

Good Friday

1998-04-10

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 once again to call me forth. Great joy, for that is your true nature. And whenever you do not feel the joy know that you are responding to the voice of the world. When you do not feel the joy in the heart that bubbles up as the champagne bubbles, know that you have turned your focus momentarily unto the affairs of the world, the worries, the judgments, the what if's, and you are listening to the voice of ego. Small ego.

For you true nature is that of joy. Your true nature is that of freedom. Your true nature is that of expanded love and light. Light because of the concept you hold here of the physicality. In truth, light, you are light that is upon this plane but you are much more than light. But the concept words well upon this plane.

True joy. Joy of celebration for indeed this is a day of celebration is it not? It is a holy day as you have defined it, as you have created it to be, a holy day, a day of celebration. And yet you would say, "What is there to celebrate about a day in which someone who was a great rabbi, great friend, teacher, brother was allowed to suffer upon the cross, and I did not, and to de cease the body, which I did. You have asked as small children growing up, you have asked, "What is good about Good Friday? What is good about a day in which someone was put to death? What can there be good about such a day?"

Truly the word "good" has come from the terminology of holy. It was meant first to be designated to be remembered as a holy day. And we have spoken often that you have made catalyst for remembrance. You have made many days of celebration as catalyst so that you will remember your holiness, you will remember your wholeness, you will remember who you are and why you are here.

So this day is a holy day as you will remember who you are. Everyday in truth, is a holy day for you have brought it forth. You, the divine Self of you, the creator of you as you, have brought the day, everyday forth as an opportunity to remember who walks the face of our Holy Mother, the Earth. It is the Christ who walks the face of our Holy Mother.

So as we have said already, when you do not abide in joy awaken in that moment and realize that you are responding to a limitation, a limited voice. You are responding to the small ego and the voice of the world. For truly this is a day of celebration. This is a day of holiness. It is a day that you remember in your lineage, in your history in order that you will come to know that it is not just a day of celebration for what I demonstrated could be done, but what you are doing.

And that is what we will speak of in this evening, the meaning of this holy day known as Good Friday, the meaning in your life now. We will draw upon historical re-

membrances, historical events as they are recorded in your scriptures and we will see the parallel that you have made even now in this lifetime.

For on the evening before the day known as Good Friday, holy Friday. On that evening I celebrated with you the Passover, the Feast of the Passover and it was a time of celebration. It was a time in Jewish philosophy and remembrance, a time of celebration and worship and I desired in that year to spend it in Jerusalem and to celebrate the Feast of the Passover with my disciples. Male and female.

For there were more than twelve people in that room. You have the recording that I met with my disciples. You have the recording in your scriptures of the various male disciples, but there were more, many more in that room who celebrated the Passover with me. And who were known to be my disciples. Ones who activated the female body who were willing to serve, who were willing to prepare the food, who were willing to partake of the food and the celebration together.

And after that evening feast, I went out with, again, some of the disciples. Male and female to a garden near there. I knew what would be coming in the next few days. It was something that had been planned, it had been orchestrated by divine wisdom in order to make demonstration upon this plane. And I desired to know the peace of the heart to commune with the Father and to ask and affirm my strength of faith in knowing that I could go through the demonstration successfully.

For in my studies abroad, I had studied with masters who were able to leave the body and then come back at another time interval and revive the body. I had done this myself in my studies of being able to leave the body with what you would call the pilot light still going. Enough of energy to activate it and to travel, to meet with other masters in far lands as you would see geographical distance to be.

I knew that the body could be deceased and that it could be resurrected. But there was that part of me as it is with you, that questions before an event is done, that questions, "Can I do it?" I knew human emotions. The humanity of me has been down played in your scriptures and in the telling. I knew human emotions the same as you. I know how you feel when you approach what seems to be a challenge, what seems to be a test. And you may know all of the answers in the head. You have gone over everything that you think you will meet down that avenue. You have rehearsed. You have played it out. You have tried it in your own mind how it is going to go and yet there remains the small question mark, "Can I do this?"

And so in the garden I prayed to my Father and I said "I am willing to do this if it be thy will. But if there is another way to make this demonstration how about if we think of another way?" For I had what is called that tad bit of questioning, "Could I do it?" For I did not want to fail. I knew that as rabbi I had been teaching in the temple. I had been teaching on the hillside. I had been showing the brothers and sisters what could be done with belief.

I had been facilitating their healings as they would claim the healings. And I knew that I stood as a focal point, as a teacher and I wanted to do what was asked of me by my Father. I wanted to do it right, successfully, and there was that human part

of me that you know all so well, that questioned and said, "Perhaps there is another way to do this. Perhaps I do not have to deace the body completely. Perhaps I can teach in another manner." All of these thoughts went through my mind. The same as you have found yourself at times considering options, you call them. I considered options.

I asked of my Father, it is not recorded in your scriptures, but I asked of my Father, "Perhaps another year of teaching. One more year and I will come back next year. Perhaps I'm not ready yet. But nevertheless, if this be the divine timing, if it be Thy will I will go forth." And since there didn't seem to be any other options appearing, "Okay, we will do this."

And having come to a certain place of acceptance, a certain place of strength within myself, a certain place of centeredness, I said, "Okay," to the plan of energy that was set in motion and I went and spoke with the disciples who had come with me into the garden.

Yes, I had spoken with the three who had come with me a certain distance. There were a group of disciples who came out of the room, the Upper Room into the garden with me for they enjoyed the garden, the peacefulness of the garden as well. And I asked three of the disciples, Peter, James and John to accompany me a bit further. For I often called upon their strength, the qualities that they symbolized for me.

And I left them to do my communion with the Father. And I came back and I found them asleep and in my humanness, I thought and I said to them, "Could you not abide with me yet awhile to sustain me, to strengthen me?" For I was at that moment sore of heart with questioning going on within me. But as we have just spoken, I came to a certain place of acceptance and from that place of acceptance I drew my strength and I knew that my Father throughout whatever was to come, would be with me and in me and would work through me as the creative force.

Therefore, I collected the rest of the disciples and at that time I saw the disciple who played a great part in this drama, approaching with the centurions to arrest me. Judas was one who believed in what I had been teaching. He believed in the power of the holy Child. He believed in the kingdom and he knew with great fervor that it could be established upon the earth as it is in heaven. And he knew with great conviction within himself that he had a part to play in bringing about the manifestation of heaven upon earth and the establishment of my kingdom. For he knew that I had power, the Christ power.

Therefore, he would do his part to hasten the establishment of the kingdom in which he believed and he sought to hasten its manifestation through a certain force of having me decree that it was time for that kingdom to be known.

He believed with all his heart that by bringing the centurions, by delivering me to the high priest there would be confrontation out of which would come the establishment of the Christ kingdom upon this earth.

He did not see it as betrayal against me. He took the pieces of silver in exchange for what he would be doing because it was part of what was understood to be necessary as a business arrangement. He did not take the pieces of silver because he was greedy, because he wanted the money because he saw a way to sell me out. He accepted the pieces of silver only because it was part of the understood business arrangement.

And so he came to me in the garden and by arrangement he kissed me and said, "Rabbi." That was to identify me as the one the centurions would arrest. And I spoke to them, "What would you have of me? Why do you do this?" They only knew that they were following orders.

One of the disciples most impetuous, full of strength raised his sword to fight off the centurions and sliced off an ear. And I said to Peter that is not necessary. Do you not know that I have at my disposal, the energy of all the universes? And that if I wished I could focus that energy and turn away legions of centurions. And Peter did know that. But dear impetuous Peter would protect me.

Now, question for you. As we have described the drama, here is a centurion without an ear. What did we do next? What did we do next?

Put it back on.

Yes. Yes. You put it back and it was healed. Know you that is why you do healing in this lifetime? Think upon that.

I was taken then by the centurions to the high priests to meet, for indeed they desired to question me. They desired to have evidence as you call it now, of blasphemy. Of things that would be said against the accepted belief. And so I was taken unto the place of the high priests to be questioned. To defend myself.

All of you have known times when your peers, ones of your classmates, ones of your business associates, ones of your friends, your acquaintances have accused you of being something that they did not approve of. You have all had your trials before ones who would be as the peers, the ones of the group, your certain understanding of resonance of group. Ones with whom you would feel that you had interaction with, and they have judged you and they have found fault with what you have said, what you believe, what do they think you believe, what they would say you stood for.

They have found fault with your choices, your behavior that has come from those choices. You have all felt that. In your life, this lifetime and many other lifetimes as well. And many times you have risen to the bait and you have tried to defend yourself to the place where you have understood that it did not matter what you said, they already had their mind made up, and you stood in silence because you figured it doesn't matter what I say. Whatever I say they will not believe it or they will hear, in what I say they will hear what they want to hear and only that.

All of you have come through experiences where you have been tried by the friends, by the collective group that you felt were your equals. For the high priests although they would see themselves to be above me, they were of my group. The reli-

gious philosophical group, the collective consciousness to which I somewhat ascribed myself out of which I took my lineage. I guess that is a better way to put it.

And when they found that I would not defend myself they yet wanted to get rid of me, they said send him on to Pontius Pilate. Send him to a higher authority. There we will get the judgment against him. And you have seen this again in your lifetime where your peers perhaps have judged you, your business associates, ones you have worked with, they have judged you by all manner of criticism and they have said, we will have to take this to a higher authority. We will report this one to whoever they feel to be in authority. And so you have been reported to teacher, the principle of the school. Perhaps the supervisor, etc., all the way up the chain of command. For they have said, we want something done but it is out of our hands and we will pass it on to a higher authority.

And so you as the innocent lamb have gone to the slaughter. That is how it felt. That has been a definition, a label that has been given to me as a lamb going to the slaughter.

For you have known that you were innocent of the judgments against you. You have known in your heart that the holy Child is innocent. And you have felt as the lamb that went to the slaughter before the judgment of the world, before the judgment of the peers, before the judgment of the "authorities".

And so as morning was dawning I was taken to appear before the governor of the territory, before Pontius Pilate. This man was a good man. He was sincere of heart in wanting to rule wisely and justly and he did not want to get involved in what he saw as politics of groups who were warring amongst themselves, the religious factions.

But he also had the authority given to him by collective consciousness to decree certain outcomes, certain events and so the chief priests said to send me on to this higher authority and to send evidence with me that said I was planning to set up a kingdom in opposition to the kingdom that was already established. That I had decreed myself king of the Jews and that this kingdom would be in opposition to the kingdom established by the Roman rulers of the time.

So I was tried on the pretense, the accusations of treason against the governing body. Pontius Pilate knew that this was a fabricated reason. He has seen enough of the squabbles that has gone on with the chief priests and the pharisees and he asked of me, "Is any of this true? Do you call yourself King of the Jews?"

And I said to him, "You have said it. I have not said it." And when he asked me to defend myself, "What is going on here?" I kept my silence for again I knew that no matter what I would say, the evidence that would be presented against me would refute whatever I would say. It would be misinterpreted and I also knew that this was part of the demonstration that was necessary.

In my studies, as a small lad learning to read and to write I copied the ancient scriptures. I copied the sacred texts. This was how we learned, was by copying what was written. And I knew the Psalms, as you call them now, the Songs of David. I knew

the prophets and the writings of the prophets and I knew what had been foretold as to the teaching and the example that the Messiah would bring forth upon this plane. I knew the prophecies.

It was a deep desire of mine not necessary, but a deep desire of mine, personal desire to fulfill the prophecies of scripture. In other words, I could have made demonstration without following the prophecies as I knew them, without fulfilling what had been written in the scriptures. But it was something that was important to me in the truth -- with a small "t" -- of that reality that I was living.

Therefore, it was as a script for me. Know you sometimes when you approach a new territory of experience and you wonder how I am going to go in this experience? How am I going to proceed? I wish I had a roadmap for this. I wish I had a script. Somebody, tell me what to say. Somebody tell me what to do. How is this going to look?

Well I had a script, you see. It was the ancient writings and the prophecies. And I followed it. It was called a fulfillment of scripture, and it was. It was also comforting to me to have a bit of a script to follow. Although I will share with you, that some of that scripting I would have changed if I could have done some improvising. I would have written it a bit differently perhaps. I jest with you. I would not.

I will share with you something that you have felt in this lifetime and other lifetimes as well, the feeling that you know, you are very sure within yourself that you are going to be the best person you can be. You are going to be the best Christian, the best Buddhist, the best whatever, and you are going to live according to those ideals and no waver.

And then you have come up against a challenge and for all of the desire within yourself to live as the best Christian, the best person, you have wavered a bit. There is one of great strength, Peter. One of great physical strength. He was powerfully built. Knew great physical strength, but more than that he knew great inner strength of conviction, great faith and he believed in me as the Christ. He saw that with the inner wisdom. He was the first of the disciples to know that by revelation.

And there was great strength within this one known as Peter, great inner strength of faith. And when we spoke the evening previous at the Feast of the Passover and I spoke that there would be one of the gathering who would give me over to the authorities and each disciple asked either out loud or within themselves, "Is it me?" Many asked, "Rabbi, is it me?" And Peter said, "It would not be me. I would not do such a thing. Always I will stand by you." And he did in the garden when he sliced off the ear. And he did as he accompanied me at some distance to the courtyard of the house of the high priest for he was bold enough to come to the courtyard and to stand a distance off to listen to the proceedings, to see where he could help.

And yet when one of the maids approached him and said, "Are you not one of the disciples? Do you not know this Yeshua?" He said, "Oh no. I do not know that man." And again later a maid came and said, "I have seen you with the disciples. I have seen you with that man, Yeshua." And he said, "No, not I. I do not know that man." And again some of the ones gathered in the courtyard were murmuring among themselves and

saying that Peter who was.... Well let us put it this way, never would fade into the background of a group. He was outstanding. Distinctive characteristic of body and distinctive characteristics of personality. So he was one that you would notice in a group.

And there was murmuring of ones in the courtyard saying, "I know. I have seen that man in the grouping around this Yeshua." And Peter hearing their murmurings said again, "No, not I. I do not know that man. I have not been in his group." And at that moment the cock crowed and I had said to him that before the cock will crow you will deny me three times. And Peter could not believe that on the previous evening.

All of you have known that feeling of denying momentarily your higher ideals. All of you have wavered. All of you have listened to the threats of the world, the voice of the world from time to time in this lifetime and you have in other lifetimes as well. And then you have judged yourself with great sorrow. You have judged yourself because you have fallen short of the ideals that you believed in. And yet it is part of the human experience upon this plane. It is part of the scripting that you have written into the reality -- with a small "r" -- of this plane to know human emotions, to know human experience and sometimes to choose human experience over the Christ experience.

But what have you done in the next moment? That is the important question to ask of yourself. If you have wavered, if you have fallen short of the ideals that you hold to be true, in the next moment of realizing that you fell short, you have opportunity to claim anew the strength of the Christ. You have opportunity to awaken in that moment and to say, "Yes, I am human experience, but I am the Christ experiencing the human experience and to choose anew."

And Peter did just that. He went away from the courtyard sorrowful, and he wrestled with himself and he came from that experience greatly strengthened to the place where he became a great teacher, great disciple of spreading my message and when it came time for his crucifixion he went to it gladly with great courage choosing to come through that experience as a honor and did not falter, did not waver. He claimed the strength within.

So each time you find yourself faltering, each time you find yourself not living up to quite what you know to be true, allow yourself to choose anew and to go on stronger from that moment. For that is how the small ones, you as you have been small, learn to walk. You learn to walk by getting up and doing it, by falling down and getting up again. Each time you fall down, each time you lose the balance a bit you get back up and you try again until you are able to walk effortlessly thinking nothing of it.

It is the same with your spiritual remembrance, remembering the divine spirit of you. If you falter, okay. Pick yourself up. Be uplifted and gain strength from that upliftment and go on. And this is what Peter did.

Pontius Pilate did not want to condemn me. He knew in his heart that what I had done was not grave enough to justify what the priests, the pharisees were calling for and what the multitude of people were calling for at that time.

For there were people who were disenchanted. Ones who had been with me on the Sunday previous, the Sunday of the Palms. A great time of celebration. A great time of expectation. People who expected that I would establish my power, my authority over the governing body and governing bodies who were not to their liking. They expected great miracles to come out of the holy week. For they knew that I had facilitated miracles in the past. They knew of the healings. They knew of the rising from the dead of Lazarus. They knew that this one had been in the tomb for four days and that I had called him forth. They knew that this one had deceased the body and that I had called him forth into life once again.

So they expected great miracles. And when those miracle were not forthcoming in the way they had hoped for, expected, each and every one came to their own choice because of past experience and because of belief. Some hoping, the same as Judas, that if they forced the hand, so to speak, then I would decree a great bolt of lightening and establish the kingdom. A kingdom of love and power. A kingdom of healing. A kingdom of miracles. A kingdom of heaven.

Others were disenchanted because it hadn't happened yet and so they said, "Oh, perhaps I made a mistake in believing in this one." And the small ego does not like to admit to a mistake. The small ego will do everything it can to squirm out of what seems to be a mistake.

And so they said, "Perhaps we have chosen wrongly. Perhaps this is not the one." And so they called for my crucifixion. Some wanting to see the miracle happen. Some believing even until the last moment as they would define last moment, expecting to see me do a miracle even upon the cross. Asking of me to save myself and to come down from the cross and there was much of taunting.

You have known taunting in this lifetime and others. You have known taunting even within yourself where your inward parts are at war one with another and where the ego has a running battle, a conversation within you that says you know better than this. You can do better than this. Why don't you do better than this? Why are you so stupid? The ego says that to you over and over and will taunt you.

You know taunting. You have known it from the brothers and sisters in this lifetime as you were growing up and as you have become even taller. You have endured their taunting in more subtle ways perhaps where they will say to you, "Well, you're the one who has the degree in such and such. You have a certificate that says you are the expert. If you are such an expert show me." You have had ones who have said that to you in various ways, in subtle ways. "Prove to me that you are who you say you are." They said this to me.

Pontius Pilate asked me, "How do you respond to these claims against you?" And I did not respond. It confounded him because everyone else, every other prisoner ever brought before him was most eager to justify themselves, to present evidence that they were innocent or that what they had done was not all that bad and that they should be let off. Every other one brought before him, was very eager to defend themselves.

And when I stood in great silence before him, it was a great teaching that resonated deep within this one and forever changed his life in that lifetime and other lifetimes after that. He did not go away from that experience unchanged or untouched.

In every drama there is much that goes on in many levels. There is the drama that is most visible. You know that. You see it. You interact with it. You feel it, but there is drama that goes on on other levels, deep levels, subtle levels that touches everyone who is involved, everyone who is directly interactive and indirectly interactive.

Everyone of you were touched by happenings in that holy week. Everyone of you has come now into this point of focus, this lifetime changed because of what went on in that holy week and in that holy day. You were present, yes, and you have kept a memory with you throughout what you would see as a lineage of lifetimes. It has brought you to this place now of willingness to search, to remember who you are. That is what my message was about in that day and time, it was for you to remember who you are, the Christ incarnate walking the face of our Holy Mother, the Earth. Interacting with the Holy Mother. Interacting with all of the energies upon this plane. Interacting with the brothers and sisters and to be in joy in that interaction. No longer oppressed by the world, but to know you true nature of joy and to live it.

That was my message in that day and time and it is a message that you know now, that you have carried with you as a spark of remembrance and that is why you are willing in this lifetime now to search, to seek, to read, to study, to discuss, to go to the ends of the earth if it takes that, to find the master who will ignite for you once again that remembrance.

You have found that master and I do not speak of one Jeshua. I speak of the master within you. You have found that master within you that ignites the spark of remembrance. That is what is happening in this day, this holy day and this lifetime.

Pontius Pilate was touched very deeply within his soul and it affected all of the other lifetimes that he enacted for himself. You were touched. Every one who was there, seen and unseen. Ponder that for a moment. Seen and unseen. For what we do in this evening in this room is much more than just what is visible to the eyes. There are ones gathered in this room that you do not see with the physical eyes yet, who are very much part of this company, who are very much in attendance because they desire to remember the same as you. Ponder that for a moment. It gives you a bit of food for thought. There is much that goes on on many levels.

Pontius Pilate washed his hands of me. Quite literally. He washed his hands and he said, "Do what you need to do but his blood will not be upon me." So the multitude in their ignorance, the high priests in their ignorance and in their divine wisdom said, "We will accept the blood upon our heads. We will accept the responsibility for this."

Pontius Pilate had tried before that to get me off the hook, so to speak, for he knew that this was a time of celebration, the Passover and there was a tradition of releasing a prisoner during that time. A prisoner that had been taken because of political means and so he asked, "Who would you have released?" And this one who was a very well known rabble rouser, great energy, a rabble rouser by the name of Barabas. And he

said, "Would you have me release this Yeshua who has done nothing as far as I can see or Barabas?" And the multitude cried for Barabas. Give us Barabas. It is the way of the world and the world had its way in that time.

So Barabas was released much to his great astonishment for he had already been making his plans for the hereafter. And I was given over to the soldiers once again. And the soldiers had great sport with me.

First of all before one is to be crucified there is the scourging. It is the whipping. This is for the purpose of weakening the body so that the crucifixion, the time upon the cross until the deceasement of the body does not take as long. So I was whipped and scourged.

This was something that I knew how to withstand. I knew how to allow the body to be at a distance and not to feel the physical sensations. When I had studied with many of the masters in other lands, there had been trials, times of testing when the body would be put through what could have been felt as great pain. And by practice, but it didn't happen the first time, by practice I knew how to disassociate myself from the sensations of the body.

So I did this during the whipping, but the body itself suffered loss of blood. And when it came time to go to the place of the skull, Golgotha, to the place where the crucifixion would happen I willed the body to carry the cross and yet the body being so weakened by the whipping did not respond as well as I wanted it to.

For again on the human level I took great pride in my body. It was a strong body. It was over six feet tall. Not at all like this body. It was strong, and I knew how to use that body. But in the weakened state and I gave myself over again to the collective consciousness of this is what would happen after a whipping, a lashing, the body could not support the cross.

Now the cross, oh. The cross was two great timbers nailed together. Tall enough that the body of a six foot man could easily be hung from it and still have room to spare from where the feet would be to where the earth and a good bit into the earth to support the beam. The upright beam so that it would not fall over. They did not put it what you would see as six inches into the ground. It was into what you call several feet of depth. The cross itself was sizable, rough hewn of timbers and it weighed a good bit.

Imagine if you will, how it would feel to carry, to drag, two great beam on a dirt path up a hill? I willed the body to do it but yet it was not willing. And so one strong person by the name of Simon of Cyrene, was asked, I asked him. He was forced by the soldiers to help me with the cross to carry it.

That one knew great love. That one willingly helped me. That one is and was my brother. That one had agreed, that one had agreed even before the incarnation of that lifetime, had agreed that he would be in that time and place in order to serve in that way out of great love.

Have you ever felt yourself weighed down by the concerns of the world to the place where you felt you could not cope? And then a friend has come and has said, "I will help you." They maybe have said it with those words, maybe they just came and they were willing to spend time with you. They were willing to share an encouraging idea. Maybe they came not even knowing that you were sore of heart and they looked upon you and they said, "Look, that raiment is really pretty upon you. You look beautiful today." And you have said to yourself, or maybe out loud, "I don't look beautiful. I feel positively like death warmed over." But they have uplifted your spirits because they saw something that you were not seeing in that moment. They saw a radiance and they commented on it. They have brought you up out of the depths. They have perhaps shared with you something that they have found to be inspiring, up-lifting.

Maybe they had to do this because they were so full of it themselves that they had to share it with someone and yet at that moment it was exactly what you needed to hear and it has lifted the cross. The cross that you felt you were having to bear. It has lifted it and helped you carry it. You have all known friends, you have all been the friend to others. You have all been there to help carry another one's cross and for you the cross that they were carrying it was not that heavy. You understood that for them it was heavy. But for you willingly, you would help them carry it. You would uplift them. You would bear them up and you have done this. And as you have done this for a brother or a sister, you have done it unto me and unto the true Self of you.

For indeed you have had that experience of helping another one and you have felt yourself uplifted. You have felt a certain joy in knowing that you were needed, in knowing that you could give help, in knowing that what you did was love expressed and you were uplifted.

For in the giving of a gift, the receiver of course is blessed. But more than that, the giver is blessed. So you have helped others bear their crosses as you have known others who have helped you bear the cross that you felt you were carrying.

On the hill known as the place of the skull, the crosses were set in place and I was nailed to the cross with great heavy spikes. Not small nails for indeed that would not support the weight of a man, but great heavy spikes. Big ones. Made great holes in a hand that was somewhat larger than this one. Although this one has known crucifixion.

I will digress for a moment. All of you have known crucifixion. You have known crucifixion emotionally in this lifetime and others where you have felt yourself nail to a cross. But more than that you have known physical crucifixion. All of you. All of you so gathered in this room and all within the sound of my voice.

For if I speak to you of the great spike in the hand, in the palm of the hand what does it feel like? You can feel a sensation. What does it feel like to have great spikes through the ankle? This part right where the foot meets the leg. What does that feel like? You can feel it. You have been there.

Now I say this to you not to be gruesome, but I say this to you to allow you to know that you have experienced much more than just what is in this point of focus this

lifetime and you have come through physical crucifixion to this place, this place of awareness now with great strength.

For crucifixion did not do you in. The physical crucifixion, you deceased the body. What did you do? You turned around and made another one. Emotional crucifixions they have not done you in. In what the time they felt like they were going to be devastation. They felt like it was death itself yes. But they have not done you in. Here you are gaining strength from every crucifixion. Saying to the ego of you, "Well look, I came through that one. There must be something more divine to me than just what I thought. I don't know what it is but here I am yet." Each and every crucifixion. You are well on your way to knowing the resurrection, the true resurrection and ascension. Well on your way.

Okay. With me upon that hill there were two others being crucified. Ones who had been caught in an act of thievery, ones who had been condemned to crucifixion. For the ones that they were robbing were highly placed and they demanded the crucifixion penalty.

These ones I saw as my brothers. I knew that they did not deserve the crucifixion for crucifixion is a most painful way of deceasing the body. It is slow. It is torturous. One of the brothers on the cross asked of me, wanting, truly wanting to be saved hoping that I could save him. "If you are the son of God as they have said you are, you have said you are, save yourself and us as well." And it sounded like a taunt and it was given as a taunt but underlying it was a great hope that perhaps even at that moment I could work a miracle and save all of us.

And the other, the other brother on the other side of the cross next to me, he rebuked the first one and said, "Do not say such a thing for indeed we have, we have gone against the rules of the land and we have been caught. This one, this one is innocent. He has not done anything, and perhaps he will put a good word in with our Father." In other words, he didn't want to ruin his hopes for perhaps the afterlife. Perhaps I could do something. If I couldn't do it then on the cross maybe afterwards I could help.

And I said to them even though the pain was so great, the physical pain, I said, "Today, truly you will be with me in Paradise. You will know the freedom from physical pain but more than that, you will know the freedom from the pain of the soul. Today you will be in Paradise with me."

The ones attending the crucifixion and there were several. There was a group. It has been called a multitude but I would not call it quite a.... It was not the multitude that you have depicted upon the hillsides. It was a grouping yes, but this was early in the day. The crucifixion itself took place at what was the third hour of the morning. Three hours after daybreak.

And we were allowed to hang, suspended by the spikes. All three of us having been weakened by the scourging. All three of us having suffered some of the taunts, some of the comments. We were allowed to hang there in full view so that ones could witness our deceasement.

I felt the energy of the ones so gathered and it was a mixture. A mixture of ones who saw it as a spectator sport. Something to watch. Entertainment perhaps. A diversion from the daily activity. Can you imagine? It is hard to imagine for you now. But I will say unto you that there have been lifetimes when you have found such "sport" to be a diversion, an entertainment and did not feel any resonance, any affinity unto the ones going through that experience.

There was in that grouping a sense of power. Ones who were reveling in the illusion of feeling power over other brothers. There was much of confusion. Ones wondering how this could happen to a teacher, a rabbi. How this could happen to one who had called forth a brother from the dead. There were ones who were yet expecting the miracle, that even though I hung upon the cross, there would be a blaze of glory and I would come down from the cross in great light, great power, a great miracle.

And they awaited, they expected, they hoped, they wanted to see, they wanted to believe and yet there was a great fear in them that if someone as powerful as they saw me to be, someone as powerful as they believed me to be could be upon that cross seemingly gradually deceasing the body, what was going to happen to them? And there was a great feeling of fear rampant and I could feel all of these emotions.

I could feel also, the love of ones who had followed me. Ones who knew me as son, for indeed my mother was there. Ones who knew me as brother, as friend, as companion. I could feel their love and their bewilderment. I could feel all of the human emotions and there was great intensity of confusion.

And I spoke to my Father, "Father forgive them for they know not what they do." The ones who were feeling that there was power, temporary power, the ones who were feeling that it was great entertainment and did not feel oneness with what was going on. I spoke to my Father to comfort the ones who were anticipating loss, who felt the loss, the ones who were bewildered. "Father, forgive them. Give them a sense of knowing the holy vision. Allow them to know your love once again."

I spoke to my mother. I spoke to the disciple known as John. For in the society of that day and time for a woman to be left alone for indeed Joseph had already deceased, a woman needed someone to do the things of law for her in society. So I spoke to the disciple known as John to behold his mother. And I spoke to my mother to behold her son so that he would accept my mother as his mother and look after her and so that she would accept John as her son and would know that he would care for her and look out for her.

It is the same that you do in this day and time where you look out for other ones. You set into order ones who will be in your place to care for others. You have done this in this lifetime and other lifetimes even to the place if you are going to be away temporarily you have asked someone to come and to look after things for you. Or if you are going to be what seems to be a longer time, you have set someone in your stead. Yes.

Then as time went on I wanted to remind all of those so gathered of the prophecies. I wanted to remind them that what was going on was sacred. It was holy. It was

not just an event of entertainment, a passing event. It was not just a political event, but it was a time of great import, a time of spiritual remembrance. So I called out Eli Eli, Lama Sabachthani, which translated, means, My God, my God, why has thou forsaken me? All of you have known that feeling. All of you have come to your place, your challenges, the dark night of the soul when you have lain perhaps at night in darkness, the physical darkness of your room and you have listened to the voice of the world, to the voice of the ego, to the voice even of the body that has spoken to you that perhaps this challenge that you are facing was going to be too great and you have called out for your Father, for God, for an angel, for someone. Is there someone out there? You have said. Someone who will help me through this.

And in your turmoil, in your sadness, in your confusion you have not heard an answer and you have felt forsaken. Because you have been so caught up in your turmoil and your confusion, there has not been the opportunity provided by peace to hear the still small voice of the Father.

But in that moment of great turmoil and great confusion you have felt abandoned and you have felt that any power has been taken from you, withheld from you, that you have been forsaken.

Did I feel in that moment that I had been forsaken by my Father? No, I did not. I have known always that I am one with my Father. I have known always that I Am that I Am. That is what it means to know oneness with the Father. It is no great complexity. I Am that I Am. I Am. I am alive. I am consciousness. I am energy. I Am, and you are. Okay.

I am one with the Father. The Father is the Isness of the I Am. It is difficult to use words to explain a concept which is beyond concept. I did not feel abandoned by my Father, forsaken. But it was to remind all of the ones who would hear, all of the ones who would record for generation upon generation. It was to remind you of the writings of a certain Song of David which prophesied the fulfillment that I was fulfilling, the fulfillment of scripture.

For if you will go to what is numbered now in your scriptures as the 22nd Psalm and you will read that, you will see it prophesied what I experienced in the day known as Holy Friday.

So I cried out so that all could hear and all could remember that it had been foretold. Some thought that I cried out in great pain, pain of my soul that I felt forsaken. Some thought that I cried out for Elijah to come and save me. But it was to remind you of the Song of David which set out in great detail and in symbolism that which I experienced on Good Friday.

After a certain length of time I knew that the body was becoming weak enough that the deceasement would be easy. And I said, I called out, "I thirst." Now I did not thirst in a physical way. Already it had been offered to me the vinegar with the pain killer in it. For ones knew that the crucifixion is a slow and torturous way of deceasing the body and it was offered to ones being crucified that they could drink of the sponge that contained a bitter vinegar with a pain killer in it to ease some of the pain.

I had refused that previously. I did not need it. I didn't refuse it out of great macho-ness, I refused it because I did not need it. But when I said I thirst, it was to speak that I thirst to remember once again the oneness, the harmony, the peace, the love, the Allness, the healing of my soul, the communion of my soul with all that is. I thirst to know the fountain that is eternally nourishing the soul. That is what I meant.

But ones of the soldiers came and offered me the sour vinegar once again and I took it that time just to please them. And I spoke that it is finished. For I knew that the demonstration then was quite visible. There had been the crowd gathered for another good three hours. In fact, more than that. It was be the six hours that we had been upon the cross. For from the time of the third hour until the sixth hour, there was a gathering darkness upon the face of our Holy Mother, the Earth. There were the storm clouds such as you have seen in this day and a gathering darkness.

And in the sixth hour I knew that the body was sufficiently weakened that it could be deceased and I said, It is finished. What I have set out to do in this portion of this lifetime is completed. And I said, "Father, into your hands I commend my Spirit." In other words, Father, here I come with all of my consciousness once again into Your presence. Into your hands symbolically, yes, but into your presence, into the awareness of your presence is more to the point. Into the awareness of your presence I commend my Spirit and I deceased the body for all to see. For there had to be no doubt that the body has suffered, that the body had gone through the physical weakening and that the body was deceased.

All of you have known your moments when you have struggled and struggled trying to keep alive a certain illusion of what your life was about. A certain image of what you thought your life had to be, a certain role that you thought you had to play. You have struggled to keep that alive. And you have come to a certain point where you have said, "It is finished. The struggling is finished. Father, into your hands, into your presence now, I commend my awareness. I direct my awareness. I am finished with the struggle." It doesn't mean that you have laid down the physical life, but it means that you have laid down the struggle of the false role that you felt yourself to be playing, the false understanding about what life is all about. That is a better way to put it. It means you have said, "Okay Father, I have struggled enough. Into the awareness of your presence I direct my consciousness now. I will be one with you in my own awareness."

And with that you have deceased the small life. With that you have deceased the limited understanding of what life is all about and then you have begun to know a freedom that the world does not know.

You have tasted of that even in this lifetime as you have struggled against great odds, as you have struggled against great challenges and you have tried everything that the small ego would suggest that you try and you have struggled and struggled and struggled to the place where finally you have said, "I give up. It is finished. I will struggle no more. I will accept the miracle of love. I will accept the miracle of my Father's Love. I will accept now the gift that always has been my divine birthright. I will de cease the limited understanding of life and I will gain a freedom that the world does not know.

You do not to debase the physical body in order to know the freedom of the spiritual life. All of you so gathered in this room, all of you within the sound of my voice have already been discerning that you have come once again into this plane of reality to do the divine marriage of knowing spiritual life incarnate. To go through the physical activity of life knowing that you are the spirit that directs that physical activity and to be consciously aware of every crucifixion, to be consciously aware of every trial, every false judgment brought against you. To be consciously aware of the deep peace of the silence within you. To keep your peace even in the face of great odds. To be as the teacher for other ones by example. To live your truth even to the point of the crucifixion. To accept others help along the way of carrying the cross of the world and to be of assistance to others as they will bear their crosses. To speak to others who feel themselves being crucified that today if you be willing, you will be with me in Paradise. Today, if you will accept it, you will know that you are loved eternally loved.

You will know great human love of mother, of brother, of sister, of caring and you will know great love, universal love where you will remind the brothers and sisters of what has been written in scripture, what has been written in other inspirational writings that allow them to come up out of the place of small focus into a place of inspiration, into a place of revelation. Into a place where they can claim their divinity.

The happenings on the day known as Good Friday, they are symbolic of your journey. It is a journey that you have made in this lifetime. It is a journey that you have made throughout many lifetimes. As you will read your scriptures of what occurred on that day, and you will look for deeper meaning, you will find that it is a description of your journey even in this day and time.

And what will come as the next chapter in the story of the holy week? The next chapter known as your Easter. It is also symbolic of your journey. For in truth you stand upon the threshold of your own Easter. You stand upon the threshold of your conscious awareness that you are not held by any worldly belief upon any cross of the world's making. You cannot be contained within a tomb of the world's making and you come to that place of full realization of the Christ, which you are, incarnate, powerful love expressing. And you breathe freely once again. You breathe freely of the inspiration of true spirit and you go forth powerfully inspired to teach, to live, to love, to know the holiness which is you.

Claim your holiness in this day of Holy Friday. Claim your holiness in this holy week for that is why you remember the lineage, that is why you study the scriptures, that is why you are in the groupings now that revere and celebrate the events of holy week. It is to give yourself one more time the opportunity to claim your own holiness.

For in truth what I did was to portray the journey of you. Yes. Did I live as a human being? There have been questions. Authorities, scientists of your day and time they have questioned, did one personality such as Yeshua, such as Jesus. Did he really live? Or is it just a myth, a fable, a story? Did he really historically live? What is your knowing?

Yes.

Yes. In my truth -- with a small "t", in my reality with a small "r" -- in my drama, yes I lived that lifetime. But what is important is now that you claim that journey of the holy week, of the Palm Sunday, the celebration of the multitudes, the expectancy that you claim the holy day of Good Friday and all of the events that happen on a human plane. Claim them as your own. That you come through your own crucifixion physical and much more to the point, emotional and that you come to that place of Easter, that place of the resurrection, of the true being of you and the resurrection of the remembrance of who you are and you claim that journey of the holy week as the journey of you and you know, truly know, the resurrection that takes you beyond the limitation of the world. That is what is important.

Whether I lived or not, that is not important. Well it was important to me. But what is important in this day and time is the understanding that you take from the writings of scripture and how you apply it to your own remembrance now of who you are.

Claim the miracle of your own resurrection. Claim the holiness of Holy Friday and come through it to the place that the world knows not of. The place of peace. The place of divinity, the place of love.

So be it.