

The Last Supper

1996-04-04

Beloved and holy and only Child of our Heavenly Father, Child of the one Source, Child of light divine, that is who you are. I am the one known as Jeshua ben Joseph -- Jesus, you have called me -- and it is in great joy that I come to abide with you this evening in your timing as you have chosen to call me forth.

A time of celebration. An evening of celebration for whenever you choose to take a moment, to pause unto the heart, to listen in love and to remember once again the holiness of the holy Child, then it is a time of grand celebration as is this evening.

Yes, a time of celebration, a time of beauty. Look what you have wrought with your creativity, the beauty of light energy in form, even with the grand perfume. Never deny the beauty of the senses, of the body, of the form. For indeed you are the holy one who has called it forth for your pleasure and it is not to be denied as you well remember.

For there are teachings in the world which you have known well, that would say that to look upon the beauty of something that is physical and would please the senses, that is not spiritual, and yet everything that you have brought forth has to be spiritual for you are of Spirit and what you create is of Spirit. Therefore, all that you create is to be enjoyed, to be celebrated as this evening.

I have greatly desired to be with you this evening in this manner, to share again the joy of the Father. For all of you when you get busy with the activities of the world there is a momentary forgetfulness, a change of focus, a shift.

But when you allow yourself to come again to the place of the heart, to the place where you feel the expansion of the light that you are, then all of wisdom is yours. All of revelation is yours and every question that you would ask has the answer even before you would ask. Indeed you are the one who is bringing forth the question, therefore, you are also the one who has the answer.

Each and everyone of you is as the small child, for no matter what the body may do, it may grow in size, in stature, you are the still the child at heart, the holy Child, if you will receive it, the child that wants to be acknowledged and honored and brought forth into manifestation.

For on that evening so many, many years ago as it would seem to be, we celebrated the child for there were many children, small ones and tall ones in the room, the upper room. And we celebrated the holy Child and her adventure in this dimension.

It was as you have been celebrating in this week, it was known as holy week and many would make pilgrimage to Jerusalem to celebrate once again together, the Passover as an ancient time. And I would celebrate with you, with the disciples, with the family, with the friends once again as we celebrated that evening.

I knew that the energy was growing, accelerating for the demonstration, the reason, the purpose that I had come to fulfill. I had known this for some time for there was an acceleration of energy such as you are beginning to feel now in your day and time where there were many who were seeking, were asking, who were coming to the gatherings to be reminded of their holiness. There were many healings that were facilitated as you are doing now.

There were the miracles that the multitudes called forth, for indeed there could be no miracle except as ones would be receiving. That is why in certain places it is recorded in your Scriptures that I could do no wonders, no miracles. What I did was the same everywhere I journeyed, but in some places the hearts were open and the belief was steadfast and receptive and so there were miracles manifest.

And I had felt the energy growing over what you would call the past year in that timing, and I knew that it was coming to a place where there would be a new birth. That there would be something most miraculous that would come forth. With the miracle known as the raising of Lazarus from the dead, it was brought to the attention very clearly, to the attention of the rulers of the religious order, the pharisees and the Sanhedrin, that what I was doing was not following the prescribed rituals and teachings that they had set forth.

And I have having the audacity to behold the holy Child in every one, and to proclaim myself as the Child of the Father, the Son of God. And in their eyes this was blasphemy and could not be tolerated. For the multitudes were beginning to listen. The multitudes were beginning to call forth the miracles. The multitude were beginning to call forth the healings. They were beginning to sense their holy power.

Therefore, an edict went out that I was to be seized and brought before the court of the Sanhedrin to be tried and sentenced to death. It was already established that is what the final outcome would be. And so there was a warrant, as you would call it, put out far and wide for me to be delivered into the hands of the chief priests.

And as I decided that I would make trek to Jerusalem to celebrate Passover once more with the disciples, with the family, with the friends, this brought great consternation and wonderment. For surely the son of man being identified with the bodily form would run and hide, would go unto a far country, would lay low. But I did not identify myself solely as the son of man, for I knew myself to be the Son of God and I knew that the Son of God fears no son of man.

So there were rumorings that since I had decided to come again to Jerusalem and be so bold, that this would be the time that the messiah would proclaim his kingdom. After all, Jeshua is going to Jerusalem, what can this mean? He knows that there is an edict out for his head. He knows what has happened to his cousin, John the Baptist.

Therefore, if he is making so bold, he must have inside information -- which I did -- and it must be time for the messiah to make known his kingdom.

Others, the followers and of the disciples worried for they could see that yes, I knew that I was the Son of God, but there was the form that looked very much like anyone else's form, and there were those of the disciples who girded themselves about with a sword or a small knife that could be concealed -- without permit -- just in case.

When it came near to the time for Passover, for the feast, I sent two of my disciples to make preparation. For they had come to me and they had asked, "Master, rabbi, where shall we celebrate the feast of Passover?" And I told them to go into the city and as you enter within the gates of the city you will see a man with a water jug. Follow that manservant to his master's home and when you arrive there, speak with the master of the house that the Lord, the rabbi wishes to celebrate Passover at his home.

So you, and Peter set out for Jerusalem from the outskirts of Bethany which is what you would now measure to be less than two miles in walking distance, to go to the city to make preparation. And sure enough when you got there you saw a man with a water jug upon his shoulder and you followed him to his master's house. And great was your surprise for it was your Father's home, Zebedee's home.

The joke was on me again.

Beautifully done, beloved one.

Thank you.

It has been and remains even unto this day an anecdote that is told. Here upon this plane and in other realms as well. It is one of those humorous stories that is remembered and it is recorded in all of the Gospels. And those of you who are the biblical historians, who have studied, know that the earliest gospel was not written until sixty years after the crucifixion, at least two, three generations of time. A grand story to have lived that long. It was a grand story.

But there was a purpose to it. It was not just to test the faith of two disciples, for indeed you have the faith. There were many times that I asked you to go forth and do something that on the human plane you did not understand, and you trusted and you went forth and you did. And sometimes you had a great laugh.

But there was also the reason to have the information concealed for indeed I had already made preparation with your father, arrangements and he knew well that I was expecting to use his upper room for the feast and preparations were well in hand. But it was thought a bit prudent to keep the information somewhat quiet. Therefore the multitude and there were many so gathered around the home in Bethany where we stayed, saw you going off to make preparation and thought that it was not already arranged. But has remained a grand story.

You returned saying that all was in order and we set out to go to Zebedee's home to celebrate. What has become now known as the "Last Supper." And as we approached there was again a view of Jerusalem and we stopped on a hillside and we spoke of things to come. For I had been preparing you and the followers who were intimate, the close ones, to understand that there would be activities that would seem in

the eyes of the world to cause sorrow, loss, pain, judgment. And that I would go from you for a time.

I spoke with you how I had sent forth the disciples, the twelve who are recorded in your Scriptures and also others as well, to do healing and I sent you forth at that time without purse, without an extra set of raiment, without even an extra toothbrush, and I said that you may trust the Father to supply for you what need be. And you went forth and you were well received in the villages and the towns for there were many who desired healing and when they knew you had been sent from me and from the Father, they welcomed you into their homes and there were many healings that were facilitated.

But I spoke with you now, that it would be necessary for a time to see to worldly concerns, to have the purse of golden coins, to have the extra raiment and to have, for a time, the sword for I knew that after the judgment of the Sanhedrin, after the crucifixion and even after the resurrection there would be much of ferment, much of judgment that would come down upon the followers and the open hearts and open homes would not be there as welcoming as they had been before because there would be fear upon the land.

So I spoke to you that for a time it would be needful to look to worldly preparation, but to know that yes, you are in the world and there are certain things to do in the world, but that you are not of the world and that this too would pass. And as it became sunset we journeyed the rest of the way to Zebedee's home, to the Upper Room to celebrate the feast together.

This was a feast, a day ahead of what the Passover time feast would be. It was the evening before and as we entered the Upper Room, there were many so gathered already there. Much in preparation, the tables had been prepared, much the same as you see before you in this evening. And there was set aside a table of honor for me and for the twelve.

I had tarried a bit downstairs to speak with ones below, and the disciples went on ahead into the Upper Room and looked upon the table of honor and wondered where they would sit. Which couch would be theirs? And they paused for they did not know which one because there was not what you would see in this day and time, as the little name tags put at each place.

And Judas went and took himself a place of honor much to the consternation of the other disciples, and John went and sat on the other side of what was obviously to be the center. And the other disciples found their places as well. But there was consternation as to who did each one think themselves to be that they would choose a place of honor and have a gradation of honor? And Simon Peter who was always one to feel much energy, stood with the feet firmly planted on the floor and he said, "If Judas is to sit on one side and John on the other side, so be it. I will sit at the foot." And he took a seat far at the back of the room.

The other disciples, you included, prevailed upon him to come and join the head table and he did. But when I entered the room you could feel an energy of conflict. You could feel an energy of judgment.

Imagine that, the twelve disciples, sacred spiritual holy men, who would fight amongst themselves for a place of honor and have judgement when one would choose a place of honor for himself.

I came and I took my place and we proceeded with the feast. But there was an undercurrent that ones could feel and you have felt it in this day and time, certain gathers where there has been judgment of brother, of sister. You have felt a certain energy.

So that part way through the feast I took off the outer raiment and girded myself with a towel and I went and I washed the feet of each disciple. And when that was done the disciples washed the feet of the other ones so gathered so that no one in the room was left out.

This act caused a bit of consternation as well among the disciples and some of the family members for I was seen to be the rabbi, the master, the leader, the teacher and for me to wash another one's feet, that was a lowly menial task usually given to a servant and there was much of questioning within and without for there were murmurings, and when I came to Simon Peter who was most definite in the feelings, he said, "Master you will not wash my feet. That is the job of a servant." And I said, "I am your servant. I have come to be the servant of the Father. And if I do not wash your feet you will not have part in what I am bringing forth in demonstration." In other words, the lesson that I was trying to teach the children, yes. You will not have part in what is going on here.

So Simon Peter being the one hundred and fifty percent person, he always has been and still is, said, "Well then master, not only the feet but all of me." But I assured him this was not necessary.

I proceeded to speak and to ask who is greater, the servant or the master? For each is equal. Even the master serves in his own way. Therefore, everyone is equal even in the place they would choose to sit, for there is no higher or lower in the Father's Kingdom. For the servant is exalted and the master becomes the servant.

It was an interesting evening. I had thought that it would be a time of celebration -- which it was. A time of recounting anecdotes and it was. A time of togetherness, and it was. I had not known ahead of time that it would be a time of the instruction, but it was.

And everyone in the room having had the feet washed by a servant, a brother, a sister, an equal came to understand the honor of the holy Child. To honor the wholeness and the holiness of each one who stands before you.

We then proceeded with the feast, and many were the dishes that were shared. Simple dishes of the bitter herbs made into a very savory paste spread on the bread.

There were the fish dishes made for ones who had the palate for that food and other dishes as well. For it was a time of celebration.

And I spoke again to the disciples and those so gathered in the room that it would be necessary for me to go for yet a little while away and that I would come again and there were the murmurings again, "Where does it mean to go? Has he plans? What trek is he setting out on?" And they ask of each other, "Have you heard anything? Do you know? Are we going too?"

I was trying to explain that the physical body would be gone from sight for awhile, but that I would come again and I said quite plainly, "I will see you again in Galilee." Now can anything be more plain than that? And so the disciples thought, "Well, we must be going a trek to Galilee, but surely he means after the Passover." Well yes, it did happen to be after the Passover.

There were some so gathered in the room who had a sense of foreboding, a sense that even though I was enjoying the evening -- which is was -- and there were the jokes, the humorous stories, the anecdotes were shared, that there was yet something of great import that was expected. And there were ones who had heard my message and knew that my Kingdom was not of this world for indeed, I had said that many times, and knew that I did not mean to proclaim a kingdom in the usual sense.

But there was a wonderment, a questioning for they knew that my Kingdom was most real and is, and there was an expectancy that it would be brought forth even in that day and time. And if you will receive it, it was. But it was not established according to the temporal manner of a kingdom, but there were many who understood the kingdom of within, the kingdom of the heart and as time progressed it was more clearly understood.

I have desired to be with you in this evening in this way, to celebrate again the feast, the celebration of the Last Supper. For this indeed is the last supper that we shall celebrate together in this way.

Now does that mean I'm going to take myself off from you and you will never see or hear from me in this manner again? No, it does not. But it does mean that with this evening there is an ending to a certain image that has been held of me, as being above you, apart from you, being the savior, the rabbi, the teacher who would somehow be just a wee bit closer to our Father. That will end with this evening. And in that we celebrate the last supper of that image.

For all of you have held a certain trace image of me. You have been loosing the bonds of that image throughout this lifetime and many other lifetimes as well, for you have seen me to be so holy, so far removed that you could only hope to pray to me and to perhaps have someone else who would be intercessory with a little more of an in, who could perhaps speak to me, get my ear.

You have been releasing that image, all of you, but even in this evening there is still a trace that would put me somewhat on the next step above you. With this celebration, this supper, this feast we will celebrate together in this evening, I desire you to

know that I am your brother, as you know very well, beloved one. I am your brother. I am your friend. I am your companion. I walk with you as equal. I desire not your reverence and your adoration, but I desire your companionship. I desire you to speak with me as you would speak with a brother, to share your innermost longing, revelations, everything that occurs in the day that you would share with a mate, with a beloved friend, to share with me. I desire to be an active part of your life right now. Not just on holy days, but everyday for indeed, if you will receive it, everyday is holy, is it not?

Yes.

I desire to be taken in to your heart, to your consciousness, into your mind, into your thought, your activities on an equal footing as friend. Now, beloved ones, does that lessen who I am or does that raise the image of who you are?

You will come to understand that you are the one that you have thought me to be. You are the holy one, you are the Christ. You are the Child of the Father. You are the one, yes, who has her challenges, who has her questions. Who sometimes sits in judgment of self and says, "Oh, well, there I go again." But you are also the holy angel who gives to himself the love of the Father more often than you have ever done in the past.

Yes, there is still the voice of ego, but there is also the voice of the holy Child and that voice is coming to be known and acknowledged and honored and accepted. I am as you are in Truth.

This evening will be the last supper. For what you have seen to be as one above you and that is great cause for celebration. The ego will still question. The ego will say, "How can you be the equal of one who was crucified, released the body, allowed it to be anointed, wrapped in the burial cloths, sealed away in the tomb and then reactivated the body? Who do you think you are?" The voice of ego will ask.

As I have described being crucified, know you what it feels like to have the spikes in the hands? Yes, you do. Know you what it feels like to release the body? To be at peace with releasing the body? Yes, you do. Know you what it feels like to have the body anointed and wrapped in burial clothes and sealed away in a tomb and to look upon that body even as others are tending the body? Yes, you do.

And know you what it feels like to reactivate the body? To make it come alive again? Yes, you do, for you have done it. What I say to you in this evening rings a faint bell of relatedness. There is a computer program in there somewhere.

There is knowledge. There is remembrance. Not perhaps a very sharp clear remembrance, but there is remembrance for you have done it. Otherwise, you could not even imagine.

If you will receive it, every morning in your timing you resurrect the body. Sometimes it feels just barely yes. Every morning in your timing you reactivate the body. When you allow yourself to release the body into sleep it is but a degree of difference. Only a degree, a perception. That is what releasing the body into death is like. It is not to be feared. It is most easy.

And why would we choose a word such a release? Speaking of releasing the body, yes. For you release the constrictions, the heaviness of the body. You are released from the responsibility that you have believed the body brings with it.

So when I speak to you that I AM as you are, and when I speak to you that I desire this to be the last supper, that ever we would celebrate where you see me to be above you and beyond you and holier than thou, allow yourself to claim your divinity. To claim your equality, and to know that yes, you have already done even that which has been ascribed unto me.

Now, your religious leaders in this day and time if they were to hear these words, would call them blasphemy and if they were of a mind to get rid of me again, they would seek to do so. But again, I would have the last laugh for I am a bit slippery.

And you beloved ones, have allowed me to be a bit slippery, because you have the faith and the belief that would call forth what is known as Truth being spoken through the method of channeling. I hesitated to use the "C" word. I know that it doesn't always go over in certain circles.

But you are the ones who have already experienced totality. You know that it awaits only the other side of the illusory line, the threshold. You know in the deepest heart of you what holiness is, what totality of the Christ is. You know that. The mind, the mind does not grasp it all. The mind says, "I would like to get there and get a hold of that concept." But it is beyond concept. That is why the mind cannot quite grasp it. But the heart knows, the soul knows the totality of Christ, and that is who you are.

Well this has been a bit of a different evening for celebrating the Last Supper has it not? We are not finished yet. But the message is not perhaps the message that you would receive in some of your other religious gatherings and yet it is time that you hear the equality of the holy Child, that you recognize in your heart of hearts who you are and that you celebrate who you are in this Last Supper.

In that evening that we celebrated together, we began it as all of the gatherings, all of the feasts began with the cup. As you take the cup of wine hold it in your hand and allow yourself to feel the vibration of the energy of your creation. For indeed you have brought forth the vine and the fruit of the vine. You have brought forth the elixir of the grape. It would not be here manifest upon the plate in the cup if you had not brought it forth. I could not exist without your creativity as the holy one that you are.

And when I had taken the cup and had given thanks, which we now will do, for go unto the place of your heart with it. Go to the place that acknowledges thankfulness and allow the heart to open to the Father, Who allows all of creativity to come forth and in thankfulness to the holy Mother Who in the marriage with the Father brings forth manifest form. And thank yourself as the creative child who has brought it to your own awareness. And when you have given thanks, I invite you to drink ye all of it.

Likewise, the bread. The symbol again in form of the substance that the Spirit has brought forth. It is the body. It is form. It is light. It is energy, the same as you, brought into manifest form.

As you hold the piece of bread within the hand, again allow yourself to know the vibration of energy. Feel the energy of the bread as you hold it. Allow yourself to feel a pulsating. Become one with the vibration of energy. Feel the energy of the bread pulsating the same as you would feel the heart beat. For indeed the bread has a heart and beat, a vibration as you do.

Bless the bread. Bless the bread with your consciousness of love. Bless the bread in knowing your oneness with it. With the vibration of all life. How do you bless anything? You come to the place of the heart where you acknowledge oneness and in that moment all is blessed.

If you would bless a brother or a sister, allow yourself to step inside their heart and know yourself to be one with that brother or sister. In that instant of oneness, you are blessed as they are blessed and blessed is the man who knows that. Happy is the man who knows that. That is what blessed means, happy.

For indeed, as you recognize oneness with a brother, with a sister, with anything that is manifest or non-manifest, in that moment of acknowledgement of oneness, there is such joy that you are happy and you are blessed.

Bless the bread with your consciousness. Know again that it would not be here without you for you are the one who has brought it forth. Bless the wheat as it has grown, as it has been nurtured by the angel of sun, warmed. Nurtured by the angel of rain and caressed by the angel of wind, the gentle breezes. Bless all of those who have had part in the process of bringing it to your hand. All of the brothers and sisters who have served you in this process. Allow yourself to know oneness with everyone who has served you, and in that oneness you serve them.

And having blessed the bread, I said unto all of you, "This is my body which shall be given for you. Eat ye, all of it."

Now when I spoke of the body, I spoke yes, of the physical body for I knew what was to come. I knew that the religious leaders, the chief priests, the pharisees desired to do away with my body and I knew that there would be a certain outcome.

But I spoke also on another level of the body. A body of belief. A body of limited belief that would be broken, that would be given, and would be seen in a new light after the crucifixion.

For up until that time there was a very deeply held belief as there is in this day and time, that life is only sustained by the body and that life begins with the birth of the body and ceases with the laying down of the body. There are many in your day and time now who believe that and will do anything, anything that they can to preserve the body. You know that.

I came to do the will of my Father which was to bring Love in all of its aspects, all of its radiant wisdom to this plane and to show forth the beauty of life with physicality, with the body, to enjoy life with the body -- which I did -- and to also show that there is life beyond the body, which you know well.

So the body that I referred to was yes, the physical body for that would be given and then taken back again. But more than that, it was a body of beliefs, a body of limited beliefs that was going to be examined, looked upon differently after the crucifixion. That body was given for the holy Child to come into expanded understanding and remembrance.

And then as was the custom, we passed the cup again. Now, was there just one cup, and did it have to go the rounds of the whole room? No, beloved ones, there were many cups. There was what you would see as a large cup on each table and from that cup the other cups were filled. Did we sometimes drink from the same cup? Of course. Did we fear there would be contagion from one to another? Well there were some in that day and time who held that belief. But there were others who knew that you bring forth in every moment the substance and as you see it to be holy, it is holy.

And again, I took the cup and gave thanks in the silence of my heart as I invite you to do with any meal, any food, any substance that you ingest. Allow yourself to go first to the place of the heart and to give thanks, to bless that substance and to call it holy, and it will be that for you.

And having given thanks and blessed the cup again, I said to you, "This is my blood, the blood of the new covenant shed for you." Some of your Scriptures say, "For the remission of sins." Drink ye, all of it.

Now how do you remit a sin? By knowing that is a non-Truth. In an instant when you claim your holiness, when you remember that you are your Father's Child and that you are created perfect, that you are not separate, sinful, imperfect. Then in that moment you have remitted any belief in sin.

It does not take what you would see as great rituals of purification, lifetimes spent in service and in sacrifice, although you may do that for the enjoyment of it. Truly. Truly. Every time you awaken and you claim "I am the holy Child of my Father. I am whole, perfect and free." You have remitted the sin of the previous lifetime, moment, hour, day, whatever. Anytime.

I spoke that the wine was the symbol of my blood given for a new covenant. The covenant of love. The covenant of oneness. For there had been in the ancient scriptures as you call them now, ancient. Old Testament I believe you call it, there had been a covenant between God and man after the great flood and the beautiful rainbow came forth as a symbol of the covenant between God and man, that there would never be again such a flood and such a devastation and it was seen to be a contract between a God separate and apart from man.

But my covenant, the new covenant that I gave to you in that evening was the covenant of remembrance that I and the Father are one. The new covenant that I Am

the Father in expression. He is not separate from me. He is not afar off. That is the new covenant. I and the Father are one in Love.

A grand evening of celebration. An evening of sharing, of the anecdotes, the stories of the three years, of the travels. An evening of instruction. An evening of good food, good wine, of love. An evening with some prophecy of days to come.

I would share with you in this evening a prophecy of days to come. Are you ready? Would you have a prophecy of days to come? That is your prophecy of days to come, equality, oneness, harmony, peace, even upon this plane. You will find ones who will engage you in debate, in questioning. You may find ones who will come to you crying out for love and they may even come with what appears to be a bit of threat to the body. Appears to be. But as you meet them with the Father's Love, knowing yourself to be who you are, the Christ upon this plane, you will envelop them with the Christ Light and no harm will befall the form, the body.

For some their truth may be that they need to see trial and tribulation. That is okay. It is yet the last crumb upon the plate that they haven't quite finished eating. Does it have to be? No, it doesn't have to be. Is it their choice because they believe it has to be? Yes. And can that change in an instant? Yes. For you it will be as you decree, and as you have already decreed that you would know who you are, you may go forth from this last supper in grand celebration for indeed, you have celebrated the last of the suppers in this manner where you would see me to be above you and somewhat removed.

I am your equal. I am the Christ, yes, as you are the Christ, come forth to the glory of our Father. This beloved one, is your last supper. The last supper of believing that perhaps you could be separate from the one known as Jeshua.

Speak to me often, as you used to do. Speak to me everyday as you do. Sing to me. Share with me even the knotty questions that come to the mind and then we will laugh about them together. Speak with me all manner of what is in the heart and we will play together as the Child of the Father that we are. For long enough have you suffered the heaviness of the world. You have put that behind you.

Go forth from this evening knowing that it is finished, knowing that the heaviness of the world is no longer yours to carry upon the shoulders or upon the back as you would carry a heavy cross. It is finished and you may celebrate with the joy of the Father. Be outrageous enough to celebrate the joy of who you are. Take that into what you call this holy time of this weekend, and know that it is the ending of whatever you have known to be weak and the beginning of the new life in Christ.

So be it.