

# The Role of Suffering in the Atonement

1997-08-15

- 1997-0815-001 Beloved and holy and only child of our Heavenly Father, Child of the one Source, Child of Light, divine. 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 to see you once again. Great joy to behold your radiance. Great joy to know the truth of your being.
- 1997-0815-002 It is an honor to be called forth in this manner, to be able to speak with you with the tones and to look with the eyes once again; to share the love of the heart even in specific focus known as this reality, and to play with all of the concepts of this reality to the place where the one reality of the heavenly Father is remembered and acknowledged. Great honor to accept your invitation to be with you once again.
- 1997-0815-003 For indeed, always I await your invitation. Always I am with you as you travel. Always I go with you, for indeed I cannot be separate from you. The Father has foreordained that I will be and am One. The holy Child is One. Therefore, always I am with you, and when you turn the focus of your attention unto me and invite me to be consciously present with you, it is a great joy and much love is remembered, is it not?
- 1997-0815-004 I would speak with you this evening about something that has been troubling all of you from time to time, something that has been troubling the brothers and sisters in this lifetime and in many other lifetimes. I would speak with you of the role of suffering in the atonement. For I have heard your cries in this lifetime and in other lifetimes, the cries that ask, "Why? Why does a loving Father permit suffering? Why do I suffer? Why does a loved one suffer? Does there have to be suffering?" you have asked. And many of the brothers and sisters have cried out and said, "Why me? Why is it permitted that I should suffer?"
- 1997-0815-005 So, we will speak in this evening about the role of suffering in the atonement. The truth about suffering is that all suffering comes forth from limited vision. All suffering springs from the soil of separation, the soil that says I could be somehow separate from my Father, that there could be something imperfect, unholy. All suffering springs from the soil of the belief that you can be or could be separate.
- 1997-0815-006 Now, having said that, that is the truth of the matter, but how it is experienced takes many shapes and many forms. You have known suffering of the soul. You have known suffering of anguish within, where you have felt abandoned, lost, and wondered if anyone cared, if there was or could be a God, a Father somewhere

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who would care. You have felt anguish in the middle of the darkest night and have cried out wanting to know love, wanting to know some answers, and wanting to have that suffering relieved.

- 1997-0815-007 As you have cried out you have invited new understanding to come, to be revealed to you, to be given to you. As you have cried out, in truth, you have been answered. Now, not always have you been able to hear the answer. Not always have you paused long enough to receive the love of the Father. For it is a way of mankind/womankind to be quite busy in the mind, in the chatter, in the enumeration of what could be wrong, and to pray unto the Father with a whole laundry list of things that are wrong, not pausing long enough to hear the love of the Father for his Child.
- 1997-0815-008 All of you have known suffering that has come from the experiencing known as relationship, known as love relationship, where there was either an unrequited love or a love that did not live up to expectations or a love even if it was the most wonderful love that in time left you. You have cried out in your sorrow and in your suffering and asked, "Why? How could this be permitted? What is there beyond my suffering?"
- 1997-0815-009 You have plumbed the depths of the soul. You have gone within and have felt the deep, deep sorrow of the child who has felt abandoned and lost. You have cried tears, great wellspring of tears, to the place where there was physical exhaustion and also exhaustion of the mental, to the place where you accepted a few moments respite of peace, for you were too tired to do otherwise.
- 1997-0815-010 All of you have asked why the Father permits suffering. In this day and time you are seeing much of polarity that is a core belief of this reality, the polarity of good and evil, and you are seeing much of what are called the forces of light and the forces of darkness in battle with each other. You are seeing much of man's inhumanity to man and woman as well, and you are seeing much of violence towards seemingly innocent men, women, children, animals, and even to the plants and trees that grow upon the face of our holy Mother Earth. And you are asking why. Why? What purpose does that serve? How can it be permitted? And you have felt a deep anguish within yourself wanting to right what has been seen as a wrong.
- 1997-0815-011 The Father allows his Child to play his/her adventure/his, to play with every toy that he/she creates. And the Father does not judge any of the creations, for the Father looks upon his Child and loves, knows only love, does not know judgment that would be based upon polarity; only love.
- 1997-0815-012 So who permits it? The Father allows, and you as the collective consciousness permit it because, if you will receive this—now hear this well—because it serves a divine purpose. For in truth, suffering plays a role in the atonement. Oftentimes it

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will be scripted in your belief that a certain amount of suffering is necessary to make you worthy of the Father's attention, to make you worthy for the reward of heaven. You have heard this taught to you throughout many lifetimes, that if you are to suffer enough in this world you will gain the crown of all of the beautiful gems, all of the stars in the crown.

- 1997-0815-013 You have bought the belief that if there is enough trial and tribulation in a certain lifetime, you are storing up the reward for yourself in the hereafter. This has come through many of your philosophies; not just one tradition, but many philosophies that would believe that there is purification in suffering.
- 1997-0815-014 So you have said in a script which is played out even in this day and time, "If I suffer enough in this lifetime I will go unto my reward, and my Father, having seen how I suffered for his sake, will reward me." You have those words in your holy Scripture.
- 1997-0815-015 Now, in truth, suffering is not for the Father's sake. The Father does not know anything of suffering. But the holy Child of you does have belief and does respond to suffering and to the call of suffering, the wake-up call.
- 1997-0815-016 All of you have come through sorrow, trial, tribulation, anguish, and disappointment to the place where you have said, "Enough already. Surely there must be another way to look upon this. Surely I have paid enough price."
- 1997-0815-017 Now, in truth, there was never a price that was asked of you. The kingdom of the Father, the love of the Father is yours always. All you have to do is accept it, to say, "Father, I am here. Now I accept your love. I am ready. I am willing." Suffering often is your avenue to that place of saying, "I am ready. Now I am willing to have your love, to know your love, to know your companionship.
- 1997-0815-018 So suffering as an ingredient in the script of this reality has served the holy Child in her remembrance.
- 1997-0815-019 Suffering also serves the holy Child in allowing the love of the heart to come forth and to be given to a brother or sister. For as you have known suffering, when you see another one embroiled in suffering, in sorrow, in disappointment, there is a feeling within you that says, "I know what that is like. I have been there." And out of that recognition of relatedness comes love, compassion, caring, where you put the arm around one and allow them to cry on your shoulder. You put the arm around one and say, "I am here for you. I have been where you walk now. Even if not quite in the specific, I know how suffering feels. And I would for love offer you comfort. I will be with you in this darkest time for you."
- 1997-0815-020 You have allowed the heart to open and you have allowed the Christ to come forth to give comfort to the brother or sister. You have allowed the heart to open, and there has been a moment of the atonement that has happened, a

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moment of connecting with the one Christ that I am and that you are, the one Christ that desires to walk and speak upon this plane and will, in truth, walk as you do and speak as you allow it to speak through you.

- 1997-0815-021 Suffering is not the will of the Father, for the Father knows not the plaything of the holy Child known as suffering. The will of the Father is for you to know only his abundant love, to know happiness and joy even upon this plane that does not believe wholly in joy and in peace and in love.
- 1997-0815-022 Your Father's will for you is that you should remember the Christ and that you should live the Christ life free of suffering. And the good news in this evening is that you are ready to allow that to be known, fully known in your life.
- 1997-0815-023 You have come through what you would see as many lifetimes of challenge, of hardship, of disappointment. This lifetime again you have known the ups and downs of life. You have known the mountaintop experiences of great love, moments of exhilaration, exalted, inspiration, and you have also known the valley of despair, and you have questioned and cried out. You have asked me and my mother and you have asked the Father for comfort. Receive now the comfort of the Father; it is yours.
- 1997-0815-024 All suffering comes forth from limited understanding, limited vision. The suffering of relationships that do not meet expectation and somehow go awry, that suffering is built upon the false foundation that you knew in that moment all that there was to know about that relationship.
- 1997-0815-025 You have looked upon young love and laughed and said, "How wonderful young love is, for young love is blind." Young love is a good place to be, to be blind to the faults of another and to be so caught up in the love that you feel alive, you feel totally energized, ready to take on anything.
- 1997-0815-026 In truth, you are connecting at that time with your own divine nature, the love that knows no bounds, knows no limitations and does not, at the moment, see anything wrong with the other one as you are so completely in love.
- 1997-0815-027 Then the voice of the world comes in and there are certain expectations, certain image of how human love should be, and you set standards, you call them, expectations, and you try to mold, to kind of shape one. If there's a bit out here to the side that's not quite right, you try to shape it a bit. And the one that you are trying to shape, perhaps they feel that is their most crowning glory, the biggest, most wonderful attribute that they have, and they don't want it shaped. And you go on shaping. What happens is a bit of the chafing as opposed to shaping, and there is a bit of sandpapering that happens until you either say, "Hey, you know, that really is a crowning glory, this thing here," or you say, "I can't live with that any longer. I think I'll find someone else."

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- 1997-0815-028 There is a period then of expectations not being met, a period of disappointment, a period of suffering.
- 1997-0815-029 But as you will look upon relationship with holy vision, you will see that you invited that one to be in your daily experience in your life in order to let you come to a place of nonjudgment, a place of holy joy that says, "Even if that one walks around with this crowning glory sticking out like that, well, hey, great eccentric that they are, they are wonderful," and you love even that part about them.
- 1997-0815-030 Or you see an attribute of personality and you smile and say, "What an eccentric that one is, delightful personality, and I don't have to remake that one." The holy vision looks upon everyone who comes into your life experience and welcomes them as mirror to show you something that you are inviting to be known at that time; welcomes them as companion on the journey, welcomes them as...I will not call them teachers, but I will say more as catalysts for the remembrance that all is holy.
- 1997-0815-031 And you share joy with them for a time, a moment, an afternoon, a month, perhaps longer. The time interval really matters not, for in truth, you live beyond time. But what matters is that spark of joy of seeing the Christ and beholding that one as friend. And as that happens, in an instant you have gained atonement, at-One-ment in that moment.
- 1997-0815-032 If it be then that your paths part and they are called somewhere else to be a reminder to someone else, you remember them as the holy Child that they are and bless them on their way, knowing that whatever you agreed upon that you would do when your paths came together has been done for the time being; perhaps again you will come together and perhaps not in that certain way. But it does not matter, for in truth, you have come together and shared the Christ experience in that moment, however long that moment is, and that is what is important. And you go on to the next one.
- 1997-0815-033 Your Father will never leave you sitting idly by, for as one will pass on through your life, another one will come into your life to have love shared with them when you are free of the expectations of human love, when you are free of what a friendship should be, and when you can look with holy eyes upon each one who walks into your daily experience and say to them, "Share with me the Christ remembrance. Share with me who you are. Where have you traveled in this lifetime? What do you remember that you will share with me? What is important to you? What do you love to do?" You will never find yourself alone. You will never find yourself in a place that is lonely.
- 1997-0815-034 Now, you may find yourself solitary; in other words, in your own presence, but you will not find yourself alone or lonely. For as you have experience, even if there is

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not what you would see as a body sitting in the chair next to you, you have much company and much of the dialogue that goes on from mind and heart with other companions that are always with you.

- 1997-0815-035 You are, in your agreement, about the Father's work, and when one interval is finished, he sends you another for your enjoyment, for the freedom of that enjoyment. But you have all known suffering that has come from unrequited love, relationships that did not work out as you expected them to, and yet all of those relationships worked out in divine process as to what you had agreed you would share.
- 1997-0815-036 As you are able, and you are fast approaching this awareness, as you are able to stand as the Beholder and look upon your life experiences and all the threads that interweave with another, you see the larger vision. You see the holier vision. You have what is called the 20/20 hindsight and are able to look upon experiences and say, "Oh, now I see some, at least, of what that was all about." That is standing in the place of the Beholder; that is standing in the place of the angel of you and looking with angelic eyes; not human eyes that only see about this much, but angelic eyes and saying, "Yes, there is divine order. There is love at work in all of my relationships, all of my experiences."
- 1997-0815-037 All suffering comes forth from the place, the soil of the belief in separation, and all suffering had its beginning in the moment that the holy Child birthed the reality of the adventure, the adventure that would seemingly take you far from the Father's kingdom.
- 1997-0815-038 You have experienced much. You have adventured, you have traveled, and the holy Child in its very specific wondrous identification with matter in this reality—with the density of matter and the creation of physical matter—has temporarily set aside remembrance of the Father's kingdom. And with that temporary setting aside has come the belief in the possibility, probability, and reality—with a small "r"—of suffering.
- 1997-0815-039 You may trace all suffering back to the moment when the holy Child birthed the adventure that would take it seemingly away from the kingdom of the Father. The suffering of the body—now you will ask of that, for we have addressed the suffering of the soul, the heart—but you would say, "What of the suffering of the body? My body hurts. When I do certain actions the body suffers, and it will tell me about it. If I manifest an accident, the body may be damaged. What about that kind of suffering?"
- 1997-0815-040 That, too, comes forth from the belief that there could be something other than holy perfection. For you have in your belief right now the allowance that says, "I know there can be instantaneous healing." It is recorded in your holy Scriptures that there were miracles of healing, instantaneous healing, and you have read



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even now the modern day accounts of miracles of healing, that in one moment there would be the deep wound and in the next moment it would be completely healed to the place where there was not even a mark.

- 1997-0815-041 You have miracles in this day and time as well. The miracles did not end with the writing of the holy Scriptures. For in truth, the holy Child did not end with the writing of the holy Scriptures, and the holy Child is bringing forth wondrous experiences even in this day and time. And even more will you see in the next decade of your timing, for you are ready, you are inviting, you want to know more miracles.
- 1997-0815-042 Oftentimes ones will suffer with the body; again, as a purpose of purification of what they believe to be purification of the soul. In other words, I suffer with physical ailments, and finally my Father calls me unto himself and I am allowed to leave this veil of sorrows; then I will have earned heaven.
- 1997-0815-043 And as we have spoken, the Father does not know the creation of the holy Child known as suffering. The Father is instantaneous—even beyond time, even beyond instantaneous—holiness. It brings forth perfection of the body even though you would see the body so diseased as some of the ones who walked with me in the condition known as leprosy; so diseased that parts of the body were eaten away. How could that be healed? For you would look upon that one's face, and the disease had eaten away all but the skull on one side; the same with parts of the body, nothing remaining except pulpy flesh upon the bone. How could that be healed? And yet in an instant of remembering holiness, the body was restored to perfection.
- 1997-0815-044 It is not the will of your Father that you need suffer. That comes forth from human belief. The suffering of the body serves in the atonement. As I have just said, for some it is a necessary ingredient so that they will feel worthy. The suffering of the body often is there as a catalyst so that there can be the extension of love, compassion, so that ones will serve others; not only with the service of tending to the body—and that is a great service that they do—but more than that, the service to the soul that is hurting.
- 1997-0815-045 You have many who are called in each lifetime to know the role of healer, to be with another one in compassion, in love; to tend to the wounds of the body and to tend to the wounds of the soul, the spirit.
- 1997-0815-046 All of you have known lifetimes as healers. All of you have known lifetimes when your heart cried out to help brothers and sisters. All of you in this lifetime give unto others that which you have to comfort them, to help them know hope, to help them remember that life does not have to be a struggle.
- 1997-0815-047 If nothing more, you have shared with them the greatest gift, in truth; you have shared with them a joke, a humorous saying, something that for a moment or so

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has lifted them up out of the depths of that despair that could only see the tunnel vision, and you have allowed them a moment of laughter, a moment of smile, a moment of peace. You have shared with them something that has been lighthearted, and that is the greatest gift. And yet you did not have to even expend the golden coins for it. You did not even have to gift wrap it, because you cared. You gave because you were willing to allow the Christ to speak.

- 1997-0815-048 In truth, you gave it because you desire to know the atonement. You desire to live in that space of atonement and you desire to bring the world itself to a place of transformation where all that has been seen as unholy, unhealed, will be seen as holy. And that, in truth, is what you are doing. That, in truth, is what you are bringing about. And it will not take all of the lifetimes that you have thought in other lifetimes it was going to take, for you have decreed an acceleration, an acceleration that builds upon itself to the place where what you desire will be known as you think it.
- 1997-0815-049 Now, you will have to watch what you think, but you are rapidly approaching that point in time which, in truth, is going to transport you out of time. But we will speak of that in another time.
- 1997-0815-050 All of you are desiring to remember holiness, and the ingredient of the script known as suffering allows the heart to open in compassion. It allows the mind to work with concepts that bring the holy Child to the true remembrance where there can be healing of the body. As yet, there is much of healing that you do with the taking away of diseased parts. You will come to the place of seeing even the diseased parts as holy and there will no longer be need to cut out, to separate, to take apart that aspect of the body.
- 1997-0815-051 Do you see the difference? Yes. But the suffering that you feel in empathy with other ones is as a motivating force that is propelling you collectively to seek new methods, new ways, new medicines, techniques for healing, for allowing the body to be restored to its perfection.
- 1997-0815-052 The suffering of your own body is, in truth, the cry of the soul to know holiness. The suffering of your own body is a message that you give to yourself to look beyond the appearance to the place of knowing holy perfection even in the physical. The suffering of the body asks you to be One with that part that is suffering, to communicate, to commune, to bless, for that is the true meaning of blessing: to know Oneness; to bless it with your love and then to allow the consciousness to expand into the reality which is you, the reality that activates the body. The consciousness is more than the body.
- 1997-0815-053 This is truly what I did upon the cross. I did not feel the suffering of the body. I allowed myself to expand into the consciousness of my holy Self, which is your holy Self, and it goes beyond what you would see as the boundary of the skin. It



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goes beyond what you would see as the aura. It goes way beyond that. I allowed myself to expand into the consciousness of my holy Self to the place of remembrance of love, and that transported me from the small point of focus which could have felt the pain. In truth, the body, my body has neurons, cells, receptors, all of the things that your body has that would transmit messages to the brain that would say, "There is something wrong going on here."

- 1997-0815-054 But because I was in the expanded state of my holy Self abiding in love; not just love that says, "I hope I love. I hope I can love enough," but true love that could see the big picture of how all of the threads of that experience were being woven together. I did not attend to the sensations of the body, and you do not have to either.
- 1997-0815-055 We have spoken on other evenings how peace in the body can be attained by the simplicity of a deep breath. One deep breath begins the process. It allows you to expand beyond the point of focus that would see and feel constriction. The next time your body calls out to you in constriction and in pain, breathe. Take the deep breath and feel yourself expanding into the Light which is truly you. Breathe again with the focus of attention upon the breathing and the expansion, and what will be going on in the body will be as a no thing.
- 1997-0815-056 You can train yourself to remove the specific point of focus from any part of the body and place your attention upon the expanded Self of you by attending to the breath and by attending to the expansion. There is great joy in that expansion known as love. Joy is another word for love, the love of the Father, for when you are in that love you are in great joy. They are not separate.
- 1997-0815-057 It goes beyond what you see as human satisfaction, human happiness, although that is a bit that is a beginning of it, and you will find that as you allow yourself to believe in that expansion, miracles happen. For in truth, you are the one who has brought about the miracle of the suffering of the body. That is as much a miracle—it is a demonstration—as the healing is a miracle.
- 1997-0815-058 But in the experience and in the judgment of that experience, the healing is seen to be much more of a miracle and much more desired, yes, than the constriction. But the constriction itself is a miracle. As you will speak with it and bless it as the miracle that it is, the fear that is attendant with constriction, with suffering pain in the body, the fear is lessened. And when the fear is lessened, you feel easier about breathing and about expanding. That is why I suggest unto you than whenever you feel a pain in the body, allow yourself to recognize it as a great miracle and then breathe and expand. For again, all suffering of the body comes from human belief that there could be other than holy perfection.
- 1997-0815-059 Now you will ask, what of the small ones who are born with certain suffering? Why does that happen? Well, I would ask of you, the small ones who are born,

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are they as a *tabula rasa*; in other words, the erased slate, the clean slate that knows nothing? Or do they come with certain memories, certain beliefs? You will call it karma. Do they come with certain propensity for belief? Do they come with certain agreement that they will serve others?

- 1997-0815-060 There is no small one who comes totally blank, with no past history, and there is no small one who comes without invitation. They come to know their own completion, and they come to serve the same as you. Oftentimes small ones will come out of great love to serve the parents in an opportunity for parents to know the compassion that we have spoken of earlier in this evening, to know the selflessness of service unto a small one who perhaps is not seen to be perfect in the manifestation of the physical body or the manifestation of the mental ability. And that small one comes as great rabbi, great servant.
- 1997-0815-061 And as we have spoken many evenings, nothing is ever done in isolation, so that as ones will choose to be servant unto others, as the small one will agree to come and be servant to the parents, that one also is served in the experience.
- 1997-0815-062 In other words, they are allowing themselves experience to know completion, to know how it feels to be cared for, despised, loved, patient; to know the Father's love even though others may not recognize it.
- 1997-0815-063 There is much within the reality of this plane that is changing. You have felt the changes recently happening quite rapidly. You have felt, you have spoken upon the shift in energy that has happened even in the last month of your timing. And in truth, there has been a shift of energy upon this plane. You have known completion with issues that you have lived with many lifetimes just within the last month of your timing.
- 1997-0815-064 You have come to a certain place of peace about issues that were quite thorny in other lifetimes, and it has happened rapidly within the last month of your timing.
- 1997-0815-065 One of the changes that you are now decreeing that you will experience is the belief in suffering, for you will go into your days known as future which are not far away from you. It is not something like years down the road. I am speaking of your future as being on the morrow and the day after that. You will go into your future with new eyes. You will feel compassion, yes, but you will also see with holy vision how suffering serves the at-One-ment.
- 1997-0815-066 Instead of being caught up in so much of the specific drama, you will be caught up in holy love that blesses all that you behold. Now, that does not mean that you will not do whatever the guidance says to you to do, to extend care and comfort to others. For indeed you will, and you will not even have to think. It will come forth and you will wonder—some of you already have had this experience of words that have come forth from you and shared with another one, and you have said to yourself afterwards, "Where did that come from? Why did I say that? I

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didn't know that was what needed to be said." And the other one has looked at you and had recognition and remembrance in that instant because of something you had said.

- 1997-0815-067 What you have allowed to happen is the atonement. It is that place of connection of One where you have set aside for a moment or so the small self that has said, "This is who I am right here. This is me and I have life experiences, and this is you, you have life experience, and I don't really know what goes on inside of you." You have set that aside and have for a moment been within the shoes of the brother. You have walked in their sandals for a moment or so, and you have spoken to them what needed to be said, or you have done what needed to be done because you were at One with them in that moment.
- 1997-0815-068 So one of the changes that you will be seeing in your future is how you look upon suffering and also how you suffer, how you look upon your own suffering. For you will come to bless it because all of your suffering has brought you to this place in your awareness. It has been a blessing that you have divinely put into process to bring you to this place of awareness and remembrance that is opening the door now to know your holiness, and with that to know the holiness of others and the healing of body and mind and soul.
- 1997-0815-069 Has it been necessary to suffer?
- 1997-0815-070 *Good question.*
- 1997-0815-071 Very good question. In Truth—capital "T" no, it has not been necessary. But in truth—with a small "t"—yes, it has been necessary to suffer, for it is one of the ingredients collectively agreed upon in this reality that you would know, and you have said, "It will be the catalyst for much good." And it has been.
- 1997-0815-072 But is it necessary to suffer in order to know your holiness? In Truth—capital "T"—no. All that the Father asks of you is that you stop and accept his love, that you claim it as the divine Son and then go about your way as the Johnny Appleseed who will share all of the pieces of joy, all of the peace of joy with the brothers and sisters. That is the will of the Father, that you know his love, that you know holiness of the body, even of the physical.
- 1997-0815-073 You are coming to a place where you will do great magic, where you will know instantaneous healing because you will see it; first with the inner vision, then with the outer vision. You are coming to a place of great magic where you will look upon even a piece of furniture that perhaps will have a wound to it. It has gotten knocked about a bit, and you will heal it. You will look upon that piece of wood and see it as perfect. In your eyes, even the physical eyes, they will be seeing the perfection. And you will claim your magic as the Christ. That is as a small point, but you will see it.

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- 1997-0815-074 You will offer healing to the animals, to the small ones, all that grows upon the face of our holy Mother, the Earth, all who walk upon the face of our Holy Mother, the Earth, and even unto what you see as the beings of space, inner and outer space.
- 1997-0815-075 You will offer healing, and if it be in their welcoming, they will accept it. If it be not yet in their acceptance, you will be okay with it, for you will see them as perfect. That is what is important. You will see them as perfect, for indeed, that is how the Father sees them. So you don't have to try to change them, and that lifts a great load off of the shoulders.
- 1997-0815-076 Do you have to try to change yourself? In truth, no. Already the Father sees you as perfect. Already you are loved of the Father and by me, for I see your perfection and I await only your claiming of it. For I desire to share in that joy the moment when you say, "I am perfect. I am as my Father created me. I am the Christ come forth into this plane to serve the Father in love. And I am so loved that now all I need do is give love, for I am filled to overflowing with holy love." You are wonderful. You are greatly loved.
- 1997-0815-077 All of you are bringing forth miracles in this time. All of you in your questioning of suffering have turned a corner. For know you there have been lifetimes when you did not question suffering? You accepted it as part of the reality that had to be. Now this lifetime you question, "Does there have to be suffering?" And why, why do you question? Where does that question come forth from? It comes forth from the truth of your being to know that suffering does not have to be.
- 1997-0815-078 In other words, there is a truth, a level of knowing within you that is working its way up into the conscious awareness that says, "Perhaps all this suffering is for the birds, and even the birds won't accept it. Perhaps all of this suffering doesn't have to be." And I praise you for that. Thank God you are questioning it. For that means you are that close to changing it.
- 1997-0815-079 Once you allow the possibility and the probability into your awareness that you could live without suffering, that there could be life experience that would be easy, joyful, perfect, even upon this plane; once you allow that possibility and probability into your consciousness, what follows next is the reality of it. And that then is the point where you claim your true Reality and bring all of that Reality into this plane of experience.
- 1997-0815-080 So question the suffering. Ask, "How can I see this in another way? How can I see the holy purpose in whatever seems to be wrong?" Whatever seems to be the cause of suffering, breathe and go unto the place of peace that allows you expanded vision and acknowledge that never has suffering been the will of the Father. It has been the will of mankind, humankind, womankind, the holy Child in

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its adventure, but that is as far as it goes. And when the purpose of time has been fulfilled, suffering no longer will be.

- 1997-0815-081 Therefore, is suffering Real? With a capital "R", no. With the small "r", yes. But that which will no longer be when the purpose of time has been fulfilled is not Real—with a capital "R". It is part of the drama of this plane. It is part of the ingredient of the scripts that you have written and given out to each other to play. But when the purpose of time has been fulfilled, suffering will be known no longer.
- 1997-0815-082 The purpose of time is nearing its completion for many of you; not for all of the brothers and sisters, but for a certain—hear this well—for a certain harvesting that is happening, and it is not a harvesting that is being done by ones outside of you. It is a harvesting that you are doing of yourself because you are ready for a new reality.
- 1997-0815-083 There will be brothers and sisters who continue on in their reality which will include, for a time being, suffering. But for you and for others of like mind, the purpose of time is nearing completion, and you will of your own divine accord harvest, uplift, see anew, experience anew yourself in a new reality where there will not be suffering.
- 1997-0815-084 But for the time being, as you still behold suffering, as you still experience some suffering, allow holy vision. In other words, ask for the expanded vision. Ask to see how all of the threads of experience weave together to serve the atonement, to serve that remembrance of at-One-ment. For indeed, suffering has been a grand motivating force that you have put within this reality. Suffering plays a great role in the atonement, and you may bless it, as I bless you.
- 1997-0815-085 Now would be a good time to take a break, to stretch the bodies, to refresh the bodies, and then we will meet again in ten minutes of your timing and play with the questions.
- 1997-0815-086 So be it.
- 1997-0815-087 {Break time}
- 1997-0815-088 Know you that the antidote to suffering is laughter?
- 1997-0815-089 **Is what?**
- 1997-0815-090 Laughter. What you have just done.
- 1997-0815-091 **IT sure is. It sure helps.**
- 1997-0815-092 There you go. Whenever you would be deep in the despair of suffering, get you quickly the joke book.
- 1997-0815-093 **I'll try to remember that.**

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- 1997-0815-094 Yes, it will do more healing than some of the other big tomes of healing that say you have to do the excisions.
- 1997-0815-095 **The what?**
- 1997-0815-096 Excisions, cutting.
- 1997-0815-097 **{Questions & Comments}**
- 1997-0815-098 Beloved one, how are you in this evening?
- 1997-0815-099 **I'm fine.**
- 1997-0815-100 You had a grand time up on the mountain?
- 1997-0815-101 **Oh yes. I really did. I was so thrilled with my room mate and getting acquainted with her. It was a wonderful, wonderful time.**
- 1997-0815-102 Yes, and she with you as well. There was much that was shared.
- 1997-0815-103 **Yeah. I know. There was. Quite a gal. I have a question that I've been wanting to ask sometime so I am going to ask it. You talk about God does not find fault with us, and yet when you look at the first book of the Bible, not book but first half, everything in there He's mad at us. All kinds of things. So how does that work? Or is it not true?**
- 1997-0815-104 It is true — with a small "t". It is not true as the Truth of your being — with a capital "T".
- 1997-0815-105 **Well who wrote it?**
- 1997-0815-106 You, beloved one. You wrote it.
- 1997-0815-107 **Well where did I get the information? I mean, the New Testament, most of it is channeled, or like Matthew, Mark, Luke and John. But where did that old one come from?**
- 1997-0815-108 First of all, the New Testament, as you call it, there are books in there recording the highlights of my life and what was remembered that I said. And there are passages attributed to me in a certain way that I did not say because memory embellishes and changes. And much of the New Testament has to do with letters that were sent to various groupings for encouragement and for instruction and those letters came through the filtering of a certain consciousness of a beloved brother.
- 1997-0815-109 The last book in the New Testament definitely is what you would call a channeled writing in that it was a revelation written in symbolic form of meaning that had to be deciphered through those symbols, and the meaning and interpretations have been altered down through what you see as your linear time. That has changed much.



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- 1997-0815-110 What you have in your Bible, your holy Scriptures is a collection of certain writings that were deemed by certain learned men to be worthy of being preserved. There are many, many writings that are still extant, in other words, they still exist, which were not put into the Bible which shed light, different kind of light on some of the subjects.
- 1997-0815-111 **Will we ever see them?**
- 1997-0815-112 Yes. As to the Old Testament, that...
- 1997-0815-113 **Moses' life, Job's life, there's lots of lives that .... and God wasn't that happy with a lot of what was happening.**
- 1997-0815-114 The understanding of God, the image of God was portrayed as one who was not happy with mankind. But I would ask of you, where does that image come from? It comes through the filtering of human consciousness. And it came with a certain linear time. In other words, a long time as you measure history of a collective consciousness that held to a belief that God was a personage somewhat akin to humans. And that God, in this belief, would have emotions similar to what man/womankind felt.
- 1997-0815-115 In truth, your Father is the creative principle. In truth your Father is that which has brought forth all that is and allows all of the creations to the holy Child. And in the holy Child's imaginings, the image of the Father has been changed. It has had many variations. You have within the holy scriptures that you deem sacred in this time, you have certain writings with a certain viewpoint. In other lifetimes, in other philosophies you have image of creator, of God, of Father which is different from what you have in the holy Scriptures you now deem sacred.
- 1997-0815-116 So the understanding of God, of the Father, of the Creative One has altered many, many, many times throughout the adventure of the holy Child. And what you know as the Old Testament is but one version of image.
- 1997-0815-117 **I'm learning yet. I watched the Discovery Channel and there is so many different, I watched the life of the messiah the other night and I've never heard it before. I had no idea what it was. Very interesting but it confuses me.**
- 1997-0815-118 Yes, very good.
- 1997-0815-119 **Another thing that confuses me is the long period of time between the last writings in the Old Testament until the New Testament started. Just aeons of time in there.**
- 1997-0815-120 Yes, and what happened during all of that time?
- 1997-0815-121 **Yeah.**

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- 1997-0815-122 Well the holy Child adventured, the holy Child wrote and the holy Child as the learned men who decided what would go into your Biblos, decided that those books didn't need to be in there because they didn't support a certain belief system at that time.
- 1997-0815-123 **A political thing?**
- 1997-0815-124 Yes, part of it. Political and for power, yes.
- 1997-0815-125 **So those books, those writings some of them still in existence.** Some will come to light. Some are hidden as yet deep within what you see as the Holy Mother, the Earth. Deep within the soil. But they will come to light.
- 1997-0815-126 **What is that about?**
- 1997-0815-127 It means that some of them.... You have always desired to know why. You individually and you collectively as the holy Child. And you have passed down from generation to generation stories that have explained the whys of things. Now in Truth – with a capital "T" –those stories did not always tell the capital "T" Truth. But they were true – with a small "t" – and they served the curiosity.
- 1997-0815-128 So you've had many stories that have been passed down generation to generation. Oftentimes within the family circle or within the village. And there were ones of the village who were entrusted with this knowledge. Later you began the magic of the symbol upon paper, which you do now. Beloved brother now is writing something with the symbols. And you recorded the stories so they would not be lost.
- 1997-0815-129 Some of what happened as the history between what you call the Old Testament and New Testament has been recorded, has been written and hidden away in certain earthen containers. And has been preserved and will be unearthed in time, because you will want to know. You will want to have them.
- 1997-0815-130 You are doing a most wonderful miraculous thing with what you call your Discovery Channel. In truth it is a remembrance channel, and you are allowing what seems to be others separate from you to bring you information that in truth, you as the mind, the collective Mind in truth that you bring forth for your enjoyment and for you remembrance.
- 1997-0815-131 So you will see more and more of these ancient writings, more and more of these concepts that are mind boggling coming forth because you want to have the mind boggled. You want to have it expanded.
- 1997-0815-132 **Occasionally I have a feeling like I have.**
- 1997-0815-133 Yes. Yes, you've been there. You've done that. It is a deja vu, I have seen it before. Of course you have. What you see on your discovery channel, you have seen before. It is something that you have ascribed to in other lifetimes. It is a

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belief that you have found yourself in alignment with and in literal meaning you have ascribed to it in that you have written it even.

1997-0815-134 So when you ask the question who wrote the Old Testament, you, beloved one. You wrote....

1997-0815-135 **I wish I could see myself doing it.**

1997-0815-136 So be it. As you wish it will happen.

1997-0815-137 **I hope.**

1997-0815-138 Yes, it will happen.

1997-0815-139 **More questions by the group.**

1997-0815-140 Well beloved ones, it has been my grand joy to converse with you in this manner. To be able to look upon you with the eyes of the physicality, to behold your beauty. To behold the radiance that you bring to this plane. To feel the energy of love. Know you that you need not suffer. We have spoken of that in this evening.

1997-0815-141 Your suffering is complete. As you have a saying in your world, you have been there. You have done that, and you have done it to the hilt. You have completed. The suffering has brought you to this place in your awareness, this place of hungering and thirsting to know the love of the Father and to be healed. The suffering has served you but you need it no longer.

1997-0815-142 Go now from this place in great peace. Go in love, in reverence for all that you behold. Know that the Father is greatly pleased as you do His will to bring the joy to this plane. To bring once again the full remembrance of what it means to be the Father's holy Child. Go forth and spread that good message. For no longer need you or the brothers and sisters suffer in order to be found worthy.

1997-0815-143 So be it.