



EASTER: *The Triumph of Life Through the Miracle of the Resurrection*

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THE RESURRECTION OF JESUS may seem impossible to those whose reality only encompasses the five senses. Even the disciple Thomas who witnessed many miracles, including Lazarus's coming back to life after death and burial, doubted. When the other disciples told Thomas that the Master had appeared to them after His death, Thomas wasn't convinced, and he wouldn't believe unless he saw Jesus and touched His wounds. Eight days later, Jesus appeared in the closed room where Thomas and the other disciples were gathered. He said to Thomas: "do not be unbelieving, but believing," inviting him to feel the wounds. Thomas's answer captured the depth of his conviction and the folly of his unbelief: "My Lord and my God!" Jesus replied that Thomas believed because he saw Him, but blessed are those who believe without seeing Him in his resurrected form. (John 20:19-29)

What is resurrection? Why was there a need for the resurrection? Why was Jesus' sacrifice on the cross and the spilling of blood necessary? Why did Jesus appear to the disciples? For what purpose is the Easter season observed?

Resurrection is conquering death and coming into immortality, and according to Cayce, Jesus attained it first. (See 2067-7) It is for this reason that the Christ, an aspect of the Trinity, took on human form as Jesus and created the pattern for soul development. If Jesus couldn't do it, no one could, for it had to be that the Christ, the creator, opened the way for his creation. (262-81) (1152-1) (1 Cor. 15:20) Only the Shepherd could lead his flock—as the Savior of humankind.

A New Covenant

At the Last Supper, Jesus shared bread and wine, which symbolized his body and blood, with the disciples. He told them that the cup of wine represented the "blood of

the new covenant, which is shed for many for the remission of sins." (Matt. 26:26-28) (Heb. 9:22) The new covenant makes the old covenant obsolete. (Heb. 8) Covenants are established on God's promises, and the old covenant was established at the beginning of the Exodus. That covenant promised protection and blessings for the Israelites, so long as they kept the law (the Ten Commandments and many others) on their journey to the Promised Land. It required the high priest to perform animal sacrifice and the sprinkling of blood to atone for the sins of the people and himself. This 'Day of Atonement' was observed once a year in the portable tabernacle as the Israelites journeyed 40 years through the wilderness. Later, the practice continued in Solomon's Temple in Jerusalem. The design of the tabernacle and the blood atonement specifics were given to Moses by God. The blood was sprinkled on seven areas in the tabernacle leading to the Holy of Holies—the inner sanctuary of the Tabernacle where God was believed to have dwelt. Only after sprinkling the blood was the high priest, and only he, allowed to enter and to commune with God. (Book of Leviticus)

Since the Israelites weren't faithful to the covenant and its laws, God promised through His prophets to establish a new covenant on "better promises." (Is. 61:8) (Jer. 31:31-34; 32:36-41) (Heb. 8:6-8) Symbolically, the old covenant was a foreshadowing of the new with the exception of the promise for eternal life. The old covenant's visible temple, made with human hands, was an external representation of the new covenant's invisible temple within us. With the crucifixion of Jesus, the new covenant was established with the shedding of His blood. The death of the Lamb of God on the cross and the spilling of His blood was an "eternal sacrifice," and His blood atones for the sins of humanity. (2067-2)

Upon request, Edgar Cayce gave four readings about Easter and the Resurrection—in April 1936 and 1939, and in March 1940 and 1941. And, the theme of resurrection came up in readings given for both individuals and groups. Cayce's material on Jesus' death and resurrection is congruent with the biblical accounts, and with many additional insights.

(262-45) (Heb. 9:24-26) Additionally, with Jesus' sacrifice on the cross, the law of mercy supplanted the law of sacrifice. When we crucify our selfish desires and manifest love (ideal), we come under the law of mercy that leads to eternal life. (See 262-72)

(Q) Please explain John 19:34, "forthwith came out blood and water."

(A) The fulfilling of "Without the shedding of blood there is no remission of sins." Hence His blood was shed as the sacrifice of the just for the unjust, that ye all may stand in the same light with the Father. (5749-10) (Heb. 9:22)

At the moment of Jesus' death, "the heavens rent the veil of the temple from top to bottom." (Luke 23:45) This was the veil that separated the people from God's inner sanctuary in the Tabernacle, that only a high priest could enter. It is widely believed that the rending of the veil symbolically represents the opening of the way so that all who choose to enter God's presence can do so within. (Heb. 10:19-21) Everyone has direct access to God within, in their own temple, their own Holy of Holies, through Jesus as the High Priest: "No one comes to the Father except through Me." (John 14:6) (Heb. 4:14; 5:1-11) God has promised to meet us in our inner temple's Holy of Holies, beyond the veil. And there He does.

Jesus brought "Himself in at-onement with the law and with love," which led the way and made it possible for all to attain at-onement with God. At-onement is making our own free will one with the will of God, so that we are one in purpose, thought, and deed, with the mind of God. (see 262-45)

To enter into the glory with the Christ, our robes must be washed in the blood of the Lamb. (Rev. 7:14). Being 'washed in the blood of the Lamb' means our minds (robes) are purified by living the ideal, by ministering to and serving others, and by seeking Christ's strength and spirit through prayer. (864-1) (262-78)

If wine represents the blood for cleansing, what does the bread represent? Jesus said that He is the "bread of life" which came down from heaven and "one may eat of it and not die." (John 6:32-58) And elsewhere we read that He is the tree of life and

whoever eats of this tree will live forever. (Gen. 3:22) (683-2) Tree of life means: "*the sturdiness of the purpose of the individual in its sureness in the Christ.*" (281-37) With our sturdiness in the Christ ideal, we become worthy to eat of the tree of life, the bread of life. (Rev. 2:7-11; 22:1-3) Effectively, we claim the promise for eternal life: "I am the resurrection and the life. He who believes in Me, though he may die, he shall live."

Jesus' resurrection is the fulfillment of the new covenant for eternal life. For those who wish to attain immortality, belief in the resurrection is necessary. (3179-1)

The Cross Leads the Way

Most every significant spiritual transformation is preceded by a 'cross.' Thus, we have Jesus' injunction: "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me." (Luke 9:23) Hence, a cross isn't a sign of shame or weakness but an opportunity for awakening. The crosses may include our karma from past lives, and any offenses, disappointments, failures, or tragedies we face in life. Jesus met these symbolic crosses by living the law of love (ideal): kindness, patience, joy, peace, forgiveness, humility, faith, mercy, and long-suffering. The cross leads the way to Christ consciousness, "*for without the Cross, there is not the Crown!*" (307-15) (1472-1)

Just before He died, Jesus said, "It is finished." Going by the Cayce readings, we can conclude that Jesus meant the completion of His journey from Adam the mortal human to Jesus the immortal Christ. "For as in Adam all die, even so in Christ all shall be made alive." (1 Cor. 15:22) Thus, He became "the way, the truth, and the life." There wasn't a need for Him to experience death through future incarnations. Life triumphed.

According to the Cayce readings, the Christ is the spirit behind all religions and teachings that profess the oneness of God and brotherhood/sisterhood of humanity. (see 364-9) "For, there wasn't a time that Christ was not." (262-103) Some of Jesus' past lives were: Adam; Hermes the architect of the Great Pyramids; Melchizedek; and Zend, (the father of Zoroaster in ancient Persia). (364-7) (3054-4) (5023-2) (5749-14)

The Law and the Resurrection

Jesus, by fulfilling the law, became the law (ideal). The law obeyed Him because He perfectly aligned Himself with God's will and purified Himself through love and service. (900-315) The demonstration of the law is found in many instances in Jesus' life, notably when He resurrected Lazarus. When Jesus and his disciples arrived at Lazarus's house, Martha greeted Him and said: "Lord, if You had been here, my brother would not have died." Jesus assured her: "Your brother will rise again," to which she replied: "he will rise again in the resurrection at the last day." Jesus' response makes it clear that He's the life-giver: "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?" Jesus asked that the stone to Lazarus's tomb be removed, but Martha objected, stating that there'll be a stench since Lazarus has been dead for four days. Jesus reminded her: "Did I not say to you that if you would believe you would see the glory of God?" Martha believed, and her faith resulted in the resurrection of Lazarus. Jesus is challenging us to think beyond our limited, mortal thinking. We should believe in the imminent power of God in our everyday life. For Jesus, the power of God was only one call away: "Lazarus, come forth!" (John 11:1-44)

Cayce told a woman that she was Jesus' sister Ruth in a previous incarnation. In her reading, Cayce provided deep insights into the power of resurrection: "*For death hath no sting, it hath no power over those that know the Resurrection, even as thou hast seen and as thou hast known, as thou hast heard, how the Resurrection brought to the consciousness of man that power that God hath given to man, that may reconstruct, resuscitate, even every atom of a physically sick body, that may resurrect even every atom of a sin-sick soul, may resurrect the soul that it lives on and on in the glory of a resurrected, a regenerated Christ in the souls and hearts of men!*" (1158-5) (1 Cor. 15:53-54)

Jesus is the law and the resurrection for those who believe, "*for He alone can give immortality.*" (1378-1) (1 Tim. 6:16) Without receiving the Holy Spirit of Christ, we cannot attain eternal life. "*He stands at the door and knocks, even as He did at the tomb as He called Lazarus to come forth.*" (993-5) Not only is His answer to Martha, "I am the resurrection and the life," but also His resurrection, the fulfillment of God's covenant—the promise for eternal life.

(Q) Is Jesus the Christ on any particular sphere or is He manifesting on the earth plane in another body?

(A) As just given, all power in heaven, in earth, is given to Him who overcame. Hence He is of Himself in space, in the force that impels through faith, through belief, in the individual entity. As a Spirit Entity. Hence not in a body in the earth, but may come at will to him who WILLS to be one with, and acts in love to make same possible.

For, He shall come as ye have seen Him go, in the BODY He occupied in Galilee. The body that He formed, that was crucified on the cross, that rose from the tomb, that walked by the sea, that appeared to Simon, that appeared to Philip, that appeared to "I, even John."

(5749-4) (Acts 1:11)

The Resurrected Body

On that special day we call Easter, Jesus not only entered into eternal life, but His physical body was also resurrected. He was fulfilling what He had predicted: "Destroy this temple, and in three days I will raise it up." (John 2:19) This resurrected body was the same one as before His death, albeit with wound marks, but "a glorified body made perfect!" (5749-10)

Mary Magdalene was the first to see the resurrected Jesus. He told her not to cling to Him as He had not ascended to the Father yet, but was in the process of ascending. When the 'A Search for God' group asked Cayce why this admonition, he said that Jesus' vibrations were so high that it would have been equivalent to "a physical body touching a high-power current." (John 20:17) (262-64) Those who have experienced high vibrations through the movement of life force in meditation may tangibly relate to this.

In another reading, Cayce said: "As indicated in the spoken word to Mary in the garden, 'Touch me not, for I have not yet ascended to my Father.' The body (flesh) that formed that seen by the normal or carnal eye of Mary was such that it could not be handled until there had been the conscious union with the sources of all power, of all force.

"But afterward—when there had been the first, second, third, fourth and even the

sixth meeting—He THEN said: 'Put forth thy hand and touch the nail prints in my hands, in my feet. Thrust thy hand into my side and BELIEVE.' This indicated the transformation." (2533-8)

According to Cayce the resurrection of Jesus wasn't a transmutation but a regeneration or creation, "enabling Him to so illuminate, to so revivify that body as to take it up again...." It wasn't just a spiritual body, but a physical body that the Christ can put on when needed. This, Cayce said, was demonstrated when Jesus suddenly appeared in the midst of the disciples. His body was created "from the ether waves that were within the room, because of a meeting prepared by faith." Jesus told the "terrified and frightened" disciples that they weren't seeing a ghost as they had thought. At His request for food, they gave Him broiled fish and honeycomb, which He ate in their presence. He told them to feel His hands and feet, remarking, "a spirit does not have flesh and bones as you see I have." (Luke 24:37, 39) Jesus ate *not* because His resurrected body needed food, but that the disciples may see and believe that it "was not transmutation but a regeneration, recreation of the atoms and cells of body that might, through desire, masticate material things—fish and honey (in the honeycomb) ..." (2533-8) They weren't seeing a ghost, but the resurrected body of Jesus, present with them as before, but glorified. (Luke 24:36-43)

So to enjoy the glories rather than conveniences of the holy spirit within, train thy spiritual self to know—even as ye forgive ye are forgiven. For this is law, this is love, this is divine—that ye meet every whit, yea, but IN HIM! God no longer seeketh the sacrifice, but the Sacrifice once being made for all is ever present in thine own inner soul! For thy body is indeed the temple of the living God, and in same He meets thee! THERE not to demand, there not to COMMAND, but there to COOPERATE with the divine IN THEE! (1298-1)

Glorification takes place through the creative action of the "spirit of the Father." (262-14) If our desire and purpose is to glorify God—by living the truths as Jesus did, in service and suffering, God will glorify us.

(275-42) A glorified body knows neither suffering nor physical limitations; it's a celestial body that's fit for universal consciousness. The concept of the cross (suffering) and glorification are closely tied: "Only those who have suffered much may ever be glorified." (262-107) (Rom. 8:17)

Jesus appeared to the disciples because He had promised He would after His death. (489-3) For 40 days, until the Ascension Day, Jesus appeared to those who loved Him: to Mary Magdalene, the disciples, and others; He conversed with some as they walked to Emmaus, and later broke bread with them. Finally, 500 people were present at His ascension. Today He comes to us in spirit and love. In April 1936, Cayce told the group that sought a reading about Easter: "Open thine eyes and behold the Glory, even of thy Christ present here, now, in thy midst! even as He appeared to them on that day! For thy Christ, thy Lord, thy Jesus, is nigh unto thee—just now!" In that reading he told them, "when ye at this glad season rededicate thy life, thy body, thy mind to His service, ye—too—may know, as they, that He lives...and will come and receive you unto Himself, that where He is there ye may be also." (5749-6) (John 14:3, 21)

In appearing to the disciples, Jesus was fulfilling yet another promise: "tarry in the city of Jerusalem until you are endued with power from on high." (Luke 24:49) (2533-8) Only after his resurrection and glorification could Jesus give the Holy Spirit, which He breathed upon them in that upper chamber. (John 20:22) All who are faithful to Him and his teachings may receive the Holy Spirit.

Easter is about rededicating ourselves to the cause of the resurrected Jesus by purging our hearts and bodies, "of every selfish motive and give the Christ—crucified, glorified—a place in its stead." (696-3) By doing the will of God, Jesus passed through "the valley and the shadow of sorrow," broke the bonds of death, and entered into the "beauty of the glorious resurrection morn." (1915-1) (338-4) 📖

ABOUT THE AUTHOR



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