

JESUS CHRIST

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Part 2 of 2

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 on 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)

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 visualizes 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, Lucifer. 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 defenseless 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 we would then have been locked in the material world for all eternity. Only through His undying 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 saying 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 harbor 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)

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. At any time, God can now appear to us incarnate in the soul of Jesus. And that now happens in the spiritual world for the first time. When Joseph of Arimathaea 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 fulfillment 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 us 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 absorbed Christ's journey to hell into their 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 lived again immediately on Good Friday afternoon. And the fact that He returned on Easter morning transfigured His body and took it into His splendor as a garment for His soul, was the final stage. We have to some extent placed too much value on the fact that

Jesus' earthly body was resurrected, as we originally did not believe in any continuation of life after death 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 chamber of the disciples did Jesus briefly clothe Himself in an earthly body in order to appear before His disciples in human form.

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:- (Note:- Paragraph (1) omitted from text.)

“(2) 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.

(3) 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.

(4) Moreover, I shall from time to time awaken persons 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.

(5) 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.

(6) 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; compare (2) above) to those who love Me most, are longing for My return and have a fully alive faith.

(7) 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 resurrection 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 favorite 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 most plausible, most individual, most 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, the entire divine infinity is always concerned to ensure that this infinitely most holy and exalted name is uttered in true love."

Nov 30, 2013
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Thank you.

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