



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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Hans ter Heij from the Netherlands writes:

(This perspective from Hans arose as a reaction to the topic of the previous Bulletin issue No. 122.)

Dear Gerard,

It is very good that you wrote this text about the great importance of spiritual correspondences. And fascinating that you were led to these wonderful correspondences through the study of numbers. The Lord has truly inspired you. It is a joy to read this.

The way I see it: The real, truthful Israelite is the one who, with the essential help of Jesus – God the Father, of actually unconditional and unselfish love with its perfect wisdom – reveals this within themselves. The "land" of Israel, the promised land, I consider to be our heart: the real and sincere selfless love. And this "land" is found through struggle – extreme self-denial and trials that Jesus gives us. Jacob's struggle, which you described so beautifully, is our struggle to one day become one with the true divine love within us.

In this context, I see the foot (the heel) as representing our spiritual foundation. What is our spiritual ground, what does it look like? God the Father in Jesus Christ takes care of this "ground." He changes this foundation and thus makes the person new!

In the volumes on *The Household of God*, we find wonderful examples of people who burn with true love for the Holy Father. Summarized briefly in my own words from Volume 2, Chapter 76: **The great struggle between heart and intellect, between head and heart.**

The worldly intellect is merely a receiving organ for the soul, enabling it to view the outer world. It has built itself up from worldly, material concepts. The brain enables the soul to see the external world because the entire cosmos, the microcosm, can be found within the brain. The intellect creates images of material reality and, in a way, makes the heart believe in them. The heart – the true love of its divine spirit – which is in danger of becoming trapped therein, begins to resist with all its might! But the intellect foresaw this and therefore immerses the heart in sensory, sensual temptations and desires. But the heart (our divine spirit) becomes "angry" about this, and so the struggle between these two ignites.

The remedy consists of seizing and holding fast to the Father, LOVE itself, with all the strength within you, by learning with His help, out of love for the Lord and of your own free will, to actually be selfless love!

See also the beautiful chapters (260–266) in Volume 3 about the Hanochite Terhad. His struggle is described there in a poignantly beautiful way. He is the critical person who doubts

and explicitly investigates whether the poor man who comes to the Hanochites is actually God the Father or not.

He asks the poor man if He is the one who gives life to the infinitely vast earthly realm, who awakens the winds, who now keeps the infinitely vast sea within its boundaries, who drives the waves of the rivers forward, who maintains the natural fire in the mountains, who lets the seeds ripen, who guards the life of all beings while GOD is now undivided in their midst.

Terhad and God the Father speak with each other at this moment – how can that be?! This question had to be answered sufficiently for Terhad. He proceeds from his intellect toward the recognition of God (260:15). Previously, he believed in no God.

Warm regards,

Hans de Heij

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Wolfgang Bernhard Sigerist from Wangen im Allgäu

From Seeker to Seer: How Wolfgang Sigerist Discovered the New Revelations of Jakob Lorber

Wolfgang Bernhard Sigerist from Wangen im Allgäu describes himself as a "friend of the spirit" or "brother in faith." Today, he leads a discussion group on philosophy of religion, ethics, and religion. Anyone who hears his life story discovers that his entire search culminated in one central theme: the fascination with the "New Revelations" and in particular with the extensive work of Jakob Lorber.

From Technician to Life's Big Questions

As a trained electrical technician, Wolfgang always viewed the world with an inquiring eye. Even at a young age, he read widely on philosophy and religion. The topic of revelation only occupied him later: What is revealed to us about the future, the near future, and what awaits us after death? His hunger for answers led him on a deep search for the meaning of life.

The Unexpected Turn in Heilbronn

In his youth, Wolfgang lived in Berlin. He stood shortly before a far-reaching decision: Should he enter a monastery or join the Salvation Army? But things turned out completely differently. God's ways are strange, after all.

Wolfgang was transferred to agricultural work at a strictly secluded Christian center near Heilbronn – a community dedicated to "Grunder's House and Agriculture." In this center, everything considered "worldly" was strictly forbidden, and only the Bible was allowed to be read.

At this very secluded location, he found a newspaper in a prayer room, which was a rarity. In it, he read an article about a prophetess of the "Homecoming Work of Jesus Christ," a movement that worked with "New Revelations." For Wolfgang, this was his very first

encounter with the movement of New Revelations. It touched him so deeply that he nearly gave up everything to join it.

The Discovery of Jakob Lorber

This first step opened the gate for Wolfgang to a body of thought that would shape the rest of his life. Through this movement, he eventually came into contact with the writings of Jakob Lorber. Lorber's work is considered by many to be one of the largest and most comprehensive works of faith within the New Revelations.

For Wolfgang, everything came together on a farm in a "house of faith": The deep answers about creation, the spiritual world, and human destiny that he found in Lorber's books gave him the intellectual and spiritual fulfillment he had been seeking as a technician and philosopher.

Broad Experience in the Religious World

In the 1970s and 1980s, Wolfgang explored various religious movements with great enthusiasm. He was active within the Catholic Charismatic Renewal, completed missionary training between 1975 and 1976, went on a mission to Africa, and served as a volunteer lay deacon starting in 1982.

Nevertheless, the core of his conviction remained anchored in the New Revelations. Despite this spiritual enthusiasm, he remained sober. Therefore, he also warns seekers about potential pitfalls:

"If you are not careful, as an inexperienced seeker you can get drawn into a pseudo-Gnostic current. That happened to me as well. To stay upright, you need basic biblical knowledge, sobriety, and genuine standards of comparison."

His Current Mission: Building Bridges

Wolfgang declined traditional work as a pastor or minister; his interest in comparative philosophy of religion was too great for that. Ultimately, he did not choose the monastery, but founded a family in Wangen.

Today, Wolfgang works as a private lecturer in comparative religious studies. He fulfills a bridge-building role: He connects the insights from Lorber's New Revelations with traditional Catholic faith and distributes Protestant writings.

He finds his motivation in Mark 16:15: "Go into all the world and preach the gospel to all creation."

With his discussion groups, he wants to be there for people who are lonely, worried, or searching, and guide them into the rich world of the New Revelations.

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Wilhelm from Germany on the Lorber-Person

Hello Gerard,

Thank you for the bulletin. For Lorberians, God is always a human being with seven divine attributes that always appear in the correct order in heaven and are mixed up in hell, so that at most animal-human types arise there.

Fairy Tale of the Lorber-Person

Once upon a time, there was a Lorber-person. He originated from revelations that Jesus Jehovah Zebaoth dictated to the prophet Jakob Lorber through the inner word when humanity lost the science of correspondences during their probationary life and materialism took hold.

The Lorber-person consists, corresponding to the six divine attributes, of six revelations that are summarized with the seventh divine attribute. As a new revelation, this brought the Lorber-Psalms to humanity, re-explaining the teachings of Jesus as they stand in the Bible.

The Lorber-person stands firmly on the divine attribute of "Love." It is represented by the revelation of the *Youth of Jesus*, which is said to have been written down about 2,000 years ago by James, who later became the Apostle of the Germans, and today must be revealed anew in the German language.

The feet of the Lorber-person show the divine attribute of "Wisdom." It represents faith in revelation, from which "wisdom in the sense of God" is meant to emerge, so that the "gifts of heaven" through which Jakob Lorber was guided by the Creator's Word remain preserved.

The two legs of the Lorber-person show the divine attribute of "Will." It represents the divine will in revelation, which people come to know with one leg through *Earth and Moon* and with the other leg through the day-mother *Sun* in the revelations.

The abdomen of the Lorber-person shows the divine attribute of "Divine Order." It is represented by the works on the afterlife, *Robert Blum* and *Bishop Martin*. These works are intended to show the divine order and the reality into which people enter after death.

The upper body of the Lorber-person represents the divine attribute of "Seriousness." In *The Household of God*, things get serious with divine order. It also became serious with the Great Flood, which is said to have been survived mainly by only one family, as well as dark-skinned people and the Chinese.

The head of the Lorber-person represents the divine attribute of "Patience." For when reading the gospel of the Lorberians, one must bring a lot of patience! One has to fight through more than 2,000 chapters, which should be read multiple times to truly understand them.

The head covering of the Lorber-person represents the divine attribute of "Mercy" with the Lorber-Psalms. For all psalms oriented toward the teachings of Jesus are intended to help Lorberians stay healthy so they can read the revelations with a clear mind.

Humanity needs the Lorber-person! For over the earth today, after the science of correspondences has been lost, a flood of sin is passing that can destroy the materialistic human body and ultimately the immortal soul through the lust for power.

Over the earth, after the Lorberians received their revelations, a spiritual wind is blowing. On the material level, this manifests as an increase in the speed of light and produces an industry that, with the help of material science, makes the earth a hell.

And the moral of the story:

Without the Lorber-person, it won't work!

And if this person still exists, then people are still living today.

Greetings to God,

Wilhelm

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The Universal Secret of the Order of Melchizedek

A Comprehensive Esoteric and Textual Reconstruction Based on Canonical Scripture and the New Revelation of Jakob Lorber

The Foundation in Canonical Scripture

To understand the cosmic significance of Melchizedek, we must first establish the three anchoring points in Scripture. The sequence of these texts forms the prophetic blueprint of a divine plan that transcends earthly history.

1. Genesis 14:18–20 – The Historical Epiphany in the King's Valley

The first time the name Melchizedek appears in human history occurs after a cosmic and political crisis in the land of Canaan. Four kings from the East, led by Chedorlaomer, conducted a punitive campaign against five kings of the Pentapolis, including Sodom and Gomorrah.

Abraham, then still Abram, learned that his nephew Lot had been taken captive. With an elite unit of only 318 men born in his own house, Abraham executed a strategic night raid. He defeated the numerically far superior force and returned triumphantly with all the spoils and the freed captives.

When he arrived in the Valley of Shaveh, also called the King's Valley, something occurred that broke through the ordinary order of history. Two kings came out to meet him: the new king of Sodom, who represented the deepest material and carnal corruption of the world, and Melchizedek.

The text introduces him with absolute, sovereign dignity:

"Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: 'Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand.' And he gave him a tithe of all."

The Outer and Inner Actions

On a historical level, this appears to be an encounter between two desert chieftains, yet the spiritual symbolism is immediately of the highest significance.

The Dual Status: Under the later Mosaic Law, the separation between throne and altar was enforced under penalty of death. A king was never permitted to claim the priestly office, and a priest held no worldly scepter. Melchizedek, by contrast, embodies the absolute unity of both offices. He reigns over a kingdom while simultaneously serving at the altar of *El Elyon* (God Most High).

- **Bread and Wine:** Melchizedek offers no bloody animal sacrifices, which were the universal standard for priests in the ancient world. Instead, he uses the unbloody gifts of agriculture: bread and wine. This is the first and most direct prophetic foreshadowing of the New Covenant and the mystery of the Eucharist, thousands of years before the sacrifice on Calvary was completed.
- **The Blessing:** The wording of the blessing defines God not as the deity of a specific tribe or region—as was the case with later local deities—but as the Possessor and Creator of the entire heaven and earth, and thus of the whole universe. It is therefore a universal, cosmic cosmogony.
- **The Tithe:** Abraham, the father of all believers and bearer of God's great promise, immediately recognized the absolute superiority of this figure. Without any law obligating him to do so, he gave Melchizedek a tenth of all the spoils of war. In doing so, Abraham—and in his loins the entire future nation of Israel—submitted to the authority of the King of Salem. This principle of the tithe is not merely an economic system, but a cosmic law: it symbolizes that everything emerging from creation is owed to the Original Source. Anyone who refuses to acknowledge that creation belongs to God isolates themselves from that Source.

2. Psalm 110:4 – The Irrevocable Oath and the Messianic Decree

Approximately one thousand years after the encounter in the King's Valley, the history of Israel reached a high point under the reign of David. The Tabernacle stood on Mount Zion, and the Levitical priests from the line of Aaron offered hundreds of bloody sacrifices daily according to the Law of Moses. In this context, King David received a direct prophetic vision regarding the future Messiah. This vision is recorded in Psalm 110, the most frequently quoted Psalm in the New Testament.

In verse 4 of this Psalm, eternity suddenly breaks into the temporal order of temple service:

"The LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek.'"

The Deeper Implications of the Divine Oath

- **The Oath as Certainty:** The Mosaic Law appointed priests based on biological descent. No oath from God was required for this; the priesthood was passed automatically from father to son. For this unique, future Priest-King, however, God makes a formal, irrevocable oath ("will not relent"). This demonstrates that this new order is unshakable, eternal, and unchangeable.
- **Breaking Through Time:** Why does the Holy Spirit not mention Aaron or Levi here? Because the Levitical priesthood was bound to time, sin, and death. By reaching back to Melchizedek, the prophecy bridges the centuries and declares that the true Messiah will not simply continue external temple rituals, but will restore the cosmic, universal order of Melchizedek.

3. The Letter to the Hebrews (Chapters 5, 6, and 7) – The Complete Theological Exegesis

In the New Testament, the Letter to the Hebrews forms the definitive and fully articulated treatise on the transition from the Old to the New Covenant. The author, traditionally attributed to Paul, faced a immense theological challenge: proving to Jewish Christians that Jesus of Nazareth was the true High Priest, even though Jesus came not from the tribe of Levi, but from the royal tribe of Judah. Under the Law of Moses, Jesus had no claim to the priesthood.

This apparent conflict is resolved through the exegesis of Genesis 14 and Psalm 110. Here, the "Order of Melchizedek" is presented as the higher, pre-existent law that completely transcends the Mosaic Law, thereby superseding it in authority.

Hebrews 7:17 – The Legal Mandate

"For it is testified: 'You are a priest forever according to the order of Melchizedek.'"

This verse serves as conclusive proof that the Levitical priesthood was imperfect. If the Aaronic priesthood could truly make people perfect and permanently erase sins, why would God speak in Psalm 110 of the need for another priest to arise according to the order of Melchizedek? The arrival of Jesus Christ in this order demonstrates that the old law was not a failure, but was set aside in the New Testament due to His coming (Hebrews 7:18).

Hebrews 7:3 – The Universal Secret of the Ahistorical Structure

"Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest continually."

This is one of the most profound and enigmatic verses in the entire New Testament canon. It does not necessarily imply that the historical man Melchizedek had no biological parents. Rather, it highlights the unique literary and prophetic structure of the Torah. In a book (Genesis) so thoroughly concerned with genealogies, birth dates, and deaths, Melchizedek is deliberately introduced as a figure who appears to emerge "suddenly" out of eternity and vanish back into it.

Scripture intentionally leaves his origins undisclosed to accord him a prophetic character: he is made like the Son of God. He serves as a living archetype, an unmovable sign of eternity amidst the unstoppable stream of human time.

The Structure and Features of the Two Orders

To comprehend the profound shift caused by the Order of Melchizedek in human religious history, we must contrast the two systems structurally, functionally, and spiritually. This is not a superficial difference, but a fundamental tension between outer matter and inner spirit.

In the shadow of the old temple, the steady, almost rhythmic operation of a human order echoed for centuries. It was a world built on stone laws, family trees, and strictly preserved bloodlines. Generation after generation from the tribe of Levi ascended the altar steps. They carried the heavy burden of the priesthood on their shoulders, yet no matter how devotionally they served, the shadow of mortality always hung over them.

Human priests grew old and died. Every time the smoke of the altar rose, a successor had to be appointed. Day after day, the blood of animals flowed on the bronze altar—a continuous, repeating reminder of human imperfection. It was a system of separation and limitation: kings ruled on the throne, and priests served in the sanctuary, strictly separated to prevent human power from becoming unbalanced. Aaron and his descendants served faithfully, yet they remained subject to the laws of time, lineage, and death.

The Coming of Eternal Light

Yet behind the curtains of time, an entirely different mystery was taking shape: a priesthood stemming not from human genealogy, ethnic boundaries, or inheritance, but from the inner, dynamic, and spiritual nature of the Deity itself.

Then He appeared—not according to the human order of Levi, but according to the mysterious and exalted Order of Melchizedek.

**"Because Jesus lives forever, He has a permanent priesthood."
— Hebrews 7:24**

With His arrival, everything changed. Where the old order was bound to earth and blood, the power of an indestructible life broke forth in Him. In Him, the ultimate synthesis took place: the separation of powers fell away. He stepped forward as both the King of kings and the Eternal High Priest. Power and grace, sovereignty and reconciliation merged in one and the same Person.

The Perfect Sacrifice

The era of repeated, bloody animal sacrifices came to an end once and for all. What was once foreshadowed in the simple gesture of bread and wine became reality. Not through the blood of others, but through the perfect, single sacrifice of His own life, He brought about a definitive inner transformation. It was no longer an external ritual to be repeated daily, but a spiritual victory that filled all space once for all.

Ultimately, the old bowed before the new. Just as Abraham once received Melchizedek's blessing—for the lesser is always blessed by the greater—so the temporal, shadow-like service of human priests gave way to superior, heavenly reality.

It was the transition from shadow into full light: a universal, celestial priesthood that will never waver, never perish, and know no end.

Deeper Dimensions

Analyzing these exegetical details reveals the spiritual principles governing the nature of this cosmic order.

1. The Mystery of the Priest-King

The separation of offices in the Old Testament was a protective measure to prevent human pride from abusing absolute power. King Uzziah, an otherwise successful monarch, became so proud that he entered the temple of the LORD to burn incense on the golden altar himself—a task reserved exclusively for priests.

God's response was immediate and unyielding: as he stood there with the censer in his hand, leprosy broke out on his forehead. Until his death, he was isolated and excluded from the community.

Melchizedek stands in direct contrast to this human limitation. In his person, power is not corrupted because his kingship is entirely infused with priestly love and reconciliation. He rules not through oppression, but through spiritual authority. Jesus Christ fulfills this archetype completely: He holds the royal scepter over the universe while serving as the eternal mediator in the heavenly sanctuary.

2. The Structure of the Titles: First Righteousness, Then Peace

Hebrews 7:2 places great emphasis on the semantic order of Melchizedek's titles:

- **Malki-Zedek:** Derived from the Hebrew roots *Melech* (king) and *Tsedeq* (righteousness). Hence: **"King of Righteousness."**
- **King of Salem:** Derived from the root *Shalem* or *Shalom*, meaning "peace."

The author of the Epistle to the Hebrews clearly points out that this order is not accidental. Peace cannot be achieved by ignoring or bypassing righteousness. In the divine order, true, deep, cosmic peace (*Shalom*) can only arise once spiritual and moral righteousness (*Tsedeq*) has been fully restored.

This is the core of the work of redemption: Christ restores violated cosmic righteousness on the cross, and the immediate result is that humanity finds peace with God. Thus, Jesus also bears the title "Prince of Peace," rooted in the prophecy of Isaiah 9:6, making the line connecting the original order of Salem to the coming of the Messiah even clearer.

3. The Ancient Sacrament: The Prophecy of Bread and Wine

In the desert of Canaan, Melchizedek offers Abraham bread and wine. Early Church Fathers, such as Augustine, Jerome, and Chrysostom, unanimously saw this as a prefiguration of the Christian sacraments.

While pagan priests in surrounding cultures sought to appease deities by shedding terrifying amounts of blood, the King of Salem introduces an offering of pure nourishment and joy. Bread symbolizes the fundamental element of life, the substance that sustains man; wine symbolizes spiritual joy, the transformation of earthly juice into a heavenly drink. It is the blueprint of the Lord's Supper, in which outer matter is transformed into a vessel of divine communion.

The Revelations of the New Revelation (Jakob Lorber)

When we leave the canonical foundation and expand our view to esoteric and mystical currents, particularly the 19th-century writings of the mystic Jakob Lorber (the *New Revelation*), the secret of Melchizedek receives a spectacular, cosmic dimension. Fragments from these spiritual source texts shed a radically new light on who this figure actually was and how the cosmic clock of salvation history operates.

1. The Identity Revealed: Melchizedek Was the Lord Himself



Even in the traditions of the early Church Fathers, there was speculation over whether Melchizedek was a manifestation of the pre-existent Logos (a theophany or Christophany). The text from *The Youth of Jesus* (written by James, the son of Joseph and Mary), as transmitted through Lorber, speaks of this in clear and revealing language. In a confidential moment between the child Jesus and Joseph, the child says:

"Do you know who Melchizedek, the King of Salem, was? You do not know! But I know it and tell you: The King of Salem was the Lord Himself; but except for Abraham, no one was allowed to suspect it!" (JJ.01_169,11–12)

Here, the veil is fully lifted. Melchizedek was no ordinary earthly king, nor an archangel; rather, He was a direct material manifestation of the Deity Himself, descending in early human history to personally lay the foundation for the coming work of redemption. This immediately explains the absolute silence of the Torah regarding His birth, His parents, or His death: God Himself has no genealogy. Abraham recognized this divine presence through an inner inspiration, which explains his deep bow and voluntary tithing.

The Nature of the Appearance: Angelic Spirit Versus Incarnation

In *The Spiritual Sun*, a crucial theological distinction is made between the appearances of God prior to the coming of Jesus and the definitive Incarnation in Bethlehem. This explains how the Most High could appear as Melchizedek without humanity on the spot being consumed by the sheer glory of the Deity:

"It is true that the Lord showed Himself personally quite often in the early Church, as well as in the Church of Melchizedek, to which Abraham confessed (...) But this personal Lord was actually not immediately the Lord Himself, but always only an angelic spirit filled with the Spirit of God for this purpose." (GS.02_013,05)

Melchizedek was thus a perfect vessel: an exalted angelic spirit so completely filled and imbued with the immediate Spirit of the Lord that the Lord spoke through him in the first person ("as if the Lord Himself were speaking directly"). It was a temporary, filtered projection of the infinite Deity, adapted to the capacity of the early patriarchs in anticipation of the final and complete union of the Deity with human nature in the person of Jesus of Nazareth.

2. The Founding of Salem and the Cosmic Covenant

In *The Great Gospel of John* and *The Household of God*, we find a precise historical and prophetic reconstruction of the founding of His kingdom. God speaks to the patriarch Noah, explaining how He Himself will found the city of Salem:

"There I will build Myself a city; this you and all your descendants shall call 'Salem'! But My name as Prince of princes, Lord of lords, and King of kings shall be

'Melchizedek', an Elder (Priest) from eternity!"
(HGt.03_362,15)

The New Revelation shows that Salem (later Jerusalem) was established by the hand of the Lord Himself as a holy enclave on earth, a spiritual epicenter. This casts a tragic light on the later history of Israel. Jesus reminds Joseph of this by pointing to the "fig tree" He had once planted in Salem:

"But the fig tree among the children, which I planted back in Abraham's time in Salem—a city I built in Melchizedek with My own hand—I will curse, because it bears nothing but leaves!"
(JJ.01_152,16)

The fig tree represents the external religious institution that, though planted by God, had become sterile and bore only "leaves": external rituals devoid of inner love. The city built by divine hands as the throne of the Eternal Order was turned into an infertile tree by the outward, rigid law of men, ultimately leading to the prophetic fall of the city at the hands of the Roman armies.

3. Witnesses Through the Centuries: Atheope and Cahin

According to this esoteric historiography, the cosmos of salvation history contains an unbroken chain of living witnesses. *The Household of God* speaks of Atheope, the first son of man who remained physically preserved on the surface of the earth—as a living monument and observer of divine decrees:

"He knew Noah, Abraham, Moses, all the prophets, and Melchizedek, the High Priest. And he was a witness to My birth and My new creation through the greatest of all My works, namely through the work of redemption."
(HGt.01_025,06–07)

Atheope is the living, physical link bridging the fault lines of history. He witnessed everything, from antediluvian civilizations and the encounter with Melchizedek to the Crucifixion. He is the faithful "gatekeeper" who knows the tactics of the adversary ("the serpent") through and through, serving in the end times as a spiritual doorkeeper to ensure that no falsification penetrates the new, pure community.

This demonstrates that the Order of Melchizedek does not operate in a vacuum. A golden thread runs through history from primordial times, across the secrets of early priest-kings, up to the turning point of history: the cross at Golgotha and the final descent of the New City, the spiritual rebirth of humanity.

Linguistic Deconstruction: The Spiritual Roots

In an impressive dialogue in the Temple recorded in *The Three Days in the Temple*, the twelve-year-old Jesus deconstructed the deep ancient Hebrew etymological roots of the words *Jerusalem* and *Melchizedek* before the astonished scribes Barnabe and Joram.

The Lord explains that the original vowels were omitted at the time out of deep piety, but that reconstructing the roots reveals pure spiritual meaning:

- **JERUSALEM:**

Je (This is) + *Ruh/Ruha* (the dwelling place) + *sa* (for the) + *lem/lechem* (Great King) = **"This is the dwelling place for the Great King"**

- **MELCHIZEDEK:**

Me/Mei (of Mine) + *l'chi/lichi* (Countenance / Light) + *sedek* (Seat) = **"The Seat of My Countenance"** or **"The Seat of My Light"**

"Me or mei (of Mine), l'chi or lichi—read litzi—(Countenance or Light), sedek (Seat)."
(DTT.01_019,02)

This esoteric linguistics elevates the concept of Melchizedek to the highest possible level. He is not merely a king who happened to be righteous; his title literally means "The Seat of My Countenance" or "The Throne of My Light." Wherever Melchizedek appears or reigns, the immediate, unmediated presence and light of the Deity is made manifest on earth.



The Secret of the "Garments of Melchizedek" and the Cosmic Struggle

In a shorter but cryptic passage from *Bishop Martin* (BM.01_026,04), a soul in the afterlife recalls its earthly pride with the words:

"It is enough that I wore Melchizedek's garments in the world and have had to pay dearly enough for this folly here..."

This reveals an esoteric secret: the "garments of Melchizedek" symbolically represent the highest spiritual and external authority on earth. In primordial times, the person who wore these garments bore the pure, direct authority of the Most High. Over the centuries, however, priests, kings, and popes have attempted to wrap themselves in these "garments"—arrogating to themselves the rank of the eternal order without possessing the inner purity.

The text warns that anyone who claims the external dignity of Melchizedek without possessing perfect love in their heart must "pay dearly" for this spiritual pride in the afterlife. The true Order of Melchizedek tolerates no external display; it is purely internal.

The Intertwined Secret of Abraham and Melchizedek

In the text from *The Youth of Jesus* (JJ.01_169), we recognize a deep spiritual reflection. The child Jesus says to Joseph: *"I am that same Melchizedek, and you are like Abraham!"* This sheds a fundamentally new light on the encounter in Genesis.

Abraham did not bow before a foreign ruler; he bowed before the primordial Spirit of love, which he already served in his own heart. Joseph, who cares for the child Jesus in the stable of Bethlehem, essentially repeats Abraham's act: he serves and provides for the incarnate Deity.

At the same time, the Lord warns against the deification of matter. In JJ.01_169,18–19, the child Jesus says that humanity would make Mary, the external, carnal womb, greater than Christ, the inner Priest-King. Whenever the external forms of the church make creation greater than the Spirit, the Order of Melchizedek immediately withdraws (*"then far off shall be the Order of Melchizedek!"*).

The Order of Melchizedek tolerates no deification of matter or earthly intermediaries; it demands a direct, unmediated relationship between the soul and the Creator.

The Law of Spiritual Perception

In the fierce dispute with the skeptical scribes Barnabe and Joram (DTT.01_019), the twelve-year-old Jesus strikes the sore point of modern theology and archaeology. Why do historians fumble in the dark regarding Melchizedek? Why do they reduce Scripture to a "popular legend" or a "historical fabrication"?

"Because you consider Scripture to be merely a vain human fabrication, entirely useless for this present time, it is impossible for you to recognize Me for what I am..."

Jesus draws a direct comparison to people lacking the spiritual dimension: he calls them "material blocks of the world." Scripture is a living organism; every word issuing from the Spirit of God is identical with the name of Jehovah. The secret reveals itself only to the pure in heart. Whoever reads Scripture exclusively through historical or critical eyes will never encounter the King of Salem.

Synthesis of the Comprehensive View: The Clock of Salvation History

When we fit all the puzzle pieces together—canonical Scripture, linguistic deconstruction, and the profound revelations of the New Revelation through Lorber—a breathtaking and coherent panorama emerges:

1. **Pre-existence (Before Time):**

God rules as absolute Spirit. The cosmos loses its balance through the fall of the rebellious spirits (the serpent).

2. **Primordial Times (Noah & Salem):**

To establish a spiritual anchor point on the fallen earth, the Lord builds the enclave of Salem with His own hand (HGt.03_362). He reveals Himself through a perfect angelic spirit under the name Melchizedek ("The Seat of My Countenance"). He establishes a cosmic order of righteousness and peace. Atheope remains behind as an immortal earthly witness to this original foundation.

3. **The Shadow Period (The Law of Moses):**

Because humanity hardens, the direct manifestation of the Lord Himself withdraws. A temporary, external emergency order is established: the Levitical priesthood. This system works through carnal commandments, genealogies, and bloody sacrifices. It is imperfect, yet it keeps the longing alive. Salem becomes Jerusalem.

4. **The Central Axis (The Incarnation of Jesus):**

Following the precisely appointed prophetic period of maturation, the King of Salem appears in the absolute fullness of human nature. In the Temple, the twelve-year-old Jesus reveals the hidden roots of His own original name (DTT.01_019). On the cross, He breaks the power of the serpent, and through bread and wine—the offering of Melchizedek—He institutes the new, eternal covenant. The Levitical priesthood is definitively fulfilled and abolished.

5. **The Spiritual Turning Point (March 15, 1840):**

After a cycle of exactly 3,535 years, calculated from the external liberation of the Exodus in 1695 BC, the cosmic clock strikes again. The external church, like the fig tree in Salem, has become a sterile tree bearing only leaves. The Lord speaks once more—no longer as an external appearance in a desert, no longer through angels, but through the "inner voice" in the heart of man: *"Whoever wishes to speak with Me, let him speak in his heart."*

Conclusion

The Order of Melchizedek is nothing less than the eternal blueprint of God's interaction with creation. It began in the early morning of humanity in the realms of Salem, was sealed on the hill of Golgotha, and finds its absolute completion in the inner chamber of the human soul, where the King of Righteousness and Peace has set up His eternal throne.

References and Supplementary Notes

This detailed reconstruction is primarily based on an in-depth analysis of canonical Scripture combined with the New Revelation of Jakob Lorber. In compiling this document, a shorter and more accessible foundational text about Melchizedek was also referenced. The core message is identical in both sources, but the shorter text contains several stylistic and

In the shorter source, specific modern Dutch and German Bible translations are cited for the two most important New Testament passages. This makes it easy to locate the corresponding verses. Hebrews 7:17 is quoted according to the solemn and reliable revised Statenvertaling (HSV), while Hebrews 7:3 is rendered according to the clear and accessible Basisbijbel (BB). This underscores that the secret of Melchizedek lends itself both to profound exegesis and to simple, heartfelt faith.

In the explanation of Melchizedek's titles, the shorter source adds the powerful, messianically charged title of honor "Prince of Peace" for Jesus Christ. Rooted in Isaiah 9:6, this term reinforces the connecting line between the original order of Salem and the definitive coming of the Messiah. This structure invites a journey of discovery.

The Enigmatic Twilight World Immediately After Death



The moment physical breath ceases and the curtain falls on the earthly theater is, according to 18th-century mystic Emanuel Swedenborg, not the end, but the beginning of a remarkable spiritual transition. In section 306 of his *Diarium Spirituale*, he opens the curtain to a fascinating transitional phase: the enigmatic twilight world immediately after death.

Here is a striking look at how Swedenborg—and later his spiritually related successor Jakob Lorber—describe the soul's journey toward eternal consciousness.

The Soul in the Mists of the Intermediate Realm

Imagine: you have just died. There is no painful departure from the world, no abrupt transition to a fiery judgment, and no indefinite, eternal sleep. Instead, after a few days—sometimes after months—you awaken gently in a new spiritual body that corresponds exactly to what you were used to.

Yet there is a catch: you are alone, and your memory is a locked book.

In Swedenborg's view, the soul in this initial phase resembles a person awakening from deep anesthesia. Memories of earthly life—your loved ones, your decisions, your dreams—are stored in a vast library, but you possess no key to open the doors. You wander in a confusing, dreamlike twilight. At best, you only vaguely recognize who you once were.

The Magic of the Spiritual Network

How does the soul regain its memory and intellect? Swedenborg's answer is as poetic as it is surprising: through others.

A human being in the spiritual world is not an isolated island. Individual consciousness is activated only when like-minded souls—spirits whose character, love, and inner nature match the newcomer—join them.

- **The Human Mirror:** As soon as these spirits appear, their presence acts like a tuning fork. Their thoughts and vibrations evoke a resonance in the newly deceased.
- **The Key Effect:** The other spirits act like "spiritual librarians." Only when they join the soul does memory return in its full richness. In Swedenborg's own words: "*After spirits were added, he returned to full intellect.*" You discover who you truly are through the mirror of the community to which you belong.

A Process—Not an Instant: The Resurrection

Swedenborg decisively rejects the idea that the dead rest in the grave for centuries until a spectacular "Day of Judgment." Resurrection is not a distant event, but a dynamic process that begins almost immediately:

1. **Physical Death:** The material shell drops away.
2. **The First Resurrection:** Within a short time, the person rises in a spiritual body, often without realizing that they have died.
3. **Spiritual Maturation:** It can take months until the soul has fully "arrived," found the right spirits, and regained its identity.

The Particularity in Jakob Lorber: What Do You Take With You?

A century later, the mystic Jakob Lorber builds upon Swedenborg's view, but in these writings the Lord adds a decisive personal dimension: the state of your heart during earthly life determines your awakening.

While Swedenborg describes the process as though everyone needs the help of other spirits to awaken, Lorber presents the path as different for each individual:

- **The Spiritually Awake (The Reborn):** Those who already lived on earth out of love and spiritual awareness experience no loss of memory upon death. Shedding the body feels like taking off an old garment. The soul immediately enters clear and conscious into the full light.
- **The Materially Bound:** Those who focused their gaze exclusively on external and material things can become trapped in a self-created fantasy world. Such a soul may dream in passive ignorance for hundreds of years until angels patiently succeed in breaking through the veil using symbols.

Conclusion: A Cosmic Reunion

Whether viewed through the lens of Swedenborg or Lorber, the message concerning the transition after death is hopeful and profound. Death is neither a final station nor a black void, but a process of awakening.

It demonstrates that even in eternity we are not alone: our memories, our intellect, and our final identity truly unfold only when we connect with the souls that belong to us.

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