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The birth of the Nathan Jesus was possible only because there was already an awareness of the meaning of his birth. What we may call the “immaculate conception” was a birth brought about not by unconscious forces but by the forces of consciousness. Nevertheless, it was not the head’s consciousness forces, but the *heart’s* conscious forces that were active in the mother of the Nathan Jesus. It was a revelation of the Sophia, present as a heart revelation in the mother of Jesus. That revelation had been in preparation for a long time, because along with the “I” revelation of the prophets there had always existed another current of revelation; this was the current of heart revelation of the mothers and grandmothers of the expected Messiah. The Messiah was not promised only prophetically, but was also discerningly loved and lovingly discerned in the silent depths of the heart. Nor was this a dim discernment; it was a wordless, silent cognition. This does not mean, however, that it was vague or uncertain. Although a great clarity and certainty may exist in the heart’s discernment, there may nevertheless be no organ to express it in words. Such wordless, unspoken discernment lived for many centuries alongside the cognition spoken by the prophets. Indeed, side by side with the written book of the Old Testament we must consider another, unwritten book—one containing the wordless revelation of the heart of Sophia. A radiant comprehension of this invisible book lived in the heart of Mary, whereas an intellectual comprehension of the written book was present in the consciousness of Joseph, who is, for this reason, traditionally represented in art as an old man. The fundamental quality of Joseph’s consciousness is correctly imagined in this way, as a very mature consciousness that embraced the experiences of long ages.

In the figure of Jesus of Nazareth, pressing on to his baptism in the Jordan, we have the consummation and completion of the Old Testament. This figure is the result of the activity of all the forces, currents, and beings described or indicated in these meditations. The activity of Yahweh Elohim, the archangelic being of Jesus, the immaculate sister soul of Adam, the Elijah being, the great Zoroaster and his disciples, the Buddha, and finally the Sophia all resulted in the human Jesus of Nazareth, who was able to absorb into himself the being of the Christ at the baptism in Jordan. This is why the next and last study of the Old Testament (which will summarize the whole work) will be devoted to the figure of Jesus of Nazareth before the moment of the Jordan baptism. That moment of the Jordan baptism is the boundary between the Old Testament history of humankind and the New Testament. Everything that preceded it belongs to the Old Testament

section of the history, and everything that followed belongs to the New Testament era of human history. It is the moment of the living consummation of a great past absorbing the living seed of a great future into itself. The purpose of our next study will be to bring this moment one step nearer to understanding.