE THE TEN BIG CITIES. [Jordan]

And then it says, "Of which we [Jesus and His disciples] have now worked some with very good results in a short time." [PELLA, ABILA, AND GOLAN – AFEK was one of the smaller cities] So Jesus would visit 7 large and smaller cities and villages. [GGJ10-133:5,6]

As already mentioned, Jesus has now been almost completely without rest for over 2,5 years and He would have started His teaching period at the end of May [?] in 29AD Beginning November 31 A.D. He was then employed for 2,5 years. **He would work for another half a year!** That would have to be until the following year in May, more than three years in His Messianic function. Jesus was almost 33.5 years old at the time of the crucifixion. [GGJ10-133:7]

He sent forth His disciples for the second time and divided them into two groups. There is mention of HIPPOS, a small town, which was not so far from AFEK. Meanwhile, Jesus was staying in a "nameless" town, only an hour away near BETHSAIDA.

Hippos should have been even more to the east than Afek. And EDREĬ, which from Bethsaida was much more south-east below the town [with two hours travel time]. GGJ10-133:8

In GGJ10-137:7 Bethsaida and Gadara are mentioned in one connection. [They were about 3 miles apart!] These towns were east of the lake.

Jesus began His official teaching period from His 30th year and probably only a few months later, notably first unofficially in the mountain village of KANA during a merry wedding, where WHITE wine was drunk. Counting or calculating two and a half years later, Jesus was in Gadara, and it must have been late autumn. [early December!] [GGJ10-138:8]

When Jesus fed the people near Bethsaida in a desert and mountainous region, a few thousand people ate only a few loaves of bread and fish. [GGJ10-138:8]

After visiting the three towns of the DEKAPOLIS area, Jesus moved to the more southerly region of the other 7 towns and visited two of them here first. The basalt city there, was still far from Jerusalem. [GGJ10-142:2.5, 143:2]

The basalt city was in the mountains and this is where Jesus now resided, and it would have been located in the present-day country of Jordan. There the innkeeper said to Jesus: "From here to the Sea of Galilee is too far, as to the Jordan, and no less [far] to the Euphrates! This allows us to estimate approximately where this basalt city might have been located.

Jesus was ALREADY 33 years old in GGJ10-146. Let's just say it must still have been December! Another month later, and it would be winter already. For Jesus was born on 7-1 in a sheepfold in near Bethlehem. The sheep as adults and the lambs as little ones. The proverb "Take as a lamb" plays a corresponding analogous role of humility! [See also GGJ10-146:1]

In GGJ10-146:3 Jesus speaks about his past 2 ½ years [note that after 7-1 at the age of thirty, Jesus must also have started His mission much later – it is therefore stated in GGJ1: 'when He was about 30 years old !'

In 31 AD. and presumably in early December Jesus spoke of: "counting from now on, there will not be a full fifty years before [the fall] of Jerusalem. But it wouldn't take 40 years! Why didn't Jesus say 'forty years?' Apparently, it was a colloquial custom to roughly say a limit of 50 years; this would also give a certain latitude concerning the free will of man.

If we were to take this verbatim, Jesus would have to have been born much earlier, which is highly improbable in terms of historical and astronomical facts. [GGJ10-148:7] *[10 years earlier!]*

In GGJ10-149:6 there is mention of travelers who came from far behind Nineveh; this journey must have been through the Golan, the eastern side of the lake. They came from the Euphrates!

In GGJ10-151:3, the Lord said: **"However, it will take the whole human race on the earth more than 2,000 years to pass into a purer light.** This was presumably said in the fall of A.D. 31. ch. And that would mean that humanity would only possibly understand 'pure light' **after 2031.** But a lot still needs to be done!

At the beginning of the autumn month, almost at the end of what is believed to be 31st year AD Jesus said, **"Yet not a year will pass from henceforth, and you will be offended by Me, and deny Me, and betray Me!** [GGJ10-152:9] – *[Jesus said this for the second time, by the way, and here Jesus does not speak of 'half a year, while the expression 'a year' does not have to be a full year!]*

If we add only 6 months to this, we are already in June 32 AD. In that context, it must be the case, that Jesus was not crucified in March of any year, but certainly 3 months later, which is also described in the first or second chapter of the GGJ, part 1. *[Or were there two periods of Easter at that time, one in March and the other in summer?]*

The journey from Bethsaida went to the basalt city in the mountains, north of Mount Nebo. The landscape around this basalt city was quite high, giving a good view of the plain [of the northeastern] Euphrates. Looking west, one could see much of the valley of the Jordan as far as the Dead Sea; even part of Jerusalem, Bethlehem as far as Lebanon." [GGJ10-157:12] *It should be noted that in late autumn the sky can be less hazy in cloudy weather; it is not always 'autumn' in that period and in that environment, which is often the case in autumn around Jerusalem.*

From Mount Nebo, one could see the environs of Jericho, [which was also considerably lower than Jerusalem and often holds the heat!] and which was a day's journey further south. [GGJ10-158:1]

In GGJ10-162, the Lord travels even further south to one of the following great ten cities, including the unnamed towns and villages around it. This journey took more than 7 hours. [Verse 2,4,5]

Apparently, after a day's journey, Jesus arrived east of the Arnon and the deep Jordan Valley. Where Jesus arrived, a dirt road also led to distant Damascus and new Babylonia. [present-day Baghdad!] [GGJ10-164:5]



The Lord abode at a host, half an hour's walk from the hill mount of Nebo. However, this mountain was more of a hill and rose barely more than 100 cubits [that is, about 80 meters] towards the Jordan Valley, and the mountain had a very steep slope of just over 2000 cubits [about 2.5 kilometers]. Thus, from the Jordan Valley [which was much lower], it looked like a real mountain. Only from the east [wherever it was higher!] was it only a hill there. It was Moses' mountain on which he was buried. One could also see the Biblical Mount HUR, Mount HOR, where Aaron died, and Mount Sinai and Mount HOREB in the far background. [GGJ10-178:7,9]

It's more than a day's journey from Mount Nebo to the next town from Nebo all the way to the southeast at the sources of the ARNON stream. [GGJ10-196:10]

You could even see the ancient city of David Bethlehem from there [Mount Nebo] and even higher up: Jerusalem. [GGJ10-197:2] *Note that the view from the Nebo was a few hundred meters lower in view of the much higher mountains and hills on which the city of Bethlehem and Jerusalem were built, and could be seen more easily than the other way around! !!*

The Lord was also in a hamlet of 60 Greek inhabitants, in the southern part, near the Jordan and the Dead Sea, three hours on foot from it, at a large shepherd's hut. He had come from above and will then travel back through the valley of the Jordan to the immediate vicinity of Jerusalem. [GGJ10-231:12, 229:27, 232:5,9]

At the time of Sodom and Gomorrah, the Jordan [which also flows into the Dead Sea] had a very different course back then, and it flowed into the Red Sea. The Jordan River basin used to be much higher. Because it has now fallen lower, it no longer flows into the Red Sea, but into the Dead Sea. [GGJ10-235:3]. The whole Jordan Valley rests on sulfur and pitch. [GGJ10-235:10]

The Caspian Sea originated in the same way as the Dead Sea. 500 cities are still buried in the Caspian Sea, including the then great city of Hanoch. [GGJ10-236:1]

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Swedenborg in conversation with Calvin

Who was John Calvin? [**Jehan Cauvin**] Born on July 10, 1509, in France and died on May 27 in 1564 [Geneva]. So he didn't get old. He was an important Franco-Swiss Christian theologian during the Reformation, after whom a Protestant Christian movement, 'Calvinism', was named. He is often mentioned in the same breath as Martin Luther, who published his 95 Theses in 1517 when Calvin was only a boy of eight years old. How could Swedenborg, who was born much later, [29-01-1688] get in touch with him? The American writer Helen Keller [1880-1968] wrote of Swedenborg: *"What the apostle John saw in symbols, Swedenborg saw in reality. He bore witness to the fulfillment of prophetic images and explained each verse in such a way that the Apocalypse is no longer a sealed book, but lies open. The message is full of brilliance about the Second Coming of the Lord."*



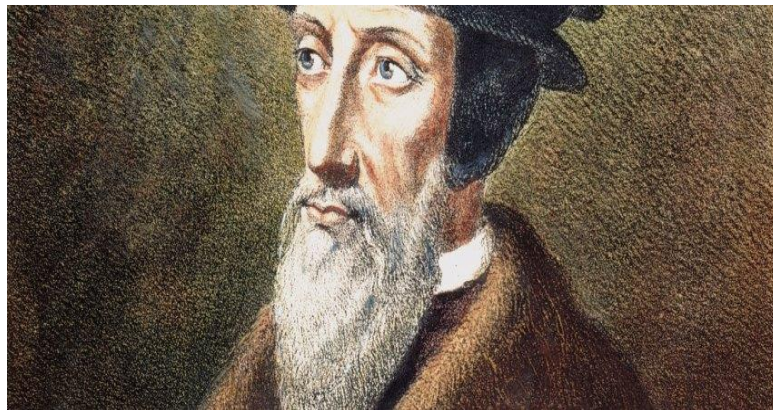
The conversation between Swedenborg and Calvin is most interesting and unique. **This particular portion consists mainly of an account of a conversation Swedenborg had in the spirit world with Calvin and his followers on the subject of "Justification."**

Swedenborg writes: *'I read the Athanasius Creed in the presence of Calvin and with the rest of the audience: 'The right faith is that we believe and confess: That our Lord Jesus Christ, the Son of God, is God and Man, God, from the being of the Father, begotten before the worlds; and man of substance [of the mother], born in the world...*

"Who, though he be God and man, yet is not two, but one Christ; One, not by turning the Deity into the flesh, but by taking the human into God; Completely one, not by mixing of substance, but by unity of person. For as the rational soul and the flesh are one man, so God and Man are one Christ."

Swedenborg continues: *"After reading these words to Calvin as well as to the fifty clergies of his sect, I asked Calvin if he had not departed from this statement in the Creed — a creed recognized and accepted by the whole Christian world."*

CALVIN said, *"That he had clearly deviated from that. I asked why he had done that. He replied that he had not heeded those words, but when he did now he saw that he had deviated from them and followed his own thoughts"*



CALVIN

I asked him what he thought now. He replied that if the creed was true, and if it was recognized on all sides as the true teaching about the Trinity and the divinity of Christ, then he had clearly made a mistake.

*I asked if he would not admit that the Divine and the Human, or God and Man, were one person in Christ, as soul and flesh were one man, according to the words of the creed! **He said he would like to, but he couldn't because he had made a different decision.***

I asked if he believed that Christ was one person or two. He answered: One, if a hypostatic union made one, but he maintained his opinion, that the Son of God was not the same [as Christ] and was with the Father, and that Jesus Christ was separated from son, because the Son was in heaven.

*I asked, "Was Christ then two?" He answered, Yes; **and in this he had departed from the creed.***

I asked about the hypostatic association, whose was it? He replied, "Of God the Father; that was the idea he'd had."

I asked about the soul of Christ, what was it? Could it not be the Divine Self, since it was said in Luke that it was of the Holy Spirit and the Power of the Highest? He replied that he had noticed this in Luke, but had tacitly believed in himself that the soul came from Joseph.

I asked the question, was not Christ in His Human the Son of God, as is openly stated in Luke 1:35? And in Luke 3:17, when Jesus was baptized; and also in John 1:34; and when He was transfigured in Matthew 7:5, Mark 9:7, Luke 9:35 and many other texts! He replied that when he mentioned or pondered the words "the Son of God," he was not referring to Christ Jesus as His Human. When I [S] said that understanding it that way was contrary to Scripture, he replied that he saw it that way, but hadn't thought it to be so. I [S] wanted him to renounce the idea, but he [C] was aware of his thinking when he was in the world and said he couldn't for that reason.

At last, he admitted that he had thought that Christ was Joseph's son, but that he had not dared to write this.

There were as many as fifty presentm from the clergy who followed him, and they heard Calvin give these answers to the questions; so I [S] asked them if they did not see that they had departed from the Athanasian Creed as to the question of the person of Christ.

They replied that they had read that creed many times, but had [not] paid attention to these particular words in it, and they were amazed that only then did they look closely at those words. They also admitted that there was an open disagreement, they confessed that as many times as they had used the name of Christ or heard Him mentioned, they had understood not "the Son of God" but a perfect man-made Righteousness for the human race, and if they had used the word "God" in itself, they would have understood "God the Father." [source: Magazine for Swedenborg publications, edition 114, June 2021]

In the next Bulletin something good to share!

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