



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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Gerard

Friends and girlfriends of Michael Neumann from Germany

Hello Gerhard,

Martin Seemann, who sacrificed himself for the Lorber movement, has died! He has left the womb that is described at the end of Lorber's Earth.

We can still find his proclamations of God-as-Jesus-Christ on:

Kundgaben (lebenswinke.de)

Dear brothers and sisters and friends,

We are sorry to have to inform you that Michael went home yesterday afternoon after a very long and painful illness.

Father Jesus has now delivered him from his suffering on earth and we know that he is in safe hands, as Michael always trusted this fatherly guidance and also humbly accepted it. The last proclamations have already clearly indicated cleansing measures and Michael has accepted and endured them without complaint. In recent years, you have all been able to experience through the proclamations and personal contact with Michael how he was active in charity. In this he was an authentic example to us all of how it should be to follow and serve the dear Father.

Freed from this heavy earthly garment, he will now also be able to help those in the afterlife who have previously left this earth and perhaps still hang on. In the knowledge of this, we do not grieve now, although we miss our dear Michael very much. Father Jesus is also always with us and will continue to look after, guide and protect us in his almighty love.

The funeral will take place in the closest family circle and we hope you will understand.

All the best to you and Father's blessing for the rest of your lives,

Jacoba Janssen

Answer

Thank you dear people for this message (October 2023). I have had several personal and also written contacts with 'Michael Neumann' (from the Deister near Bad Münde-Springe). I benefited greatly from his transmissions shortly after the turn of the millennium and followed him for many years. He played an important role in my life. He was also a "reader" of our bulletin for a while. Michael, may your soul and spirit continue to safely follow his path in the kingdom of Jesus. G.

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Hans de H. from the Netherlands

Dear Gérard,

You have studied Revelation Unveiled and I too am studying Revelation Unveiled. In my opinion, the content can't be any different. I see more texts in the unfolded version, as it is indeed thicker than the other two volumes.

A few comments:

Swedenborg says in the present Revelation Unveiled, n.532 in effect:

Woman is the NEW CHURCH
The fruit she has borne is her doctrine.

But below we differ on the meaning of "the dragon".

Hans

Answer

Dear Hans,

Thank you for this particular topic. You seem to have delved deeper into it than I have. In fact, what you have written to me on this subject is a subject in itself. As I said, I don't seem to know enough about it. I haven't delved as deeply into the subject as you have. So I had to scratch behind my ears for a while, but I'll pay more attention to it in times to come, if possible, especially what Jakob Lorber has also written on the subject. The alleged discrepancies (with regard to the October 2023 newsletter edition) could be exposed. I've read the German version and translated it into our mother tongue. But could that be a reason? I'll be sure to look into the matter again. G.

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Gerd Kujoth from Switzerland

Dear Gerard,

Herewith I send you the corrected text "The Second Coming of Jesus and the Great Judgment." I have corrected the time of Jesus' birth and the time of judgment after Jesus' return.

I had first oriented myself according to the revelations of Bertha Dudde, in which the judgment after the return of Jesus and the final judgment must therefore take place shortly after the return of Jesus, as stated, for example, in the following text:

BD 7405 received 5.9.1959

"No one will be able to imagine the dangerous situation in which the entire celestial body will find itself, but this natural disaster will not lead to complete destruction, but it will be of an unimaginable magnitude that the end has already come for countless people. But those who survive it will not long after meet the final end, an act of destruction brought about by human will, which may have happened with God's permission, but is not His will."

The BD text above says that those who survive the judgment that precedes Jesus' return with the great natural disaster will also experience the subsequent or final judgment. This is not true, for this comes 1,000 years later.

Best wishes and blessings,

Gerd

Answer

Dear Gerd,

Thank you for this rewritten manuscript. As written privately, I will be happy to revisit your renewed version and will be happy to respond to it. You surprise me with your last paragraph, a thousand years later! G.

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Caspar Verhulst from Canada

In the text section "The Lord's words to all mankind", I read that the New Revelations to Jacob Lorber, i.e. the light coming into the darkness, are to be understood as His second coming as Lord on the clouds. But it is certain that at the end of time, the Lord will return on the clouds, as mentioned in Acts 1, verse 9-11. I look forward to your explanation.

God's blessing and best regards

Response

Dear Caspar,

Thank you for your interesting question. The expression "in the clouds" can be interpreted in two ways. The proverb: have you ever been "in the clouds" may sound familiar! Clouds represent the source of "joy".

In fact, the Lord had already returned several times through the Word via Jacob Boehme, Swedenborg and other prophet-writers. But Lorber, in all the Words of the Lord, has given us the most extraordinary details, which Jesus gave to mankind during his bodily presence of over three years on earth.

Indeed, Jesus will also return to earth "physically", clothed in an elastic etheric body. The emphasis on the end times is now more than 150 years after the Lord's announcement to Jacob Lorber, which we can now spiritually witness.

Yes, Jesus will also return to bring order to the earth through His angels, among other things. In previous newsletters, we have repeatedly spoken of "clouds", about which Swedenborg also gives a very good formulation. If anything is unclear, please let me know. Thank you for this important question. G

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Johannes from Germany

Hello, loved ones,

Before the real oppression comes, people commit suicide. My train passed Neustadt saying, "This train is making a diversion." When I got off, I wanted to ask the conductor why.

The conductor of a certain age told me impassively, looking at human lives as material things, that someone had committed suicide and the body was lying on the tracks. Therefore, station ICE Neustadt passed by. I was saddened by such unkindness of people.

But suddenly a thought occurred to me to give him a Bible. He surprisingly accepted the Bible and the train moved on. We waved goodbye through the window and wished him blessings. May our Father have mercy on suicides.

As I had to wait 45 minutes for the next train, I had a cake in the station bakery and continued working on my notebook. Through the window, I saw a girl with her younger brother and mum or grandma sitting on a bench in the hall. I went over and gave 2 Bibles as an upcoming Christmas present with success and explanation.

When I returned, I thought of my childhood "Christmas cake in church" and then the thought of giving them three yummy biscuits came to mind. I followed my emerging thoughts. Maybe we will find out later whether it was God's will or not.

The little boy grabbed the candy bag very quickly. Everyone was so surprised, I even forgot to say thank you. On the next train, I got to explain the Bible to a young woman and give her a present. She thanked me with positive amazement with her facial expressions and eyes.

"If you voluntarily believe in Jesus and sign this confession page, you will become a Christian and have eternal life."

Anyway, everyone finds the golden mean between love and wisdom, doing and not doing, going and stopping, spending and saving, and so on, depending on their current level of maturity.

There is no other way. But it is wrong to be overly careful to avoid mistakes and then forgo small good deeds.

I am sincerely jealous, in a positive sense, of any brother or sister who hears Father's voice clearly and clearly or lives under Father's guidance. That is the goal of every true Christian.

However, I am grateful to receive security and strength in silence. Silent time is a happy time in difficult times.

LG, John

Answer

Dear John,

An extraordinary story. You tell a little snippet of life here. And that some Bibles, which you apparently had with you, were nevertheless a useful gift to those, whom you did not really know at all; a surprising story.

Blessed may these people be, Lord willing. G.

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Ostrazine, the Egyptian abode of the Child

Jesus - from ancient archives

In the Gospel of John, Jesus prophesied that at the 'end of time', some more documents about His earthly life will come to light. We can understand this emergence of ancient testimonies about the earthly life of Jesus in two ways, as Viktor Mohr wrote in an oral contribution in 1968: 'On the one hand through the discovery of historical documents and excavation finds, on the other hand through the new revelations by Jakob Lorber, especially the 'Great Gospel of John' and the 'Youth of Jesus' with a much higher fulfillment of this promise.

In the aforementioned works, we also receive a full account of the Saviour's earthly walks. It is therefore only understandable if readers are allowed to follow the 'New

Revelation' these walks of the Lord with love and reverence and bring to light testimonies about ancient, long-lost Biblical places.

We should be glad if some research is allowed to unearth evidence of ancient, long-lost Biblical sites. We welcome the latest news from our Dutch friend G.W.W. Kalis, who found out that excavations of Ostrazine have been restarted since 1970. The earlier excavations took place in 1914 by Frenchman Jean Clédat. For a long time, the Clédat publications were the only source of archaeological information on the former Ostrazin and the entire Mediterranean coast of Sinai. As our friend Kalis was informed by the Museum Department in Jerusalem, the archaeological department of Ben-Gurion University in Beersheba, Israel, has been carrying out a regional research project on the coastal area of North Sinai since 1970.

The work includes excavations at key sites at risk from illegal excavations. For three years, excavations were carried out in the Ostrazine area and works were also carried out near Mons Cassius. These companies, run by Dr Eliezer D. Oren, director of the archaeology department at Ben-Gurion University, have significantly expanded knowledge in this field, reports the institute.

Dr Eliezer D. Oren, head of the archaeological department, confirmed this in a letter to our friend Kalis. We may bring the text of this letter [from 1978] back to our readers from a German translation. ['Das Wort' - 1978]. An excerpt from this letter:

Dear Mr Kalis,

Thank you for your letter of 28 June 1978 regarding our excavations at Ostracine in North Sinai. The North Sinai expedition under my leadership has for the past seven years been exploring North Sinai between the Suez Canal and the Gaza Strip, including the area around Lake Sirbonis and Ostracine. In Ostracine, we have excavated a large church including the industrial and commercial area of the city, dating back to Roman and Byzantine times....' [and so on].

Ostracine has a special ring to us Lorber friends, as the little Jesus boy spent the first three years of his life there, when the holy family had to flee from Bethlehem to Egypt from Herod's pursuits. The four short gospels of the Bible write nothing about this exact escape route. The gospel of James could have given details about this, but this gospel is one of the apocryphal books not officially included in the New Testament. Only a few fragmentary parts of this gospel of James, which was lovingly recorded by Jesus' stepbrother, James, and carefully recorded all the details of Jesus' life from Jesus' birth to the age of 12, have only survived.

In the Gospel of Jacob, re-received by Jakob Lorber, and known by the book title 'The Youth of Jesus', we have a **seamless restoration** of the original text by the Lord's grace.

Jacob describes the arduous journey of the holy family, which consisted of spirited foot marches and a three-day sea voyage. In 1968, as reported in 'Das Wort' 5/68,

our friend Kalis managed to locate an old map that features Ostrazin. Published in the Netherlands as early as 1629, the map is titled: 'Terra Sancta quae in sacris Terr Promissionis olim Palestina.- Amstelodami, ex officio Guiljelmi Blaeuw'. (In German it means: 'The Holy Land, the sacred Scriptures named Land of Promise as former Palestine.- 'Press Wilhelm Blaeuw' 1629, Amsterdam.)

We are also grateful to our friend Kalis for a photocopy of a relevant extract from Pauly's Real Encyclopedia, which he received from the library of Leiden University in 1968.

Ostrakine [Ostrazine] is sometimes an important place on the northeastern border of Egypt, east of Pelusion [Pelusium] near Lake Sirbonis. Since the Roman Empire, it has regularly appeared as a station on the military road that led along Mount Kassios to Rhinokorura [El Aryan] and via Raphia [Rafa] to Ghaza. According to Josephus Flavius, Ostracine was 24 miles from the RH. road according to 1V / 661 as a designated route.

Like Pelusio, the O., 65 miles away, also served in ancient geography as a boundary line with Asia, provided it was moved to the Suez isthmus. According to Clédat's long-term research in this area, O was almost certainly located in present-day El Flusijeh, at the eastern end of Lake Laguna corresponding to the Sirbonian lake, called Sabchat Bardawil, i.e. in a strategically very important place. The remains of a quite important city, mainly from the late Roman and Christian periods, were discovered through excavations in 1914.



Finally, some references to key passages in the Gospel of James [The Youth of Jesus] that indicate the location of the former Ostracine. We follow Viktor Mohr's brief description in 'Das Wort' of 5/68.

'Ostrazine must have been a port city on the Egyptian coast of the Mediterranean, not far from the Palestinian border. For, in chapter 34 of the 'Jugend Jesu', Cyrenius, the Roman governor of Syria speaks to Joseph, who went with the holy family first to Tyre to get a letter of protection for his stay in Egypt:

Cyrenius said to him: '... Tomorrow **a small but safe ship** will leave here for Ostrazine. With this you will be there in three days; and when you arrive in Ostrazine, you will already be in Egypt...' (editorial note: This statement strongly suggests that the former Ostrazine was in the North-West Egypt-Sinai border area).

And Cyrenius, who then decided to accompany Joseph and his family on the sea voyage there, says to Joseph shortly before reaching the destination: '.... Look, we are at the entrance of the great bay, in the inner corner of which on our right lies Ostrazine as a rich commercial city'. [YJ, chapter 42]

The importance of the place also derives from its population, which Cyrenius mentions in chapter 84: '... the city and the whole large area that still belongs to their dominion, has 80.000 people ...'

But even during Jesus' presence, the city was the subject of natural disasters [hurricanes, fires, earthquakes], which caused considerable devastation. **The spiritual purpose of these elemental eruptions was the destruction of the many idol temples - an earthly equivalent to the fact that the appearance of the divine light destroys all darkness.** Ostrazine in particular was a stronghold of various gods, which deals with the legend of the origins of this ancient city. (YJ-84)

Cyrenius explains, among other things: "... The inhabitants are mostly worshippers. They all have their idol temples in this ancient city, which the myth says was built on the occasion of the gods' wars with the giants of the earth'.

Ostrazine had long passed the time, of its high gloss when the Child Jesus dwelt there. Cyrenius kept saying about her that for a long time it had looked more like a ruin than a real city. One prediction of Joseph's prophecy about the imminent destruction of the last remnants of the city is very noteworthy:

Joseph says:'...During this time a similar fate will befall several cities, that they will be buried here and there. And there will not remain so much as this ancient city that in ten years' time will be completely destroyed. [JJ ch. 84]. Jesus also prophesied in Great Gospel. that there are many places, whose earthly activity was not to be preserved in the future so that no new temple and relic cult would be practiced there. For the geographical definition of ancient Ostrazine, certain passages from the 'Youth of Jesus' should be used, which tell of a mountain range extending inland from the city.

An old Dutch map of 1629 records this mountain range near the town of Ostrazine. Chapter 131 ev.Tells of an excursion by h. family with Cyrenius and his retinue on the 'holy Temple Mount'.'Outside the city was a fairly broad mountain, which was all overgrown with cedar trees and was 400 fathoms high...'



The direction of those ridges can also be seen there. During the journey, a heavy thunderstorm approached, about which we read in chapter 131: '... You saw mighty black clouds rising from the southwestern part of Egypt ... towards the northeast, towards Ostrazine. It was a natural phenomenon, but it looked terribly threatening over these southwestern mountain ridges'.

In 1920, the Lorber-Verlag [then Neu-Salems-Verlag] published a small map book 'The Lord's Earthly Ways]' with 3 maps, where all the places are marked in such a way that they almost completely match the information in the Bible and the Lorber work. Surprisingly, the location markings match the old Dutch map in terms of the geographical definition of ancient Ostrazine.

We sincerely thank our friend Kalis for his efforts in this regard. He would like to continue to tell us about anything accessible to him in terms of information worth knowing about Ostrazine.

Ostara means **goddess**. We also think of the OESTER (Dutch for Oister) in connection with this name. The name 'strazine' is associated with the word 'strijken' (ironing) and with the Latin word 'stria', meaning '**slot**' or '**trench**' (quarry). It is also linked to the word 'strolling', meaning 'walking without keeping a fixed direction', which could indicate an indistinct or changeable course of water. In some countries, Easter is called Ostern or Easter. The month of March was called the month of 'Éstur'. In Old High German, Eástr is called 'Ostara.'

Why do the English call Easter 'Easter' and the Germans call it 'Ostern'? Because Easter was originally a pagan festival. Ostern and Easter are derived from the pagan goddess of dawn and spring: Eostre or Ostera. It was still said that the name 'Esther' means: 'I, who am hidden' and Easter has a great 'hidden' something, which we know through Lorber, contains a very great universal secret. And it was precisely in Ostrazine that the embodied Deity abode Himself during the first three years of His 33-year Mission.

The writing medium Johanne Ladner

On 28 August 1882, Johanne Ladner received through the Lord the following words about 'mediumship.'

'Dear children, I would like to point out a little more precisely in what way I interact with you. In every person lies the disposition for mediumship before Me, that is to say, it is possible for everyone to allow the soul to withdraw and listen only to the Spirit - something that must take place in true prayer.

That is why more often than not it is also attentive people, who really want to speak to Me, who shut themselves off from all impressions by soon entering the quiet [heart] room and keeping their eyes closed for so long that the soul no longer has any reason to perceive anything from outside.

This staying quiet of the soul is necessary in the case of a medium or an instrument for My word and especially the moment he or she [the medium] becomes aware of a certain thought impression. This is like whispering in the ear of the heart, which can then be spoken or written down, because the spirit then united with Me controls the organ [the body], likewise and the soul has in the meantime withdrawn somewhat.

However, this retreat of the soul can be suddenly interrupted again just like that. Often by a very slight external stimulus, for instance by a noise or by seeing or hearing something disturbing, yes even by flying or buzzing of a mosquito, likewise by the intrusion of other spirits that want to assert themselves. Thus it often happens that a medium has to face a lot of disappointment at the beginning. This is particularly the case with such mediums I select for Myself; for other spirits also intrude, and even My adversary is entitled to use this ability.

That is why a medium must first turn to Me with prayer, and likewise, his surroundings and those spiritually connected with him must help him when he wants to receive My words. However, if such a medium takes delight in My words and feels love for them, then with love grows clarity and constancy in the reception of the dictated words, and their inflow remains purer than before, when sometimes something of the soul interfered.

I often knock on the door uninvited, in a way that only he can understand and feel: **often through heart palpitations and a feeling of fear - or the hand involuntarily grabs the pen**, without having previously thought of writing involuntarily for Me at that moment. If there is a certain anxiety when the words flow in, the worry that something is not clearly understood, then the hand automatically stops until the flow can be taken up again.

Because this flow is spiritual, not much can be physically perceived in the process. But those who attend (or participate in) such communications from above are equally affected spiritually (depending on the group), and the spirit will light up for them the

true light over the words conveyed on paper. Similarly, when united with the medium's own spirit [of the medium], spirits from the Beyond can also take possession of his organ and express themselves. Then, too, there is an emptiness of thought [passivity] on the part of the medium, or a withdrawal of the soul for some time. Such messages are often only brief and very strenuous, even detrimental if the expressing spirit is not yet mature enough in its spiritual soul existence. Often, through such intercourse in a spirit, its soul aspects will emerge more passionately.

He gives himself according to the state of the moment, for spirits too are more or less subject to change.

Mediums have been around in all times, and especially now, everywhere (1882). Yet there are few who are conscious of the sacred purpose in doing so, and who take My side altogether. Therefore, I must raise and choose them very sparingly; for woe to a medium, when Satan succeeds in using him for himself (where there is no lack of fine words and plans).

His mind becomes sick, his illness becomes a contagion to many and can cause great mischief.

(Klaus Schwab of the WEF could also be such a dangerous medium and few realize this!.... with all the consequences for very many. For Satan crosses the line and robs the soul of its free will, which Klaus S. apparently tries to do to humanity! He invites her to all kinds of exaggeration, vexation, and excess, setting aside the divine commandments and lulling the soul with "the end justifies the means". To this is often added the almost complete sucking out of the fluid (by linking human DNA to RNA-MNRA and thus bringing about dangerous changes in the divine creation of man).

And so, finally, Ladner continues: 'For all kinds of apparent experiments, which in My eyes are an abomination.

Happiness, for all those of whom I can say: 'My sheep hear My voice and they follow Me; I know them and I give them eternal life!' Happiness is also for you who only want to follow My voice. My Spirit Himself will lead you into all truth, so that you may recognize the spring from which refreshing water of life will always be supplied to you! 'So much for Joanne Ladner on 'mediumship.

Het medium Jakob Lorber

Jakob Lorber mentions 'mediumship' in human beings only once, namely in the book 'Secrets of Life'.

Now, if men, with their good as well as their evil characteristics and their completely free will, have strayed so far from the very purpose for which the Creator created them, would it not be possible for the same God or Creator to resort to special means

and, by intervening in the heart of a single prophet or medium (as we now call it) chosen by Him, to restore the other lost spirits and souls to the right path! Here, then, we have finally reached a point where our friend might convince himself that such an infusion (even if only in extraordinary cases) is possible.' [SL.01_030.23]

However, this influx or inflow can only take place in the organ, corresponding to the spiritual giver, and this organ is the mind, the heart, or feeling, which is suitable only as the first, the highest, and for the most exalted upward movement, similar to the Divine spiritual upward flight for which such a mind is therefore suitable'. [SL.01_030.24]

'The mind belongs to the world, its needs, and its material interests.' [SL.01_030.25]

'The sense is the 'organ of spiritual life', which can only be tasted fleetingly here in this world, it is not permanent here but it leaves at most a vague premonition of a spiritual higher world.' [Secrets of Life, chapter.30:23-26]

Unlike the ordinary medium, 'it is different with the 'clairvoyance' of Jakob Lorber, who was himself a writing medium. He mentioned 'clairvoyance' several times in his writings. Thus we read about the clairvoyant beings, who live on the moon:

'Because you now see and understand this, I can also tell you the necessary thing about lunar clairvoyance. The inhabitants of the moon, as very simple and introverted people, have the gift of clairvoyance par excellence, and this is particularly during their night of fourteen full earth days, which they usually spend in their subterranean dwellings sleeping. During this sleep, their souls remain completely awake and these then see everything around them to the far reaches, and thus also this earth, to which they more or less belong, which, because of the natural position of the moon during their waking state, they can never see on their long day; (for the moon-men inhabit only the part of the moon that is turned away from the earth) because the moon, as I have already explained to You, for very natural reasons (on the side turned towards the earth) has neither air nor water, and if there is already some kind of air here and there in the many deeper parts, it is nevertheless not sufficient for the respiration of beings with a body, nor is it suitable for it, because the element of salt (the oxygen) is entirely lacking'.' [GGJ.06_120.06]

'The people of the moon in their natural state have no need for it either because, in their dream life, which they love most, they can see and find out everything good for the salvation of their souls anyway. Therefore, they most long to become inhabitants of this earth soon, which is actually their destiny.

And when they have shed their bodies on their world, their souls, if they have made themselves worthy of it during their physical life, go straight to this earth and are conceived in a mother's body on an appropriate occasion.

As children of this earth, they are born again, then grow up and receive the upbringing of earthly human beings, giving them at least the possibility of being

placed in the path of the children of God, either already here or in the beyond.'
[GGJ.06_120.07]

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Return to the heavenly home

(- JAKOB LORBER -)

Two days before Jakob Lorber died, he privately visited someone who made a dish for him, which was his favorite dish. He enjoyed it and then said to the housewife: 'That was very good, but in two days I won't live'. They tried to put this out of his mind, but he stuck to his claim, which indeed came true. His friends had also been informed of this.

The next day, walking home again after his meal, he suddenly had to give up blood on the street, but he paid little attention to it and went to his usual company in the evening.

But already on his way home, he was again beset by violent giving up of blood, which this time did not cease, he did not want to disturb the sleep of those around him, he did not call for help on his return home.



Someone hurriedly sent a messenger to the nearest parish, where a priest soon appeared at the bedside of the seriously ill man, but as Lorber was already lying there unmoved, the priest asked a relative, who was present to attend to him, whether Lorber had attended any church. The woman replied that surely this must be known, because Lorber himself had often participated selflessly in high masses, even in the music choir.

The priest then earnestly asked this relative if she would want it on her conscience if he administered the sacraments to the dying man.

After she answered in the affirmative, the priest performed his church duties without question and left again.

Meanwhile, Lorber's closest friends had been informed of the sudden danger of his impending death; but a violent storm, which had just erupted with all its tempestuousness, delayed the arrival of the summoned friends.

Lorber, who had somewhat re-established himself, now had his position in bed changed somewhat, in that he who had been resting with his feet to the west for ten years, had himself laid in bed in such a way that the top of his head was turned towards the part of the west (the world), but his face towards the rising of the sun.

Meanwhile, his friends had rushed there in the pouring rain, including his family doctor friend, but Lorber was no longer able to take the ordered medicine. He had been lying in pain for some time, when suddenly, like a soldier straightening up, he began to stretch violently, assuming a dead straight back position and turning his face towards the sunrise, while outside the tumult raged on with lightning and thunder, but he remained perfectly calm.

Now the agony set in, and after about 15 minutes the servant of God was gently asleep and his spirit, which had long belonged to a higher world, had returned to the eternal heimat. (August 24, 1864)

[Source: ANIMA: Jakob Lorber Biographie von Karl Gottfried Ritter von Leitner (cordisanima.blogspot.com)]

When and how did Emanuel Swedenborg die?

Swedenborg went to London six months before his death, where he spent the winter, writing some small pieces, which were no longer published by him. But on 29 March 1772, at five in the afternoon, he separated from this world calmly and with full consciousness.

After feeling unwell for a few days and the time of death, which he had also announced to his housemates beforehand, he calmly breathed his last breath.



Before his passing, he still urged his friends to live a meek and pious life and assured the truth of the Revelations, which the Lord had given him for the world.

His remains were interred in the chapel of the Swedish embassy in London, in accordance with his standing and the customs of the Swedish church.

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Details about the life of Jakob Lorber

The Lorber family was known as early as 1631 in the lower part of Styria on the hill 'Gradise, also called Stallberg Castle. Not so far from there, in the middle of the vineyards village of Kanischa on the left side of the Drau bank, Lorber was born in a simple house.



Lorber's birthplace

His father owned territory there and the latter was married to Maria Tauscher. Regularly, his father was allowed to play his cymbal instrument for the Archduke Johan of Austria [Field Marshal].



Jakob Lorber's grandfather had a legal career and was a notary. The Lorber family had three children: Jakob the eldest, Michael the second, and Joseph the third.

On 22-7-1800, Jakob Lorber was born. At primary school, he was a diligent boy and, like his father, had a great attraction to music, especially the harp. One day he was taken by his father to a Marburg inn, where a blind man was playing the harp beautifully. This so fascinated Jakob that he asked his father to play such an instrument too. Later, J. Lorber also played the organ, piano, and violin.

At the age of 17, Jakob left his parental home and visited the small town of Marburg, 4 kilometers away, to learn to be a teacher. Gradually, he was allowed an apprenticeship at a primary school. The parish priest [chaplain] living there advised him to become a priest and learn Latin. In the autumn of 1819, Lorber returned to Marburg and enrolled in the grammar school. His fellow students soon saw, that Jakob had a special gift and they soon appointed him the 'class elder'. He was given responsible work there.

After having attended five gymnasium classes with very good grades, Jakob moved to Graz and privately attended the last, 6th class because he was very busy playing music. In 1829 he received his teacher's certificate at a pedagogical school and the following year he attended a school to be appointed head teacher.

Lorber made no effort to make further attempts at teaching but threw himself entirely into music. This brought him into contact with Anselm Hüttenbrenner, an important composer. The latter was a director in a major music society. Yet Lorber felt that this should not be his destiny in life. He often looked at the vast great universe through the telescopes of the time.

Lorber started reading books on, for example, Jung-Stilling, Swedenborg, Jakob Boehme, Johann Tennhardt, and the Bible. Meanwhile, he turned 40 but did not yet have a permanent profession. Unexpectedly, he received an invitation to take over a chapel master's position in Triest. But at the same time, on 15 March 1840 at 06.00 in the morning, while he was busy saying his morning prayers, he suddenly heard on the left side of his chest, as he went to stand up, on the spot near his heart, a voice clearly, urging him: 'Get up, take your quill and write!'

Lorber immediately obeyed this mysterious voice, took his feather pen, and began to write down word by word what was foretold. And so, after some time, the first book was born: 'The Household of God' or the 'History of Primal Creation' about the spiritual inner world of the primordial patriarchs.

Lorber..cancelled the job as a chapel master. He obeyed the voice in his heart, from 1840-1864. In all humility and simplicity, he called himself the "writing servant of the Lord! Lorber always sat at a small table, close to the stove and a cap on his head, and wrote almost daily, for as long as eight hours, what was dictated to him without making corrections to what was written.

Among other things, he received the following: 'That, what now My earthly very poor servant is doing, that could be done by all My true acquaintances, because with all of them the Gospel word applies: 'You must all be taught by God!' TThat says as much as: 'You must, by your works and deeds, have a living love for Me, and from that, with every needy brother or sister, come to the inner wisdom from God.'

Meanwhile, in 1844 Jakob Lorber visited his two brothers in Greifenburg and the upper part of Carinthia and Innsbruck because of his music. He also visited several mountains including the Grossglockner, on the Lord's instructions.



Austria's Greifenburg in Carinthia

Using a pencil, he made some sketches of the various mountain spheres. In 1846, Lorber returned to Graz again. Only in 1857 did he leave this city for a few months because of musical performances. Lorber also taught music in Graz. Furthermore, he lived off voluntary donations from his friends and tuning pianos.

In the following years, Lorber continued to receive the Lord's transmissions, which had already begun in 1840. He also wrote down his special dreams. When he turned 60, he noticed that his physical strength began to decline. In 1864, he told his friends, he would not make it to 1865.

As described elsewhere: Two days before his death, he gave up blood on a walk, so he went to his private house, but lost more blood. His friends found him half alive on a bloody bed the next day.

By the way, his tombstone reads: 'The sun rises and sets and everything called animal is merry, but man, man alone becomes aware of trouble and pain'. On either side of the gravestone, his friends planted a Thuja tree, for Thuja stands for the 'Tree of Life!'

Lorber's friends often saw him with writing moved to tears. Life is all about 'mercy'. Once they asked Lorber [on 14-6-1840] when he was writing about the primordial creation, of which he did not understand the word 'verjahren' dictated to him, what was going on in him.

'Would you then probably also come close to My great love'.

If you could climb to the center of all worlds / And hear the voices of all spheres in swift flight / And measure the power of all suns in the brightest light / And grasp all the greatest works of My omnipotence, / Would you then approach My great Love? / No, I say, in all doubt you would **rejoin!** to the old. [HH.01_032,06.10]

After a few days, a friend of Lorber's browsed an old German dictionary and saw the connection between the words 'jach', 'jahren' and the further forms 'gach', 'gahen', and finally found 'vergahen' with the meaning to hurry, to harm, to hasten. [Another meaning is 'to seize'].

This used to be common vernacular. Right or wrong? That is not the issue here. It is much more proof that when Lorber wrote, he did not choose his own words, but listened to the spiritual voice in his heart, which prompted him to do so.

Lorber also visited the source of the Andritz, a truly pure trout stream northeast of Graz. At the time, it was romantically lonely, situated in a bending valley, at the foot of the Schöckel mountains.



der Andritzquelle bei Graz



der Schöckelgebirge

This mountain consists of many rocks that climb steeply uphill adorned with trees and surrounded by half-gathered walls. In 1840 ancient linden trees still stood there, shading the area. Lorber said he was connected to the natural environment, including the water, the mountains, the rocks, and the animals. Therefore, he received the Lord's spoken words, "The Gospels of Nature!"

Lorber also received medical advice for his friends. Karl Gottfried Ritter von Leitner, visited the "wildbad" in Bad Gastein almost every year. Lorber advised him to do no more than 7 baths with 12 minutes at most. The first baths satisfied von Ritter so well that soon he had 7 daily baths behind him. But he took even more baths. The 8th bath yielded him nothing, and on the 9th day, he developed a toothache and a strange feeling in his head and lost his appetite and sleep, and felt very impassive. He went for a consultation with the bath doctor and he immediately told him to stop the bath for two days, then come back to the consultation. No sooner said than done, the bath doctor examined him again and said, "You need no further baths and have had enough for this year. The nature in you is saturated with it!"

One day as Lorber sat writing behind his table at the window, a young girl suddenly stood beside him, smiling at him.

"Yes, it's me!" she said. Lorber recognized the recently deceased student R, a singer. 'Just touch me. Lorber hesitated. 'Touch me anyway, she almost forced now!' When Lorber touched her he felt an elastic resistance, and when he released her, she suddenly disappeared.

Jakob Lorber had contact with high-minded people. Mrs. Antonia Grossheim in Graz was not gullible and one day looked in his desk drawer to see if he consulted any other books or writings in addition to those dictated to him. But Lorber owned nothing but one single book, which he had constantly at hand, which was the Bible.

Lorber's first publisher was Johannes Busch, the founder of the then "Neusalems Verlag" [Bietigheim Würtemberg]. They became friends. Sometimes Lorber was threatened by the police because of his many manuscripts. Antonia Grossheim made sure that all his books were put in safety.

From his father, Lorber inherited 12.000 guilders, which at that time had a value of 125.000 Euros. He gave it all away, mostly to poor people.

One day when he returned from an evening concert and received 30 "Kreuzer" for it [at the time it was hfl. 3.30], someone spoke to him and asked for alms. Lorber gave everything he had and went home. There he found his money box with 30 'Kreuzer' again, much to his surprise. Often Lorber had nothing to eat, and it was Antonia Grossheim, who often brought him soup with bread.

Once a distinguished person came to Lorber and gave him a slap in the face, left and went to a mill, where this one lost his hand. Another time, someone came to him and mockingly said, " So, you say you are a writing prophet. I am now going to report you to the police. The man was then walking in Graz's Raubergasse, where the official residence of the police used to be, and there he was accidentally struck by his own weapon and died on the spot.



Raubergasse Graz

Lorber grumbled to the Lord once, because it was like this. Winter was approaching and temperatures were already beginning to drop steadily. As was often the case, Lorber had no money to burn wood. His fingers were very stiff. Then he said to the Lord, "If You want me to write, You must also provide me with wood; for in this cold I cannot write!

He then put his pen on the table and wrote no more. A while later there was a knock at the door. Lorber opened the door and there outside stood a farmer, who asked him if he was Jakob Lorber. 'Yes, I am!' The farmer said, 'The wood is there! Lorber: 'What wood?' The farmer: 'That which I had to bring here!' 'Where shall I put it?' Lorber: 'I didn't order anything!' The farmer: 'Well, if you are Mr. Lorber, who is on the piece of paper, then the wood belongs here, and if you don't want it, then I will go, as I came! Lorber looked at the piece of paper, and since the address was correct, he said, "Now, in God's name, put it there!

Thus Lorber had wood for the winter, so that he could write again. By still inquiring where that wood came from he found out, that it came from his friend Ritter von Leitner.

The publisher Johann Busch received a letter from Lorber, which was also significant for Lorber himself. This he wrote in 1850 and he received for Busch the following prophetic words from the Lord. 'My dear friend, you seek Me because you love Me. Therefore there is a light within you to follow My commandment of love alive and working. **See, people now invent all kinds of things and also believe all kinds of things. The people who have invented all kinds of things will believe nothing at all at in the end!**

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