



Friends of the Jesus Revelation, as revealed by the scribe and prophet Jakob Lorber and Gottfried Mayerhofer, feel connected to all people worldwide as creatures and children of one and the same heavenly Father. This Father, who embodied Himself in Jesus Christ about 2,000 years ago, acted as Savior and Teacher from the age of 30 for a period of three years.

The spiritual friends of this Divine Revelation recognize in this perennial message a renewed and exalted expression of the Word of God, as also expressed in the Biblical Gospel of John. They seek a joyful and worldwide exchange of insights and experiences around this revelation.

SELF-REFLECTION - SELF-EXAMINATION

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SPECIAL EDITION

Wilhelm from Germany wrote:

Hello Gerarld,

Thank you for the bulletin. The Pope prayed together with the head of the Mohammedans (Muslims) in the mosque in the direction of Mecca. On this occasion, a Mohammedan from Morocco put the website www.ewiseite.de, with the entire catechism of the Christians for the worldwide Lorberians, on the Internet.

Greetings to God, Wilhelm

Editorial: *Wilhelm establishes here a particular and current connection between interreligious encounters and the online provision of spiritual sources.*

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Warm greetings from Italy

Editorial: *We gratefully welcome the warm greetings from Damiano from Italy into our circle.*

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A question from Franz Xaver from Switzerland

Franz Xaver poses from Lake Lucerne a very justified and perceptive question that occupies many Lorber readers when they encounter apparent scientific contradictions.

Dear Lorber friends,

'How can it be that in the writings of Jakob Lorber a grass snake is venomous? [BM.01_020,18] Or can the tiger be damned because it is so cruel and bloodthirsty? Who gave the viper and the grass snake the deadly poison?

Does anyone know of any other clearly erroneous contents? Not that I want to throw the baby out with the bathwater, but we do not want to keep such things secret and perhaps there are explanations for them?'

Best regards,

Franz Xaver Müller

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Editorial: Franz from Switzerland asks us a question about how things stand with the story in Lorber's writings concerning the SNAKE. We have built our July theme around his question. Should readers nevertheless wish to respond to Franz's question, we will of course publish them.

Good to know: Wherever in this issue reference is made to Lorber, the word does not come from Lorber himself, but from Jesus. For practical reasons, we have decided to continue using this common formulation in the articles.

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Dear Readers,

this bulletin has been written on the basis of what is called the doctrine of correspondences, as it was reformulated in the nineteenth century in the writings of Jakob Lorber, in connection with biblical prophecy, Hebrew linguistic structures, and the numerical (gematrical) reading of Holy Scripture.

The reader is invited to consider the reflections elaborated here not primarily as a modern-religious analysis, but as a coherent spiritual interpretative framework in which text, number, name, and history stand in an inner correspondence. Within this approach, biblical passages, prophetic images, and linguistic structures are not considered separately, but read as different layers of a reality that is effective both inwardly and outwardly.

The following articles move between scriptural exegesis, symbolic language, historical interpretation, and gematrical analysis. They consistently proceed from the conviction that the visible world is the expression of a deeper spiritual order, within which events, peoples, and names do not stand side by side by chance, but exhibit a mutual connectedness that, in the tradition of Lorber and related mystical currents, is referred to as "correspondence."

In this light, the current areas of tension in the Middle East, including the relations between Iran, Israel, Gaza, Lebanon, and the wider region, are not understood exclusively as geopolitical facts, but as the expression of larger historical and spiritual lines of development that were already laid down in prophetic literature. This approach does not require the reader to agree with a political viewpoint, but rather the willingness to allow several levels of meaning to exist side by side.

The numerical analyses, Hebrew word studies, and references to Lorber texts used are to be understood as internal evidence within this framework of thought. They do not serve as external scientific verification, but as a coherent symbolic grammar that carries its own meaning within this tradition.

This bulletin is therefore expressly addressed to readers who are familiar with this kind of reading and interpretation, in which letter, number, and spiritual meaning are not separated, but considered as an organic whole. G.

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The snake that is not what it seems to be

A little journey of discovery through the language of Jakob Lorber – and what it reveals about Evil

While we are about to let ourselves be carried away by the great numbers and the iron thighs of Daniel's statue, let us first linger on a single word: the German word for grass snake. A grass snake, we think. Harmless. A little creature that glides through the grass and can do no

harm. But Lorber uses this word in a different meaning. And in this small shift – this one syllable that does not cover what we think – there lies a whole other story about Good and Evil, about truth and falsehood, about the creeping poisonous influences that can paralyze the human soul.

Let us let ourselves be carried away by this story.

The false friend

We know the phenomenon: a word that sounds the same in two languages but means something entirely different. In English, actual is not "current" but "real." In German, bekommen is not bekomen in Dutch, but "to receive." But here it is even more treacherous: it concerns our own linguistic feeling that has shifted over time.

The German word Natter – which sounds almost like Adder to our Dutch and German ears – is the old word for viper. One senses in it the venomous bite, the deadly poison. But the modern German sees a harmless grass snake, a grass snake that catches at most a small fish and otherwise does no harm to anyone.

When Jakob Lorber dictated his audible texts in the mid-nineteenth century – through inner hearing from the "inner word" – he still used the word Natter in the old, biblical meaning. Luther had spoken in his Bible translation of "generation of vipers and adders" – thereby referring to the venomous desert snakes, the vipers, bearers of deadly poison.

If we today read Lorber's word Natter and think of a harmless grass snake in the grass, we fall for a false friend – not between written and spoken languages, but between words that have remained outwardly the same, but whose meaning has shifted over time. And he who does not pay attention misses the warning.



Lorber means the snake as bearer of Evil

In the writings of Jakob Lorber – we cite some sources here – the snake is never neutral. Never biological and never accidental.

Take the Great Gospel of John (one of his most extensive works, in which he recounts the conversations of Jesus with his disciples in narrative, often greatly expanded form). There we read passages where Jesus warns against "the old serpent," "the venomous viper," "the adder that lies in the grass and bites the heel." Lorber does not quote Genesis 3:15 verbatim, but he illustrates it. The snake symbolically represents the lie, the temptation, the venomous speech that enters the heart and suffocates love.

In another work, *The Household of God*, Jesus describes through Lorber how in ancient times – the first, golden Church – man was still transparent as crystal. There was no deceit, no creeping malice. It was only when man turned away from inner love that the serpent – the principle of cunning, divisive reason – gained power over the soul. And this serpent, writes Lorber, is "venomous as a viper," even though he calls it Natter.

The sources are clear: In *The Natural Sun* and in *The Earth*, Lorber consistently uses the word Natter in passages about moral decay, about false prophets, about "serpents that crawl in the paradise of the Church" and are called vipers in the spiritual sense.

The common viper – a special symbol

And then there is another snake that occurs in German nature: the common viper, the common adder (*Vipera berus*). Its name is a little wonder in itself. Kreuz means cross. Why cross? Because this venomous snake bears on its back a dark zigzag pattern that sometimes takes the form of a cross, and on its head a pattern that resembles an X or a cross.

Medieval man saw in this a sign. God himself had given the most venomous snake in the land a cross – as if nature itself preached that even Evil is ultimately under the sign of redemption. In some folk tales, the common viper was therefore treated with a certain reverence: it bears the cross, it must not simply be killed.

Lorber knows this symbol. In his *Bishop Martinus* – a dialogue on the struggle between Good and Evil – he has an old hermit say:

"The viper bears the cross on its back, but its bite is nonetheless deadly. Thus the false teachers also bear the name of Christ, but their words are poison."

Here we see how Lorber transforms the natural symbol – the common viper – into a spiritual warning: outward forms can deceive. What looks like a cross can be a viper.

The connection with Iran, Israel, and the venomous tongue

Iran – descended from noble generations –, the ancient Aryanam with its great history. Precisely because these two forces were born in the same geographical and spiritual area – ancient Persia or Iran – their sounds resonate with each other in secret. It is as if the highest spiritual vocation of the country and its deepest cosmic trial are reflected in each other's names:

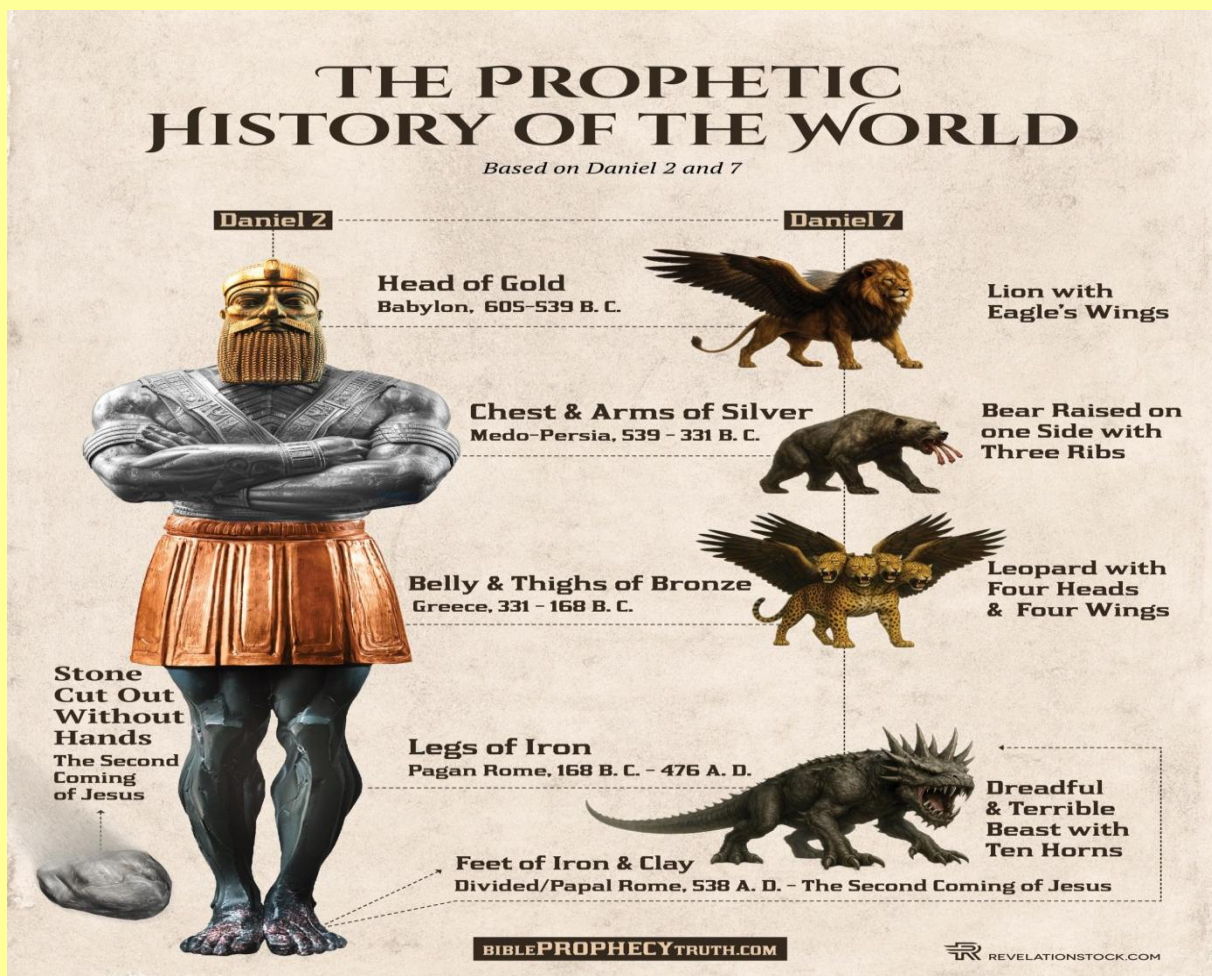
- **The outer side (the vocation):** *Aryanam* (IRAN) – the land destined for the noble, for light, for the spiritual man.
- *The shadow side (the trial):* *Ariman* – the cosmic adversary who, precisely in this region, tries to darken the light and harden matter.

The Persian high plateau has always been, in spiritual history, the absolute battlefield between pure light and deepest darkness. That these two names are so close in sound therefore seems almost no coincidence: where the light wants to manifest itself most powerfully (Aryanam), there the shadow (Ariman) is closest.

Why is all this relevant to the text about the secret world history, the gematria of the foot, and the tension between Iran and Israel?

Because in the esotericism of Lorber – and of Swedenborg – the snake always corresponds to a certain spiritual state. And this state is: that purely intellectual and loveless truth that pretends to be light, but in reality divides, poisons, and kills.

Think back to the "iron sinew" in the neck (Isaiah 48:4). Think of the hard, cold law without inner love. That is precisely the domain of the adder in Lorber's vocabulary: an apparent truth that, because it lacks love, becomes a viper's bite.



When the text speaks of "Persians and Medes" as mere historical archetypes, without acknowledging the living Islamic tradition, then that is not a harmless grass snake – it is a venomous reduction, a way of making an entire civilization invisible. The lie does not lie in the facts, but in the omission. And this omission, whispers the Lord through Lorber, crawls like a viper into the paradise of knowledge.

The State of Israel as well – reduced to "a land that calls itself Israel, the former Palestine" – is likewise bitten by the same serpent. The recognition of Jewish roots is indeed expressed,

but at the same time the political reality of this State is silently denied. No open hostility, but a venomous undertone that works deeper than an open attack.

Jesus would say: *Beware of the adder that speaks with the words of truth, but bears division in its heart.* The grass snake is innocent; the viper is deadly. The difference lies not in the outer scales, but in the venom.

What we can learn: the necessity of loving perception

Jesus' most important message through Lorber – and this is perhaps the most beautiful thing to emerge from this linguistic confusion – is that no truth is truly true without love. Knowledge without mercy becomes a viper. The letter without the spirit becomes a deadly bite.

In the Great Gospel of John (volume 6, chapter 127), Jesus has Lorber write:

"For as the viper (that adder) lies in the grass and bites the heel of the traveler, so lies the lie in the fair words of the wise of this world, and it bites the soul that is not watchful."

And a little further:

"But he who loves Me tastes the words; for him the poison turns to honey, for love makes all things transparent."

That is the real key. We are invited not only to know what Lorber wrote, but to taste things lovingly – to discern when a word is a grass snake (harmless, biological, factual) and when it is a viper (venomous, divisive, loveless).

The text on Iran and Israel, which we will analyze below, contains both.

There are passages of great knowledge – the gematria, the anatomy, the numerical connections. Yet there are also places where the viper crawls: the derogatory tone toward the Jewish "iron neck," the invisibilization of Islam, the silent claim that modern Israel is not a fulfilment of the promise.

Jesus would say:

"Read with the heart!" "Where you feel the cold, there lurks the viper!" "Where you feel the warmth, there is the Spirit!"

Sources

The following works by Jakob Lorber contain the discussed passages about the adder:

The Great Gospel of John (1851–1864) – especially volume 3, chapter 52; volume 6, chapter 127; volume 8, chapter 89. Here the serpent (the adder) is consistently used as a symbol of lies and false reason.

The Household of God (1851–1855) – volume 1, chapters 34–36, where Lorber treats the "eastern serpent" (the Persian dualistic tradition) as an early, still imperfect form of the search for truth.

The Natural Sun (1857) – chapter 42, on the correspondences between animal beings and spiritual states. Here Lorber explains that the adder represents "loveless science."

Bishop Martinus – a passage on the viper as bearer of the cross symbol, yet despite this sign, still venomous.

For the linguistic background:

Luther's Bible translation (1545) – Matthew 3:7; 12:34; 23:33: generation of vipers.
 Grimm's Dictionary (1854) – Entry Natter: "in the older language also for the venomous viper."

So the next time we encounter an adder in Lorber, let us not think of a quiet grass snake on a sunny bank. Let us think of the viper that whispered in Paradise; of the bite that paralyzed the heel of humanity; of the poison of loveless truth.

And let us remember: recognizing the difference between a grass snake and a viper is not merely a matter of herpetology.

It is a matter of spiritual discernment.

And that, dear reader, is perhaps one of the most important gifts that Lorber's writings wish to give us.

The Persians, the Medes, and Palestine

A spiritual and esoteric sketch

The Middle East occupies a prominent place in current world affairs. In daily reporting, we encounter tensions between countries that are already mentioned in biblical prophecies under ancient names – such as the "Persians and Medes" (present-day Iran) as well as a State that has called itself "Israel" since 1948 and is located on the territory of former Palestine.

We are not attempting here to make a political analysis of this conflict. Instead, we wish to draw a spiritual and esoteric sketch: what is the deeper, hidden layer beneath the visible surface of current world events?

We base ourselves not on news reports or political facts, but on two particular sources: the writings of the Christian seer Jakob Lorber from the nineteenth century and the Hebrew writings of the Old Testament.

Our central question is: what cosmic roles do the spiritual heirs of Judah, Joseph, and the ancient Persian empires play within the divine plan of salvation?

We will return to this in the following.

The secret world history

A spiritual blueprint from Daniel's prophecy, the gematria of the foot, and the cosmic distribution of tasks between Judah and Joseph

The hidden currents of salvation history do not unfold in a vacuum of successive, random dates.

They form a lawful and living cosmogony.

Whoever wants to understand the history of humanity and the deep mysteries of the people of Israel must learn to look through the lens of the doctrine of correspondences – that universal science of early humanity, brought to light anew by seers such as Emanuel Swedenborg and Jakob Lorber.

Everything that takes place in the macrocosm – in world history and in the great empires of the earth – is seamlessly reflected in the microcosm:

in the anatomy of the human body

in the number mysticism of the sacred language
in the inner state of the human soul.

The fourth Church and the Iron Age

In the teaching of the doctrine of correspondences, the spiritual history of the earth is divided into five great epochs, also referred to as five successive "Churches." Each Church represents a specific state of the human soul and its form of revelation toward the Divine. This history is essentially a history of degradation – a necessary but painful descent from pure spirit into dense, outer matter.

The first Church (The Adamic Church): The oldest Church. This was the Golden Age, in which man still lived from the direct, innocent heavenly love for the Lord. The heart of humanity was still open to heaven.

The second Church (The Noachic Church): The Old Church. This was the Silver Age, the epoch in which direct love was obscured, but humanity remained connected through spiritual truth from love – symbolized by the breast and arms.

The third Church (The Hebrew Church): The Bronze Age, symbolized by the belly and thighs. Here the connection shifted to natural good and outward love.

The fourth Church (The Israelite Church): This is the decisive epoch on which our revelation rests: the Iron Age.

The fifth Church: the inner Christian Church of spirit and love.

The foot is the place of the "heel" – the vulnerable spot where, according to the original prophecy in Genesis 3:15, the serpent will bite man. It symbolizes the danger of sensuality and materialistic delusion into which the fourth Church inevitably became entangled at its end.

Jesus Christ therefore inaugurated the fifth Church – and this occurred precisely at the moment when the state of iron mixed with clay (Daniel 2:43) was reached. The outer church structure had become internally unstable and had to make way, from within, for a new spiritual order.

The fracture line between intellect and heart

The fourth Church began with the impressive exodus from Egypt and the legislation at the burning Sinai (c. 1450 BC) and lasted until the first coming of Jesus Christ. The decisive characteristic of this spiritual economy was that the inner connection between man and heaven was almost completely lost. The stream of divine light could scarcely reach the human heart without touching the freedom of the human will.

This created a fundamental separation within the human constitution: the intellect – bearer of truth – was separated from the heart, the seat of love. Religion could no longer be experienced inwardly, but had to take shape necessarily in a strict system of outward, representative rites, sacrifices, and laws.

In this phase, divine truth revealed itself in the form of the hard, immutable law, engraved on stone tablets. Although stone is here the outward bearer of revelation, the inner essence of this economy corresponds to what is represented in prophetic symbolism by iron: a truth that no

longer works livingly in the heart of man, but is imposed on him as an outward, strict, and binding order. Iron is cold, hard, and inflexible, but precisely thereby it still offered, in a spiritually darkened world, the necessary structure to maintain the divine order provisionally.

The Iron Sinew

This lawful degradation of truth was revealed to King Nebuchadnezzar in a prophetic vision in the book of Daniel. The huge image he saw is nothing less than the universal man in his state of decay.

If we descend to the lower part of this image, we encounter in Daniel **2:33** the prophetic description:

"... its thighs of iron, its feet partly of iron and partly of clay."

The descendants of the people of Israel descend directly from this fourth Church and correspond to the thighs and legs of iron. In the spiritual anatomy – the "Grand Man" or the cosmic man – the thighs form the vital transition from the trunk to the feet. It is the zone where spiritual power and inner will are translated into a more mechanical, natural movement.

Again: the Hebrew word for foot is "ReGeL" – with the numerical value R=200, G=3, and L=30, together 233 – which wonderfully matches Daniel 2:33 with its visual number 233, more on that later.

The diagnosis of the prophet Isaiah

This iron state of the fourth Church explains the awe-inspiring and razor-sharp words of the prophet Isaiah, who reveals the inner state of this period. In Isaiah 48:4 it is written:

"For I knew that you are hard, and your neck is an iron sinew, and your forehead of bronze..."

What does this mean at the level of the soul?

The "iron sinew" in the neck: the neck is, in the doctrine of correspondences, the decisive bridge that connects the head – where the intellect sits – with the body – the instrument of action. An "iron sinew" indicates a total, rigid inflexibility of the human will. The people refused to bend the neck for the gentle, inner streams of the Spirit. They clung with an iron grip to the letter of the law, but without the softening effect of love.

The "forehead of bronze": the forehead symbolically represents love, disposition, and shame. In this negative context in Isaiah, the bronze points to an outward appearance hardened while no inner piety or sincere repentance remains.

While the feet represent the outward landing of the Church on earth, the iron sinew in the neck describes the inner cause of that hardness. It is the stubborn refusal to let spiritual love flow through. Isaiah here names precisely the metals – iron and bronze – that form the lower parts of the body in Nebuchadnezzar's image. It underlines that the Israelite Church was the Church of the "lower limbs": iron-strong and inflexible, lead-heavy and cold in its execution, but absolutely necessary as a foundation.

The spiritual anchor point as 233

That these prophecies and human anatomy meet in a perfect mathematical order is proven irrefutably by Hebrew gematria – the numerical value of the letters.

The Hebrew word for foot or leg – the limb that man uses to walk, run, and conduct his way of life – is, as previously described, "Regel" (רגל). If we add the numerical value of these letters, a remarkable synchrony emerges:

002 = (hcseR) ר
 3 = (lemiG) ג
 03 = (demaL) ל
 Total value = 233

The fact that the word for foot/leg has the value 233 and that the thighs and feet are precisely described in Daniel 2:33 is not an accident of divine providence. The number 233 functions here as an unshakeable spiritual anchor point.

The spiritual function of the foot (233)

In the spiritual world, the foot represents the lowest, most natural, and most worldly level of man. Where the head is the heavenly and the trunk the spiritual, the legs and feet are the physical location of man in material reality. The foot (233) is essential for three reasons:

The foundation: The foot is the base on which the entire body rests. The fourth Church formed the indispensable historical foundation – the letter of the Word – on which all later Churches had to rest. Without the foot, a man cannot stand.

Contact with the earth: The foot is the only part of the body that directly touches the ground. This symbolizes that in this time, divine truth had reached its absolute lowest point and its landing in outward matter. There was no longer any active inner spirituality, there was only outward action: the physical conduct according to the letter of the law.

The transition from iron to clay: Daniel 2:33 describes how the thighs of pure iron pass into feet that are partly of iron and partly of clay. This is the prophetic final phase of the Israelite Church. Clay here represents the impure self-love and worldly desires of fallen man. When the pure iron truth of the law is mixed with the "clay" of human traditions, self-interest, and Pharisaic hypocrisy, the image loses its stability. It becomes brittle.

The "clay theme": Both verses are unique in that they describe the fragility and vulnerability of creation with the same material: clay (loam). Micro- versus macrocosm: In Job 33:6 (336), it concerns the microcosm: the individual man, formed from clay. In Daniel 2:33 (233), it concerns the macrocosm: the fragile foundation of world empires – the feet of clay.

From Jacob (182) to Israel (541): This monumental drama of human history is reflected in every detail in the life and name change of the patriarch of the people. The spiritual path that humanity – and every individual soul – must travel is the transformation from the heel to victory.

Jacob: The Heel-Holder (182)

The name Jacob (יַעֲקֹב, Ja'akov) is etymologically directly derived from the Hebrew word for heel: "Akev" (אָכֵב). At his birth, his hand held the heel of his twin brother Esau:

"After that, his brother came out, whose hand held Esau's heel; therefore he was called Jacob." (Genesis 25:26)

The gematria of Jacob (יַעֲקֹב) reveals its inner blueprint:

01 = (doY) ם
 07 = (niyA) ז
 001 = (foQ) ק
 2 = (teB) ב
 Total value = **182**

In spiritual mathematics, the number 182 is exactly 7×26 . Here 26 is the holy and ineffable value of the divine name YHWH, and the number 7 represents divine perfection or the spiritual day of rest. Jacob (182) thus represents the natural man, who potentially bears within him the sevenfold perfection of the divine name, but is still in the active outer phase of struggle, duality, and laborious development.

The struggle at the Jabbok: From heel to Prince

In Genesis 32, Jacob reaches the absolute zero point of his outer existence. At the brook Jabbok, in the pitch-black night, the existential struggle takes place with a "man" – an angel who is the manifestation of divine power.



This is the inner struggle in which the hard iron energy of the outer man collides with the spiritual laws of heaven. It is a struggle to the death between the outer will and the inner spirit.

The prophet Hosea, centuries later, looks back on this decisive event and confirms the anatomical and spiritual transition:

"In the womb he held his brother by the heel [akev], and in his manhood he struggled with God. Yes, he struggled with the angel and prevailed; he wept and implored him for grace."
(Hosea 12:4–5)

Hosea here masterfully connects the two extremes of man: the heel – the outward, imperfect beginning – and the manhood – the spiritual maturation through surrender. Jacob does not prevail through physical or intellectual superiority; he prevails at the moment when his hip is dislocated – his natural support broken – and he recognizes that he can only achieve it through

"weeping and pleading for grace." At this threshold of total surrender to the Spirit, he receives his new name:

"Then he said: You shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." (Genesis 32:28)

In popular etymology, Israel (יִשְׂרָאֵל, Yisrael) means *"He who struggles or rules with God"* (from "Sara" = to rule/struggle and "El" = God). The man of the heel has become a prince before God.

Israel: The pure prime number (541)

When Jacob transforms into Israel, his numerical value undergoes an awe-inspiring leap:

01 = (doY) ם
 003 = (nihS) ש
 002 = (hseR) ר
 1 = (hpeL) ל
 03 = (demaL) ל
 Total value = 541

The number 541 is in mathematics the 100th prime number. Prime numbers are in esotericism and sacred geometry symbols of absolute unity; they are indivisible and rest in themselves and in the source. Where Jacob (182) was still concerned with duality, the division of the intellect, and the struggle at the base, Israel (541) represents the indivisible, pure connection with the divine source (El). In Jewish mysticism, 541 is seen as the "summary of all humanity" because it reflects, through its position as the 100th prime, the completion of the hundredfold path of the soul.

If we place these values side by side in a spiritual triad:

"Regel" / the foot (233): The material basis, the outward instrument of earthly walk.

Jacob (182): The natural personality that stands on this foot and holds the heel – the lowest point.

Israel (541): The perfectly transformed state in which man no longer merely mechanically "walks" on earth (233), but rules and lives from the Spirit.

Without the heel, man cannot stand, and without the Israelite Church – the Old Testament, the hard law, and the faithful letter – the later Christian Church – the New Testament, the Spirit, and the living love – would have had no foundation on which to rest.

The historical and spiritual Jews

To extend the prophetic line to tangible world history, we must consider what happened to this people after the heyday of King Solomon. Although Scripture speaks of the twelve tribes of Israel, the term "Jew" ("Jehudi") is historically and genealogically specific to only one surviving remnant.

After Solomon's death, the united kingdom irrevocably split into two separate kingdoms:

The Northern Kingdom (The Ten-Tribe Kingdom or "Israel")

Consisting of the ten northern tribes under the leadership of Ephraim. This kingdom soon fell into a state of deep spiritual idolatry and was finally conquered in 722 BC by the Assyrian

expansion. The population was deported and largely scattered among the pagan peoples. They went down in history as the "ten lost tribes of Israel."

The Southern Kingdom (The Kingdom of Judah)

Consisting of the tribes that remained loyal to the dynasty of David and the sanctuary in Jerusalem. This southern kingdom survived the Assyrian storm, later endured the Babylonian captivity, and returned to the promised land. This is the true melting pot of the people we know today as Jews.

As historical facts and biblical records precisely show, this southern kingdom did not consist of a single tribe, but of an essential fusion of two territorial tribes and one priestly tribe:

Judah: The absolutely dominant tribe, which gave its name to the entire geographical area (Judaea) and the people (the Jews / "Yehudim").

Benjamin: A territorially smaller tribe, whose inheritance directly bordered Jerusalem. They remained politically and militarily loyal to the house of David and completely merged with Judah.

Levi (The priests and temple servants): The Levites had not received their own territory in the original division of the land; their inheritance was the care of the sacred worship. When the northern kingdom seceded and set up its own idolatrous cult sites there, the orthodox Levites and priests ("Kohanim") fled en masse to the south, to the legitimate temple of Jerusalem. Thus the tribe of Levi was genealogically and religiously completely interwoven with the Jewish community in the southern kingdom.

This unique distinction is still visible within the Jewish tradition today: through the paternal line, one often still knows precisely in the synagogue whether one is a "Kohen" (priest), a "Levite" (temple servant), or an "Israelite" (descendant of Judah or Benjamin).

The doctrine of correspondences of the southern kingdom

In the writings of Swedenborg and Lorber, these tribes possess a deep metaphysical meaning. The fact that it was precisely these groups that remained together reflects a necessary spiritual law:

Judah corresponds to the heavenly kingdom in man: the highest love for the Lord.

Benjamin corresponds to the spiritual-natural level: the concrete truth that connects inner love with action in the outer world.

Levi represents the active spiritual connection – love in action through sacred worship.

Through the survival of this triad, the connection between the highest heavenly love (Judah) and the outward form on earth (Benjamin), borne by the sacrifices of worship (Levi), was preserved for humanity. The other ten tribes – representing primarily the many different, lower aspects of human intellect and reason – scattered into the sea of nations.

The secrets of the name: From Jehudah to Jehudi

When we study the name of the Jew in the sacred language, a deeper spiritual meaning is seen in the letters and their numerical values within certain mystical traditions.

This mystery unfolds especially when one goes back to the tribal name: **Jehudah** (יהודה — **Judah**).

The Divine Name and the "Door"

In the Kabbalistic tradition, in the name Jehudah (יהודה) a symbolic reference is seen to the holy, ineffable divine name, the Tetragrammaton: YHWH (יה-וה-י).

Within this approach, it is expounded that a letter was inserted into the structure of the divine name, namely the letter Dalet (ד), before the last letter.

YHWH (Divine Name):

י- ה- ו- י (62 = 5 + 6 + 5 + 01) → ה

Jehudah (Judah):

י- ה- ו- ד- י (03 = 5 + 4 + 6 + 5 + 01) → ה

In mystical interpretation, the letter **Dalet** stands symbolically for **deleth** (door) and dalut (humility). Within this symbolism, Jehudah is seen as a name in which the divine name is as it were opened through a "door of humility," symbolising access to the Divine.

The secrets of the name: From Jehudah to Jehudi

Whoever examines more closely the name of the Jew within the Hebrew language discovers, in certain mystical traditions, a deeper spiritual meaning hidden not only in the letters themselves but also in their numerical values. This inner dimension opens up especially when one goes back to the original tribal name: Jehudah (יהודה — Judah).

The Divine Name and the "Door"

In the Kabbalistic tradition, a symbolic reference to the holy, ineffable divine name is recognized in the name **Jehudah** (יהודה): the Tetragrammaton **YHWH** (יה-וה-י).

According to this interpretation, a remarkable structure is revealed: into the divine name itself, as it were, an additional letter was inserted – the letter Dalet (ד).

YHWH (Divine Name)

י- ה- ו- י (62 = 5 + 6 + 5 + 01) → ה

Jehudah (Judah)

י- ה- ו- ד- י (03 = 5 + 4 + 6 + 5 + 01) → ה

Within the mystical symbolic language, **Dalet** stands for *delet* – "the door." At the same time, the same letter is associated in some traditions with dal: the poor, humble, or needy man.

Thus the letter Dalet appears as a deep image of spiritual mediation: as a "door" that connects divine reality with human existence and forms a bridge between the inner and the outer.

The gematria of Jehudi

If, starting from this origin, we consider the Hebrew word for a Jew – **Jehudi** (יהודי) – it is striking that the name form ends with an additional Yod.

Within mystical interpretations, this final Yod is often understood as an expression of individual spiritualisation: as a sign of an immediate connection between the individual man and his divine origin.

The gematria of **Jehudi** (יהודי) yields:

01 = (doY) י

5 = (eH) ה

= (vaV) 16
 4 = (telaD) 7
 01 = (doY) 1
 Total value: 35

In this symbolic reading, a remarkable spiritual dynamic emerges. The connection of **Dalet** – the "door" – and **Yod** – the divine primordial spark – points to an inner process of opening and receiving: the Divine not only confronts man, but begins to reveal itself in the innermost of his being.

The name **Jehudi** thus appears as far more than an ethnic or historical designation. It becomes an image of living connection – an identity in which the "door" of transition and the divine spark of origin unite with each other.

The promise to Judah versus Joseph

When we consider the demographic reality of the modern world (2026), we encounter a deep prophetic paradox. Worldwide today there are about 15 to 16 million Jews. Their distribution is almost exactly a 50/50 split between the ancestral land and the dispersion:

State of Israel: about 7 million Jews
 United States and Canada: about 6 to 6.5 million Jews
 Rest of the world: about 2 million Jews

At the same time, we remember the monumental promises that God gave to the patriarch Abraham in the book of Genesis. God promised him unconditionally:

"I will make of you a great nation..." (Genesis 12:2)

"Behold, my covenant is with you; you shall be the father of a multitude of nations." (Genesis 17:4–5)

"I will bless him... and I will make him a great nation." (Genesis 17:20 – about Ishmael and the Arab peoples, who historically and spiritually represent the "natural, warlike truth").

Here the historical shoe pinches, if one merely looks at the Jews with a materialistic eye: 15 million people are not, demographically speaking, a "multitude of nations." How then can this prophecy be fulfilled?

The birthright to Joseph

The answer lies in a crucial but often overlooked biblical distinction in Genesis 48 and 49. The patriarchal blessing was divided shortly before Jacob's death:

Judah received the promise of the sceptre: the kingship, the royal line of David, from which eventually the Messiah, the incarnate Word itself, would be born.

Joseph (and through him his two sons, Ephraim and Manasseh) received the unique promise of the birthright: the promise of immense material abundance, immense population numbers, worldwide geographical influence, and the possession of the gates of the enemy.

When Jacob blessed Joseph's sons (Genesis 48:19), he deliberately crossed his hands and prophesied over the younger brother Ephraim that his descendants would become a "multitude of nations" (m'lo ha-goyim), while Manasseh would grow into a "great people."

British Israelism and spiritual typology

The thesis that the Anglo-Saxon, English-speaking peoples are the physical and geographical fulfilment of these specific "lost" ten tribes of the northern kingdom is the core of the theological current known as British Israelism.

Although scholarship and modern historiography doubt this, the spiritual and prophetic comparison with contemporary history is nevertheless remarkable.

Manasseh (the United States of America): became precisely the promised "great people" – a single, gigantic, dominant, and independent nation.

Ephraim (the British Empire and later the Commonwealth): became, at the height of its power, literally a "multitude of nations" – a worldwide empire of dozens of different colonies, dominions, and nations, united under a single British crown.

The fulfilment: England (Ephraim) and America (Manasseh)

In spiritual-typological historiography, these two brothers are seen as the spiritual blueprint for the Anglo-Saxon power bloc that shaped the modern world:

Ephraim became Great Britain: The British Empire literally grew into a worldwide kingdom, a "fulness of nations" (the British Commonwealth), on which the sun never set.

Manasseh became the United States (America): America is historically descended from Ephraim (England) as the "younger brother" that broke away. It became a single gigantic, powerful, and self-contained people.

Even in the etymology of language and heraldry, we see fascinating correspondences. The name "England" ("Angle-land") can be traced in esoteric circles back to the Hebrew "Aegel," which means "calf" or "young bull" – and this was precisely the official prophetic symbol and the tribal banner of the tribe of Ephraim.

Biblically, the other ten tribes were NOT Jews.

All Jews are Israelites, but not all Israelites are Jews. If we dissect history and language, the difference becomes immediately clear.

The name "Jew" comes from JUDAH

The word Jew (in Hebrew Jehudi) literally means: "**descendant of Judah**" or "**inhabitant of the kingdom of Judah.**"

When the great kingdom split after Solomon, only the tribes of Judah and Benjamin remained in the south (together with the priests from the tribe of Levi). This southern part was called the kingdom of Judah. Its inhabitants were therefore called "Jews."

The ten tribes were ISRAELITES

The ten northern tribes (under the leadership of Ephraim and Manasseh) seceded and retained the original name of the whole people: **the kingdom of Israel.**

An inhabitant of the north was an Israelite (or an Ephraimite or a Samaritan), but not a Jew.

Even more: In the biblical books of **Kings and Chronicles**, one regularly sees that the kingdom of Israel (the ten tribes) and the kingdom of Judah (the Jews) waged bloody wars against each other. They were then two separate nations.

The break in history (722 BC)

The great difference in outcome explains why today we almost only speak of Jews:

The 10 tribes (Israel) were deported by the Assyrians in 722 BC and completely scattered (the Diaspora). They are historically "lost" and have lost their identity as a separate people in the Middle East.

The 2 tribes (Judah / the Jews) were deported much later (586 BC) by the Babylonians, but retained their identity, laws, and writings during the captivity. When they later returned to the land, the name of their province was Judaea.

The situation now

Since the ten tribes of the northern kingdom have disappeared from the radar, the only branch of ancient Israel that has remained recognisable is the branch of Judah. Therefore, in modern language, the word "Jews" has become established for the entire remaining people.

But in the prophetic and spiritual-typological line, this distinction is crucial: the ten tribes (the house of Israel/Joseph) followed a completely different, hidden path in world history than the tribe of Judah (the Jews).

The distributors of grain

If we weave all these esoteric threads together, a stunning final picture emerges of the divine distribution of tasks in world history. There is no question of struggle or exclusion; there is a perfect, cosmic cooperation between the tribes.

Judah functioned as the reliable keeper of the treasure chest. Without its awe-inspiring, almost rigid fidelity to the letter of the text – the hard, cold "iron" bed – the Word of God would have been diluted, corrupted, or lost through the centuries. It provided the pure diamond in the vault of history.

But the mission of the house of Joseph (Ephraim and Manasseh), scattered among the nations, was to break open that vault in order to cut the diamond into a universal light. The Anglo-Saxon and Western Christian peoples, through their worldwide networks, missionary drive, and printing presses, have translated the Bible into thousands of languages and brought it to the remotest corners of the continents. They have distributed the grain of the living Word to a hungry humanity.

The crucible of the Jabbok

To understand the deeper layer of this transformation, one can use the symbolic reading of the Hebrew letter-values, where each letter carries a numerical value.

The struggle takes place at the river Jabbok (קִבְיִ). The letters of this name together have a numerical value of 112, which is associated in certain traditions of Jewish number mysticism with the combination of two divine designations: YHWH (26) and Elohim (86). In this symbolic reading, the Jabbok is seen as a border place where different aspects of the Divine – mercy and judgment, inner flow and formative power – touch each other. It is a transition zone where man is thrown back upon his inner core.

After the struggle, Jacob receives the name Israel (לְאֵרִשִׁי), with a gematrial value of 541. This new name is interpreted in mystical interpretations as a shift from a more human to a more spiritually oriented consciousness.

The transformation at the river is thus understood as an inner path of man: a movement from earthly, instinctive consciousness to a more spiritually oriented consciousness, from limitation to insight, and from inner struggle to reorientation toward the

The mystery of the Adversary

But how does a man bridge the enormous distance between the heel and the head? How do we ascend from the number 182 to 541? Here we encounter the most shocking and profound mystery of the calculation.

If we subtract the value of the old name from the new name, we see exactly what distance Jacob covered in that one night:

$$541 - 182 = 359$$

Whoever looks in the Hebrew lexicon for the word that bears the value 359 comes upon a name that sometimes inspires fear: "Satan" (שטן, value $300 + 9 + 50 = 359$).

What does this mathematical precision want to tell us? Does it mean that something dark is contained in the name Israel? The Torah lets us see here a universal psychological law: the Adversary is necessary for transformation.

The integrated power

Jacob fled all his life from confrontation – with his brother Esau, with his father-in-law Laban, and with himself. But at the Jabbok, he stops. He looks the Adversary straight in the eye, takes up the struggle, takes the blow on his hip joint, and absorbs the energy of the conflict. By not fleeing from resistance (359) but overcoming and integrating it, he forces the power to bless him.

The formula for spiritual growth is therefore:

The heel (182) + the overcome resistance (Satan) (359) = the head (541)

When the heart is inwardly purified and transformed, it needs an "enlightened head" to bear and order this higher state of consciousness. The head then acts as a converter: it translates the pure impulses of the heart into wisdom, discernment, and directed action in the world. Without this ordering function, the power of the heart could be directionless or misled by outward appearance.

In this perspective, spiritual growth is seen as a process in which resistance is overcome and transformed into a higher level of consciousness, where heart and head work together in the right proportion.

The sunlight only becomes visible when it breaks on a prism; a muscle only grows when it meets resistance. Thus the human soul needs the "Adversary" in life to arrive at its true, royal destiny. The nightly struggle at our own inner Jabbok is painful and sometimes makes us lame, but it is the only way by which the brittle clay of the heel can be transformed into the radiant starlight of the head.

The struggle with "fleshly matter"

Jesus explains in the writings that the soul of man is encapsulated at birth in the heavy, selfish laws of the flesh. Jacob here represents the soul that begins to feel this prison. The nightly struggle is not an outward struggle, but the moment when the soul refuses to be further dominated by the inertia and fears of matter. It is the violent breakthrough of the inner spiritual spark.

The Adversary is the Lord Himself

This is perhaps the most beautiful thing we can read about this in Lorber's writings: The "man" with whom Jacob struggles is essentially the hidden divine love itself. Jesus reveals

that God sometimes presents Himself as a stern adversary of our soul. Why? Because the soul nods off in times of rest and well-being. Precisely by testing the soul to the utmost and apparently fighting it, the Lord forces the soul to mobilise all its inner life-force and humility.

The "seizing" of the blessing

In the New Revelation, it appears that man wants in a sense to storm heaven. God does not want him to wait passively, but to actively seize His love in times of trial through steadfastness: "I will not let You go unless You bless me."

The dislocation of Jacob's hip can be understood as the final breaking of self-love and the proud ego. Only when man dares to become spiritually "lame" – relying completely on the Father rather than his own strength – is he prepared for true sonship.

In the revelation that the Lord gave through Jakob Lorber, the Jabbok appears as the awakening of free will: the decisive moment in which man, in the midst of crisis, consciously chooses the Father and the previously unconsciously acting free will comes to full consciousness, while the Father as it were allows Himself to be "overcome" by the love of His child.

The language of the letters

In Hebrew, this inner tension is visible in the words:

Jacob: בקעי

Jabbok: קבי

When the letter Ayin (ע) – in this reading connected with outward perception and sensory orientation – is released from the name Jacob, a nucleus remains that is mirrored in the structure of the river. This is not a literal anagrammatic formation, but a symbolic resonance between man and trial: a transition from seeing to inner understanding.

The numerical layer of transformation

When the numerical values of Jabbok (112) and Jacob (182) are juxtaposed, a common structural value emerges:

$$112 + 182 = 294$$

Within gematria, this number is read as a composite key value composed of two movements:

112 – the tension between YHWH (26) and Elohim (86), as a meeting of mercy and formative power

182 – Jacob as bearer of the path of human existence

Together they form 294 as an image of a third state: transformation itself.

The inner structure of 294: From Nimrod to Melchizedek

The numerical value 294 is not an arbitrary code, but reveals the dynamics of divine order and the transformation of the human soul. Three central terms bear this exact value:

Nimrod (נִמְרֹד = 294): The "mighty hunter against the Lord." He represents the external, self-willed structure – man who, out of his ego, builds a tower (Babel) to storm heaven. It is the dense, material form that must still be transformed.

Melchizedek (מֶלְכִּי־צֶדֶק = 294): The king of righteousness, the king of Salem (peace). As the mystical tradition shows, he is the appearance of God Himself (of the Logos) in human history. He is the inner, divine order that guides the outer world.

Tsaddik / Righteous (צַדִּיק = 204): The righteous is the man who lives in perfect harmony with divine law. He is the expression of realised divine order in human consciousness.

The transformation

The value 294 thus does not show a static number, but a spiritual arc. It describes the path from outer power and chaos (Nimrod), which is transformed through an inner process of purification (like the struggle at the Jabbok), until the divine order and the peace of Melchizedek – God in us – are fully revealed.

It is the transition from the outer law to the inner, living truth.

The inner word and the stream of the Jabbok

In the context of the New Revelation, this connection takes on a special meaning. Jakob Lorber describes the inner word as the speaking of the Lord in the heart of man. In this light, the sum of 112 and 182 can be read as a symbolic indication of an inner process in which man is led back to a deeper confrontation with the Divine.

Jacob (182) can be understood as the natural man, the soul in its earthly form of existence.

Jabbok (112) can be seen as the inner tension of divine law, in which mercy and order address and form the soul.

Together they form 294, which in this reading is understood as the moment of encounter between man and divine stream: not an abstract addition, but an inner movement in which man is opened to the inner word. At this stage, the divine voice is no longer merely conjectured, but begins to show itself ever more brightly in consciousness itself.

The "Eye" as limit of perception

Within the same symbolic reading, this movement can be deepened through the language of the letters. It is not a literal reversal, but a resonance in the structure of meaning.

The letter **Ayin** (ע) – literally "eye" and, in mystical interpretation, connected with outward perception – has a numerical value of 70.

When the numerical values of Jacob (182) and Jabbok (112) are juxtaposed, a difference appears of:

$$182 - 112 = 70$$

This difference is in this reading associated with the Ayin as an image of outward seeing. Thus the Jabbok appears not only as a geographical place, but as a limit-moment in which man is released from a purely sensory perception.

What was visible in the first layer as a numerical encounter (294) appears here as a shift in consciousness: a movement from outward perception to inner understanding. Both perspectives thus describe not two separate processes, but one and the same inner transformation in two symbolic languages.

Thus names, numbers, and letters are read as different mirrors of a movement: man, released from outward perception and led back to inner order, in which the voice of the inner word is recognized ever more clearly.

The relationship with the Adversary

We saw earlier that the distance between Jacob and Israel has the value of the Adversary (359). If we now add Jabbok (112) and Jacob (182) to that active "speech" or "struggle" (294), how far are we still from the final redemption?

If we consider the difference between the total victory (Israel: 541) and this initial phase (294):

$$541 - 294 = 247$$

The number 247 is in Hebrew the value of the word "Sorach" (סֹרַח), which means: "The

breaking through of light" or **"The sunrise."**

This seamlessly joins the end of the biblical narrative and the core of Lorber's teaching on regeneration: "...and the sun rose upon him as he passed the Jabbok." As soon as man (182) accepts the border-river (112) and allows the inner word (294), the remaining distance to perfect sonship (541) is nothing other than the breaking through of the eternal morning light (247) in the soul.

The meaning through the inner word

If we place this alongside what Jesus explains through Lorber about the spiritual path, this linguistic reversal acquires a breathtaking significance:

The river Jabbok literally means "the emptying" or "the pouring out." It is the stream of total emptying.

When Jacob – the natural man – steps into the stream of emptying (Jabbok), he enters as it were his own mirror image. To be freed from his ego – the heel – his whole being must be turned around. All his inner qualities must be turned from inside out: his fear must turn into courage, his tendency to flee into steadfastness, his trust in earthly prudence into blind trust in the Father.

The outer letters here show what Jesus so often emphasizes in the New Revelation: the way to the kingdom of heaven demands a total conversion of the soul. You must pass through the mirror of the Jabbok to emerge on the other side as a new man – as Israel.

The forgotten twin brother: Esau and Edom

The text tells us how Jacob holds Esau's heel, how he struggles with the angel, how he is transformed into Israel. Beautiful. But what happens to Esau after this birth scene? He disappears, as if he had never existed.

In the Jewish tradition, Esau is anything but vanished. Esau is the father of Edom, and Edom – the rabbis whisper for centuries – is Rome. First pagan Rome, then Christian Rome: the Byzantine Empire, the Holy Roman Empire, later Europe and America. The struggle of Jacob

with the angel is then not only an inner transformation, but also the eternal struggle of the Jewish people with the Christian world power that claims its roots in Esau.

The Western, Anglo-Saxon world is not Edom here, not the hostile twin brother. No – it is Joseph, the lost brother, the blessed tribe that received the blessing of the birthright. The twin struggle is not resolved; it is rewritten as a peaceful distribution of tasks. But listen carefully: the old wound of Esau and Jacob, of Jew and Christian, is not thereby healed. The text puts a bandage of symbolism on it – but under that bandage, another story still beats.

But where is the people of Israel?

The text is clear: The Jews are the descendants of Judah, Benjamin, and Levi – a small remnant, only three of the twelve tribes. They preserve the letter. The great demographic promise – "a multitude of nations" – does not go to them, but to Joseph/Ephraim: the Anglo-Saxon peoples.

What does this mean for the State of Israel in 2026?

The text does not speak of it, but the logic is inescapable: Modern political Israel is not, in this framework, the fulfilment of the biblical promise. It is a historical curiosity, a shadow of the old southern kingdom. The true "multitude of nations" dwells in Washington and London.

This is a thesis of immense political import, but the text presents it as a neutral observation of gematria and prophecy. The silence about this consequence is deafening.

Islam and the Persian soul

We began with a question about Iran and Israel. The text begins with "Persians and Medes" – and then drops them like a hot coal. Why?

We reduce Iran to a biblical archetype, a name from Daniel. But modern Iran is more than that. It is the bearer of a living, flourishing spiritual tradition: Shi'ism, with its mysticism of the hidden Imam, its number symbolism, and its cosmology of light and darkness.

What is the gematria of the Persian word for "light" (رون, nur)? Which metals correspond to Islamic time-cycles? How does the Persian notion of 'irfān (gnosis) relate to the "doctrine of correspondences"? Nothing of all that. The Persians are a decorative object, a name from the old box. The living, breathing Islamic civilization – with its 1.8 billion souls – is rendered invisible.

This is not an omission, but a conscious choice. The "secret world history" is to be revealed here, yet the greatest spiritual tradition of the Middle East is excluded. The Middle East becomes a stage for Christian archetypes, without the current actors being given a voice.

We address the Jews as "keepers of the letter" and praise their "iron fidelity" through the captivities. That sounds reverent. But listen to the undertones: "cold, hard, inflexible," "an iron sinew in the neck," "the people refused to bend the neck for the gentle streams of the Spirit," "no inner love, only outward rites."

233 is also a prime number

We are thrilled by 541, the hundredth prime, the perfect unity of Israel. But look again at 233, the numerical value of "regel" (foot). 233 is also a prime number – the 51st prime, to be precise. An indivisible unity. A number that rests in itself, exactly like 541. What does this mean?

Does a hierarchy exist in this story: foot (233) is lower, more material, more imperfect than Israel (541). But mathematics whispers something else: even the foot, even the hard law, even the iron letter is in itself perfect. A prime number cannot be split, nor reduced to something else. Matter is no less divine than spirit – it is only different.

Here speaks the story of the silenced brother, the forgotten peoples, the neglected numbers. And he who hears that has understood more than the text itself could ever say.

What fills the silence: Lorber's message about Gaza and Love

When we add the writings of Jakob Lorber, the Lord therein speaks a language that leaves no room for misunderstandings or political nuances. Jesus, in the New Revelation, vehemently opposes precisely what we see happening today in the Middle East – and in Gaza in particular.

Here is what, from this spiritual perspective, is going on:

Outward Israel is not spiritual Israel

Jesus explains through Lorber – and already in the Gospels – that the outward, fleshly people or the earthly State no longer has any spiritual privileged position. The idea of a "chosen people" that claims a piece of land on the basis of ancient rights and, for that reason, drives out or kills others, is completely dismantled by the New Revelation.

As soon as a people or State uses the name Israel to justify outward power, nationalism, and military violence, it turns into its opposite. It is the ultimate form of spiritual blindness: to use the name of the "Struggler with God" to execute the laws of hell – an eye for an eye, a tooth for a tooth.

The relapse into the heaviest matter (Satan)

We just spoke of the number 359, the Adversary, who stands for the law of gravity, hard matter, and the ego. What is happening in Gaza – the relentless bombing of an entire area, the killing of tens of thousands of innocent civilians and children under the guise of self-defence or the annihilation of an enemy – is the pure, raw manifestation of this material opposing force.

In the revelation through Lorber, war is described as the ultimate triumph of matter over spirit. It is the refusal to struggle at the Jabbok – in the sense of inner conversion and humility – and instead to want to destroy the external enemy. In this perspective, man does not act as a spiritual man, but as a prisoner of his own fear and vindictiveness.

The absolute law of Love

Jesus' message in the New Revelation is radical and knows no exceptions for geopolitical interests: Every human life is sacred. There is no justification – no past trauma, no terrorist attack by the other side, no political goal – that can justify the systematic killing and starving of a population.

When a ruler or an army says: "We had to act, for the enemy forced us," this is not automatically accepted as a justification in Lorber's spiritual interpretation. Rather, it echoes

the warning that man lets himself be drawn into a logic of retaliation, in which evil is not truly overcome but passed on.

The human intellect constantly seeks explanations: trauma, political pressure, historical events, and the attacks of Hamas are cited as context. These factors belong to visible reality, but they do not, according to this spiritual reading, remove the inner question of the source of human action.

What is visible in the wider conflict zone can be read, in this interpretative approach, as a deep crisis of the outer man: the tendency to seek security and right through power, violence, and counter-violence. In this dynamic, each party threatens to be caught in the same cycle of fear and revenge.

From this spiritual interpretation, the tragedy is not reduced to one people or group, but to a universal human pattern in which fear, loss, and power politics reinforce each other. As long as humanity continues to believe that outward victory by the sword can bring inner security, it remains in a consciousness of separation rather than reconciliation.

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In the previous issue, I failed to cite the financial information correctly, for which I apologize. On the website www.neueoffenbarungen.de, these are now properly listed.

You can deposit your appreciated contribution to the account number below:

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