

**Article**

## **The Resurrection of Jesus Christ as Proof for the Survival of Human Consciousness**

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### **Abstract**

The belief that Jesus Christ was resurrected from the dead is widely regarded as the cornerstone of the Christian religion and is open to a variety of interpretations. Some people believe that this probes the divine nature of Jesus Christ as the true son of God because he is the only person shown in the bible as being capable of resurrecting. In this article, another interpretation of the resurrection of Jesus Christ is proposed. This interpretation views the phenomena of the resurrection as proof for the survival of human consciousness by presenting it as an effort of Jesus to show to the world the survival process by making his own etheric body visible. This article uses interpretations from a variety of sources, including parapsychological, scientific, Christian Gnostic, and other revelations, to help reconcile Christianity with science and other spiritual traditions including Hinduism, Spiritualism, Buddhism and Judaism.

**Keywords:** Resurrection of Jesus, gas discharge visualization, Gnosticism, scientific GOD, Christian science, etheric body.

### **1. Introduction**

Many Orthodox Christian traditions believe in the resurrection of the death, not in heaven but here on earth after judgment day. This is based on the resurrection of Jesus Christ that many believe was in a physical body (Kline, 2005). The resurrection of the death and judgement day was not only for Orthodox Christians but a belief that came from different religions like Zoroastrianism and Islam (Arabi & Keshavarz 2018).

The resurrection of Jesus Christ is perhaps the most important belief in the Christian faith and reason of many interpretations. For some, this probes the divinity of Jesus Christ as the true son of God as he has been the only one that the bible shows as being able to come back from the death. The whole catholic church theology is based on this belief, and many would agree that the church would cease to exist if this belief was proven to be wrong (Wright, 2003).

This article proposes another interpretation of the resurrection of Jesus Christ, the proposed interpretation looks at the resurrection phenomena as an event meant to understand the nature of the etheric body and how it is part of the human natural body. Some spiritual traditions believe

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about the existence of the etheric body and how it detaches from the physical body after death to go higher realms of existence, these spiritual traditions include Spiritualism (Buell, 2009), Judaism (Elledge, 2019), Buddhism (Child 2016) and Hinduism (Rukmani 2017). This is also supported by near death experience research (Long & Long, 2003) (Valverde & Swanson) and Gas Discharge Visualization research (Korotkov 2014).

This article uses parapsychological, scientific, Christian Gnostic and other revelations' interpretations that can help reconcile Christianity with Judaism, Buddhism, Hinduism and Spiritualism.

## **2. Parapsychological Interpretation**

According to the longer ending of Mark's Gospel (Mark 16:9), Mary Magdalene is the first person to whom Jesus shows himself alive after his resurrection. In John 20:17, Jesus says: "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'".

Parapsychology research has evidence of a phenomena called materialization that is the apparition of spiritual entities in the physical world for momentary time. Parapsychologists believe that spiritual entities can materialize in the physical world if given enough energy sometimes coming from a medium or from another source of energy that many times is in electromagnetic form. Parapsychology research might explain the reason why Jesus did not want to be touched, this might be because this can break its energy composition and dematerialize because the energy of the person touching the entity (Alvarado, 2003) (Williams, Ventola, & Wilson 2010) (Gomel 2007). According to Alvarado, (2006), materializations are produced by forces coming from the body of the medium. Australian materialization medium David Thompson visited Los Angeles, California area during February 2012, Vandersande, (2012) reported the full-body materialization of a spirit during his visit.

A possible parapsychological interpretation of the resurrection of Jesus is that he did not want to be touched because he was not in physical form but in ethereal materialized form, being touched could break its energy composition and be dematerialized because the energy of the person touching his etheric body. This interpretation would reconcile what parapsychology research tells us about the human body and the resurrection of Jesus.

## **3. Gnostic Christian Interpretation**

The Gnostic Christian's belief system known as Valentinianism was influential. Since its inception by Valentinus in the second century AD, the school's influence has expanded far beyond the borders of Rome itself (Green 1985). The movement eventually splintered into Eastern and Western schools. After the Edict of Thessalonica (380 AD) established Nicene Christianity as the

official religion of the Roman Empire, followers of Valentinus remained active well into the fourth century (Green 1985).

Proto-orthodox Christian leaders and scholars denounced the teachings of Valentinus and the Gnostic movement that bore his name as heretical. Irenaeus of Lyons and Hippolytus of Rome, two prominent Church Fathers, both wrote extensively against Gnosticism. Most of the evidence for Valentinianism comes from its opponents and critics, most notably Irenaeus, who was particularly concerned with refuting Valentinianism, because early church leaders encouraged the destruction of Gnostic texts (Wilson 1958).

Among the most contentious issues between Valentinians and Church authorities was the nature of Jesus' human and divine natures. The spiritual, the psychological, and the physical aspects of Christ were all individually analyzed by Valentinus. There was distinct significance to each of the three Christ symbols (Kurt 1977). That's why Irenaeus said of Valentinians, "Certainly they confess with their tongues the one Jesus Christ, but in their minds they divide him" (There is only one Jesus Christ, but in their minds they divide him) (Kurt 1977) For the spiritual already belong by nature to the celestial world and no longer require any historical redemption, while the material is incapable of redemption, as "flesh and blood cannot inherit the kingdom of God; nor doth corruption inherit incorruption," the redeemed assumed a psychical body to redeem the psychical.

Christian history is often characterized as "a complex network of individual parties, groups, sects, or denominations," and this description seems to fit the early church well. This incoherence is what made Gnostic sects like Valentinianism so dangerous to the proto-orthodox (Kurt 1977).

This question of the resurrected body was complicated for the Valentinians because they believed that human beings were made of three elements: matter, soul, and spirit. Because they knew that matter would eventually perish, Valentinians could not follow the idea of a resurrection of the that the only element of a person that would enter the fullness is spirit. What did it mean, then, for this spiritual element to be that the only element of a person that would enter the fullness is spirit. What did it mean, then, for this spiritual element to be a Valentinian teacher tries to answer this question in a letter addressed to a student named Rheginus; this letter is known as the Treatise on Resurrection (Quispel 1996). To human beings and to manifest the superior element in us, seek the eternal realm of the spirit. By doing this, the Savior "swallowed up" death, made visible to us what is invisible, and gave us the way to immortality. According to this view, Jesus materialized his etheric body for us to understand the immortality of the human body (Thomassen 2009).

The Gospel of Thomas, written in the second century teaches that salvation is through the words of Jesus. The gospel teaches that salvation comes from the perfection of the individual. The gospel reconciles Christianity with Buddhism as it teaches that reaching enlightenment is the only way to escape the material world. (Valverde 2020a).

The Thomas gospel states “For there is nothing hidden that will not be revealed. [And there is nothing buried that will not be raised.]”. This might mean that everyone that dies resurrects. The Gospel of St Thomas teaches also that everything that everything that dies resurrects. This is consistent with the teachings of the Valentinians when it comes to the resurrection phenomena.

The apostle Paul takes his stand kerygma of "Christ crucified" (1 Cor 2:2); he insists on the practical priority of love over wisdom and gnosis (Pagels 1974). The resurrection for the Orthodox was the supreme love of God that sent his only son to die for our sins and the resurrection is proof that Jesus was the real son of God. For the Gnostics, the resurrection was the revelation of the nature of the human body and its ability to survive death. These two visions of Christianity were in constant conflict in early Christianity until the Orthodox dominated the Roman empire and the Gnostic Christians were persecuted for their vision of Christianity.

The Gnostic interpretation of the resurrection Christ is the materialization of his ethereal body by using his intense inner energy. As a master of consciousness and manipulation of energy based on his miracles reported in the bible, it is not hard to believe that he materialized himself to prove the survival of human consciousness. The Gnostic interpretation is also supported by parapsychological research as shown in the previous section.

#### **4. Urantia Book, Aquarium Gospel and Kabbalah**

Urantia is a modern revelation that comes from the spiritual and that was channeled from 1920s to 1950s that has the intention to unify science and religion. Channeling is a parapsychological phenomenon that can be interpreted in many ways, some academics believe that it is just a manifestation of the psyche of the individual performing the channeling while others believe that is the means for the human to communicate to other dimensions of existence (Valverde 2015). Urantia confirms the survival of human consciousness in a form that it refers as the morontial body that is the equivalent of what we know as the astral or ethereal body. “Morontia” is a term designating a vast level intervening between the material and the spiritual. It may designate personal or impersonal realities (Valverde 2020b). According to the Urantia book, your soul and personality are the “you” that survives physical death. You are reborn in morontia form on one of the “mansion worlds,” which are some of the architectural (directly created, not evolutionary) headquarters worlds of our local system, Satania (Bradley 2002).

The same revelation also confirms that Christ resurrected in morontial or ethereal body and not in physical body after the third day (Kezer 2010). The Urantia book states “From the time of the morontia resurrection until the hour of his spirit ascension on high, Jesus made nineteen separate appearances in visible form to his believers on earth.” 190:2.1 (2031.5).

The Aquarum Gospel of Jesus Christ is another modern revelation, this Gospel was channeled by Levi H. Dowling (2012) a preacher, scholar, and medical doctor (Chakraburttty, 2011). In his

revelation, he gives us a clue of the real meaning of the resurrection:

“27. The problem of the ages has risen from the dead; has shown that human flesh can be transmuted into flesh divine. 28. Before the eyes of men this flesh in which I come to you was changed with speed of light from human flesh. And so, I am the message that I bring to you. 29. To you I come, the first of all the race to be transmuted to the image of the I AM. 30. What I have done, all men will do; and what I am, all men will be.”.

The Gospel suggests that Jesus resurrected to show the transmutation of the human body from the physical form to an ethereal form.

Kabbalah, also implies that the soul leaves the human body after the third day. Kabbalah, which translated means "that which is received", is a Jewish study based on mysticism that has been passed down among mystics and rabbis for centuries (Pinson, 1999) (Schwartz, 2006). Kabbalah is consistent with the interpretation of the resurrection of Jesus after the third day to demonstrate the survival of the human consciousness in a nonphysical form.

## **5. Consciousness Research and Gas Discharge Visualization Technology**

In modern times, there has been efforts to measure and prove the existence of the non-physical human body. According to Korotkov (2018), the Human Energy Field, also known as the HEF, is the most sensitive indicator of the current state of a person's body and mind. With the development of gas discharge visualization (GDV) and EPI (Electro photonic Imaging) bio electrographic devices, it has been demonstrated that by applying a mild, completely painless electrical current to the fingertips for a fraction of a millisecond, the body responds to this stimulus by forming a version of an "electron cloud" that emits photons of light energy and with a camera system, it is possible to capture the electronic "glow" of this discharge, which is invisible to the naked eye, and then converts and transmits it back in graphical representations to show stress, anxiety, energy, and vitality levels (Korotkov 2018). By using the GDV bio electrography technique, it has been visually demonstrated that the activity of consciousness has an effect upon the emission characteristics of various parts of the human body (Bundzen, Korotkov, & Unestahl 2002).

Korotkov (2014) conducted research for human energy field activity after death. The results of the Korotkov's study (2014) supported the concept of existence of the two connected, but quasi-independent substances of human being: physical body and energy-informational structure. The energy-informational structure as objective space-field structure, connected with the human body, but existing independently of it, including certain time after death.

GDV technology according to Korotkov (2014), can be used to determine if an individual can still be resuscitated as the technology can determine if the energy field is still connected to physical

body and can determine when the physical body is no longer connected to this field.

GDV research supports the existence of a non-physical body that can exist independently from the physical form of the human body. This research can be used to support the hypothesis that Jesus resurrected in a non-physical form but visible to the human eye for the purpose to reveal the nature of this nonphysical human body to the world.

## 6. Conclusions

Parapsychological research explains that apparitions are the astral presence of those buried personalities. Spirit and soul can produce an appearance to the human eye, which to our sight is equivalent to an actual human body of flesh and bone. It is possible for living people to project their personal appearance to another person thousands of miles distant (Tymn 2009). This research supports the interpretation of the resurrection as an event to show the integration of the soul with the physical body.

The resurrection of the Christ can be interpreted from the Gnostic Christianity point of view, the resurrection was not to probe the divinity of Jesus Christ but your own divinity. With his own resurrection, Jesus Christ wanted to leave the message to humanity of their own death survival.

There are other modern revelations that support the same idea. Modern technology is slowly also revealing the nature of the human body and its complexity when it comes to the integration of different energy bodies that with time, we will be able to measure to probe its existence.

The purpose of the article is to reconcile science and religion by providing an interpretation of the Christian symbol of resurrection that is perhaps the most important for this spiritual philosophy.

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