

The Passion according to Jesus Christ

From The Last Supper
to the Ascension

As revealed by
Jesus Jehovah Zebaoth

INTRODUCTION

Three gentlemen, Jakob Lorber, Leopold Engel and Gottfried Mayerhofer, who all lived in the 19th century in Austria, received a massive amount of information directly from God through the "Inner Word". The texts were literally dictated to them on a daily basis. The mayor part was given to Jacob Lorber. To him the Lord said on March 15, 1840: "Take your pen and write".

He did and for the next 24 years, his full remaining lifetime, Jakob Lorber dedicated his life to writing down all the information he received via what Lorber described "the inner word". He gave up his profession as violinist and conductor and survived giving piano lessons. He was told by the Lord Jesus that nothing less than the entire doctrine of salvation Jesus had given to his disciples, including tracts about creation, religion, the visible and invisible universe, life in the "beyond", explanation of the Revelation of Jesus Christ to John and more would be given to him. After Lorber's death Leopold Engel and Gottfried Mayerhofer received texts in the same way completing the work by about 1890.

All these texts, which Lorber, Engel and Mayerhofer received over a period of about 50 years are called the "New-Revelation" or "His New Word" and comprise about 25 volumes totalling some 10,000 printed pages.

The following text covering the Passion is found in the last chapters of the 11-volume work the Lord called "The Great Gospel of John". This work retraces the three teaching years of Jesus, from the Kana wedding to the ascension on an almost day-to-day basis. Not only does the Lord tell us in detail about the many discussions He had with Jews, Romans, Greeks, Temple priests and Pharisees and the many miracles He had to perform so people would believe. He also corrects some misunderstandings, which since originated due to the extreme conciseness or incorrect translation of the four gospels and explains difficult scripture texts in the language of today.

FROM THE LAST SUPPER TO THE ASCENSION

A text directly given by the Lord Jesus Christ
for the benefit of a mature mankind.

Excerpt from "The Great Gospel of John" vol.11.
With kind permission of the editors Lorber Verlag, Bietigheim, Germany.

IN JERUSALEM

(Paschal Lamb - Washing of the Feet - The Last Supper)

It was evening when I arrived with My disciples. Greeted joyfully by our host and his family and assured that no one would disturb us here, we were led into the aforementioned dining-hall, where we sat down for the prepared paschal lamb.

All that was spoken that evening was painstakingly recorded by the Evangelist John where it can be read. Here only a few details are filled in so as to explain the train of events.

After we had eaten the lamb in the traditional manner I rose, girded Myself and undertook the washing of the feet, which signified the deepest humiliation of the Son of Man, this being a job of the lowest servants and slaves. At the same time it means that no one can walk My paths unless I have first cleansed the tools, which enable him to walk these paths. It means that his heart must be thoroughly cleansed of all the dust of the hitherto walked highways of the world, and I am the one to provide him with the means. Therefore, no one shall fear these ablutions, otherwise he will have no part in Me.

Thus I gave the disciples a profound precept by way of a symbol, this latter, however, not being the main point, but its innermost core meaning everything.

Just as I cleansed My disciples, men shall endeavour to cleanse one another and themselves so that they can truly follow Me with a pure heart, thus with washed feet.

It used to be the custom for a householder after the meal to hand a morsel of food, accompanied by a quotation from Scripture to each participant. This custom has not survived up to our present time; however, it was widely observed at that time and was regarded by many as a kind of prophecy for the future.

While I was preparing these morsels My soul was gripped by a great sadness of spirit, and I said the words: "One of you is going to betray Me!"

The disciples, terrified by this remark, which seemed so ominous to them, besieged Me with questions as to what I meant and who might betray Me. But I declined any answer and began

to deal out the morsels, giving each one an admonition in keeping with his character. Peter, who was one of the first, was most deeply distressed by My remark and beckoned to John, who was sitting next to Me, to find out whom I meant.

The 'lying at the bosom' has been widely misinterpreted, the many versions having arisen through verbal misunderstanding. We did not lie at the table as the Romans did, as is often indicated - the Jews had never adopted this custom which they regarded as pagan, just as they avoided everything setting them on the same level as the pagan nations -, but we were seated. He who was to be particularly honoured as a friend, was seated at the right side of the householder and honoured by him in that the latter prepared the dishes for him. While this was going on the householder had to turn to him often, thus leaning toward him. In the linguistic usage of that time it meant that which is now translated as 'lying at the bosom,' whereby unintentionally a different concept crept in.

John now asked Me in a low voice, and I told him, as the disciple closest to My heart: "It is he, to whom I give the morsel," whereupon I gave it to Judas, saying: "What you do, do it quickly!"

Of course, the other disciples could not infer from this what I meant. But Judas, who was also alarmed by My first remark because he felt found out, took these words wholly as a request in line with his plans, rose quickly and left, triumphant in his heart.

He was now filled with all the pride of a future co-ruler, which he hoped to become through Me, and an inordinate longing to gain honour and glory without regard for others, so much so that Satan with all his pride-devils took possession of his soul, which only glowed in the desire to rule and to destroy all enemies.

Yet could I not have avoided all this?

Certainly! But here the Son of Man had the choice to seize all splendour and honour of the world. Therefore, He had truly to find Himself in a position where He had to choose, and herein lay

for Him the decision in the sense indicated earlier.

Therefore, I said after Judas had gone: "Now the Son of Man is glorified, and God is glorified in Him. When God is glorified in Him, God will also glorify Him in Himself and that soon!" This means: The Son of Man will in truth be the Son of God, and soon the Father will unite with Him for all eternity.

I now once more summarized My whole teaching for My disciples, as can be read in the biblical Gospel of John, chapter 13 to 17, with all the speeches and replies of the disciples, with Peter's and Philip's objections and the replies to the same.

With all these discussions it had already become late, and I took the bread again from which I had prepared the first morsels and said to the Eleven: "Let each take another morsel which I

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We now passed through the gate and turned towards the Mount of Olives. Here was the garden which is still called 'Gethsemane,' but in a totally different location. The garden Gethsemane was part of the inn at the Mount of Olives, which belonged to Lazarus and was a favourite spot for outings. Below that inn, which lay on the hill and offered a good view, there was a kind of park, through which a very pleasant path was winding up the hill. This park was the true Gethsemane and is, therefore, in a completely different spot from the one now shown. The only thing the two places have in common is the name, the very old trees there leading later investigators to believe to have found the right spot.

We often gathered at the innkeeper's, and thus Judas firmly believed to find Me there, since otherwise I would not have left Lazarus so as to be alone with My disciples. The park lent itself to inner contemplation because it was very quiet there and, therefore, I led the disciples there so that they might meditate on the latest events.

We settled down off the beaten track, and I asked Peter, John and James to go aside with Me, away from the others. They did so and followed Me.

Now came the moment when the whole impact of the impending disaster was felt by the soul of the Son of Man and the Deity again withdrew completely in order to leave the freest decision to the Man Jesus.

Therefore, he felt the terror of the hour and said (Jesus): "My soul is sorrowful, even unto death." He then also said to the three: "Stay here, and watch with me."

Then he went a little further away and prayed the words: "My Father, if it be possible, let

am here preparing! It is My body, the Word become flesh, which shall become alive within you. Take also this cup! Drink from it all of you! It is My blood, which will be shed for you for the forgiving of your sins. He who does not eat My flesh and does not drink My blood, will not ever gain eternal bliss. But you know now how this has to be understood and will no longer take offence at such words. Eat, drink, and whenever you do it, do it in remembrance of Me! Where two will be doing this and will be gathered in My name, there I will be amongst them!"

The disciples did as I had taught them. Thereupon we left the house after I had thanked our host, who farewelled us, full of love.

this cup pass from me; yet not as I will, but as You will."

However, since these words did not express his own firm decision as yet, the Deity did not yet re-enter into him.

Jesus went back to his own and found them asleep.

From this he saw that he could find a support only in the Father within him, and he wakened the three and spoke the well-known words:

"Can you not watch with me for one hour? Watch and pray, that you enter not into temptation! The spirit is willing, but the flesh is weak."

With these words he referred not only to the three, but also to himself.

Then Jesus went back and again prayed: "My Father, if this cup may not pass away from me, I will drink it and Your will be done!"

Once more driven by unrest, the soul sought external contact with its own, again finding them asleep, and this time so fast asleep that they did not wake up, but only stirred drowsily when called.

Now Jesus, the Son of Man, had conquered.

With one merciful glance he looked at his disciples, hurried back and exclaimed in a loud voice: "Father, I know it is possible for this cup to pass away; yet Your will alone be done, therefore I will drink it!"

Now the Deity in Its fullness re-entered into him and strengthened him, permeating him fully and saying: "My son, for the last time you had to decide! Now, Father and Son within you are united and have become forever inseparable. Bear what has been given you to bear! Amen."

Thereupon I rose again and went to My disciples who were again asleep, woke them up and said: "How can you sleep and forsake Me in the most difficult hour? Watch and pray, that you enter not into temptation; for the spirit is willing, but the flesh is weak. Yet you shall at all times be strong! Behold, the hour has come when I shall be delivered up to My enemies. Therefore, do not sleep, and be strong!"

At that moment a detachment of armed temple guards carrying torches approached, led by Judas, who wanted to lead them to the inn, thinking I was there. The disciples asked Me the meaning of this. But I bade them step back and went to meet the troop on the path. When Judas saw Me, he stepped up to Me, greeted Me and made to kiss Me as a sign of identification for the bailiffs. But I refused, saying: "Judas, do you thus betray the Son of Man? It were better for you never to have been born!"

Thereupon I turned to the crowd and asked with a strong voice: "For whom are you looking?"

Their leader answered: "Jesus of Nazareth!"

Then I made Myself known with the words: "It is I!" advancing a few more steps.

But the bailiffs retreated, having heard many a thing of My power and fearing the same, - wherefore Caiaphas had only chosen servants who had never seen Me. Some of those in the last rows even fell to the ground through the forcible impact of the retreat.

Since the servants stood there hesitating and fearful, I again asked them: "For whom are you looking?"

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INTERROGATION AND SENTENCING

The march now proceeded across the Kidron and through the same gate through which My entry had occurred. The temple guards at first led Me to Hannas, who was the brother in law of the high priest Caiaphas. Hannas was the first to whom I was taken, because he was the deputy of Caiaphas and had always been very active in this matter, wherefore he was the first to be informed that they had succeeded in seizing Me.

It is by no means intended here to repeat all that in the Gospel of John has been dealt with in detail - for this script is not meant to supersede the Gospel of John -, but there will be only a filling in of details where omissions may be felt to have occurred in the course of the following historic events.

There it can be looked up how Hannas received Me, and how Peter disowned Me.

And again I repeated to the answer of their leader: "I have told you that it is I! If you are seeking Me, leave these here alone!"

When the servants noticed that nothing happened to them, they were ashamed of their initial terror and advanced upon Me, soon surrounding Me, while their leader called out to them to watch only Me, since the order of the high priest was only to apprehend Me.

But Peter, recognizing that serious danger threatened Me and no miracle happened to free Me, drew the always concealed sword and rushed up to Me. He was confronted by Malchus, who warded him off with his spear. Peter then struck him a blow cutting off Malchus' ear.

I now called to Peter: "Sheathe your sword! Shall I not drink the cup which My Father has given Me?"

Thereupon Peter retreated. But I touched the injured ear of the servant, and presently it was whole. This deed amazed the servants, so that they no longer bothered about the disciples but only sought to lead Me away.

Now that I took everything in silence and also allowed My hands to be bound by them without offering any resistance, they wondered why they had been told to use the utmost force because it would be dangerous to seize such a man. But Judas stood by waiting for something to happen which would strike terror into the guards. Since nothing happened, he believed with all the more certainty that My power would still be unfolding before the Great Council.

Hannas sent Me to Caiaphas, bound.

Judas, who now saw that things seemed to take a different course to what he had thought, watched as I was being led away, and followed, terrified and full of fear for the success of his plan. He wanted to make his way with Me to the high priest. However, he was refused admittance.

At Caiaphas' the entire Great Council was assembled. They had been waiting for a long time impatiently and vengefully for My appearance. There I was formally charged and witnesses appeared who were to testify that I was a traitor. To prove this My entry above all was used and also the fact that I had dared enter the holy place, presuming priestly power I did not possess. Then it was extremely accurately proven that I had tried to stir up the people against the Roman emperor in order to

make Myself king. However, when it came to finding witnesses to testify to this intention through My words, there were none.

Finally, witnesses came forward testifying that I had said: "Pull down this temple, and in three days I will rebuild it!"

Caiaphas now said that this was defamation of the temple itself; because to achieve this required divine power, which could only belong to the Anointed of the Lord, who would one day come with great power. But I had said that I was Christ, the Anointed, and thus he appealed to Me earnestly to say whether I really was Christ, the Son of God.

To this I replied: "You say it; yet I tell you: From now on, the Son of Man will be seated at the right hand of the power and will be coming in the clouds of heaven to the Father Who is within Him."

At this the high priest tore his robes and said: "He has blasphemed God! Need we call further witnesses? You have heard his blasphemy!"

Of course, they all promptly agreed; for in the Great Council only those were assembled whom Caiaphas knew to be devoted to him and to do his bidding. But those who were in any way friendly disposed towards Me - as was proven at the last meetings -, were kept in the dark about the Great Council's intention to seize Me, and the betrayal of Judas. Thus, the death sentence was soon ready, and it was only a matter of obtaining the approval of Pontius Pilate.

I was taken there in the early morning, and the matter was explained to the procurator, namely, that I was a rebel and blasphemer and as such had deserved death.

Pontius Pilate, who knew all about My entry and that it had nothing to do with rebellion, tried to save Me, as a Roman being inclined to see in Me a kind of demigod, endowed with special powers. He now talked to Me, as is written in the Gospel of John, and told the temple guards gathered before the courthouse that he could find no fault in Me.

Thereupon one of the higher priests came forward, once more declaring that I had travelled through the land, preaching against the temple and its servants, who surely were the supreme power in the country and the representatives of God. On this occasion it was mentioned that I was from Galilee.

Hearing this, Pilate was glad since he saw a way to get rid of the whole business. Galilee stood under the sovereignty of Herod, who could here pass sentence. So he briefly ended the hearing and ordered Me to be sent to Herod, so that the latter could pass judgment on one of his subjects.

Herod was very pleased when I was brought to him, since his wish to see Me personally was fulfilled and he now wanted to

convince himself as to how much truth there was in the many rumours about My miracle-power. He had Me immediately brought before him and ordered those around him to leave. We remained alone. He expressed his amazement that a man like I, who obviously commanded special powers, had let himself be apprehended, and wanted to know how this could have happened. But I did not answer, so that he became embarrassed and in a serious tone demanded an answer from Me. My continued silence kept annoying him more and more so that he rushed at Me in a great rage, threatening Me with torture. I only looked at him calmly, and at once the old sinner trembled in his heart because of My glance, so much so that he fearfully called out to those around him. He felt extremely uncomfortable and to hide his fear he mocked Me before his royal servants, who of course promptly joined in the ruler's taunts.

Herod now saw himself cheated of his hopes to achieve something through supernatural power and tried at least to exploit the whole situation as far as possible. Therefore, he issued the order to lead Me back to Pilate, with the courteous message saying that he was glad to be subservient to Rome and renounced his right to judge one of his subjects who, according to the temple, also tried to rebel against the sovereignty of Rome. Clad in a white garment, given by Herod as a sign of submission, I now returned to Pilate, who was not particularly pleased at My return, but certainly at Herod's action, which later on led to a complete reconciliation between the two rulers.

Meanwhile, Pilate had been warned by his wife, who had seen in a dream how the good were being separated from the bad by the Son, and he tried to set Me free. Therefore, he hit upon the idea to suggest to the people to release Me, since it was the custom at Passover to release a criminal for whom the people interceded.

However, the priests and temple guards had summoned all their supporters, who were standing in front of the courthouse forming a barrier so that the intimidated crowd devoted to Me was not near enough, but only the temple rabble who was trying its utmost to reach its object of destroying Me. Since, as mentioned earlier, Bar-Abbas was in favour with the temple, upon the question of the procurator as to which prisoner to release, they shouted as agreed upon: 'Bar-Abbas!' and demanded that I be crucified, all the time clamouring that I was a rebel and against the emperor.

Pilate no longer knew what to do since he could not find Me guilty although enough charges had been laid against Me. Believing that they would be satisfied with a flogging, he read out this sentence. Thus I was flogged.

After this punishment the servants led Me out in the most pitiable condition, in the purple cloak and crown of thorns, since Pilate hoped that this sight might arouse the Jews' pity, so that he could release Me. But the Jews' hearts were harder than rocks and again they clamoured: "Crucify him! Crucify him!"

Pilate repeated that he found no guilt in Me deserving death, and that I had now been enough punished.

Thereupon the most incensed Pharisees in front shouted: "He must die, for he has blasphemed God! He has made himself the Son of God, and according to our law he who blasphemes God deserves death!"

When Pilate heard this, he became even more afraid; for he was confirmed in his Roman viewpoint that I might be a demigod. Therefore, he went back into the house where I had also been led by the servants and asked Me where I had come from, that is, of what ancestry and country, since he wanted to believe Me, not My adherents.

But I did not answer - and this because I was exhausted. Pilate continued his interrogation according to John 19, 10. The subsequent events happened according to verses 11, 12 and 13.

Pilate, now intimidated - for he knew the temple and also that it was capable of any foul deed if it served in the achievement of its ends - , wanted to put an end to the matter and took his seat at the tribunal, - a ceremony customary with the Romans whenever an irrevocable judgment had to be made. Once again he

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THE CRUCIFIXION

The temple, having seemingly prevailed, was now in a hurry to execute the death sentence as speedily as possible.

It is not intended to give an exact description of all the tortures My body had to endure; for this is something no one's soul can grasp while he is still in the flesh. Only in the free spiritual state can it grasp how far these pangs of death were able to completely spiritualise the body, thereby helping in the redemption of matter, although this torture was not really essential.

Here, various errors shall be corrected and some details clarified, so that by means of the in this connection fairly accurate Gospels a clear picture of the last hour of the Son of Man can be given.

To begin with, there is the carrying of the cross. It was a Roman custom that every criminal sentenced to be crucified must carry his own cross to the place of execution, and often when his strength failed him he was tortured in

presented Me to the people asking whom he should release.

Again the rabble shouted: "Bar-Abbas!"

He was now sent for to be released. Then Pilate pointed to Me and said: "Behold your king! What is to happen to him?"

And again the rabble shouted: "Crucify him!"

Pilate now said mockingly: "Am I to crucify your king?" Thereupon one of the high priests came forward, saying with great emphasis: "We have no king but the emperor; yet this one is against the emperor and has made himself king. The guilt is on him!"

Said Pilate very seriously: "And what if nevertheless innocent blood is shed?"

"Let his blood come over us and our children," shouted the high priest in a loud voice. And the rabble took up the cry noisily, repeating it often.

Then Pilate saw that he could not help Me without at the same time incriminating himself. Besides, he feared that Roman authority might suffer if he showed too much leniency.

As an outward sign that he felt free of responsibility, he washed his hands before all the people and said (Pilate): "I am innocent of the blood of this righteous one; for he has not violated our law. It may be a different matter according to your law, as you are saying, - therefore, I am handing him over to your law!"

Then he delivered Me up to the waiting temple guards, who took Me into custody at the same time when Bar-Abbas was released and loudly hailed by the people.

the most cruel way so that he might comply with the sentence. Of course I, too, was not spared this. But very soon My utterly exhausted body succumbed, so that I fell to the ground several times.

Simon of Cyrene, a follower of My teaching and as such well-known to the priests, passed by the procession and watched My pitiful situation, full of horror and pity. One of the temple guards called out to him, mockingly: "Look at your great master, who cannot help himself! Now all his deception becomes evident!"

Enraged and of prophetic spirit, Simon replied: "One day you will curse the hour you did this! Yet I wish I could serve My Master, so that this road of suffering may become easier for Him!"

"That you shall do!," several priests shouted angrily. "Since you dare scorn the actions of the temple we impose on you a penance! You shall carry the cross of your master!" When Simon heard this, he rushed to

Me full of joy and, taking the heavy cross on his strong shoulders, offered Me, who was lying on the ground, his hand so that I might find support. I took it, and Simon was strengthened, so much so that he found it easy to carry the heavy burden.

All My closest friends, who during the passing of sentence could not get into the courthouse, had followed. Also many people were there, who first had stood aside, intimidated, when the temple rabble had shouted its 'Crucify him!'. They soon assumed a threatening attitude as the procession approached the gate around which there was much open space where a crowd could easily converge. The Pharisees, fearing this, had ordered a large detachment of Roman soldiers who now waited for the procession at the gate towards Golgotha to keep order.

When My friends saw that I was past help and a forcible liberation from the hands of the temple bailiffs was impossible, a great lamentation arose, mainly among the women.

Therefore, I turned to those nearest Me and said: "Do not weep for Me, but for yourselves and your children; for they will meet with worse things than those you see happening to Me! I am going to My Father; yet they will not know where they will be going!"

According to church tradition, the maid Veronica handed Me a cloth with which to wipe the sweat. This is quite true; for she stood in the front row of those lamenting. However, the imprint of My face in this cloth is a later legend. Be it also said here that at My time there never lived a Jew named Ahasver, who drove Me from his house. Both are myths, created by pious people who tried to embellish My physical death with all possible miracles, which also gained entrance into the Gospels.

Indeed, had all this happened as recorded, while the body was hanging on the cross - the great earth tremor, the solar eclipse, the appearance of the spirits and much more -, Jerusalem, forced by these mighty omens, would on the same day have repented in sackcloth and ashes and not cast any doubts upon My resurrection, but would have rejoiced and regarded it as a sign of remission of all sins. However, while My body was dying nothing extraordinary happened which must be linked with My death. This cannot possibly be otherwise because the freedom of will has to be respected. On the other hand, if this main principle did not have to be maintained, coercion through such miracles would anyway have been possible already earlier. All that happened was of such a nature that it could have happened independent of My physical death, - and so let us have a closer look what that was.

As I was now being led out to Golgotha, at that time the common place of execution of

Jerusalem, Judas Iscariot arrived in the utmost despair, trying to break through the cordon the temple guards had drawn round the place. He was driven back by force and remained standing nearby, with staring eyes and still hoping for something extraordinary to happen for My liberation. He had always remained nearby while I was being sentenced, and the more clearly he saw that My power had here either expired or was not used by Me, the greater his fear became.

Finally, he rushed back to the Great Council and, full of self-condemnation, sought to return the money, saying he had betrayed innocent blood. He was, of course, turned away with the sneering remark that this was his own business. Full of despair, he threw the money into the poor box of the temple and rushed away, still with a glimmer of hope in his heart that I would free Myself before the worst happened. On seeing how My body was thrown to the ground and lain on the cross, and hearing the hammer drive the nails through My flesh into the wood, he gave a loud scream and rushed off. Without glancing back, he rushed off to a remote area where he hanged himself on a fig tree by means of his belt.

He had dearly paid for his mistake, his love for money and his selfishness. However, what happened to him afterwards will be discussed at some later date.

His body was not found until several days after his physical death. It had fallen down from the belt and been gnawed by dogs and jackals. He was buried hurriedly in the same spot.

It is now said that darkness had descended as My body was hanging on the cross. Indeed, there was a great inner darkness over Jerusalem, but not of an outer kind. It was an inner one, which everyone felt as though he had lost something, without knowing what it was, and even the high priests, the teachers of the law, the Pharisees and temple Jews, who had so fiercely demanded My death, found no satisfaction or joy in their deed.

This is why the temple took no steps against My disciples and nearest relatives, or against Nicodemus, Joseph of Arimathea and Lazarus, all of whom made a pilgrimage to My cross and were present during the last hour before My death. My own owed it above all to the high rank of Nicodemus, as a member of the Great Council, that they were allowed to stay around, whereas on other occasions the place was cordoned off by soldiers, admitting no one. Owing to his intercession an exception was made. But My closest disciples, except John, were not present, as I had often prophesied earlier. The shepherd was slain, and so the sheep dispersed. After My arrest some had fled to Lazarus and the others were hidden by friends.

John was the only one who dared show himself everywhere openly and was a support and comfort to My physical mother Mary.

Peter, who after his fall had been seized by deep remorse, did secretly follow the procession leading My through the streets of Jerusalem from one official to the other, yet he kept away from all the brothers, feeling in his soul the desire to be alone. Only now did he gain full clarity as to My mission, to which end the spiritual exercises in Ephrem had been particularly useful. He recognized the nature and purpose of My physical death and was also firmly convinced of its necessity, as well as of My predicted resurrection, firmly trusting in it without, however, uttering a word about it.

Concerning My last hours the most important things have been said earlier, and whoever wants to recall them, let him read "The Seven Words on the Cross," and he will know enough about My last hours.

As My soul separated from the body, there certainly was an earth tremor. But this again was not too striking a phenomenon, since in My time in that region the subterranean forces of the Jordan valley were far more noticeable than now, wherefore earth tremors were not all too rare. However, it never entered the minds of the obdurate Jews that this phenomenon might really be connected with My death.

Also it is true that the curtain in the temple was torn in two as an outward sign that there was no longer any barrier before the most holy heart of the Father, even that everyone could get there to receive life eternal. But also this event, though strange, did not create a sensation. The priests on duty hung up the curtain again, and the matter was settled.

Further it is said that the sun lost its shine. It has already been stated that an eclipse did not occur. But everyone knows that earth tremors in warmer zones are preceded by a darkening of the atmosphere, whereby the sun loses some of its brilliance. Something similar happened here. However, this loss of brightness was due to a different reason from the usual, although the phenomenon was the same.

It is also reported that the dead rose from their graves and appeared to many. This report must be properly understood, and whoever will take in the following, will grasp it.

When My body had died and My numerous enemies had fully quenched their thirst for revenge, the people soon scattered because an inward horror - the very same inner darkness already mentioned - impelled

everyone to seek protection in his own house where, according to their laws, the Jews had to prepare for the Sabbath, which began at sundown. My followers came gradually closer to the place of execution, so that many of My friends were there. Joseph of Arimathea had earlier gone to Pilate asking for My body, a favour not always granted.

However, Pilate gladly granted it, wishing thereby to annoy the Jews, as he did by the trilingual inscription at the head of the cross saying that I was the king of the Jews.

My friends took the body down forthwith, cleansed and anointed it and carried it carefully to a rock tomb belonging to Joseph of Arimathea, on a property he had bought from Nicodemus there to be buried himself.

Golgotha was a rocky hill, but very close to a densely populated residential suburb, where many wealthy Romans and Jews had bought land and built magnificent villas. This explains the proximity of the garden.

Into this tomb they laid My body, closing it carefully - for fear the Jews in their wickedness might even violate My dead body.

The Jews, in turn, feared that My followers might steal the body and then say I had risen from the dead; for they had heard and knew that a rumour was going around of My predicted death and resurrection. Therefore, they asked Pilate for guards. These he granted, even out of curiosity of what miraculous things might happen, as were expected by all the friends on the one hand, as well as feared by the enemies on the other hand. Therefore, Roman soldiers were ordered to guard the tomb for five days.

* The "Seven Words on the Cross" are available as e-mail download. Please send a blank email to 7words@hisnewword.org. You will be asked to confirm your order and will immediately receive the first of the three messages.

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ON THE DEATH OF THE LORD

What did really happen while the body was lying in the grave, and what was the actual, compelling reason for My death? - On this a brief, but clear explanation shall now be given. So do listen.

It has already previously been explained on several occasions that Adam, as the first man of this earth - that is, a man possessing full spiritual freedom - had been created so as to represent a form, out of which matter could be led back into the free life of spirit. This entailed above all the overcoming of matter itself, that is, voluntarily a state had to be brought about where all base qualities, such as worldly lusts, desires and inclinations, had to be eliminated in order to enable a free ascent to the purest spirit-life.

It has been said often enough that the human soul comes from the minutest beginnings, grows and develops to ever higher spheres of awareness until it, finally, in man again reaches that form which is no longer capable of development as an earthly form, but only as a soul-form. Thus, in man two principles meet: The end of material life as clearly defined self-awareness and the beginning of an immutable life of the soul in the highest attainable perfection of form. Therefore, on this thin borderline of earthly life man cannot ignore the awareness of being alive - for he himself is proof to this -, yet he can be totally unaware of having reached the threshold to a spiritual life, which is now beginning in its unchangeable human form. In other words: After going through many physical changes having as their goal the human form, this remains now unchanged in its general aspect. But now there begins a change of the soul, the purpose of which is to more and more approach the God-Spirit Itself and unite with It.

Whoever can think, let him think! What can happen if this transition is not effected? For here, matter and spirit oppose each other diametrically. Though purifying one another more and more, as polarities they are never able to touch completely. Here a road must be shown, a bridge built over which one can attain from matter to spirit! This road must be an example, which everybody is able to follow. Unless this road were found, that is, unless a man entered upon the same, it would be impossible to shake off matter and enter into a free, spiritual life.

Therefore, once they have reached the borderline from where the spiritual road is possible, the Deity Itself must endeavour to draw to It Its created beings, whom out of love and for the sake of their salvation It forced onto the road of matter, thus leading them into the relationship

of the Father to the child. Adam was meant to build this bridge within himself. He actually had an easy task, for the enticements of matter were very slight compared to now. All that was required in his case was to conquer himself, be obedient, and the bridge was built and spiritual life could awaken and blossom within him, since obedience to God is the only means by which to test a man, who is otherwise free of sin. All other sins follow from disobedience, as anyone can easily observe with children. Adam fell, and thus a stepping back into matter occurred, that is, into that polarity which can distance itself as far from God as it can ascend to God and to ever-growing bliss.

With this fall, sin had come into the world, because God does not ever create a thing in order to again destroy it, but the once taken road is followed and sought to correct, as it were, since divine wisdom from the outset makes allowance for a failure. When it is a matter of creating FREE beings, not spirit-machines, the only road to it is the road of self-development in man. But with the division of the human race into nations a vast number of sins of every description occurred which resulted in a succession of ever deeper falls, their beginning as disobedience being an accomplished fact. In other words: Had Adam, not been disobedient, none of his descendants could have been disobedient, because he would have destroyed in himself a germ which could no longer have been passed on. But Adam fertilized this germ, and in his descendants it grew into a tree, which hardly allowed the light of the sun to shine through its rigid foliage.

Often times, extremely strong souls have tried to break through this foliage so that the sun could shine through, the very ancient religions of mankind being proof of the partial success of such attempts. But these strong souls did not succeed in striking the core of the tree and break its crown to bring about the death of this mighty tree. They did not succeed because they themselves were not without sin in their earthly life, first enjoying the world before they felt thirsty for truth, for the knowledge of God. The world tasted stale to them, only then did they look for something better.

The ancient Indian religions are the oldest known to you; for the ancient Egyptian religion in its true version was the oldest, but its knowledge has been lost. All these teachers were such strong souls, who broke through the foliage for themselves, showed the way, described and said true and genuine things, yet were unable to write

differently than they did in their time, so that many things have now become superseded, which is easy to understand considering the circumstances. Let the following serve as explanation:

Prior to His incarnation as Jesus, God was invisible. No one could attain to His contemplation, but only to the perception of His nature, which of course could only manifest as light, God Himself being pure light within, which sends out its rays. Yet wherever there is light, it is omnipresent; it permeates and quickens everything. Therefore, those who attained spiritually to the Deity could perceive the Deity only as a life within the light, a floating and resting in the light, the blissful uniting with the light. When the man Jesus merged with the eternal God-Spirit within Him, the perception of the Deity for the one approaching It was totally different, - it was simply the approach of one man to the other and, therefore, the ancient seers are right, but so are the newer ones living after Me.

After the fall of Lucifer, when the material world came into existence, the Spiritual Sun as the seat of the Deity was created. However, it was not to be understood as the only concentration. The light was present everywhere in the spiritual world, but prior to My earthly life this Spiritual Sun had not been visible to physical man as long as his soul was bound to his body. When it became visible, it was a crowning of the faith of the spirit-beings. For it was visible only to them, but now it can also be seen by any person who believes in Me as soon as his spiritual eye is opened, because the Man Jesus can at all times reveal His entire Kingdom to all who believe in Him.

The question remains: Why are the same main features found in all the ancient religions?

If it were not so, it would merely surprise the one who has understood these revelations. For if these ancient religions are forerunners of the teaching of the Son of Man and Son of God, they must comprise the main features of the latter and not different ones. That the lives of individual teachers who arose show similarities with Mine is based on the same fact.

If the ancient Egyptian religion in its original main features, which through the later polytheism have only vaguely survived to our time, were entirely known, it would be said: The Christian religion has been taken from the ancient Egyptian one, so similar are they, particularly if the individual natures of Osiris, Isis and Horus were clearly recognized in their original meaning.

How did I succeed in breaking the tree of sin, not only breaking through the foliage?

First, let everyone clearly understand what it means 'to sin'!

Many a person will quickly find the answer and say: Sin is everything that offends against God's will! This is quite true. But what is God's

will and how does a man recognize it, who does not even believe in God, let alone recognize His will?

Here, judgment must be made from the viewpoint of human life. No one can sin against God unless he has recognized Him. Just as nobody will be offended by a blind person who denies the existence of light, only because he does not see it, God will not oppress the one who in his foolishness does not recognize Him. Yet a blind man can offend his neighbour or another man whom, although he does not see him, he hears and feels and whose directly perceptible benefactions he can enjoy, by opposing him in some manner. He can sin against his love; for, in spite of his blindness he cannot refuse to acknowledge the existence of the same.

Thus it is also with the spiritually blind, who can easily offend against the commandment of neighbourly love, even though he does not recognize God. Neighbourly love is the way to the love for God, - this has often been explained.

Since the man Jesus complied with this commandment in the minutest detail, and that from His childhood, the love for God in Him kept growing as well so that, finally, He could merge with it. Sin had no hold over him; for He was striving to pass from the initially visible path of neighbourly love, which manifests through external works, to the inner, invisible path of the love for God.

God had given Adam a commandment, namely, unconditional obedience. He disregarded it and fell. The man Jesus out of love voluntarily complied with this commandment to do nothing without the Father's will, thereby becoming the glowing example to follow. Thus, He attained within Himself the level Adam could not attain, thereby reconciling within Him the Deity, offended in Its holiness by the disregard of Its commandment.

Wisdom gave the commandment. The will, the strength, demanded compliance. Love found the way to fulfil the conditions in the man Jesus, so that He could bring back the former state of bliss for all beings. Herein lies the redemption that now this road leading directly to God is opened up, and that this road was walked by the Son of Man, Jesus, who thereby became the Son of God. The death of Jesus is the sealing of His unconditional obedience. It would not have been necessary. However, since mankind in its unlimited free will demanded it through Lucifer's influence, Jesus also submitted to this demand and died physically.

Falling from one sin into another engenders an ever-growing hardness of soul. One speaks of stony hearts to express this condition. How far this can lead is unfathomable. Matter, the enjoyment of external things, keeps growing, and naturally the awareness of any spiritual-mental essential core becomes lost more and more. This hardening finally leads to an

animal state, which knows nothing but preservation and procreation, without any spiritual, inner freedom. The salvation from such a state is only offered by a purely spiritual teaching, which leads to a moral awareness of human dignity, and this teaching was given in unmistakable brevity and greatest possible clarity. Compliance with it bursts the chains of matter, loosens the bonds of earthly pleasure-seeking and, finally, leads the material desires and appetites into a state of the purest perception, where evil is recognized yet no longer done, because the personal self keeps shrinking more and more, whereas otherwise this self (egoism) keeps growing more and more. The more it disappears, the more the material bonds loosen (soften) until, finally, they are no longer felt as such.

Thus, the tree of sin was - and could be - broken only through Jesus, because he comprised within himself the very God-Spirit that had already given Adam the commandment, which he did not fulfil.

One will now say: Where is the proof that this is so and that the earlier teachers did not achieve the same? For, what is stated here, is beyond human vision, and is an innermost process about which none other than Jesus Himself can speak, whereas the outward process, the appearance of an excellent teacher, his conduct and good precepts, as well as his death, has occurred more than once. Why is here the tree of sin itself truly broken and there only the foliage broken through? The outward effect in the world is hardly perceptible, for sin flourishes at the moment as never before, - and by other than external signs mankind cannot judge!

At first glance it does seem so, yet at a closer look it does not!

XI/76

THE RESURRECTION AND ASCENSION OF THE LORD

On the third day of Passover the Deity returned and called the body of the Son of Man, which forthwith completely dissolved and was added to the soul as a garment. This process was seen by the Roman guards as a brilliant light, which lit up the tomb and frightened them so much that they ran away to spread the news that I had risen. The stone was rolled from the opening, so that everyone could look into the tomb.

The soldiers hurried to Pilate who, greatly amazed, informed the Great Council with a certain malicious pleasure. Soon some of its members went out and found the place empty, whereupon they anxiously tried to hush up the matter and, because of the people whose anger they knew, gave money to the guards and told

Anyone walking the inner path will soon become aware of what it is truly like. The outward appearance means nothing; for it is an empty shell. He who does not want to walk the inner path, can be convinced or given a picture of this path as little as a blind man can be given a notion of colours. Here, the result decides. The path is there, enter upon it, - then judge!

Without Me nobody can come to the Father, and without faith in Jesus no wise man has ever felt the almighty Deity as the First Cause of love, which can present itself as a person. The Invisible becomes visible only in Jesus, and this merging of both in the human form makes possible the drawing near of the created being to its Creator, the absorption of matter in spirit, the leading back of the sequence of sins committed upwards beyond the borderline between matter and spirit, points which otherwise cannot possibly touch. The bridge to it is the life of Jesus. - There arises now the question: How far actually could the deceased souls go prior to the death of the Son of Man?

Of course, they could, if they followed the teaching of one of the many earlier teachers, attain to cognition and inner happiness, but not ever to a contemplation of the personified Deity.

This happened for the first time while the body of Jesus was lying in the tomb. There lay the purely earthly body, whereas the soul with Its indwelling God-Spirit passed into the beyond and there showed itself to all as the One He is and was.

This is only to be hinted at here. Later on, also this event shall be clearly explained. With this manifestation in the spirit-world began the building and populating of the New Jerusalem as the City of God, which will continue to exist forever.

them to say that the disciples had stolen the corpse while they had been asleep. At the same time they promised them impunity with Pilate, who would have had to mete out capital punishment for their offence of sleeping while on guard.

However, Pilate was not willing to grant this impunity but said when a higher priest tried to bargain with him: "Either the soldiers slept, in which case they are twice as guilty, having slept and lied to me, or they did not sleep. In that case I do not expose myself to the anger of the resurrected one through a lie!"

They could achieve nothing with him, wherefore the priests gave much money to the soldiers to flee to remote regions. This the soldiers did, whereupon the rumour of the theft of

the corpse was circulated, which belief still exists to this very day.

The Gospels tell that after this event I appeared to many, and this happened not only in the indicated places, but wherever I had been teaching, in order to prove to My adherents that the teaching I had given them was true.

Not only did My person become visible, but also many of those who had already been called away before appeared to their relatives in visionary dreams and some even in the daytime, to give them news of the New Jerusalem. These facts were later linked with the moment of death and caused the rumour that many dead had risen and appeared to their relatives in their homes.

What is still important from this time till My ascension on the Mount of Olives shall now be briefly mentioned.

The first to see Me was Mary Magdalene. It happened exactly as recorded by John. (John 20, 1-18)

Mary had gone very early to the tomb with six other women - even before the Great Council had been informed -, in order to pray there and once more pour the aromatic oils over the body to keep it from decomposing. Finding the tomb empty, they hurried back to tell the disciples.

When the disciples' excitement had settled and all went back to inform the others who did not yet know that something had happened, Mary Magdalene stayed around.

It has been told why I restrained her, saying: "Do not touch Me!" Her still impure love for Me could have destroyed her, had she touched My now purely spiritual being.

Furthermore, John records that I appeared to the disciples, gathered behind locked doors. This happened as follows: Soon after the Pharisees had set their false reports in circulation, a great unrest spread among the people of Jerusalem. Most of them did not believe the temple; for those of the opposite opinion knew quite well that it was an unheard-of story that Roman soldiers could have neglected a place they were guarding to such an extent that a tomb could be opened and emptied! Therefore, soon remarks were made about the sound sleep of the soldiers, mocking this absurd explanation and comparing the much sounder sleep of the temple with that of the soldiers. Therefore, the priests became furious and sought, if possible, to seize the disciples who by telling the facts thwarted their lies, in order to destroy these, too.

Therefore, the disciples assembled at the well-known innkeeper's roadhouse on the Mount of Olives in order to deliberate as to what to do.

However, Thomas was not present at this first meeting, since he was in Jerusalem trying to find out how matters were standing there.

In the midst of this gathering, which was also attended by Lazarus, I entered and greeted the assembled who, after their first surprise, thronged around Me, overwhelmed by joy. This

evening I once again taught them about the purpose of My dying, as well as the teaching ministry now conferred upon them. I also admonished them to have no fear, since with a firm trust and with love for Me they were safe from all persecutions. Through My appearance I proved to them everlasting life in My Kingdom, and all now firmly believed, and their hearts were full of zeal.

Then I said farewell after advising them to gather here again in eight days; also, each one of them was to settle his domestic affairs.

After eight days followed the described scene with Thomas, again according to John. (John 20, 26-29)

During this time after Passover I personally appeared to all those who had been in direct contact with Me, in order to prove to them the truth of My words and to strengthen their hearts for the dissemination of My teaching. No one was excluded. Those who because of My death were incensed against the Jews were calmed and those who had become wavering were strengthened.

However, it is futile to describe all these incidents, since nothing extraordinary occurred. These deeds were to them merely a crowning of their faith, and nothing was thereby added to My teaching.

For instance, the story of the two disciples at Emmaus gives a fairly accurate account of all such similar events; this is why it was related.

The revelation by the Sea of Galilee (John 21, 1-19), however, happened for the purpose of comforting and strengthening Peter, who was suffering terribly from the fact that he had denied Me. Therefore he was submitted to a test so that he could activate his faith. When the disciples in the ship recognized Me and told Peter about it, he at once threw himself into the sea to take a short cut on his way towards Me. This faith cleansed him of all dross; for everyone, once he has recognized Me, must take the shortest way to Me through the surging waves.

And to his threefold denial corresponds My threefold question: 'Do you love Me?' In this incident there lies a great correspondence, which anyone can solve for himself who has read this work with the heart and not merely with the intellect. Therefore, let everyone test himself as to whether he can solve this correspondence!

Soon the disciples all went back to their trades in order to settle their domestic affairs. I had told them to gather again on a certain day at the innkeeper's, and so it happened. This day was the fortieth day after Passover, corresponding to the forty days in the desert, which each of them required to prepare him.

Therefore, all who were close to Me gathered, and I again entered into their midst and led them to the top of the Mount of Olives, which commanded a good view. There I gathered the apostles around Me. The other disciples were

standing around us in a wide circle. Once more I admonished them all to adhere firmly to Me and My teaching. I also commissioned My disciples to go out into all the world and preach the Gospel in My name. Then I said farewell to them, declaring that henceforth they would no longer see Me

physically, yet at all times would remain spiritually united with Me.

Then I blessed them, and shortly after I had vanished from their midst.

FINAL WORD BY THE LORD

Thus, all has been discussed and faithfully recorded that is connected with My physical life and was visibly manifested on earth.

However, there is a large part missing, namely, what had been taking place in the spiritual world. To grasp this, the world is still far too immature, and even the few who believe in My direct word cannot take it in as yet. But there will come a time, and it is not all too distant, when the people will return to a more purely spiritual perception. Then the time will have come to reveal also this, and it will be done. Now let everyone be content with what is offered and follow My teaching, so that this time may soon come quite near; for the nations shall be drawn closer to one another and the earth shall become a place of peace. Amen.

OOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOO

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* Jesus refers here to the entirety of the 11 volumes of “The Great Gospel of John” as well as the works “The Childhood of Jesus” and “Three Days in the Temple”. For information on the respective works please go to www.hisnewword.org.