

Friends of the Revelation of Jesus, which was entrusted to the prophet and scribe Jakob Lorber and Gottfried Mayerhofer

feel deeply connected to every soul on this earth - as creatures and children of a single heavenly Father, the source of all life.

This Father, who created everything in His infinite love and wisdom, appeared into the world in the embodied form of Jesus Christ. In His thirtieth year, He emerged as Savior and Teacher and fulfilled His mission in perfect devotion over three blessed years.

Those who are familiar with this heavenly proclamation recognize in this new and at the same time timeless guidance a deeply rooted, divine truth that is powerfully reflected in the biblical Gospel of John.

The aim of their mission is to promote a worldwide, joyful and enriching exchange - in harmony and harmony with divine truth and love - and to open hearts to a light of eternal value.

SELF-REFLECTION - SELF-REFLECTION

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Why did Jesus allow himself to be crucified?

In order to gain a good and profound understanding of why Jesus allowed himself to be crucified, it is advisable to first look at the history of the "material earth". How did a "fall of angels" occur in the spiritual world in the first place? And how did the first two humans, Adam and Eve, fall into the so-called "fall of man" on earth?

The story of Jesus' suffering on the cross always leaves a deep impression. Over the past twenty years, this topic has repeatedly touched me deeply and occupied me intensely.

What has been put on paper here has, in a sense, come about by itself - through reading the Bible and the new revelations received through Jakob Lorber, as well as through the inspiration that came from it. It felt as if everything was "directed". It filled me with deep respect. The inner urge to process this was irresistible and came from a strong inner conviction.

In the Hebrew language and its alphabet, which comprises 22 letters, it is striking that the last letter, *taw* (ת), **T** looks like the sign of the cross: a vertical pole with a crossbar. This letter is often associated with the death of Jesus on the cross.

Didn't Jesus say: *"I am the Alpha and the Omega" - the first and the last?* Although He refers here to the Greek alphabet, this statement also carries a deeper symbolic connection to the Hebrew.

The words "I am the A and the O" refer not only to the beginning and the end, but also to a numerical value: A = 1 and O = 70, together 71.

In Hebrew numerology, this number means **"the winged one"** - a topic that we will discuss in more detail later

An attempt was made to establish a link to February 2 (2-2), the so-called "Candlemas". According to Jewish custom, a newborn child should be brought to the temple forty days after birth and presented in accordance with the Law of Moses (Leviticus 12:4-8).

However, Joseph and Mary were forced to flee to Egypt shortly after the circumcision of the infant Jesus. This rite could therefore not be performed - because of the threat of infanticide by the cruel Herod.

Psalm 22 is connected in a special way with Jesus' terrible suffering on the cross. In a certain sense, every person has their own cross to bear - and must also be prepared to bear it in order to come closer to their heavenly Father. Strangely enough, this psalm is not mentioned anywhere in the New Revelations.

The Lord says in the book *"Cross and Crown"*, whereby the following passage is particularly striking: *"However, if you want to proceed very critically, then first pay attention to the order of the successive evangelists according to the Bible and compare them with the four most important phases of development that man goes through - from his outward faith to the deep inner rebirth. This path of development begins for man in the evening, then he is tested in the night until the dawn breaks and becomes ever brighter - until the light of the eternal morning of life! If you understand this, you will soon achieve clarity within yourself."*

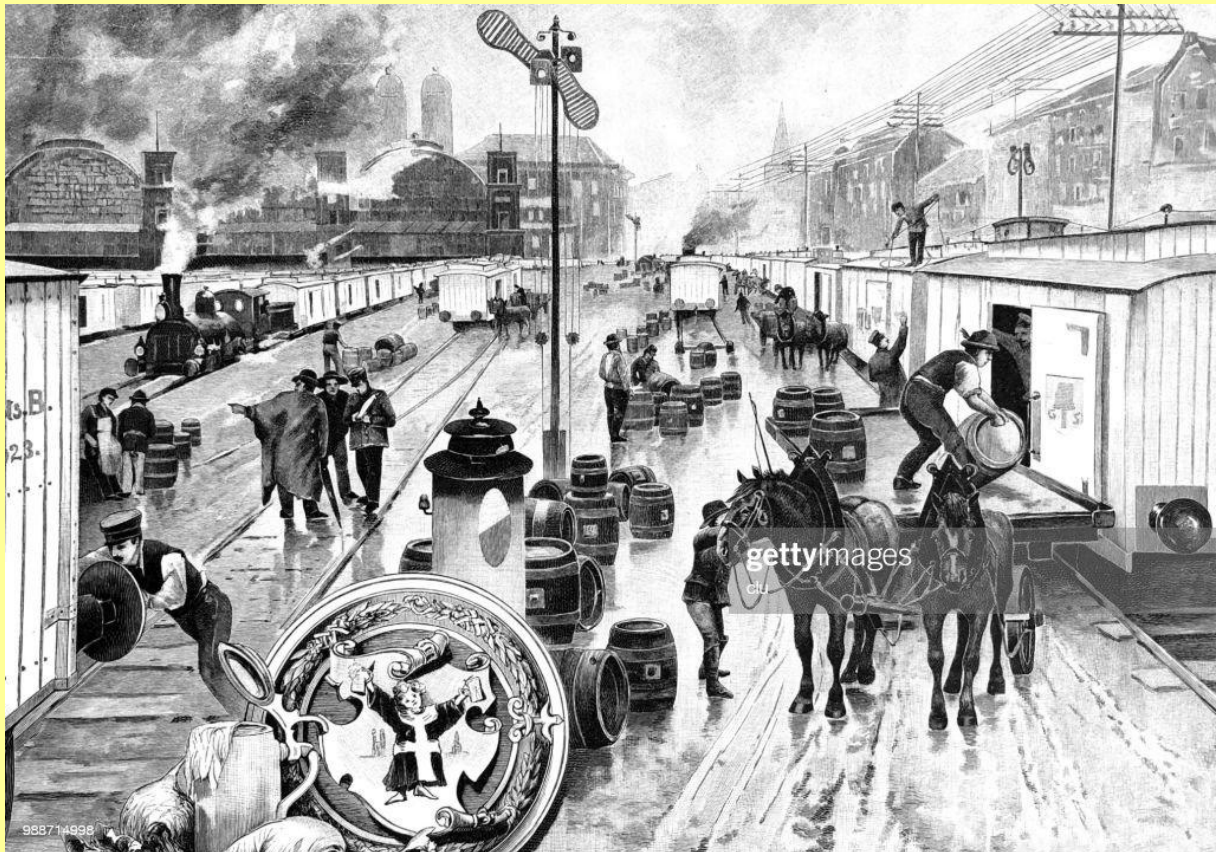
Once, a strange dream came back into clear consciousness - a dream that had left a deep impression over the years and can still be felt on a soul level. The image of it is still vividly etched in my memory: 'A pitch-black night. A deserted English railroad station with countless empty platforms.

Here and there, bluish, shadowy uniforms appeared - presumably railroad staff. One of them was asked about the Orient Express. "Oh, then you'll have to get on the last train at the back," was the reply.

We continued on foot, across countless criss-crossing tracks. There were hardly any trains. We finally reached the designated carriage in the dark. Inside, the atmosphere was relaxed, as if we were in the 1800s.

After many nocturnal hours, on the journey eastwards - towards the Orient - the light slowly dawned. And so the glorious, sun-drenched Orient was finally reached. A feeling of deep joy and bliss took hold of everyone.





In the book *"Cross and Crown"*, a passage stands out that speaks to the soul like a gentle, inner voice. Two essential insights emerge:

The spiritual journey of man unfolds in three sacred phases - the evening, when outward faith closes like a flower at sunset; the night, when the soul is tested and matures in silence; and finally the morning, when the light of eternal day begins to dawn softly.

And what's more: the order of the evangelists - as it appears in the Bible - is not a random sequence, but a spiritually drawn signpost.

If you look at this order - starting with Matthew and ending with John - an inner compass is revealed. It is as if Jesus' way of the cross is not just a historical event, but a living mystery that takes place in the heart of man himself.

So it became a pilgrimage through the inner landscapes of the mind. And the further the search deepened, the more a wonderful depth began to unfold. Behind the seemingly simple scripture, the editor discovered a source of heavenly wisdom - a fountain that springs from the heart of God.

This encounter triggered a holy shock: a tremor of recognition in the innermost being.

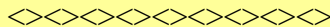
Knowledge came not from the mind, but from the heart:

The Bible - as well as the new revelations - are no ordinary writings. They are mirrors of the divine heart, windows through which the eternal light shines in, and a voice that calls the soul on its way home.

The Lord would like to give us a warning in advance with the following words: 'My ministries are not banks of exchange or money bureaus! For he who serves Me for the sake of money does not serve Me out of love; but he who does not serve Me out of love is a stranger to Me, just as I must be a complete stranger to him, since he does not serve Me out of love; I have already settled the account with him. But how is he a faithful servant who sells the treasures of the Lord without authority like a thief for the most shameful prices?

'Iscaiot still sold Me for at least thirty pieces of silver without knowing in advance what would happen to Me, for he was blinded and perished. - But now I am already martyred, killed and resurrected for the most shameful mocking prices at any minute. O you shameful thieves, you murderers, to what shall I compare you? You children of the dragon, you breed of vipers, you brood of vipers! So you serve Me, so I must find you! '

'I said through my dear Paul that he who serves the altar should also live from the altar, but only from the works of love, which works all good; but you have no works of love, - therefore you are robbers and thieves and assassins of the gospel and of all truth. Know ye that as the work is, so is the reward. Love is not to be had for money, but only for love again. I am love itself and can be had for no other price than love. I have bought you all through love; therefore I demand love again from all of you. Whoever therefore wants to serve Me, let him serve Me in the love in which I died for him on the cross; and whoever wants to come to Me, let him come to Me in the love that bled for him on the cross.' (Stewardship of God, Part 1, Chapter 2:11)



In the year 3231 BC, it was ten years before Adam's death, when the Lord appeared among His children in the Caucasus for two months. He taught them many skills and took on various appearances under the personal names: Asmahael, Emanuel, Abba and Abedam. **At this time, Adam saw his Creator for the first time in human form on earth.** Garbiel and Besediel, sons of Seth, learned the letters and the Scriptures (House of God, Part 2, Chapter 97:4 ff.) and their expressions according to the doctrine of correspondences. **Thus you, Garbiel, shall record the whole history of the primordial creation of spirits, then the creation of visible things and all My loving and great mercies, up to the last point in the time of My present presence among you.** (Haush. v. Gott, Part 2, Chapter 97:13) And Besediel, with the help of Enoch, was to report on the veiled future.

The Bible describes the Passover in full in chapters 22-24 of the Gospel of Matthew, in Mark 14, 15 and 16, in Luke 22, 23 and 24 and in John 13, 18, 19 and 20, with John placing particular emphasis on the spiritual significance and going into greater depth, while the other evangelists mainly describe the historical events.



The secret of creation

It is difficult for people to understand who God is - and yet we find answers to this question. In the Bible, in the New Word and also through Jakob Lorber, we receive certain clues. God is also infinite space itself. He filled the entire infinite universe with His spirit. As it says in the Holy Scriptures: *"And the Spirit of God hovered over the waters! His Spirit was everywhere."* The universe is infinite. We cannot fully comprehend it, but space means form - and form can only emerge from the will of divine love.

We must first recognize what the Godhead is in essence and how creation ever came to "evolve". This is what it says in the household of God: *"God is not only infinite space, for even this infinite space must have a center somewhere!"* Then eternal love spoke:

'He who has ears to hear, let him hear, and he who has eyes to see, let him see; for behold, I will reveal to you a very great mystery so that you may see how your most loving, holy Father gives Himself to you face to face to see and enjoy fraternally. For the children must be initiated into the great household of their Father from eternity!

From eternity, the Godhead was the power permeating all infinity of infinity and was and is and will be eternally infinity itself. In the center of Her depths I was from eternity the Love and the Life Itself in Her; but behold, I was blind as an embryo in the womb! But the Deity pleased Itself in love and pushed Itself completely towards Her love. And it became hotter and hotter for Love in Her midst, and masses and masses of the Godhead crowded in, and all powers and forces rushed at Her.

And behold, there arose a great noise, roaring and raging, and behold, love was frightened and pressed from all sides, so that love trembled to its very core! And love perceived it, and the noise became a sound, but the sound became a word in love, and the word said: "Let there be light!" And then the flame of kindled love flared up in the heart, and there was light in all the rooms of infinity!

And God saw in Himself the great glory of His love, and love was strengthened with the power of the Godhead, and so the Godhead united with love eternally, and the light emerged from the warmth.

And behold, Love saw all the glories in the Godhead, the number of which is without end, and the Godhead saw how all these things passed from Love into Her, and Love saw Her thoughts in the Godhead and found great pleasure in them. Then Love ignited itself anew, and the powers of the Godhead rushed around it, and behold: The thoughts of Love were Love itself and were without number.

Then the Godhead saw Its glory, and Love felt Its power. And then Love in the Godhead said: "Let Us hold on to the thoughts of glory and step out, so that they may become free and feel and see Us as We feel and see them and We felt and saw them before the light illuminated their forms!"

Then the Word passed into the Godhead, and She became love everywhere. And behold, the Deity spoke for the first time: "Let there be!" And an army of spirits was released from God, whose number has no end, and Love saw Itself infinitely multiplied and saw Its infinite beauty perfected.

But all the beings were not yet alive and did not yet feel or see; for they were still forms fixed in the Godhead apart from love.

And love lasted, and it stirred, and the rain rose up in the Godhead, and the Godhead gave its prisoners to love, and love permeated everything. And behold, the forms came to life and marveled at each other and warmed themselves with the flaming streams of divine love, thereby gaining independent movement and activity! But they did not yet recognize themselves.

Then Love said again: "Let Us make them recognize themselves so that they may then recognize Me and through Me also You!"

Then the Word rose again in the Godhead, and the Word resounded in the Godhead, and the Word became law, and the law was love and flowed into all.

And behold, three were formed, and out of them came seven! And the three were like love, light and divinity.

The Lord then reveals the characteristics of the seven spirits from God - especially the fifth and sixth, which are as follows

The fifth and sixth characteristics of the seven spirits are: 'Let no one hide his face from the other, lest the other know what love is like, so that you may be like the love that gave you birth. Let your inner being also be your outer being, so that no wrong impulse may arise in you and you may perish.

The current Antichrist is manifested in certain world leaders or powers who arrogantly force humanity to live a masked life - as seen in Islamic countries, for example, where women are forced to cover their faces and leave only their eyes uncovered.

The Lord says: 'Let your outward appearance be the faithful reflection of your inner mirror, in which the love of the Godhead is reflected; otherwise the inner mirror will be broken and your form will become terrible.'

Each characteristic of the seven spirits is described in detail in the book *The Household of God*, Volume 1.

Then the Godhead in the infinite spaces thundered a terrible judgment on the transgressors, and so the worship of the Godhead was commanded to them in the highest fear, and the love of love was commanded to them. And they were set forth in the highest freedom and could do what they wanted, and nothing should hinder them in their freedom and until the time when they will have recognized themselves in their freedom and their humility, so that the law becomes their own and they then become completely free.

But now they recognized themselves in their great power and all-surpassing glory and majesty, and the chief of the three, like the light of the deity, was inflamed in his desire to seize the deity completely. Through him a great part of the spirits that became through him were inflamed; and through them the deity also burned in her wrath like the two lower spirits of the three, and hurled the wicked mob into the depths of the depths of her wrath.

And the two and those who came forth from them and the seven, whose number was just, were found in the faithfulness of their humility and were received into the circles of God's power; and Love saw that they were found pure and rejoiced in their perfection. And behold, the power of the Godhead in Love ascended, and the Godhead moved, and the created perceived the movement of the Godhead, and the Godhead moved to Its Love, and the eyes of the created were opened, and they saw eternal Love for the first time.

Then the armies of the innumerable were astonished, and there was great rejoicing and joy among them, for they saw the power of God in love and saw love in themselves and also the power that made them, and they recognized themselves and recognized love and recognized God.

Now the Godhead moved, and the created ones were afraid of the Godhead, and love saw their fear and saw that their fear was righteous, and fear became obedience to them, and obedience was humility, and humility was their love, and love became their law, and the law became their eternal freedom, and freedom became their life, and life became their eternal bliss.

Now behold, eternal love spoke to them, and they understood the word! Then their tongues were loosed, and the first word that escaped their lips was love. And the sound of their speech pleased the Godhead; and the Godhead was moved by love, and the movement was formed in the created, and the form became the sound, and the sound was the second word and was called - God.

And only now were the created things complete. **Now love expresses something very great, something that affects all created things.**

And Love said to the created ones: "The first among you was lost (Lucifer); therefore I take his place and will be among you forever!"

Then their tongues were loosed anew, and their knees bowed, and they worshipped love.

Now see further what all love did, and God in love, and love in God! - And the love of the lost lasted; but the Godhead shook in its fury, and a great thunder was heard in all the rooms of God's infinity. And the thunder penetrated to the very heart of eternal love, and love alone understood the thunder of the deity, and the thunder became a word in her and said: "All power be subject to you; do as you please and say 'IT WILL BE', and it will be!"

And behold, love was stirred to its very core, and the first tear flowed from the eye of eternal love, and this tear flowed from the heart of the Godhead and was called and is called and will forever be called the PITY.

This tear became a great water, and the water poured into all the spaces of infinity and poured into the depths of the depths of the wrath of the Godhead and softened the fire of the wrath of God.

And behold, the Spirit of God in His power blew gently over the waters of mercy, and the waters were divided. And God spoke out of His love, and His love was the Word, and the Word went down into the depths of the deep and hovered over the waters, and the waters were divided like drops of dew and were divided into great and small according to the number of the lost, which has no end, into all the spaces of infinity.

And behold, the last drop that remained was the innermost of the waters and was the innermost of mercy; and it was not distributed, but remained where it was left, and was destined to be the center and the scene of the greatest of the deeds of eternal love.

And the Lord continued to speak to Adam and his descendants:

And now behold: This last drop was created into the earth, which you and your brothers inhabit! And the other drops were created into suns, earths and moons of all kinds, whose number has no end; and behold, the visible heaven with its stars, the sun, the moon and the visible earth with the seas and solid land came into being!

And now behold and lift up your eyes and you will understand the wonders of eternal love! You always see the brilliance of the sun, the light of the moon and the shimmering and twinkling of the stars in their most varied positions, which you call constellations; you also see the most varied formations in all three realms of the natural earth; but until now no one has yet fathomed and rightly understood what and from where the brilliance of the sun, and how it was given to it, and the brilliance of the moon, and the shimmering of the stars and their twinkling and their most varied positions, and all the formations of the earth.

For behold, My children must be initiated into all the beautiful things their holy, most loving Father has to give to His children, who recognize Him and love Him above all else and each other out of love for their Father.

Now behold: When all the suns with their earths became through the power of the merciful love of the eternal and infinite God, they still had no brilliance, no radiance, no shimmer and no glimmer, for it was still great night on the suns and earths and moons that had become; but into the center of the suns the eternal love sank a small spark of its grace and this spark shone through the dark masses faster than a great flash of lightning, and behold, they shone upon the earth, and with great brilliance, as they still shine at this hour and will shine as long as the spark of grace is not taken from them.

And behold, the earths and moons also shone and were distributed to the suns in fair numbers, and love breathed upon them by the power and might of the Godhead, **and behold,** the light trembled upon the suns, the seas of the earths surged and whirled in their floods, and the airs and winds swam and blew over the earths like the spirit of God over the waters of mercy! And the moons rose mightily above their earths, to which they were given like fruit to the tree, and began to circle around them in wide circles as constant companions of their origins; and where they were many, they were united in firm circles as a sign of the love of the children, who should look unwaveringly into the face of their Father as the moons look into their earths, so that they would not be torn from their circles and destroyed because of their loose constitution.

For behold, the moons are not solid, but very loose, and are like the foam of the sea when it becomes more solid and solidified, and are bare and without water; and the air of the earth is there like the water of the earth, and the air like the ether between the suns and the earth. And they are destined to receive those who are addicted to the world, and to seize the spirits of matter, and to test their constancy, and to make them ripe for the reception of grace.

And the solid of the earth is the part of the wrath of the Deity that is appeased by mercy and encloses the erring spirits with firm bonds until the certain time of their unconscious delivery, where they are then given into a more tender, but nevertheless always firm enough for them, and indeed individually bound, from which they can only then emerge again awakened by eternal love; and the seas and waters are full of them so that they would be humiliated, and the air is full of them so that they would be purified. And eternal love is the form in everything; but the wrath of the deity is only subdued on earth, but not therefore abolished.

But remember this in particular: the spark of grace rests in the center of the sun and gives light to the world through the wrathful fire of the Godhead.

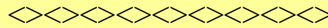
But in the midst of the earth there is a spark of God's wrath like a dragon of fire, holding the wicked rivers like stones, which must first be softened by the waters of mercy if anyone is to be delivered for a second trial of freedom and eternal life. And now understand the mystery of your nature and marvel at the great love of the eternal power, how often it has already allowed you to be born anew in order to win you, who were lost, back to eternal life, to freedom, to the law, to love and to the light and to the sight of its face.

And behold, I want to make all this known and recognizable to you and thereby also to many others, so that you may finally realize how exceedingly good eternal love must be, since it does and tolerates so tirelessly and so much, so great and so wonderful things for you disobedient ones!

Behold, the movement has been given to the earths around their suns and around their center through the breath of the mercy of love, as a sign that the children should direct all their actions according to the movement of the earths around the suns and the moons around the earths, and the weak should be like the moons, and the strong should be like the earth, and the reborn should be like the sun. And the weak shall see the strength of love, which never lets them fall, when they, like the moons, direct themselves unwaveringly towards the face of love and thus circle it in smaller circles on all sides, but are nevertheless also drawn into the great circle by the strength of it; and let the strong be like the earth, turning by themselves to keep themselves constantly ready to receive light and warmth from the grace of love, which enlightens and warms and enlivens through the power that is in it, so that they may bear fruit of all kinds from the works of love, in which the weak may be satisfied and the native-born may be refreshed and the new-born may delight; and the newborn from the waters of merciful love, in whom grace is perfect, shall be like the sun, and its light shall shine in every place, and its warmth shall revive the weak, and shall fertilize the strong for the nourishment of the weak, that there may be fellowship among the children of one and the same Father.

And behold, you shall see even more deeply how and why I have prepared everything in this way! Behold, the moon has spots and many dark places, and the earth has cold but firm poles, and has high mountains and low valleys, and has springs, streams, rivers, lakes and small and large seas; and the sun has spots, large and small. Now behold, all these are effects of love and grace, or of the corresponding heat and light, which are all the eternal love and power of the Godhead through you. Therefore behold the weak and the moon, how they resemble each other, and its nature will be revealed to you; behold the strong according to all their actions, and the earth will lie unveiled before your eyes; and from one pole to the other pole there must be the rigid calm of the spirit in the love of love, so that everything that surrounds the spirit may move in a constant order and thus be active for the common purpose of eternal preservation. For behold, everything depends on rest; without it nothing can be achieved, and he who is not like the poles of the earth does not penetrate his innermost being, as the line between the poles penetrates the center of the earth. And your love must be cold like the ice of the poles so that you are able to absorb all the warmth of divine love. For behold, that which is warm is not able to receive warmth; but that which is cold in its rest is able to receive warmth in abundance and to let it flow out into all parts of life. For behold, he who receives the warmth, which is the love of God, retains it firmly within himself and does not let it flow forth, is a miser and will be dissolved within himself and will be destroyed like ice in the fire; but he who receives it like the poles and thus gives it back immediately to all who are around him near and

far, with him divine love is in the right place and corresponds entirely to the will of the great and holy Giver. [HGt.01_005,1-35]



God was first an impersonal, absolute being

One of Jesus' many disciples (Zorel) gave testimony about the Lord. He said: 'God Himself is the highest and most perfect, most eternal original man from Himself; that is, this man is in Himself a fire whose feeling is love; a light whose feeling is understanding and wisdom; and a warmth whose feeling is life itself in the fullest sphere of consciousness of Himself. When the fire becomes more intense, the light also becomes more intense and the all-creating warmth becomes more powerful and in the end radiates far and wide, and the ray is itself light, already has the warmth in itself, and this creates in the distance as in itself. That which is created absorbs more and more of the light and warmth, then shines and warms further and further and creates once again where it reaches. And so everything eternally reproduces itself the primordial fire, the primordial light and the primordial warmth and fills the infinite space of creation further and further and more and more.' (GEJ4-56:1)

God was an impersonal being before He incarnated into a body as Jesus (the sun property of the Father). Therefore, no one could see Him, but only feel Him.

God was impersonal before the incarnation in the flesh as Jesus. Before His incarnation in Jesus, God dwelt in an inaccessible light and was not visible to any created being. Even the purest angelic spirits could never see the Godhead other than as a sun. (The Great Gospel of John, vol. 6/88:3) in whose image man was created by Him. (Genesis 1:27. The household of God, Volume III" 2/139:20 en 138:26. Earth and moon 54:9. The Great Gospel of John, Volume 1/1:13-16; 2/144:4; 4/88:7; 5/70:3; 6/135:1 en 230:6; 7/121:3 en 219:11; 8/24:6; 9/58:7)

In Himself, however, God is a human being from eternity. 'God was impersonal before He was clothed in flesh as Jesus. Therefore, no one was able to see Him, but only to perceive His essence, which naturally could only manifest itself as light, since God in Himself is pure light that emits its rays. However, where there is light, it is also everywhere; it floods everything and enlivens everything. The impersonality of God, however, does not require a point of radiation, as from a sun, but a sea of light in which there is no concentration. So those who spiritually penetrated up to the God-being could not perceive the God-being in any other way than as a life in the light, as floating and resting in the light, as a desireless intermarriage with the light. When the man Jesus became the personification of God, the perception of the Godhead for those who approached it was quite different - simply the approach of one human being to another, and thus the old seers are right; but the newer ones, who lived after me, are also right' [GGJ.11_075,09].

We find similar formulations in another part of Jakob Lorber's writings. No one could see Him, not even the angels, not even the patriarchs. This only became possible

when Jesus came to earth. He was not simply described by Moses so that no image could be made of Him:

'You shall have no other gods before me. You shall not make for yourself any image or likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth' (Exod. 20:3,4).

When the Lord Himself came to earth, it was permitted to make an image of Him. Jesus said to a certain Roclus: *'But if you cannot make an image of God that is sufficient for you, then look at Me, then you will also have the eternally valid and lasting form before you, the only form under which you can imagine your God and Creator! For God is also a human being, but the eternally most perfect in and through Himself! When you see Me, you also see everything!'*

For as it says in the book "The Spiritual Sun": *'Do not be disturbed by the text where it says: 'Do not be disturbed by the text where it says: "The Father is more than the Son", - for this says that love, as the Father in Himself, is the basic essence of God, and out of It eternally emerges the Light and the eternally powerful Spirit'* (Spiritual Sun, Part I, Chapter 74:17).

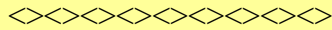
The Lord says that the world will hate us because we are not of it, because we represent other, non-worldly principles. We are always comforted by the Spirit of the Father. For although we only have a short life, we can expect great, long and eternal heavenly joy as a reward for our faithful perseverance. It was Jesus who gave His life to save mankind from spiritual perdition. This involves a great mystery and we will go into this further. According to the Bible, man was created in the image of God! Gen. 1:5 If God is not a person, how could He speak? What is He then, an unknown force and power? Who is God? If God is not a person, why can He manifest Himself in a language? This is the Word, the manifestation of God! Because His Word is His manifestation!"

Naming and saying have a sound. Speaking, saying or naming is therefore a sound. The word comes from Latin. The word "person" comes from "per-sona", i.e. "sona" = sound and "per" means "through" - i.e. someone who becomes visible through the sound. The word of God penetrates our hearts. The Jews do not simply sing the Torah, but with devotion. God is HUMAN in the highest sense, just as the entire UNIVERSE resembles a human being to a certain extent. From this greatest and ONLY chief HUMAN, the Creator of all, we have our spiritual lineage as an image or likeness. Various prophets have described the Lord as the **HUMAN GOD**.

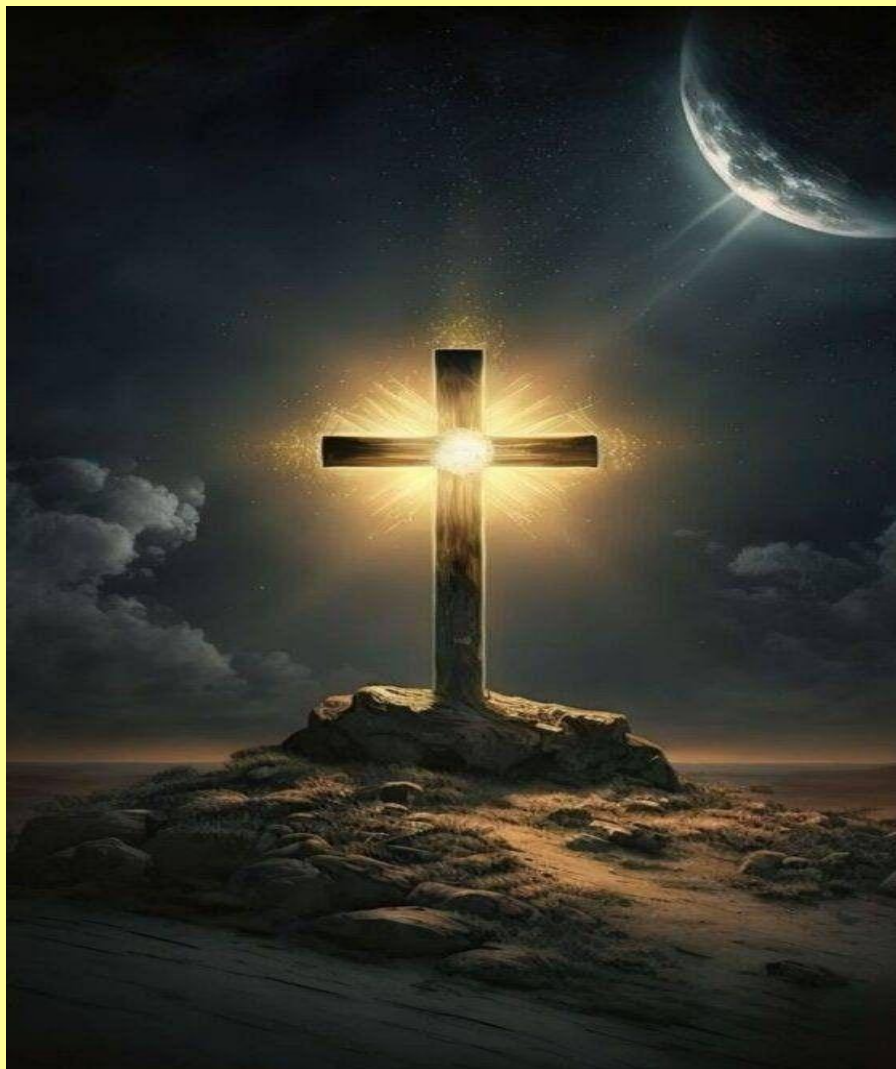
It is obvious that God is not only the MOST HOLY SPIRIT, but also a PERSON who has the power to speak as a DIVINE PERSON. He is the supreme BEING in his full majesty. He has come to earth as SAVIOUR, visible and united in person!

So Jesus Himself is God! Why should He have come to earth personally as the Messiah? Peter testified: "Lord, You are the Spirit of God in person!" We long to have an image of God. ADAM means "I resemble" = 1-4-40. I resemble God! I am like Him. God calls him that. Our personality comes from God. Man was created in the image and likeness of God. That is why God is a person.

Man is divine, but on a smaller scale! Even Joseph of Mary, who according to some traditions died at the age of 99 in the arms of his Master Jesus, saw Him radiate with the loving glory of God the Father and was allowed to die a pleasant death. (Jesus was probably already 29.5 years old at this time, and about half a year later He began His teaching mission!) According to the book *Earth and Moon* by Jakob Lorber, the human spirit carries a spark of God's love in its heart. In this text, the Lord explains: *"The spirit is not a form in itself, but it is precisely the being that creates the form; only when the forms have been created can it become effective in such created forms as FORM itself."* (Ch. 52:9)



The significance of the death on the cross



Jesus' death on the cross marks the deepest and most far-reaching descent into the bondage of matter, a moment in which the reality of human suffering and separation from God becomes unmistakably visible. It is a transition that enables humanity to communicate with God in a renewed way - no longer from afar, but as brothers, close

and intimate. After Jesus rises from the dead, He says to the women: *"Go and tell My brothers!"*

These words are a powerful expression of the new bond made possible by His suffering and death. They show the immeasurable value of the crucifixion, which is not just a symbolic sacrifice, but the actual moment in which heaven and earth, God and man, are reconciled with each other.

The crucifixion of Jesus therefore becomes not only a historical event, but a moment that is inextricably linked to Easter, the time of His resurrection. We commemorate this moment not only externally through rituals and traditions, but above all in an inner, spiritual way. In this context, Jesus points us to the importance of a deeper, spiritual experience when He says: "Whoever loves me and wants to worship me must worship me in spirit and truth!" He emphasizes that it is not about outward forms, but about a renewed inner relationship with Him, which in a way permeates us with the power of His sacrifice.



Jesus was born in Bethlehem, a place that is not only geographically located 765 meters above sea level, but is also deeply symbolic. Jewish tradition speaks of His birth at the "end of the world", a place that lies at the edge of the known. In Hebrew numerical mysticism, the number 400 appears as a symbol for the outermost limit of matter. This can be seen in the numerical value of the Hebrew word Bethlehem (בֵּיתְלֵחֶם), whose letters together make up the number 490, which means "house of bread". This numerical value indicates a boundary determined by the "Fields of Moab". Moab, with a numerical value of 49, refers to the last appearance on the way

to the seventh day - a symbolism that represents the relationship between time and eternity. The seven days of creation and the seventh day of rest (the Sabbath) are at the heart of this symbolism.

What do the Fields of Moab have to do with Bethlehem? The Fields of Moab represent the ultimate boundary on the spiritual path to the seventh day - a moment of completion and rest. The numerical value of Moab (49, or 7×7) is symbolically linked to the numerical value of Bethlehem (490, or 7×70), indicating the complete fulfillment of time. Jesus was born on the seventh day, and this always falls on a Sunday, which in Christian tradition marks the day of His resurrection. So we see how His birth and His resurrection are intertwined in a deep cosmic meaning that mirrors our own spiritual journey.

In this mystical connection between His birth and crucifixion, we find the heart of the Christian faith: suffering, reconciliation and resurrection. They connect us not only with Jesus' sacrifice, but also with His victory over matter and death. His resurrection is the beginning of a new life for all those who believe in Him, a life that is sustained by the power of His grace and the constant presence of God in our midst.

Jesus was born at the extreme limit of matter, at the threshold of what human existence can grasp. The material world could not reach further than this. Our earth, the third planet from the sun, became the sacred place of his birth.

It was here, in this world, that the messianic lineage originated. Ruth, who came from Moab, played a decisive role in the genealogy of the Redeemer, who emerged from the royal line of David. David himself came from the seventh line, and it was from Bethlehem, the city of David, that the king arose. It is no coincidence that Jesus was symbolically born on January 7. This day marks the beginning of a profound and sacred change, a new age that would change the history of mankind forever.



After Joseph and Mary arrived in Bethlehem, the place of promise, the Redeemer was born - exactly where the salvation of mankind began. Bethlehem is the holy place where the grain became bread - and this bread is not just any bread, but the living symbol of the body of the Lord. The name Bethlehem is inextricably linked with the term "bread", and in the Bible Jesus calls himself the "bread of life". This bread is more than just food; it is the living sign of his holy body.

Jesus spoke not only of eating his bread, but of a profound spiritual act: the eating of his body. He delivered this divine message in the synagogue in Capernaum, as described in John 6:53-59. It was not a mere literal statement, but a profound spiritual truth. He invited us to share in his life and sacrifice. In Holy Communion, we partake of his body, the "bread of life", and connect with the mystery of his incarnation and redemption - which was the ultimate sacrifice for us.

To understand the deeper meaning of Easter, it is useful to go back to the source - the origin of this sacred tradition. In the Gospel of Matthew, chapters 26 and 27, we read that Jesus was executed on the fourteenth day of the month of Nisan, at the end of the Jewish Passover - which, according to our modern calendar, falls around April 14. A few hours later, on the night of April 15, the great exodus of the Israelites from Egypt began. It was the first Easter Vigil - the beginning of the liberation, a night in which history was written.

The Old Testament scriptures reveal the profound symbolism and meaning of Passover: a festival of liberation, remembrance and hope. In Jesus' time, however, the Passover was celebrated three months later - an indication of the transition from external rite to internal fulfillment. (Exod. 12; JD1-12:7)

A special scene unfolds when Lazarus - filled with love - brings new wine and fresh bread to the Lord's table. Jesus confirms this gift with heavenly words in which He speaks of its eternal significance: *"For the bread that is given through your love for Me will be the same as My flesh, and the wine will be the same as My blood, which will soon be shed for many."* (GJE9-166:12, 8:40:2)

In the Gospel of Luke (Luke 3:21-23), we read that Jesus was about thirty years old when He was baptized and began His public ministry. This phase lasted just over three years. Jesus must have been about 33 years and five months old when He died.

It could therefore be estimated that He spent around 12,000 "ministering" days on earth - and an additional 122 days on top of that.

The Hebrew word for Easter, Pesach, literally means "to pass over" or "to skip". It is the first of the three major annual festivals in Judaism and marks a profound transition - the transition to a new order of existence, as impressively expressed in the Exodus from Egypt. This transition takes place in a family setting, at a meal celebrated in a protected house. Those who celebrate this meal are led out of Egypt "alive", as it were - into freedom. Those who do not know it or do not celebrate it remain in Egypt and are struck by the angel of death. "You could almost say: 'He's the **bunny**!' or 'It's his turn!'"

The meaning of life is already reflected in the word Pèsach itself: It also means "to skip over". The angel of God passes by the houses in which the Passover meal is celebrated, while in the other houses he brings death. This symbol lives on to this day in a folkloric custom: the slaughter and consumption of the "Easter bunny" at Easter - a custom that unconsciously refers to the original "skipping".

The Passover is far more than a mere annual remembrance; it is a profound commemoration of the liberation of the children of Israel from slavery in Egypt, an act of divine redemption that changed the history of the people of Israel forever. On the night of their deliverance, the angel of death struck the firstborn of the Egyptians, but he passed by the homes of the Israelites who had marked their doorposts with the blood of the Passover lamb. This powerful image of redemption, as described in Exodus 12, finds its fulfillment in Christianity in the sacrifice of Jesus. He was crucified at the same time as the Passover, and his sacrifice is seen as the ultimate Passover lamb that takes away the sins of the world (1 Cor. 5:7-8).

Remarkable is the sacred numerical value of the Hebrew words for bread (78) and wine (70), which together add up to 148. Fascinatingly, the numerical value of "Pesach" (Passover) is also 148. This number combines the heavenly symbolism of the festival with the earthly reality of suffering and liberation. The Hebrew letter "Tav" (v), the 22nd letter of the alphabet, not only stands for the sign of the cross, but also symbolizes the suffering of oppressed humanity. The value of this letter is 400, which indicates prolonged suffering, a suffering that also includes the number 40 - the number of the test, as it appears in the story of Abraham and Isaac (Genesis 22). The cross itself is more than just a symbol of suffering; it represents time itself, which spans the entire earth, from beginning to end.

In Leviticus 22:22, we are warned against impure sacrifices. This can be understood as a reminder of the purity of the sacrifice that Jesus brought. In Luke 22:22, the inescapable conclusion is made that the suffering and crucifixion of Jesus is a necessary part of God's plan of redemption. But in Revelation 22, the promise of eternal victory and life is described as a river of living water - the ultimate symbol of redemption that began with the death of the Passover lamb and extends into eternity.

The Passover is also the Feast of Unleavened Bread, in remembrance of the liberation from Egyptian bondage and symbolic of spiritual cleansing. It is a time of purification and renewal, when we are invited to leave the past behind and step into the freedom of God's grace. This feast reminds us of the power of the Lord's sacrifice and the redemption we receive through Him, just as the Israelites turned away from the unclean Egyptians. The Passover calls us to live in the light of Christ's victory over death.

The liberation took place because the Lord bore hell as a yoke and glorified His humanity. When the Lord had fully glorified His humanity, He drew the human from the Mother (Mary) to Himself and took on the human from the Father. Therefore, He was no longer the Son of Mary, but the Son of God from whom He had come forth. When the Lord was in the world and had overcome the struggles of all temptations, He brought everything back into order.

Furthermore, He did this out of divine love in order to make the human race blessed, and so He also made His human being divine. (SWEDENB-10830)

On the other hand, the Passover is a period in which the sickle is struck for the first time in the upright grain (Deut. 16:9).

In Jewish tradition, the Song of Songs is read on Friday evening during the Passover, except in the transition from the sixth to the seventh day, which is precisely the seventh day. According to Jesus, the week of Passover reminds us of two facts, as Jesus says in the introduction to the book "Cross and Crown

'Firstly, to the example of My humility, gentleness and all-embracing, all-forgiving love; secondly, to the great sacrifice I made for you as God in human form in order not to let you sink down to animals of passion but to save your spiritual dignity so that you can become, according to My image, what I have created you to be!

As for the first, the question is to be answered: How and to what extent have you followed My example, how have you proved your charity towards your fellow men, how have you practiced humility, forgiveness, love?'

'Now, let each one of you look into his breast, examine himself, and if he finds his main weaknesses, let him improve them! For if I were to list your weaknesses, you can rest assured that it would look bad. No one, without exception, is what he should be or what I could ask for after the gift of so much light you have received from Me so far. For everywhere I see intolerance, false proselytizing, useless chatter and gloatingly exposing the faults of others. Truly, these are not characteristics of My disciples!' Thus far this quotation from the Lord.

Jesus made his entry into Jerusalem on a Saturday (Sabbath), the tenth day of the month of Nisan according to the Jewish calendar. In Exodus 12:6, the "Lamb of God"

is singled out. The Lord had clearly prescribed to Israel that the lamb was to be set apart on the tenth day of the month and taken into the household for four days, taking care that it had no blemish. You could say that the sacrificial lamb had to be tested four times before it was sacrificed.

Jesus was also "tested" four times, so to speak. The first test took place before Annas. This was followed an hour later by the second test before the high priest Caiaphas and the entire Sanhedrin. The third trial took place before Herod, and the fourth and final trial was before Pontius Pilate. In none of these four trials was he found guilty.

In Psalm 69, which was spoken by David, we find a prophetic testimony about the suffering Savior. Here the Spirit of Christ, who was in the prophets and in David (Acts 2:30), testified in advance of His suffering and the glory that would follow (1 Peter 1:11). Psalm 69:22 says, *"Yes, they gave me gall to eat, and in my thirst they gave me vinegar to drink,"* as it was fulfilled in the suffering of Jesus.



The Bible does not use the expression "hung on the cross" in the Old Testament, but only: "You shall hang him on the wood." In some interpretations, the number 22 is seen as a symbol of the cross, especially in connection with the suffering Christ. Jesus was also buried immediately after he died.

It was apparently a tradition in the Middle East, where temperatures can often reach unimagined heights. We find an apt example of this in Acts 5:1-11, where the

dramatic death and burial of Ananias is described. His wife Sapphira was not present at the time, but only returned three hours later. To her great dismay, she then heard that her husband had not only died suddenly, but had already been buried! It was a moment that illustrated the speed of life in the Middle East, where farewells sometimes happen faster than you can comprehend.

Psalm 2:2 speaks prophetically about the imminent crucifixion of Jesus: "The kings of the earth rise up, and the rulers take counsel together against the Lord and against the Anointed One." This is not a distant incident, but a warning that sounds like an impending conspiracy against the Holy One, an announcement of the ultimate test that the Son of God would undergo.

Then there is Hebrews 12:2, which breaks the silence of suffering with an almost hasty power: "In the garden of Gethsemane He had struggled in unimaginable suffering, like a worm in the dust, completely broken and abandoned by everything, and there the earth had absorbed His blood and sweat, but even there the Father in heaven looked on Him with compassionate gaze and sent an angel to strengthen Him." What a powerful image: the Son of God, broken under the weight of the world, but at the same time in His deepest pain was also the promise of the glorious glory that awaited Him. His suffering was not in vain - there was a joy hidden behind the dark clouds of His agony.

In all of this, the Hebrew word for cross, *tseleb*, is used not just as an object, but as a profound symbol of both struggle and victory. The number 122, the numerical value of *Tseleb*, illustrates the deeper meaning of the cross in the divine plan of redemption and reminds us of the sacrifice and transformation made possible by the cross. Jesus bore the curse for us all - a curse that He took upon Himself and was hung on the wood as a sign and assurance of it. In the Hebrew Bible, the word "cross" itself does not appear, but is symbolized by the word "wood" or "stake". The wood, which was originally the symbol of suffering, also became the means of our liberation, making it an instrument of both humiliation and exaltation.



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(Chapter 29-42)

Expected initial publication on
July 15, 2025

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