

JESUS

Wilfried Schlätz
Translation from German by Alex J. Galloway
Emphasis added by the author

Motto:

- I and My Father are one.
- He that hath seen Me hath seen the Father.
- But the Father that dwelleth in Me, He doeth the works.
- All power is given unto Me in heaven and in earth.
- For in Him dwelleth all the fullness of the Godhead
bodily.

(John 10, 30; 14, 9 & 10; Mat. 28, 18; Col. 2, 9 KJV)

1. Introduction

The presentation which follows is based on the premise that God has again revealed Himself comprehensively to contemporary humankind in the writings of the Austrian mystic and prophet Jakob Lorber (1800 - 1864), "The New Revelation". The Christology (teaching of Jesus Christ) presented here summarizes the doctrines which God set down regarding Himself in His New Revelation.

The prologue of the Biblical Gospel according to John states:

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1.1, KJV)

The LORD Himself explains this to us in a wonderfully clear and meaningful way at the beginning of the Great Gospel according to St. John 1,1.6 as follows: "The primordial base (of all existence) was the light (or the mighty and sacred creative thought, the essential idea. This Light was not only within but also around God, that is, Light was a substance both visibly radiating from Him and surrounding Him. This duality appears to have provided, as detailed below, the justification for the coming incarnation of God".

For in the moment when God began to give expression to His thoughts of eternal creation, to give them life and to release them as independent beings outside the bounds of His divine persona, the justification was also established for God's incarnation, an event which mystics and prophets have throughout the ages identified and described as the self manifestation of the eternal Godhead. As the heavenly Father did not wish to abandon us, His children, He came among us, selecting both suitable clothing and an appropriate physical form thus enabling Him to remain constantly present among His children and allowing His spirit to live with them for all eternity as an invisible spiritual reality.

2. How could God in His infinity become a mortal human being?

The question posed by our intellect is rather: How is it possible that God in His infinity should choose to dwell within a mortal human being? And for some 2000 years or thereabouts, sceptics have been prompted by the existence of this question to deny the divinity of Jesus Christ and to regard Jesus as a mere mortal, identical to ourselves. Even in the lifetimes of Adam and the original patriarchs (1. Moses 5) some 3300 years before the birth of Christ, the same doubt was raised and was answered by the Lord in these words:-

"Love alone is the measure for My Deity and I cannot be fathomed by any other measure for I am verily an infinite God. As far as My spatial infinity is concerned, this is merely a manifestation subject to time, - but in spirit it is merely the absolute authority of My will, My love and My wisdom: but the outer form is however identical to the one to which you were all made

in My personal image." (Household of God 2/138.26)

That which you call the infinity of space, is the Spirit of My Will which has induced this infinite space from the beginning of time filling it throughout with beings of every kind. This spirit does however have an essentially tangible focal point, where all the power of this infinite Spirit is combined in one activity and the power force for the infinite Divine Spirit Being is Love, as the vitality of this very Spirit: and I am this Love from eternity.

Behold this is the essence of God in all truth and can only be grasped with the heart, but not ever with the intellect." (Household of God 2/139, 20 and 22)

God is not therefore evenly dispersed throughout the infinity of space as a mist or as a holy gas, it is rather that God has a focal point where the full abundance of the Godhead is concentrated at one single point. The LORD also shows us this in a wonderful way in the small but extremely profound booklet "The Fly".

"The most completely free life is only in Me but this life is fashioned in such a way and presented in such overwhelming perfection that it will never be grasped or understood in its own sphere by any created being! It is therefore a holy life, and because this is so, it is an eternal and infinite life. Consider the concept of complete infinity or envisage a space with a point at its centre from which endless light radiates in all directions. The rays of light do indeed have their source at the centre but the farthest ends of these rays can nowhere ever be discovered. In this central core, the total life force of all eternity is concentrated and from this core it radiates outward anew into all eternity." (The Fly 7, 5 - 7)

Within God's central core, the total abundance of all the attributes of divinity is concentrated as if in a power source. Here is to be found the infinite richness of Love, Wisdom, Willpower, Order, Solemnity and, above all, Patience and Mercy, as well as the root source of these seven characteristics of primordial divinity: Humility.

And this focal point of the eternal spirit of God is not just a single point: it takes human form. "And God created man in His own image, in the image of God he was created" writes Moses (1 Moses 1-27). God's power centre therefore also has human form and He created us to reflect His primordial image, both the form of our bodily flesh as well as the form of our soul and then for the first time, the form of our spirit.

We know that God personally created the central core of His being and we are also aware that all power emanates from His Spirit in the first instance, radiating out to fill infinity, and that it first defines and then maintains life, at every point in infinite space. With this knowledge, it is therefore also possible to answer the initial question as to how it is possible for God in His infinity to dwell within a mortal human being. **The answer is not that the Godhead in His infinite scope became a man, but that God's power centre made a permanent home in the soul of Jesus.**

3. Why did God's incarnation take place on our planet?

In His New Revelation through the writings of His servant, Jakob Lorber, the LORD shows us that not only all the planets of our solar system with the exception of Pluto, not only the planetary suns of the same type as our sun, but even the suns in other domains and the suns in outer space as well, are peopled by tangible human beings like us.

For these suns are not hydrogen bombs as the materially oriented scientific thinking of today still believes, but rather complete planets of higher-level central suns, surrounded by immense gas or air-filled envelopes, the surfaces of which generate light by burning gas, by friction against the ether of outer space or which themselves collect the light from higher suns and pass it on by reflection.

The LORD further shows us that millions of central suns with all their encircling spiral nebulae revolve round a space universe sun (Diameter: 10^{12} - 10^{18} light years) to form with it a space universe. Finally we must understand that 7 million space universe suns with their accompanying galaxies circulate round one last primordial central sun which merely rotates on its own axis and has no orbit.

This primordial central sun with all the space universe suns, universe suns, subordinate and planetary suns forms a macrocosm or "shell globe". Moreover, from endless multitudes of these shell globes the LORD fashioned the Great Cosmic Man of Creation which is nothing other than the transubstantiated soul of the supreme spirit, primordially created but fallen from grace - Lucifer.

And the LORD says at the end of the second volume of "Robert Blum" with regard to the significance of our planet Earth in the Great Cosmic Man of Creation.

"This man in his whole concept is the primordially created spirit Lucifer (bearer of light). He is still in full possession of his great self-confidence but no longer enjoys his primeval power. Every part of him is trapped and judged. There is only one way always open to him and that is the one to My paternal heart. On all other paths, however, he has been judged and is as good as dead. He is unable to move one foot or one hand by as much as a hair's breadth.

"However, the fact that this spirit is split apart internally purely in these fixed shell globes, is his fate, as we have seen. And his life, which has as a consequence divided into an almost infinite number of segregated parts, should not therefore be regarded as an entity but as dispersed in the extreme. For there is only life within any shell globe and outside them all there is no other life except My eternally immutable and constant divine Will. Each shell globe is fixed and can not change its position in relation to its neighbouring shell globe even by a hair's breadth. At the very extreme of the small left toe you perceive a somewhat reddish dot which glitters. That is in fact the very shell globe in which our Earth is physically located and **within this shell globe - more precisely only at the spot where**

Earth is - the complete life of this Great Cosmic Spirit has now been banished.

"If he chooses to humble himself there and to return to Me, then his primordial life shall again be set free. Furthermore, this Great Cosmic Man of Creation will then be pervaded by a completely free life. However if this primeval spirit of My creation persists in his arrogant obstinacy, then the present order shall be maintained **until its whole substance has dissolved itself into a new infinitely multiplied soul and spirit existence.**" (Robert Blum II, 6 and 8 – 10)

In "Spiritual Earth", the LORD gives the answer to the question set down at the beginning: "Whatever the magnitude of Lucifer's soul once was, it could not contain more than one spirit. And this spirit, fallen from grace as a result of its own defects, can not dwell within all the innumerable shell globes into which Lucifer's former primordial soul was distributed. The confines of its dwelling place have been limited to the Earth on which you live. He is no longer free to occupy any other physical place in the world or any shell globe even though they may have once formed part of his former soul. For this reason, the human beings in these other places in the world, although normally superior in their nature to those on our Earth, nonetheless never attain that perfectly Godlike stature achieved by the children of this Earth. The latter occupy the most remote and least privileged place in God's spirit but, if they achieve self-improvement, they are capable of reaching the most exalted heights and of becoming the most Godlike of all. And for just this reason, I, as LORD, chose the Earth as the scene of My most sublime acts of mercy and re-created the canopy of all the Heavens above their ground." (Spiritual Earth 531, 10/11).

On one occasion, within the circle of His more mature disciples, the LORD answered the question posed at the beginning even more clearly and precisely in the following way:

"In all the countless periods of creation in eternity, all of which represented and formed a Primordial Great Cosmic Man, **I have not been incarnated as a human being** in any of their planets through the power of My will but I communicated with their humankind only through the purest angelic spirits for each creation.

Only this period of creation is destined, on any small world like this earth, to have Me in My eternal, primordially divine Being – for all preceding creations as well as for all those forever following – incarnated in a finite form and to be taught by Me personally.

My aim was not only to create for all future times and eternities for Myself, children fully resembling Me, but to truly educate them through My fatherly love, so that they would then be, together with Me, rulers of the whole of infinity.

To this end, I, the everlasting eternal God, have clothed the primordial life centre of My divine Being in the flesh, so that I could show Myself to you, My children, as a visible and tangible Father and teach you through My own highly personal mouth and heart the true divine love, wisdom and power which you would immediately master,

enabling you not merely to become beings of the present period of creation but also of bygone times and all future periods to follow.

And this period of creation has one advantage above all others, which you do not yet recognize clearly enough, that it is the only one in all eternity and infinity during which I Myself was completely clothed in human flesh. Moreover, of all the countless one's available, it was **this** shell globe with the solar universe of Sirius and its orbiting 200 million planetary suns it was none other than **this** sun, and among its planets none other than **this** earth on which we are standing now, that was chosen by Me in order to become human Myself and to select and educate from among you My true children - for all infinity and eternity, past and following." (Great Gospel of John 4, 255. 2 - 5)

4. The Pre-Existence of Christ and the Emergence of Jesus' Soul

As the power centre of the infinite Spirit of God made its dwelling place in the soul of Jesus, the words of Jesus: "Verily, verily, I say unto you: Before Abraham was, I AM" (John 8:58 KJV) as well as the words of John the Baptist: "He that cometh after me is preferred before me: for he was before me." (John 1:15 KJV) can only be clearly understood if we relate them to the centre of divinity in the Soul of Jesus. As God has existed from the beginning of time, we can therefore also speak of Christ's pre-existence.

We are however obliged to relate this pre-birth existence to the eternally living divinity in the soul of Jesus, a soul which itself emerged only a certain time before His birth.

Since Lucifer's spirit, his ego, has been banished to the centre of this Earth, the most arrogant and domineering elements of his soul have also been similarly confined within our Earth. These most tenacious, most self-sufficient elements of his soul could only be redeemed by the Heavenly Father Himself with the LORD personally guiding them through the successive stages of the mineral, plant and animal kingdoms in order finally to unite them with the soul of Jesus. In reality, Jesus was also a true human being because His soul matured in the same way as our own by a process of natural development. He was all the more a true human being as every human characteristic, every positive as well as every negative feature, was present in the soul of Jesus and of far greater practicality than in any other human being.

The Lord God Himself, therefore, structured and assembled His own soul utilising the most developed and self-sufficient parts of the soul of Lucifer, elements which could only be found on our planet Earth in the closest proximity to Lucifer's prison. A secret of infinite importance is of great significance here. If, as the Lord has predicted, in 2000 years (counting from 1860, GGJ 4,112.5), at the earliest, the Heavenly Father should proclaim the next great New Revelation to mankind on earth, it may still be too early under some circumstances to release more precise details. The most important factor is that the soul of Jesus was that of a true

human being. It embraced every possible character trait which any one of us possesses or which any other human soul has had in the past, has now or ever will have. However these facets of character are of greater intensity and strength in the soul of Jesus, whether their influence is positive or negative, than could ever be found in any other human soul.

The LORD Himself explains the human properties of the soul of Jesus in a wonderful way in Chapter 299 of the "Childhood of Jesus":

"Now it is written in the Scriptures 'He gained in grace and wisdom before God and Man and remained submissive and obedient to His parents until He began His teachings.' (Luke 2,52)

"Question: How could Jesus, as the sole eternal Divine entity, gain in grace and wisdom before God and Man, when He Himself was God from eternity? And in particular, before man, as He was after all the infinite and most perfect Being?

To understand this correctly, one should not regard Jesus exclusively as the one and only God: but one must see Him as a man, in whom the exclusive and eternal Divinity is confined in a seemingly dormant manner within Himself, just as every man's spirit is imprisoned in his being. And that what every man has to do according to the Divine order to free his spirit, also had to be done earnestly by Jesus, the human being, to free the Divinity within Himself, so that He could become one with the Spirit.

His soul was like the soul of every other human being and was all the more afflicted with weaknesses, because the almighty Divine Spirit had to put the most powerful bonds on Himself so that He could be contained within His soul. Thus also Jesus' soul had to withstand the greatest temptations by denying itself, in order to remove the bonds around its Divine Spirit, and therewith increase its strength for the infinite freedom of the Spirit of all Spirits, and thus become wholly one with Him. And in this did the increase in wisdom and grace of Jesus' soul before God and man consist, and that to such an extent, that the Divine Spirit gradually and increasingly became one with His undoubtedly divine soul, which was the true Son." (Childhood of Jesus 299, 1 - 7 and 17 - 19)

5. Christmas

Jesus' earthly body was Maria's first and only son. He was not conceived by a terrestrial method of carnal procreation, His conception was rather a pure act of creation by God.

Jesus said: "Everyone who carries the flesh has received his body from a mother's womb: only the first human couple received theirs by the will and hand of God. And so this My body is also out of a human mother although not begotten through a human father in the ordinary way, but solely through the almighty will of the Spirit of God. This is quite possible in the case of very pure and devout people and used to happen frequently in the olden days to quite unspoilt, simple and very devout people: and it happens even in these My days every now and then." (Great Gospel of

John 6, 90. 8-9)

“Originally, Adam was meant to construct a bridge within himself over which it would be possible from him to cross from the material to the spiritual. All that was required from Adam was self-control and obedience, such was the nature of this bridge, and the outcome both for Adam as for all humankind, all of whom are descended from him, could have been the awakening and blossoming of spiritual life. But Adam fell and an immediate reversal took place into matter, the polarity opposing the spiritual. If Adam had not been disobedient, none of his succession could have been disobedient, because Adam would then have destroyed a seed within himself which could then no longer be passed on. But Adam by his conduct fertilised this seed: in his descendants it grew into the tree of sin, the inflexible leaf canopy of which scarcely permits any further light from the spirit sun to shine through.

“Jesus’ soul succeeded in breaking this tree of sin and not just penetrate the leaf canopy, because Jesus the man, motivated by His love of God, voluntarily imposed on Himself the commandment of unconditional obedience, doing nothing against the will of the Father. He thus became a shining example to those who followed.

The soul of Jesus therefore attained within Himself the level that Adam had not been able to reach and, in so doing, the man Jesus reconciled within Himself the Deity, whose sanctity had been offended by Adam’s failure to observe the commandment of obedience.

In Jesus the man, the necessary conditions were fulfilled to re-establish the former state of bliss for all creatures. Here redemption is to be found not only in that this path which leads directly to God is now opened but also because this path was followed by Jesus, the Son of Man, who thus became the Son of God. (Digest from Chapter 75, Volume 11 of the Great Gospel of John)

If Jesus’ earthly body had been conceived carnally in the material sense, He would have inherited Adam’s disobedience and it would have been impossible for Him to follow the path of absolute obedience and to release us and all mankind from the compulsion to disobedience. Through His spiritual conception, His soul was poised at the same neutral starting point where Adam had once stood before his fall. And because Jesus’ soul, by observing total and unconditional obedience to God, built the bridge from the material to the spiritual - while Adam did not succeed because of disobedience - every human being can now use this bridge and return to God by increasingly subordinating wilfulness of self to the Will of God and by humbling himself before God. By His unconditional obedience, facilitated also by the spiritual nature of His conception, Jesus has freed us from the compulsion to disobey, so that we, despite our conception by carnal procreation, can now at any time cross the bridge built by Jesus and return to God, provided only that we so wish.

It is truly a material historical fact that on the night of Jesus’ birth, a host of angels were permitted to cloak themselves for a short time in human form enabling them to bring the good news of the Saviour’s birth in person to the shepherds in the fields: and also, to lead the shepherds to

the stable cave in Bethlehem (not Nazareth) and to worship the Lord God as an infant. Moreover, the spiritual eyes of many spiritually mature humans were briefly opened on that night so that they could watch the host of heavenly creatures singing in praise.

In the words of Jesus:- "As far as My so-called brothers and sisters (Matthew 13, 55 and 56) are concerned, they were in fact the children of Joseph from his first marriage. They were not Mary's children as I was her first and only child. Regarding the sisters, they were not Joseph's daughters but those of a poor relative. They were called 'sisters' because they lived and behaved in complete acceptance of Joseph's will as well as Mary's. Three of these brothers went with Me, namely James, Simon and John while two remained at home, took up Joseph's craft and looked after Mary until I entrusted her future care to John."
(Appendix to the Great Gospel of John p.242)

6. The Three-Month Infant Jesus

James, the youngest step brother of Jesus, describes in his lost '**Gospel according to James**' the youth of Jesus up until His 12th year. The LORD has restored this missing Gospel to modern mankind through the pen of His servant Jakob Lorber. It includes a wonderful story about the three month old Baby Jesus.

"In the evening, Mary put the tired Infant into the cradle which Joseph had made when they came to Ostracine [Egypt]. As usual Joseph's youngest son acted as nursemaid and rocked the Infant to sleep, while Mary went into the kitchen to prepare the evening meal. Joseph's son hoped that the Infant would soon fall asleep, because he wanted to join his brothers in watching the lighting of a triumphal arch, not far from the villa that had been built in honour of Cyrenius.

He rocked the Child diligently and sang and whistled while doing so but the Infant did not seem to fall asleep. When he stopped the rocking, the Child immediately started to move about, indicating to the brother that he was not asleep yet. This sent James almost into despair, because outside it was brightening up already with all the burning torches. He therefore decided to leave the Child alone for a little while, even when He was not yet asleep, in order to have a look at the spectacle.

But when James raised himself, the Infant spoke: "James, if you leave Me now, you will fare badly! Am I not worth more than this silly spectacle outside and your vain curiosity? Look, all the stars and angels are in envy of the service you do to Me, and you have no patience with Me and want to leave Me? Truly, if you do that you are not worthy to be My brother! Just go, if the spectacle of the world is dearer to you than I am. See, the whole room is full of angels, ready to serve Me, if your small and easy task is too much of a burden for you!"

This speech took away James' desire to leave the room in an instant so he remained beside the cradle, asked the Infant for forgiveness and continued to rock Him diligently. And the Infant spoke to James:

"Everything is forgiven you; but do not get tempted by the world another time! For I am more than the world, all heavens and all men and angels!" These words shocked James to the core: for he gradually became aware Who was there within the Child. Now Mary and Joseph and all the others came into the room and sat down at the table: and James promptly told them what happened to him." (Childhood of Jesus 63, 1-20)

7. The Twelve-Year-Old Boy Jesus in the Temple of Jerusalem.

The three days Jesus spent in the Temple of Jerusalem as a twelve-year-old boy, days which are recorded only in a few verses in the Gospel according to Luke (2, 41 - 51), are revealed to us by the LORD in the year 1859 in the form of a detailed verbatim report. We are privileged to experience, as if in a tense living drama, how Jesus posed His question to the high priests, learned scribes and Pharisees regarding the meaning of the Messianic prophecies in the Old Testament (Jeremiah 7, 14-16: Jeremiah 9,5; Micah, 5,1) and as to why they should not all be taken as relating precisely to Him, Jesus.

And the high priests, elders and learned scribes turned away and sought to prevaricate because they did not wish to concede that these texts had predicted the birth of Jesus. It is a wonderful and gracious gift from our Heavenly Father that he documented this confrontation for us in the form of a verbatim report in the German language. In this way, we, the mankind of today, can experience the three days in the temple, thus bridging the gap of some 2000 years which have intervened since the actual day when the discussion took place.

8. The Development of Jesus from His twelfth to His thirtieth Year of Life.

The most important facts are stated by the LORD Himself in Chapter 300 of the work "Childhood of Jesus":

"Just how did Jesus, the Lord, live from His twelfth to His thirtieth year?

He constantly felt the presence of the almighty God within Himself as a living power; He knew in His soul that everything contained in the infinity was and would always be subject to His slightest gesture. In addition, however, He had the most powerful urge in His soul to rule over everything. Pride, lust for power, complete freedom, inclination towards pleasure, desire for women and the like, as well as anger, were the principal weaknesses of His soul. But He fought against all these powerful and deadly driving forces of His soul from His soul's will.

He humbled His pride through poverty; but how hard a method it was for Him, to Whom everything belonged, for He could not call anything 'His'! He subdued the lust for power by subservience and by the most willing obedience to those who were, just like all men, nothing before Him! Although infinitely difficult, He assailed His eternal supreme freedom by

surrendering Himself to men to do the lowliest tasks like a slave-like servant.

By frequent fasts, He fought against the most powerful urge to live a life of pleasure - out of poverty, and also out of the free will of His soul. He fought the desire for women through repeated hard work, scant food, prayer and the company of wise men. Indeed - He had to endure a tremendous amount on this point, because His personal appearance and the tone of His speech were highly captivating.

Moreover, as He could see through the wickedness of men at a glance - and saw their deceit and hypocrisy, mischievousness and their selfishness. it is also understandable that He was very excitable and could easily feel offended and enraged: but He restrained His divine nature through His love and compassion following thereupon. He thus practised the most difficult self-denial throughout His life to restore the disrupted eternal order! And therefore it can be easily deduced how it was that Jesus as a man spent eighteen years facing and fighting against constant temptations. (Jakob Lorber, Childhood of Jesus - Ch. 300)

This period was exactly as described in the Letter to the Hebrews: "Jesus was in all points tempted like as we are, yet without sin." (Hebrews 4, 15)

Moreover, the forces which developed in Him can be enlisted by us today in our daily struggle for life and they help us to escape from all these temptations. They are the forces of the Holy Spirit which forged itself in Jesus through His self-abasement of the Divinity and which lives within all men since Pentecost, inasmuch as man is open to receive It.

Jesus as Man explored all the depths of His soul by self-analysis and personal introspection. He acquainted Himself with each individual soul atom in His human persona together with the respective individual flaws in all the elements of His soul. In this way, He learned the total burden of all the unsound aspects of the soul and experienced every spiritual hardship to which any soul whatsoever can be subjected. The more clearly and meaningfully He recognised the total extent of hardship and suffering in a soul, the more His longing to be helpful was awakened. However, the power to help effectively was initially not yet available and it only gradually increased in Him as the fruit of His constant acts of self-denial. Through these, the centre of power of the Godhead in His soul became progressively more liberated as chain after chain was removed.

A chain of this kind is formed by an atom of the soul which is still extremely arrogant and domineering. When this element achieves self-denial, repents and changes course, one chain is eliminated because a soul atom humbled in this way can then immediately be entered by the Divine Spirit which, in so doing, conquers one more facet of the soul. With each considered decision we make in favour of loving our neighbour or of self-abasement, we surrender another fragment of our own ego, one atom breaks off from our self-centred persona and this liberated atom can then again be irradiated by the rays from our spirit and be repossessed, so that one day we can say with Paul: "Now I do not live anymore, but Christ liveth in me." (Galatians 2, 20)

A similar process took place daily and hourly within the soul of our LORD.

For this reason, no one can any longer say since Jesus survived these conflicts: "I am obliged to sin. I can not resist temptation." After the most pernicious and most tenacious of the atoms in Lucifer's soul have been released into a state of humility, it is a simple conclusion that the much weaker elements of his soul present in our souls, are redeemed by our own acts of self-denial with the help of His Holy Spirit. The most difficult change, which had to be resolutely forced through, evolved during the 18 years in which Jesus' soul developed. In the New Testament, this is indicated by comparing the temptations of Jesus. (Matthew 4, 1 - 11: Mark 1, 12 and 13: Luke 4, 1 - 13)

The detail of the changes which took place in Jesus' soul in these 18 years far exceeds our present powers of comprehension: it will at the earliest be the subject of the next great Revelation of God in 2000 years. In His thirtieth year, Jesus had reached the point that His soul was completely one with the centre of the Godhead within Him.

We previously always regarded as separate entities, the human soul of Jesus on the one hand, and on the other, the Godhead as the source of the gentle voice of conscience but otherwise passive in its behaviour. However, the human element in Jesus stepped back completely from now on and for the remainder of the three years of His ministry. We are therefore dealing principally with the LORD God Himself in Jesus, because in the course of this trial of strength lasting eighteen years, every atom in Jesus' soul was completely humbled and placed itself at the disposal of the Godhead for evermore.

Jesus gradually and systematically relinquished every atom of His human ego and humbled each one completely under God's will. In the thirtieth year of His life, there was no longer any element of His soul which either opposed or resisted the Godhead. In this way, He had achieved in His thirtieth year the complete abasement of His soul, in other words, its rebirth.

The soul of Jesus had therefore become a perfect cloak for the Godhead's power centre and that was the necessary precondition for the three-year ministry during which the LORD God Himself in person taught us, His children, about all important matters, with the intention that we should one day aspire to the rebirth of our souls, that fusion of spirit and soul, but only insofar as this is our wish.

9. The Three Year Ministry

Fragments of the teachings and deeds of Jesus come down to us in the New Testament. However, these fragments conceal a life of such significance that it has promoted the spiritual advancement of mankind for some 2000 years as well as influencing in a most decisive and definitive way the whole spiritual history of the last 2000 years. John writes at the end of his Gospel: "Jesus did many other things as well. If every one of

them were written down, I suppose that even the whole world would not have room for the books that would be written." (John 21, 25 NIV)

That applied to the "world", i.e. to mankind from the year 33 A.D. to the present. However, because of the period of continual spiritual development through which mankind has passed particularly in the last 100 years, the spiritual element in many souls has become more aware and this particularly finds expression in the more numerous questions about, searches for and research into, the truth. Mankind today is therefore in the position to grasp and understand all the books which might still be written on the remaining deeds and words of Jesus. For this reason, the Heavenly Father dictated these books into the pen of His servant Jakob Lorber, and his successor Leopold Engel, and mankind today possesses in the eleven volumes of the Great Gospel of John a verbatim record of all the important conversations which Jesus conducted during with men of all races and of all contemporary peoples during His three year ministry. For every man, irrespective of race or nation, who had the maturity of soul to recognise the Lord God in Jesus, has met Jesus at least once in these three years.

In this unique document, in the Great Gospel of John, mankind possesses the gift of all the important words spoken by Jesus, a gift of such magnitude that it will probably only be understood and appreciated for the first time after hundreds of years have elapsed. It is some 2000 years since Jesus spoke in person during a three year period with these inquiring and mentally more mature men. And the mankind of today would be endlessly disadvantaged if all that remained to us of His spoken word was these few snatches which have been passed down to us in the New Testament. Then we could with reason reproach God, saying: "The contemporaries of Jesus were more privileged than we are as they could question Jesus personally and receive His responses individually from Him. We on the other hand are supposed to be satisfied with the few verses in the New Testament which are in part handed down to us as false transcriptions and inaccurate translations. We are faced with a chaotic jumble of 1000 different interpretations of the Bible, all of which contradict each other, and we no longer know what is genuine or false, true or untrue, right or wrong. We are therefore not out of line in wishing to put the whole Bible to one side for ever,"

This reproach to God is however unnecessary and unjustified because the Heavenly Father has indeed presented us with a verbatim record of the words He spoke during the three years of His ministry, the Great Gospel of John.

It is as if a voice recorder had been used and the result translated into modern German in the most perfect way, thus enabling us to experience the conversations between Jesus and all His disciples as if we were watching a film.

We read what Peter said, his doubts and objections, and we read the answers given by the LORD Jesus. We become acquainted with hundreds of men at widely varying stages of maturity and development, who were all brought to Jesus in remarkable ways. Each came with his troubles, his questions and doubts, with his antagonism to God and with his

incarceration in the material world. For each individual one, the Saviour laid bare the damage within him, showed him the root causes of his doubt and his lack of vision, gave him light and inner truth. Everyone who has experience even of only a small portion of this Great Gospel of John, perhaps read briefly but with a willing heart, can confirm the way in which the reader is spellbound, as if his own eyes and ears had been witness to the events described.

As the centre of the Godhead was incarnated in Jesus, it is therefore understandable that all the miracles attributed to Him by the New Testament were also actually performed and therefore became material historical facts. Certainly, Jesus performed most of these deeds only within the most intimate circle of His most mature disciples in order not to overwhelm the souls of more immature people or to influence their minds unduly. His more mature disciples on the other hand knew that in His spirit He was Jehovah himself. They therefore regarded the understanding of His signs and His miracles as self-evident.

In addition, all the miracles performed by Jesus are not "miracles" in the true sense of the word, they are merely the effects of the applied natural laws of the invisible reality of soul and spirit.

The LORD shows us in 'Spiritual Earth' that our scientific grasp of the atom is merely a working hypothesis (a scientific assumption) but not concrete reality. For example, our metallic atoms (iron, gold, copper, silver, platinum etc.) are in reality not elements but composite structures which even consist of some twenty material and identifiable intelligence particles or microscopic animals ("micro-animals").

These micro-animals, which are only visible as the tiniest and most complex animal forms under linear magnification by 6 - 10 million times, consist after all of miniscule, atomistic, egg-shaped animals, which contain within them a complete micro shell-globe, whose microcosmic bodies are even partly inhabited. (See Household of God, 182, 24 - 27 and Natural Earth 18, 8 and 9)

The so-called "elements", oxygen, hydrogen, carbon and nitrogen, of which the whole of organic creation is composed, are nothing other than an infinitely complex mixture of billions of different physical micro-animal species. All these micro-animals, from which the molecules in the cells of our physical bodies are composed, are therefore present both in the air and in water. When Jesus therefore wished to revive again a partly decomposed corpse, he only had to command the physical micro-animals in the air (which have a specific intelligence and their own will) to enter the corpse, to attach themselves in all the defective places and at that very moment every cell in that body again became fully functional. The soul of the deceased person which had lingered in a state of spiritual reality was again reunited by Jesus with its earthly substance restored by Jesus to full functionality and at that moment the dead body resumed its earthly life.

10. Jesus' Teachings regarding the Trinity

Jesus dealt with the question of the Trinity, the triple unity, and with it the closely linked possibility of confusion with the concept of three Gods.

The LORD said: "Listen! If God, as the Creator of all beings, yet different from all other beings created by Him, doubtlessly was, is and will be eternal, does that impose upon Him an immutable necessity to remain in that particular primordial centre? If already man has been given free movement in all directions of even the body, and endlessly more so of the spirit, why should the absolutely free God restrict Himself in that wherein He gave even His created beings full freedom?

I tell you: Since the divine Endlessness in everything has also the might to move freely without any limitation, It surely also has the right to convert Its glory into the flesh in order to present Itself to Its created men visibly and comprehensively as an eternally most perfect man, too.

However, the endless Glory of God does not have the power - and cannot possibly have it - to create outside of Itself other absolutely identical deities. If it were capable of this, It would have to create outside of the one infinite space other quite as infinite spaces, which every logically thinking person must recognize as absurd. For if the one space is infinite in all directions, where could another quite as infinite space begin?

Therefore, another perfect God with the fullest infinite glory is quite as inconceivable as would be another infinite space. From this you can clearly see that I, now walking on earth in the flesh as a son of man like you, am one and the same God that I have been from eternity and shall remain in all eternity.

Therefore, I cannot do anything against My eternal glory, but everything for it." (Great Gospel of John 08/26, 1 - 3)

"I am - now as a man in the flesh before you - the Son and was never begotten by anyone else but Myself and, thus, I am My very own Father from eternity. Where else could the Father be but in the Son and where else the Son but in the Father, thus one God and Father in one person.

This body of mine is, therefore, the glorified form of the Father for the sake of men and angels, so that I may be to them a conceivable and visible God. Now you can see, hear and speak to Me and yet live, for formerly it was said that no one could see God and live. Thus, I am completely God: within Me is the Father, and the power emanating from Me through My love, wisdom and almighty will, actively filling endless space everywhere, is the Holy Spirit.

As you now see Me among you as a God-man, I am definitely here with you in this dining hall on the Mount of Olives with the centre of My entire primordial being complete and undivided and am, therefore, nowhere else, as a truest God and man simultaneously, neither on this earth nor anywhere else. However, with the power emanating from me, which is the Holy Spirit, I fill actively all the heavens and the earthly material as well as the endless space. I see everything, from the greatest to the smallest, know everything, am aware of everything, control, create, guide

and rule everything." (Great Gospel of John 08/27 2 - 4)

11. Gethsemane and Golgotha

The LORD reports to us in the Great Gospel of John Volume 11:

"Now, in Gethsemane 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 Jesus said "My soul is sorrowful, even unto death." He also then 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 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 awakened 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 again 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." (Great Gospel of John 11. 72, 4 -15)

What happened on Golgotha will not be fathomable to its greatest depths for all eternity because here God performed an act of self-abasement which Lucifer had regarded as the most impossible of all impossibilities. Every arrogant individual thinks of God as arrogant. Everyone who seeks to dominate, who would like to be a great lord himself visualises God as a great Lord. "You regard all others as capable of anything you yourself can think or do." And Lucifer had also only thought of God as arrogant and had assessed God as being even more arrogant than himself.

And here on Golgotha, just as during the whole development of Jesus' soul, God Himself performs a feat of self-abasement, an act of humility,

which is simply unimaginable. The Creator imprisons Himself here within the narrowest space and the very marked deficiencies in Jesus' soul were the chains, with which He bound Himself. It is already an act of humility for God to confine Himself here within such a tiny space and to subject Himself to this for our sakes.

But immeasurably greater still, is the happening on the cross. This is not simply the death of some defenceless martyr who must simply suffer in silence, because the soul of Jesus could have, if He had so wished, called all the angels with their immense power to His aid at any moment, putting an end to all His suffering and in so doing, greater harm would not have befallen His soul. But for us something appalling would have happened as then we – that is our souls at the end of our lives - would never be able to detach ourselves from the material world.

Only through His infinite love for every individual one of us, through compassion for the suffering that would have threatened us and which has already to some extent threatened and confronted us, only from within this love did He take it upon Himself to suffer everything of His own free will. And the Godhead in Him suffered too. For here the Godhead permits Itself to be crucified by feeble small creatures of Its own making. This signifies a humility in God which is unimaginable to us. It is the unending proof of His love for us.

In calling out: "My God, My God, why hast Thou forsaken me?" (an Old Testament verse from Psalms 22, 1), Jesus did not wish to convey that God had turned away from Him but that Jesus' earthly body, being still in its material form, remained subject to pain and death. For this reason, the life force in the soul of Jesus' earthly body sought help in its abandonment through the text of the psalm - setting the example that every man on earth should seek help only from God.

Jesus says: "My third word on the cross was: 'My God, My God, why hast Thou forsaken me!' Even My friends mistook this cry for human weakness. And even they began to harbour doubt as to how it came about that I had previously put Myself forward as God and that I was now, in My death agony, deliriously calling out to God that He had abandoned Me.

Oh, you short-sighted mortals! Did you fail to perceive, that only the spirit in Me was God, while the outer shell, the flesh, was formed of weaker material and therefore had to be subject to both pain and torment as your bodies are? For what merit would there in fact have been, had I not atoned for the heavy guilt of mankind while I was still enclosed in this shell, with its human frailty and incompleteness, if I had obliged the material world to remain obedient to Me until the death on the cross?" (The Seven Words of Jesus Christ on the Cross pp, 5 and 10. The true significance of His Seven Words on the Cross was revealed to us by the Lord Jesus and is available from the downloads tab of HisNewWord.org.)

With the cry: "It is finished!" (John 19, 30) Jesus' soul also withstood and survived the last most difficult step and could now in the most intimate way join with the Father, now benign for all eternity, within His Soul. From Good Friday onward, there is no remaining disunity between Jesus'

soul and God's spirit: they are one. Now, God can, at any time, appear to us incarnate in the soul of Jesus. And that now happens in the spiritual world for the first time. When Joseph of Arimathia and his friends removed Jesus' soulless shell from the cross, the Heavenly Father Jesus-Jehovah-Zebaoth revealed Himself in all the realms of the spirit world for the first time as the now visible LORD God.

Before Jesus, no created being could look directly on God and continue to live.

The Godhead lived in Its inviolable holiness in a central domain called the Spiritual Sun, to which no created being had access. Even the highest and most perfect spirits could only see the Godhead from afar as the Spiritual Sun. Before Jesus, a meeting with God in person was therefore not possible. Even the forms in which God walked the earth in primordial times, Asmahael, the lord Abedam, Melchisedek, one of the three men who came to Abraham, these were essentially created beings, men like us, who were specially charged with God's Spirit for this particular purpose, so that they, in the hours in which it was necessary, spoke and acted as if God personally walked among men. It was however never directly the Lord God Himself but a human or angel spirit only charged with the Spirit of God to the extent necessary for the fulfilment of the particular purpose.

But even in the cradle in the stable cave in Bethlehem, the centre of infinity is found in the Infant Jesus. With this infant at its heart, all infinity was both ruled and guided, without this being obvious from without. And now it is exactly the same with the resurrected Jesus. We shall personally meet the Creator in the incarnation of the risen Jesus. And in this way, the infinite chasm between the inviolable holiness of the Godhead and ourselves, the souls and spirits which fell into the material world has been bridged.

A bridge has been built both within and by Jesus, which any one of us, any human being at any time, can cross if he is open to receive the forces which already lie dormant in the heart of His spirit in the form of God's spark, waiting to be awakened. The veil rent in twain in the temple signifies that the infinite chasm between the Godhead and ourselves has been bridged in Jesus. (Matthew 27, 51)

12. Journey to Hell

As we have seen, Jesus our Heavenly Father showed Himself immediately after departing from His mortal shell, in all the realms of the spirit world for the first time as the visible, Lord God incarnate.

First of all he ventured into the darkest and gloomiest realms of the other world, in which arrogant and domineering human souls voluntarily prepare for themselves a true mental hell. Jesus our Heavenly Father then revealed Himself to these souls as they dwelt, of their own free will, in

their arrogance and lust to dominate. He preached the Gospel to them, asked them to humble themselves and to follow Him into His newly formed Heaven. A large number of these souls, poor as beggars by their own fault, followed this call from the eternally incarnate LORD God and were immediately accepted into Paradise, the first step towards the proper Heaven, in the same way as the repentant criminal on the cross had been accepted. The ancient fathers of Christianity included Christ's journey to hell into their profession of faith in order to constantly place the immense love of Jesus our Heavenly Father directly in the line of vision of those internally infirm souls. (See also 1 Peter 3, 19 and 20 and 4, 6)

13. Easter

The central significance of Easter is not that now an earthly corpse was brought to life again and transfigured. Indeed, Jesus continued to live immediately on Good Friday afternoon, only His body died. And the fact that He returned on Easter morning, transfigured His body and took it into His splendour as a garment for His soul, was the final stage. To some extent too much value was placed on the fact that Jesus' earthly body was resurrected, as originally there was little or no belief in any continuation of life after death, especially in pagan nations, and now considered that an eternal life after death had become possible for the first time through Jesus' victory over death on earth.

No, this is not the case! Eternal life was also achieved by all the humans who died long before Jesus, for example, the major figures in the Old Testament and the Egyptian fellahs who helped build the pyramids. Jesus did not save us from the physical death of our bodies but only from the death of soul and spirit. Our souls and to some extent also our spirits were in imminent danger of death. And He released us from the peril of everlasting death of the spirit and soul. He therefore paved the way for the final release of all souls and spirits locked in the material world.

Jesus said: "On the third day of Passover the Deity returned and called the body of the Son of Man, which forthwith completely dissolved (its material element was transformed into a dynamic soul substance!) 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. (Great Gospel of John 11, 76)

14. The Appearances of Jesus and His Ascension

In the same way that many angel spirits clothed themselves briefly during the earthly life of the LORD in a visible body, which they assembled for themselves out of the air using the power of their will, so Jesus transformed Himself briefly into material form to show Himself to His disciples as the resurrected Christ and to comfort them.

Jesus said: "In the midst of this gathering of disciples (after Easter) 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. 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.

"I had told the disciples to gather again on a certain day at the innkeeper's and so it happened. This day was the fortieth day after Passover. 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." (Great Gospel of John 11, 76)

Jesus' soul body whose substantial soul covering consisted of the transfigured substance of His former earthly body, could of course penetrate any material as pure energy of a higher order. Only within the assembly room of the disciples did Jesus briefly clothe Himself in an earthly body in order to appear before His disciples in human form.

The original account of the Passion of Jesus Christ is available on the download tab of our website **HisNewWord.org** or by sending a blank email to Passion@hisnewword.org.

15. Pentecost

As a result of God's acts of humiliation and self-abasement together with the subsequent incarnation, something changed in God Himself. We are no longer faced by the untouchable holiness of the Godhead, which we are unable to approach, it is rather that God is developing a love for us and a compassion which now represents the new creation. And from this new

spirit of love, from this new spirit of humility, love and compassion, as it became reality on Golgotha for the first time, each of us has received a spark which remains in the heart of our spirit as God's spark which will one day wish to be awakened and will penetrate and pervade our spirit, our soul and one day even our resurrected and transfigured fleshly body.

A distinction is made between the rebirth of the soul and that of the spirit. The rebirth of the soul however consists in our spirit becoming one with our soul. However, the rebirth of our spirit signifies that God's spark is ignited in our deepest interior and irradiates our spirit with the life of the new creation, so that this life of new creation becomes alive in us and we thereby become for the first time inhabitants of the new heavenly Jerusalem, insofar as that is what we wish. The disciples of the LORD were the first human beings to achieve the rebirth of their spirits in that on Pentecost morning God's spark fully entered each of their spirits and filled it with the life of the new creation, so that even their souls and to some extent their earthly bodies were irradiated by this Holy Spirit of humility, love and compassion.

16. The second coming of the LORD

The LORD said:

"On the occasion of My Second Coming, I shall not again be born as a child somewhere of a woman, for this My body remains transfigured as do I, as a spirit, in eternity, and so I shall never again need another body in the manner indicated by you.

"However, first I shall come invisibly in the clouds of heaven, which means to say: I shall first approach humanity through true seers, wise men and newly awakened prophets. And in these days also maidens will prophesy and young men will have clairvoyant dreams announcing My advent. Many will listen to them and mend their ways, but the world will call them mad fanatics and not believe them, as was also the case with the prophets.

"Moreover, I shall from time to time awaken people to whom I shall dictate through their heart all that is now, during My presence here, happening and being discussed. What is written down will, within only a few weeks and days, be multiplied in many thousands of identical copies in an artful manner well-known to the then living people and thus become accessible to them. And the people of these days, almost all of whom will be able to read and write, will be able to read and also understand the new books.

"This way of spreading My teaching from the heavens, given anew and uncontaminated, will then make it possible to reach the people all over the earth much more quickly and effectively than is possible now through messengers in My name by word of mouth.

"When in this way My teaching will have been brought to the people of good will and active faith and at least **one third of humanity** will know of it, then I will also, here and there, come personally and bodily visible [in

the transfigured spirit-body] to those who love Me most, are longing for My return and have a fully alive faith.

“And I Myself shall form of them communities which no power in the world will be able to resist. For I shall be their commander-in-chief, their forever invincible hero, and shall judge all the dead and blind worldlings.

(Great Gospel of John 9. 94, 2-7)

Jakob Lorber was one of the worldlings to whose heart and pen the Heavenly Father Jesus dictated details of the events and conversations which took place at the time of His presence on earth. The New Revelation through Jakob Lorber is therefore **the return of Jesus** in the clouds of heaven.

17. Conclusion

We wish to close off this Christology, which the Heavenly Father has again restored to us through His new, pure teaching from the heavens by quoting a passage from the unique testimony to Christ written by His favourite disciple, John, in the second volume of the “Spiritual Sun”, Chapter 13, verses 2 and 3.

“Jesus is an entity so immense that as His name is spoken, all of infinity trembles with reverence! If you say ‘God’, you indeed name the most supreme being of all: but you use the name in its infinity as it is there that it fills the endless universe with its endless power from eternity to eternity. But in the name ‘Jesus’ you describe the complete, almighty, quintessential centre of God: or, even more clearly expressed: Jesus is the true, most intrinsic, quintessential God as a human, from whom all Divinity which fills infinity, primarily flows like the rays of the sun, as the spirit of His unending power and strength. Jesus is therefore the embodiment of the full abundance of the Godhead. Alternatively: the Godhead lives in Jesus in its infinite abundance in a truly physical presence. Therefore, always the entire divine infinity is stimulated when this infinitely most holy and exalted name is uttered in true love.”

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