

Living in Sin

1997-09-12

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 -- Yeshua, 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 once again to call me forth. Great joy. As the holy Child claims once again his/her divine birthright, joy.

Not the trials and tribulations of the world and not the voice that would speak to you of all kinds of problems, but to know in the innocence of the holy Child, the great joy which is the Father's gift to you. To feel joy even amidst all of the questionings, all of the doubts, all of the voices that would speak otherwise. And to claim, to claim in this instant who you are and to know that you are home free as the holy Child of the Father. And great is the Father's joy and great is your joy as you will claim your divine birthright.

Now all of you in this evening have come with certain issues weighing upon the mind. And some weighing upon the body. All of you have come with various aspects of living that you do battle with. That you are wanting to get the good out of. You are as the dog that will chew the bone and will chew it to the marrow to get the goodness out of it.

And you do this with all of your issues, what you call problems, what you call knotty questions. You wrestle with them. You chew upon them. You gnaw until you get the goodness of them and sometimes this is done over a process of what seems to be years, lifetimes even. And sometimes the time when you are wrestling and you are gnawing sometimes the time goes very slowly. And you cry unto me and you say, "Why? Why is this happening for I desire to know joy. I desire to know the holy vision that I have glimpsed. Why am I still wrestling with this issue?"

In truth it is because it yet has a gift for you. It has yet more treasure that it would impart to you. All of you stand upon the threshold of knowing the true joy and the freedom of that joy. Standing upon the threshold of claiming your holiness as the Christ that you are. This is your true desire. You have come in this lifetime with a goal. You have come with a goal to awaken, to walk this plane with the brothers and sisters and yet know who you are and to bring that realization into the daily activities so that even those activities are transformed.

And you stand upon the threshold of making that step into the realization of the Christhood of you. Every issue that you wrestle with, every issue that is as the bone that you will gnaw upon is the very issue that will catapult you over the threshold. So even in the midst of what you will be suffering, you can give thankfulness. The ego will not understand that. The ego will say, "This is craziness to give thanks for what is a knotty problem. What feels sorrowful, what will bring the tears to the eyes. Why would I want to give thanks for such a thing?"

And yet it is a creation that you have brought forth for the divine purpose of allowing you to step over past the threshold. Every issue that you deal with is your own personal catalyst for remembrance and as such, you may thank it and thank yourself for bringing it into such clarity to deal with.

For indeed as there is intensity of emotion attached to the issue, the problem, that intensity shows you how close you are to moving through it. Now all of you have been wrestling with changes.

Many of you stand upon the threshold, the physical threshold of making a move. Many of you are searching for where to go for you are feeling the energy rising up within you to make a move. And in truth, you will be moving. All of you will be making the physical move at some time. But what is more important is the move that you are making within as you are allowing perceptions to be shifted and there has been much that has been shifted in the last few months of your timing.

For you have been creating for yourself a wondrous scenario, a wondrous stage upon which you are playing this final act of what seems to be a life in forgetfulness. It is a wonderful stage upon which you play and I applaud you for how well you are playing the part. For you get right into the part. You even improvise, add extra emotion. You emote very well.

But you also are developing a sense of the beholder. A sense that says, "Yes, this is going on and I know I am right in the midst of what is happening, but there is a part of me that stands back and watches and can see a bit of a pattern, a bit of a weaving that is being done, a bit of the dance with the other brothers and sisters so involved."

And that part of you is the beholder. That is the part that I have called the still small voice, the inner part of you that knows that you are not bound to this time or this plane, this reality. That you are your Father's holy Child, and in truth, you are playing, playing as the child. Writing your script as you go along. And as you will allow yourself more and more of the understanding that comes with being the beholder you see all of what is transpiring with holy vision. Not with limited vision that sees with the blinders on and says, "This is all that is happening." But the holy vision that looks upon the whole and sees how everything is interacting with a divine purpose of bringing the holy Child to complete wakefulness, complete remembrance.

Now in this time I would speak with you about the concept very akin to what we have been speaking of, the concept of living in sin. When I announced that I would be speaking about sin to my beloved friend and teacher, the one known as Judith, she said, "But surely we are past that. We are understanding that there is no such thing in truth, as sin. There is the illusion, there is the concept, there is the belief that there could be such a thing as sin, but why? Why would you want to speak of living in sin?" It is because, beloved ones, I would ask you in this evening, to make a simple but powerful shift in understanding. It is a simple shift and yet it is most powerful.

Now in your history known as lifetimes you have been told and you have been the authorities who told others that you were living in sin or that they were living in sin for not abiding by certain arbitrary rules of the society. The term that you have now about

living in sin is often said to ones who will cohabit together without the ritual and the sanctification of the church in what is known as marriage.

And yet, many of you have found yourselves in that state of living in sin according to society and you have found great happiness and you have said, "This cannot be sin for there is love in this relationship."

In other lifetimes it was thought to be a great sin if you lived with wealth. If you were a rich one and you have wealth it was thought that you were well on your way to going to that place of the eternal fire and the church said, "Gift to me of your wealth and we will save you from going astray. For indeed the riches, they will be indeed the riches, they will be as a detriment, a hindrance to you and will lead you astray. So give us your wealth." And over several lifetimes you gave and you gave and you gave to the place where the family then knew itself to live in great simplicity day by day upon the land hoping to have enough food to feed the small ones. And the organization that has said to you that you were living in sin if you had too much wealth it was putting away more and more of the wealth and being used in the drama by ones who wanted to know how it felt to be in power and to have certain decision over others.

For indeed you have all played that role. You have played all of the roles of being the ones in power, the temporal power, being the priest, the rabbi, the teachers, the ones of authority who would say to another, "You are living in sin and you must do something about it. And I know what the answer is." And you have also been the ones who have been as the lowly who bought another one's judgment of you and said, "Poor miserable sinner that I am. I cannot even lift the head out of the dust to look up." And you crawled across the face of our Holy Mother, the Earth never lifting the head up to look upon the light of the sun.

So you have known both ends of the polarity and you have known all of the gradations in between. It was for divine purpose because you have said that you wanted to adventure. You wanted to know, "How does it feel to have great power?" The desire itself was pure and true to know power, the power of beingness. But in the certain implementation of it, filtering perhaps, we can call it, it came to be used in a way that did not claim all of your power. Only claimed a small segment of it.

For indeed, when you claim all of your power, you come from the place of the power of love which sees everyone in evenness, in equality with honor, with respect. And there is no need to have power over another one or to change another one or even to be in judgment over another one when you claim your true power.

For all of you have known what it feels like to live in sin and to be judged by the brothers and sisters as living in sin. And all of you have made whatever appropriate changes you could make to find salvation in the eyes of the brothers and sisters. You have gone all around the mountain.

Until now and you have said, "I will arise up and I will want to know, I will see what the view is from the mountaintop. What is the higher vision? What is truly happening? I will be my own judge. I will be the one who discerns for myself what is sin and what is not sin. I will no longer buy and pay dearly for someone else's definition."

For you have seen throughout many lifetimes how the definition of sin and living in sin, and the definition of what salvation from sin has changed. It has been so arbitrary. For in one lifetime to live with a woman, to live with a man at all was judged to be living in sin. You were to be pure and holy and take yourself away from the opposite sex so that there would not be temptation. And you joined the religious orders. You went off to a far cave and lived a solitary life to keep yourself pure and perfect.

Other lifetimes it was judged to be living in sin if you did not live with one of the opposite sex, and if you did not bring forth the small ones to love, to nurture and to carry on the village. Ones who would say, I do not want to have part of that life were outcast and lived a solitary life.

You have seen even in this day and time where there has been judgment if ones were to live together, ones of the same sex who live together in love. And there is great judgment that they are living in sin. But I tell you truly, that when two come together as one and live in love, in caring, in honor and respect for the other one, that is not sin.

And you have been seeing the holy Child shifting in his/her perception even in the last two decades of your timing. Shifting to the place of understanding what love is, true love. Not conditional love, but true love.

So down through your histories you have had many definitions of what sin is and what behavior is sinful. And you have had many definitions of how to save yourself from the judgment that others have said that you were living in sin.

In this day and time, beloved ones, I will speak plainly with you. In this day and time you spend yet much of your day living in sin. But not the definition that has been given to you down through the ages. For we will speak of what sin is. Sin is based upon the belief that you could somehow be separate from the Father, that you could somehow be less than His perfect creation, that you could somehow be lacking some attribute, some quality, that you would be imperfect or yet unholy in some part of your being.

And as you have come through much, I will call conditioning, in this lifetime that has been from generation to generation to generation, much of conditioning that says, you are not perfect. You are striving to be perfect, yes, the ones, the peers, the mother, the father, the grandparents have said to you, "I can see that you are striving to be holy, but you are not holy." And the conditioning has been very deep-seated within you. It has come from many, many, many lifetimes and much of the handing down from generation to generation. So that you find yourself yet, living a good portion of your day in sin. From a place of worry, from a place of judgment, however subtle, of others and especially of yourself. Living in a place of self-condemnation that says, "Whoops, I didn't do very well there. I could have done better. Why didn't I say such and such? Why didn't I?" And you find yourself throughout the day second guessing and that is why I say to you beloved ones, you yet spend a good portion of the day living in sin. Living in that place that yet says, "I am not perfect. I want to be perfect. I strive to be perfect. But there is yet, a piece of me. And I don't even know what it is. But there is yet a small piece of me. Even on a good day there will be a nagging, nagging little feeling

that will say, "Yes, today was very good." And you were there ninety-nine point nine percentage.

I will share with you beloved ones, that you are 100 percent perfect. But it is yet the voice of ego that will speak to you and say, "There is something more you can perfect yet about yourself." I see you even in small things. I behold my beloved friend and teacher, the one known as Judith as she will stand before her looking glass and she will say, "Oh, there is a blemish on the face. This hair doesn't go quite right. Why doesn't it curl the way it's supposed to? Perhaps the raiment isn't quite right. Should be hitched up in the front and down in the back." Whatever. And I say to this one, I say, "You are not the raiment. You are not the body. You are the radiance that activates the body. Look beyond the appearance that you see in the looking glass." And I'm saying this to all of you now, look beyond the appearance in the looking glass to the place where you see the light that you are, the radiance that you are, the little glimmer that is in the eye. If you cannot see anything more, see the glimmer of light that is in the eyes. And as you will behold that, it will grow.

Do not worry about appearances. Be the joy of the Father brought into expression upon this plane. It does not matter if you are perfectly coiffed. I will upset her. (Messes up Judith's hair) You see. It does not matter. What matters is the heart of you. What matters is the joy, the love that is within. What matters is using the physicality to express the love that you are. To hug, to smile, to encourage, to behold the Christ.

And when you behold the Christ of another, in that instant what happens?

The Christ is there.

Yes, the Christ is there. The heart opens and there is a transformation that happens. A transformation out of the previous constriction known as sin. The previous constriction that would say, "I am not yet quite perfect. I must read one more book." You have all felt that. You have said, "There must be a piece somewhere. A piece of the puzzle somewhere. And if I keep searching long enough, if I read the books, I listen to the tapes, if I talk with the brothers and sisters, if I attend enough gatherings I know it will come to me." And in truth, it will.

But it comes from you. It comes from within you and it is with you right now. The answer that you seek to whatever issue that is troubling you, whatever issue you came with in this evening. The answer is the companion to that problem. They travel together and the answer is with you as much as your perception of the problem is with you. You all know the answer to what is troubling you.

If one would ask you, if one were to come and to speak to you and describe their problem which would be an iteration of your problem, and they would say to you, "How can I solve this?" Instantly there would be guidance that would come to you to give to them. Now where does that guidance, where does that wisdom come from? It comes from within you.

You have it right now. That which you seek, you have right now. And in truth, it is the giving that is the answer. It is the giving that is the answer. Now you say, "Jeshua,

you speak in riddles. What am I to give?" Everything! Everything! Give everything that you have and follow me.

Now I do not mean for you to follow me as one personality, but give everything that you have and follow the Christ of you. Follow the higher calling. Follow the expansion of you. Give in every moment of yourself. Do not be looking for what will come to you. Do not be looking for what could be possibly held from you.

That keeps you focusing on what is a seeming lack. But get you very busy and give. Give in every moment of what you have and what have you? You have much. You have material goods, yes, that comes to you first of all to think, "What do I have?" when we speak of having is equated usually with possessions.

But I would speak to you of more than possessions. There will be times, yes, there will be the guidance to give the physical possessions to another one. To give them raiment. To give them golden coins. To give them food. But more than that, what do you have to give? Love, yes.

You have the inner revelations that have come to you, the wisdom, the knowing that you have garnered in this lifetime from experiences that will be as a treasure, a wealth that you will give to another one in their time of need. You have the smile to give to another one. You have the arm to put around another one and to comfort them. You have the hand to give to another one and say, "I will walk with you. Let us journey together. I will give you my strength as I accept your strength from you. It is a grand journey that we make together."

What do you have? In every moment you have something to give. Give everything that you have and more will be given unto you. There was been a old paradigm, in other words there has been an old way of looking at life, an old way of looking at even the giving. There has been a pattern, an avenue of service that you have followed that has been familiar and it has been a good avenue of service. But the paradigm is shifting and you are finding yourself very much feeling somewhat out of balance as this shifting is going on. You have felt that you have one foot here and another foot, who knows where it is. You want to put it down somewhere on a firm foundation and it is like it keeps changing. And as you put that one down this one seems to be shifting. Yes, in truth, that is happening, because you have decreed that you will know a new paradigm, that you will know a new way of serving. Serving, yes, the brothers and sisters, but more than that, serving the remembrance of the Christ come forth now in this lifetime.

I do not speak of me. I speak of the Christ of you. The Christ that is now awakening and says, "I will live as the holy Child of the Father. I will live in joy. I will live in love and I will live in the confidence of that love. I will act from here on as I would know my Father to act in this situation."

Whenever you are faced with a question and you are moment by moment, whenever you are faced with a question, breathe. It feels better does it not? And then ask, "How does my Father see what is going on? What would my Father do? Would He feel hemmed in by circumstances? Would He feel limited by certain appearances of things? Would He live in the sin of worry? Would He live in the place of the ego voice that

says, "You had better prepare for the worst." That is what the ego says. "You'd better prepare for the worst." And you know that your Father does not live in that place of being confined, constricted. He does not tailor His life and His love by any of the worldly dictates.

The Father is complete unconditional love. Confident love. He does not have to worry about, "Well if I say this, what are they going to think of me? If I say this, how are they going to perceive it?" It is not your responsibility to have to rehearse or to walk down an avenue to see how another one is going to perceive what you are saying. That is not your responsibility. How they perceive what you say is their choice. And it is a divine choice that is going to in time, lead them to the realization of their own awakening.

And you may look at it and say, "Well it's a bit of a detour isn't it?" Well, that is your perception of it. Perhaps they would look at what you are doing and think that you are on a bit of a detour. And that is okay. Sometimes on detours you see the most beautiful visions. You discover the new flowers that don't grow right by the highway but they grow off on the byways and it is okay.

Your responsibility is to give everything that you have and to give it confidently and to live in that space of not knowing sin. That place of innocence. That is what innocence means, not knowing. And it means not knowing guilt, not knowing sin, not knowing separation from the Father. Live your innocence and give.

As you will choose in everyday the awakening, and that is what you are choosing, as you will choose in every moment to live in a place of sinlessness. In other words, the place of innocence. As you will choose to live in confident love, you will know truly who you are and why you are here. You are not here to suffer. You are not here to pay a debt. You are not here to have to balance out karma.

Now karma will be balanced out. In other words, the limited understandings, the limited beliefs that you have brought with you from one moment into another, from one lifetime into another will be instantly balanced out as you accept the revelation of your innocence. In that moment all precious limited beliefs, limited self-image, limited understanding of others is balanced, wiped out.

So there will be the balancing of karma, but that is not why you are here. And you are not here to have to learn lessons. That again is the ego's way of putting off the awakening. For the ego will say, "There is yet something more to be learned. There is yet something more that I have to do." The ego will say, "Well, you have come a long ways. You are now in graduate school. But you have not quite gained your master's degree or your advanced degree that is beyond that. There is still something more for you to learn."

You are not here to have to learn. You are not here to suffer. You are not here to repay a debt. You are not here to balance out karma. You are here to live your Christhood. You are here to live your innocence and you are here to give that in every moment to another one who would seemingly be separate from you, an individual separate from you and yet, as you give it you give it to yourself.

For there is nothing that you can give that does not touch you in the giving. If you give another one a hard time, who suffers with that the most? Yes, for you are the one who is living in that space of the hard time as you are giving it to another one. And they may or may not accept the hard time that you are trying to give them. And if they don't accept it, it makes you even more angry.

And as you will give to another one the love of the Father that is unconditional, that says, "I behold the Christ of you. I love that which you are." Then your heart opens and your soul is healed. Your soul which has been wounded then knows healing, then knows its own holiness.

When you look upon another one and there is nothing more that you need to except to say to that one, "I love that which you are." It simplifies everything does it not? Now habitually right on the tail of that comes the ego and says, "Yes, but. They are going to think I'm nuts. What do they think I'm saying to them? Well, I know that in truth they are the wondrous being of the Father, but you know in actuality as they are behaving, there's a bit more that they could perfect about themselves." Then you have turned that judgment around on yourself many, many times.

But as you will allow yourself to abide in that space of saying, "I love that which you are, the Christ of you, the life of you." Not the actions of life. I am not speaking of that, but the essence of you, the vitality. "I love that which you are."

It erases in that moment all need for judgment. It erases in that moment all need for response from them. It erases in that moment any further response from you. And if you were to do nothing more for the rest of this lifetime than to stand in that space of peace, to gaze upon all of the brothers and sisters with true love of that which they are, and speaking not a word. You would find yourself elevated to the place, the position of sainthood. For the brothers and sisters would wonder, "This is one who has touched another's space."

Now the life that you are living in the reality that you have chosen, the collective consciousness that you have chosen, will not be of that kind of saintliness. In other words, you will not just stand and gaze upon the brothers and sisters with great love. You will do that, yes, for there will be a welling up from the fountain of your own being. But then you will be as one who has come to the forefront of your consciousness recently in her releasing of the body, the one known as the Mother Theresa who was most active in giving of herself to the brothers and sisters wherever she found herself to be.

She saw each one of the Father's children as just that, the child of the Father and she looked upon each one with the eyes that said, "I love that which you are. I behold the Christ of you. I behold the life essence of you, and that life essence of you is honored. And I will help you to know an ease of living as much as I am able to do."

And she would sit with ones and comfort them. She would hold the small ones in her arms. She would hold the larger ones, grown in the years, grown in stature and she would hold them in her arms with their head in her lap. And she would ease their pain

with what was known as the physical alleviation of pain, yes, but more than that she would speak to the soul of them.

For indeed, whenever you see a body that is in pain, whenever you see a body that is in disease, the soul of that one is also in deep pain and wounding. And she spoke to the soul of that one that she would hold whether they be small or tall, and she spoke often without words. She spoke from her heart to theirs in the language of the soul. She spoke through the actions of being willing to touch ones who were considered untouchable. And she knew that the Christ of her would not be touched by any physical appearance. She knew why she was here.

Why she was here is the same reason why you are here. It is to give everything that you have in every moment and do not worry about the next moment for in the next moment you will give everything that you have and in the giving, you will be prospered.

For you have all tried out the opposite of that where you have hoarded to yourself every physical possession that you could lay your hand upon. You have hoarded to yourself all of the golden coins. You have hoarded to yourself all of the love that you could get and you found that it slipped through your fingers as you would grasp it, it is gone. And you know the feeling of trying to hold on to something so tightly that you killed it in the holding.

Now you are at the place where you are trying on the prospering that is as the flow. And if the old paradigm of how you have served in the past is shifting, and truly it is, allow yourself as much peace as is possible to move with that flow and to know that wherever you are you serve the Father. That whatever you are doing even if it be only drawing breath and giving forth love with the exhale of the breath. That is a great gift to this plane. And you are prospered as you give forth that love.

None of you will go destitute. None of you have to worry about not having what is needful for the body. All of you have cultivated the bonds of friendship and of love and all of you are willing to give of yourself in exchange for what momentarily is needful for the body. So you will never be without what is necessary. You have my guarantee.

Now it is not so important that you have my guarantee, but I give it anyway. You may take it as reassuring. But the one who will be bringing about the fulfillment of this guarantee is you. For you have all moved past the place of the self-image that says, "I could be so destitute that I would have to release the body." You have done lifetimes of that. You are complete with it.

This lifetime you have said, "I want to be of service and I have enough that can be exchanged in service that always there will be the flow that will come to me that will take care of the bodily needs of this vehicle of expression." It was the same for me in my day and time. For I did not have what you would see as the nine to five job with the fringe benefits and retirement pay that hopefully I would be able to cash in on.

I didn't have the corporate umbrella for my head. And I went from town to town, village to village, house to house and where ones were receptive to what I had to share, I shared everything. And in return they gave me what was needful for the body. I did not consider myself an itinerant beggar. I did not consider myself poor. I knew myself to be rich. And I had the finest of raiment to wear. It was gifted to me. I had the finest sandals. I ate of the finest food and drank of the finest wine.

For ones were happy to share what they had with me. And even if it was the most simple meal, it was a feast for we looked upon it with the eyes of gratitude and we beheld a feast even though it might a piece of fish and a slice of the bread. Other times we had the numerous dishes put out on a feast day, a ceremonial day. But each meal was a feast.

So for you, you have the guarantee that you will always be taken care of. You will always have what you need for the body. You know this to be true. You have tested it. You have come through, the ego had its questionings and there were some nights when the ego would speak to you and you said, "Get thee behind me. I will move on from this place." And you did.

All of you have faced the voice of the ego that would say, "What if my stocks and bonds don't pay off? What if this company I have invested in turns upside down? What if the money I have lent to someone does not get paid back? I thought it was an investment? What if. What if the employment that has seemed so secure, what if it dries up? What will I do then?" Well you will keep on giving and in the giving you will be given unto. You may take that to the cosmic bank.

Beloved ones, as you live in a place of knowing that you have the most rich bank account in the cosmic bank. You no longer are living in sin. When you live in the place that knows, I can look upon the brothers and sisters, all of them, no matter how they see themselves, and I can love that which they are. Truly love that which they are. I can give of myself in that moment freely. Then you are no longer living in sin, but you are living in Love -- with a capital "L". You are living as your Father would live and does live.

For your Father expresses upon this plane through you. I and the Father are one. When I spoke those words I did not mean just the personality of one Yeshua. I and the Father are one as the life essence that I am always, from before time and beyond time. And it is true of you as well. I and the Father are one. And if you are the Father in expression upon this plane, no longer is there any need -- there never has been -- to live in sin. No longer is there any desire to live in a place that would speak of imperfection or yet something to be learned or something to be brought into the place of holiness.

I and the Father are one. I am doing the work of the Father. Sometimes the ego will look upon what I do and see it to be lacking. But that is the old way, the old paradigm. That is the voice that speaks from the place of sin, from the belief that there could possibly be separation from your perfection. I and the Father are one. You may claim what seems to be yet in this day and time blasphemy, you may claim that I am the Father in expression come to this plane for the soul purpose of living my Christ-hood.

Now for many if you were to speak those words and to say, "I am the Father," they would say, "You are crazy." They would say you are egotistical and yet it is just the opposite. For when you say, "I am not yet perfect, I am a worm of the dust. I am the most lowly sinner," that is egotistical. That comes from the place of the ego.

When you claim I am the Father in expression upon this plane bringing His love into expression and experience then you no longer are living in sin and you are no longer living from the place of the small ego, the separated ego. We spoke of that earlier some months back.

You are living from the place of the true I AM -- the Ego with a capital "E" -- true I Am. I AM that which I AM.

Know you the power in that? I Am that which I Am from before time began and beyond time. For the adventure in time it is this, it is a segment, an interval as big as this. What you would say, what two or three inches? That is the adventure in time. But that which you are is infinite, knows no boundary of an interval in time. You are the infiniteness that has brought time into being. That is how wonderful you are.

I know that which you are and I love that which you are. No longer are you living in sin when you remember that you walk this plane confidently as the Father. Know you the meaning of confidence? You know the feeling. There is a feeling of wholeness when you are confident. It means co-fidence. Believing, faith, faith, with, together, all together as one. Not feeling that you are separate, but it is the co-fidence, together. Not alone, but together. That is why when you have a feeling of confidence everything seems to come together. You are living from that place of the co-fidence, confidence, and you are living as the Father. But the Father does not lack in confidence.

Beloved of the Father, I love that which you are. That is the simplicity of the message of which I wish to speak with you this evening. No longer do you live in sin, but you live from that place of Truth. Beloved of the Father, I love that which you are.

So be it.