

## **JESHUA'S EASTER MESSAGE**

**April 19, 2015**

Now just let the bodies relax on the chair. Feel yourself relaxing into that peaceful place. Taking an easy breath, feel the golden white light around you, coming in through the crown chakra, going down to the fingertips and down to the toes, turning on all of the Lights of the cells of the body, allowing them to expand into their natural state. And then, taking another easy breath, feel that Light coming to the heart chakra and being collected in centers in the heart chakra and then going out, expanding from that point, out as far as you can imagine. Feel yourself to be unbounded, unlimited, expansive Light. Feel yourself in that Light and know that you are Love itself, expanding forever. And in that place of sacred Love we will invite the one known as Yeshua, Jeshua, Jesus to be with us in this way.

Beloved and holy and only Child of our heavenly Father, Child of the one Source, Child of Light, divine. That is Who you are. Take it deeply within the consciousness and allow that to fill your whole being. 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; once again to be with you in great joy and celebration, once again to remember the Oneness of the divine holy Child, which is Who you are and What you are and What I am as the One, going forth always expressing and experiencing the divinity, although sometimes you feel, "Is this mess a divinity?"

It is truly a creation that you create, and it allows you to experience a lot of nuances that perhaps would get passed over if you were not as aware as you are becoming. All of you are tuning in to the variation of what it means to be divine, what it means to be the holy Child, what it means to go forward out of great courage to experience a reality—lower case "r"—that is unlike Love.

For you see in your world much that is unlike Love. Every once in a while you see that which does come from the heart of Love, and you are recognizing it, you are calling it forth more and more, getting truly excited about that Love and the feeling of being lifted up out of the morass of the world into a place that allows you to feel peaceful about yourself and about others as you interact with them, and to be able to look past appearances more and more and to see the Love that truly does activate every one of the brothers and sisters, whether they know it or not.

Now, this past week was truly a holy week. It has been called that for some two thousand years as you measure your linear time, starting a week ago on the Sabbath and the day of the Palms when I rode into Jerusalem to celebrate Passover with my family and friends. It has often been forgotten that I was of the Jewish culture, so, of course, I would celebrate Passover and the tradition of Passover.

I rode into Jerusalem to celebrate the Jewish custom of Passover, the holy day of Passover. It was a time of great celebration. The world was celebrating not only the holiness of the day and of the week, but also celebrating what I had been sharing with the multitudes, with more and more people drawn to my message and to the energy of the message as time had evolved, more and more people catching that feeling that there could be something exciting, something worth living for, something really to celebrate, to know joy even in human life.

As I shared with you previously, I did not go out and choose my disciples. They chose me. They chose to be with me because of the message of encouragement, the message that allowed them to feel truly alive and hopeful. You have known the feeling in this lifetime—years ago, and sometimes even more recently—of wondering what there is to be excited about. What is good? What can I look forward to? What can I celebrate in this present moment?

And sometimes you have wondered, “Is life worth living?” I know that all of you have come to question, where you have wondered, “What is this life all about? Why is this life, and what can I bring to it? What can it bring to me?” You have all questioned. You have all been at the place where you have been asking for your inner teacher to come forth and to show you that life is a gift that you give to yourself. Sometimes you embellish it with experiences that you then later judge, but truly even the experiences that you judge to be harsh or not so pleasant are experiences, as we have described them, that might be of the darker threads in the tapestry, but necessary none-the-less to make contrast with the other colors in the tapestry.

So you celebrate, you appreciate every thread of the tapestry, even though at the time it may not look as beautiful as the bright red or the bright yellow. It may be of a very dark, murky color, and yet it makes contrast that shows off the red and the yellow and the greens and the whites in the tapestry; all necessary for the wholeness.

So I rode into Jerusalem in a fashion most celebratory and with many of the multitude coming along with me, because they wanted to celebrate the Passover. They wanted to celebrate that which I had been sharing with them. They were happy, because there was a message put forth not by me, but by others, that I was going to overthrow

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the present regime, and I was going to make everything new again and make it wonderful.

Now, in truth, I cannot do that. It is, as it has been called, an inside job; in other words, every one of you has to do it for yourself. I cannot do it for you. But at that time the multitudes believed the rumor that had gone about that I was going to set myself up as king and ruler. I was going to overthrow the Roman regime, and I was going to make everything happy and easy.

But that is not how it works, and that is not what I was going to be about. However, I enjoyed and I allowed the other ones to be in joy with their hopes and with what they believed to be possible as I rode in.

I knew where we were going to celebrate the Passover meal. I had made arrangements ahead of time. It was, yes, an upper room, but it was not a small room. It was a banquet hall, if you will. Because, you see, as I traveled, as I was sharing the inner meaning of life with ones and they were catching hold of the possibility and even the probability that life could be good, I met many who had the golden coins who would give all of them for the joy of feeling hopeful.

There were many who had the larger dwelling places. There was one man, a very good friend, who said that any time I wanted to have a meeting, his upper room—which was a banquet hall—was available for our use, and so that is where we met.

As I have shared with you earlier, there were more than twelve disciples, and there were more than just men disciples. The women were there not just to serve, although they did that, but the women were there on an equal basis, sometimes understanding the message of love, of heart, even before the men, who even in this day and time have the analytical mind that wants to know how all the pieces fit together.

The women would say, "Forget all that. Just feel the Love. Go with the feeling of the heart." So there were many who attended what is called the Last Supper. It was a time of celebration. It was a time of remembrance of Passover. It was a time of being with all of you, all of my disciples, and sharing stories of things that had happened over the three years that we had been trekking about and had been speaking with the multitudes of people.

We started out as a small group, and you know how that is. Word of mouth—and as I have said, I had good press—got out there and said, "You know, this Yeshua has something encouraging to say, something that gives us hope," and so more and more

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people came, because they wanted to have hope. They wanted to know that life can be good.

Life in those days was very much like it is in this time. We had divisiveness, we had judgment, we had the power of the world seemingly acting like it could interrupt our happiness. In truth, my message was one of peace. My message was one of Love—always has been, always will be. Because truly that is where you have come from, from the heart of Love, and where you will return when you finish the focus upon this reality.

So be of good cheer, for I have overcome the world. You overcome the world when you come to the place of knowing that the world truly is of your making, and it does not rule you; you rule it by your thoughts, by your feelings, by your belief.

So there was much of my message that was contagious, and there were many who followed me into Jerusalem. There were some who had family there, and they would celebrate the holy week with their family. There were many who came and shared the supper in the upper room.

You have a very famous painting that shows the table and the disciples, but that would be as you would take a photograph and narrow it down to just a small bit. It did not and does not show the rest of the room where the rest of you were celebrating—many, many tables in that room, and much of logistics that some of you were and are very good at doing and have brought into this lifetime the talent for putting on conferences, meetings, retreats, advances, whatever you want to call them.

Some of you have remembered and are bringing forth those talents again in this lifetime so that you can get together and laugh. You can get together and raise your spirits high.

It was a very happy time. I shared with you my love, as I do in this evening. I shared with you a request that you remember me, that whenever you would take the cup and you would drink whatever you had in it, you would remember me; that whenever you broke bread with each other or just with yourself, you would remember me. Because I knew if you remembered me, you would remember some of what I had shared with you, and I knew that would lift you up. I knew that if you thought of me, instantly there would be a feeling of hope.

So I said to you, not out of small ego, to remember me, but out of purpose I said to you, "Remember me. Do this in remembrance of me." And as you would be doing whatever—drinking of the cup, breaking bread with each other or yourself—you would

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remember a saying, a feeling that I had shared with you, and you would know that I was not afar off.

That is still true. That is why, when you break bread, think of me. Think of the feeling of upliftment. You have a custom of thanking the Father or nature, whatever you want to call it, for the food that you eat. Every culture has its own way of giving thanks and of celebrating that which keeps the body energized. But even more than that, as you do it in remembrance of the times that we have spent together and the happiness, the joy, the peacefulness, the ease of being together, it uplifts you. And I will share with you that the body will ingest the food and use it at a higher level of energy when you are in a space of feeling high—high energy, hopeful, peaceful, loving—as we did.

In that evening I had a precognition of a necessary act that was going to be happening, not with a feeling of dread, but a very human feeling of wanting to proceed, to go on the way we had been in the three years of what has been termed my ministry, to go on having fun with each other. And yet I knew that things were going to change.

That seems to be the nature of creative life. You are always making change, whether you plan it ahead...and even if you plan it ahead, sometimes it gets changed a bit, no matter what the plans are and how diligently you make those plans. Always there is the opportunity for improv and change.

So we told stories in that evening, remembrances of funny things that had happened, unusual things that had happened in the three years, and it was a happy time. It was a joyous time.

I knew that I wanted to spend some time in meditation, some time with our Father, the creative Energy that allows us to make the lower case "r" reality. So after the meal, I took myself away to a peaceful place to commune. I asked some of the disciples if they wanted to come with me, and they did.

For me, communing with the Father was energizing. For others, as you have experienced, when you get to a certain place in what is termed meditation or prayer, there is a peacefulness that descends, and the body sometimes goes to sleep. But for me, it was an energizing space because of the training and the teaching that I had had up to that point with the Essenes and with the masters in Tibet, India, and all of the other areas where I had been called to go to study with masters.

And when I was in that space, speaking to the Father and listening for guidance, it was a very alive place, a very energizing, happy, easy-to-be space. It was the silence where I could hear instruction. It was a silence, a very pregnant silence, where I knew

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there was always guidance. It was a place where I went daily, and so on that evening after the meal, I went out to commune with the Father.

I knew what probably was going to happen, because when I had entered Jerusalem riding on the donkey, the multitude was celebrating what they hoped would be happening that week. Palms were spread in front of me to keep the dust of the road down, because the roads in those days were more like pathways. There was quite a bit of dust from a multitude of people walking before me and behind me and around me, so ones were spreading the palm fronds in front to keep the dust down. It was not so much an honoring as it was a very practical thing, to keep the dust from rising up and choking everyone.

So as I entered Jerusalem, ones were singing, ones were laughing, ones were cheering, the same as you have now sometimes with your sports events. There was a lot of noise; a lot of happy noise, a lot of hopeful noise. Some of the authorities, ones who had set themselves up to be supposedly in power, complained that the multitudes were stirring up too much dust, making too much noise, and they complained to me to speak to these ones to be quiet, to be orderly.

And I said to the ones in authority who wanted to have control, "Even if the multitudes would be quiet, the very stones and rocks would cry out." Now, why did I say that? I said that to point out that all is energy, and all is very much in a space of recognition of Oneness. If the people were to be silenced—which was almost an impossibility—the very stones would feel the energy and would reflect it back, which of course they were doing anyway.

The stones were/are very much alive. You have that feeling when you walk in your mountains. You have the feeling of not being alone, because you are **not** alone. Everything, as we have said over and over to you, is energy; energy in form, one form or another.

I knew that the authorities were not pleased with me. I knew that they saw me as a rabble rouser; in other words, I was arousing the crowds, they were responding to me, and I was being very visible. I did not hide my teachings. That was one of the temptations that is not recorded in your holy Scriptures. But one of the temptations—as you have it recorded—was to set myself up as a great power, and I said, "No, I do not want that temptation."

But one of the temptations that was not recorded in your Holy Bible was to carry on the ministry—as it has been called—in quiet form, to hide myself away up in the mountains somewhere and to share with whoever wanted to climb the mountain and be

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with me in the caves. But, again, that was not to be. The message was to be shared with anyone and everyone.

So I spoke to the Father. I said, "I know the possibility, I know the probability that they are going to want to get rid of me, because I am making too much of a stir. If it's possible, I'd rather do this another way." I listened, and there was no answer, no alternative suggested. And again I said, "If it be possible, let's do this another way. Let's go to Plan B and try something else. Maybe it's too soon. Maybe I should spend another year of speaking to the ones who are interested in hearing the message."

No answer, just silence, so I knew that I had to go forward. So I set into motion one who already believed in the possibility of my setting up a new regime and setting myself up as king. He had already taken the message, and it had been set in process. Now, it could have changed. Everything at any time can be changed. But the cards had been set in motion, and so I said, "If it be Thy will...." In other words, if this is the way it needs to be done, then so be it.

So I was taken before the authorities—you have the story in your holy Scriptures—and they could find no fault, because I had not proclaimed myself king. They could find no fault, because I had not spoken against the Roman government. I had spoken only of the kingdom of heaven; not a kingdom—and I did say in words—it is not a kingdom on Earth. My kingdom is not of this world.

So they could find no fault, and yet the leaders/authorities in the church as it stood then—and remember, it was a time when there was divisiveness between the authorities of the church and the Roman authorities; again, divisiveness like you have in this day and time—had to find me guilty, because there had to be example made of one who was stirring up trouble—according to the way they saw it. There were great crowds of people who were calling for change, and you see that in this day and time as well.

So I was taken, and the usual beating and whipping were done in order to weaken the body. It was actually an act of compassion, although it does not seem like it. It was to shorten the time that one would spend upon the cross. It was to weaken the body by the scourging and the whipping and having to carry the heavy cross.

Now, the cross, I will share with you, was heavy. It was big. It was put into the ground at least three feet to support the weight of a man—or a woman, although usually a woman received other punishment. It was quite sturdy. So I was bidden to carry the cross up to the top of the hill, the place of the skull, Golgotha, where crucifixion was traditionally carried out.

But because the body had been weakened, I was not able to carry the cross. I willed the body to carry it, but the body was not strong enough to do that. There was one who as a soul contract had agreed that he would be in the right place at the right time to help me carry the cross up to the top of the hill, one Simon of Cyrene. One of you here was that person. One of you within the sound of my voice was that person who helped me on that last day.

The cross I was nailed to, as I have said, was a great sturdy two-beamed structure, very heavy, and it did not have a wheel at the end of it. It would have helped, if I was carrying the cross, if it had a wheel at the end of it so I could drag it along, but it did not have a wheel—I make a jest here; I make light of a heavy thing.

When the Roman centurion was nailing my hands to the cross, he did not use small thumb tacks. They were huge, heavy spikes, the same as you would see nowadays with your railway tracks. I looked into his eyes and saw that it was not a job he wanted to do. It was something that he felt he had to do; otherwise, he would be the next one up on the cross. In other words, he felt he had to obey, and it was his job to do.

But I looked into his eyes, and there was a knowing that it was all in order, that he was the chosen one who had agreed that he would do a job that he did not really want to do. After he had finished nailing me to the cross, I was the last one that he ever nailed, because he could not see doing it again. He took himself and his family away; in other words, he fled the country. He was a changed person, because he had seen that I forgave him, that I understood that it was all part of the process that had to be done.

When I speak of the crucifixion, there is a remembrance that you know of having been physically crucified at some point. It is not just a story that you read about or you hear about. It is something that you have lived in a lifetime, and you still feel it in the body. That is why, when I speak of it, there is a relatedness, a resonance that you may not want to acknowledge, but it is there.

And all of you have been emotionally crucified many times, betrayed, seemingly, by ones that you trusted. I say "seemingly," because, again, when ones cooperate, when ones work in what seems to be not a loving way, at the soul level there has been agreement that you will experience and they will experience what you have agreed to do.

Truly this form, this physical form is not who you are. You already know that, at least mentally, and you are moving towards the understanding that it is only a collection of energy that you bring together for a period of time to express love, to experience love, and then to let it go, to rise above it, which is what all of you want to do.

You have the story that I cried out, "I thirst." I did not thirst on a physical level, although the centurions did come around with a sponge that had been dipped in a pain-killer and allowed me to drink of the liquid in the sponge. I did not thirst on a physical level, but I thirsted to know the ascension that would allow love to overcome that which looked most barbaric. And it was; it was a very tortuous way to release the body, which is why it was chosen as a punishment, an example to others.

I thirsted to remember the love of the Father, and I looked upon ones who were gathered around the foot of the cross; not only my cross, but the other two of the thieves who were being crucified with me. I said to them, to one especially, but to both of them, "Today you will be with me in paradise." In other words, you will release the focus on the body, and you will know that you are not the body. You will be in a place of love, of peace, of ease—paradise, by whatever name you want to call it.

It was a time of forgiving, a time of ascension already, a time of being in the spirit, although the body was still functioning. For six hours I hung, but I did not feel pain. You have teachings by your holy fathers who have said, "You have sinned. You have sinned greatly. You have put to death the messiah, the holy one. You have been the cause of everything that is wrong in the world." Even now that message is being put forth, but it is not true.

You have never sinned. You have made choices, and you have lived with the effects of those choices. But the effects are not negative either. They are but experiences that have come forth out of the choice. You have never sinned, and you have never gone away from the Father's love.

You cannot. It is Who and What you are. Only temporarily can you believe someone else's words that you are a terrible sinner and that you caused me much pain and suffering. I did not suffer.

I knew from my studies, the Essene teachings and the teachings in India and especially in Tibet, how to rise above the body. You can do this. Even now in this time there are trainings that you can go to, trainings where you remove the focus from the body and you do not feel pain. I knew how to do that, and so I rose above the body. And yes, it has been told that I watched from afar what was happening to the three of us on the crosses. I did, and you can also.

Whenever there is a situation that could be painful, physically and/or emotionally, you can take yourself away from it. You can remove yourself from it. You do not have to be suffering. It takes a bit of practice; everything worthwhile takes focus and intention and practice, but you can do that. It is quite possible, and you have trainings now in this

day and time that...I will not say teach you, but they will give you hints how to do it. And if you have the intention, you will be able to do it. So I had the intention. I did not want to suffer.

This has been called the week of Passion. Churches, religious groups have spoken of the Passion of Christ. I did not suffer. I was above it, beyond it. My passion is for life. My passion is for joy. My passion is for coming truly alive in whatever creation you are making. That is my passion— for life, for love, and for forgiveness; not forgiveness of other ones, but forgiveness of self for forgetting temporarily that there is nothing to have to give love for, in place of, that everything truly is the experience of the holy Child.

Any moment you can feel the spirit of joy and ascend out of the heaviness. That is my message. That is truly the message of Easter weekend and the resurrection.

Yes, I did resurrect the body, temporarily. I manifest the body from time to time, as is necessary. You do not have to keep it. You can let it go and then resurrect or re-manifest a body, a form, when you get past the generational teaching that says, "This body is who you are. You'd better take care of it, because this is where you live." No, the body is not where you live. It is the spirit within that giveth life, that is the life of you. That is what Easter/resurrection weekend is all about, the spirit within triumphing. So be it.

Now, we continue. Now that you have had a chance to reflect upon all that which you have known and heard from other sources and read and been taught in your religious organizations, do you have any questions? I am sure that you probably do. What would you like to expand upon?

**In the Bible it says that you rode into Jerusalem on the colt of an ass. So it was a young animal, and I've always thought, boy, they're pretty rambunctious. How did you do that if it was a colt?**

It was indeed a colt, yes. And as I have shared with you in some of these evenings, I practiced the art of Oneness of communication, so there was not too much of the prancing around, and this one had been trained to have someone riding on its back, so it was not a problem. But I did call upon my experience with the camel.

**The multitude, as I understand it, gained in numbers as you came south along the Jordan? And so they grew in numbers that way.**

Yes, it was quite a crowd of people, and there was quite a bit of dust that was being stirred up, and a lot of energy as well, because they were singing and praising and

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feeling quite hopeful because of what they had heard rumored about, that they were going to see miracles. Of course they did, but not the type that they had expected.

### **What is the meaning of "Yeshu'a"?**

It means "blessed one." It has been translated as the messiah, the one that God favors. But in truth, it is the same as your name. It is the one holy Child. In this reality and several other realities, ones get very tied in to names and sounds. In the beginning, there was sound, but it was not articulated for meaning. Now you have the nuances of language of sound, where if you say a certain word in a certain inflection it means one thing, and if you use it in another way it means something that should not even be talked about, etc. (Smile)

**Would you speak to us about what was happening between you and your beloved Mary Magdalene during this whole time of the Last Supper and what role she played. You talked a little bit about this a couple years ago, how you had both been planning the resurrection, and you were not sure if it was actually going to happen or not. And was she also pregnant at that point?**

Until the resurrection actually does happen, there is a small margin of wonderment. Yes, she was pregnant. Why the "also"? I was not pregnant (Laughter) Yes, she was. We had talked about the possibility that at some point I was going to be done away with. At least the authorities would like to get rid of me, and we knew that that was a very strong possibility.

With the teachings that we had studied, with our own work in the silence and knowing the bond that is always between us and with us, we knew that it might not be easy from the human point of view, and it was not easy for her or for my mother Mary to watch as this was happening, including the derision of the Romans and others watching this crucifixion, saying "He saved others; why can he not save himself?" It was hard for them to hear it, and yet they knew of the larger plan, and they knew that at some point in time—because everything in this reality happens in time—that this was going to be happening.

Yes, she was pregnant with our child. I have spoken previously that we had some years together married before I began sharing teachings, what has been called the ministry. So we had some time together as a married couple, and yes, we were expecting a newborn. So it was a time that I was not really happy about leaving, although I knew there was a 99.99 percent chance I would resurrect and come back. But until you do something, you are not quite sure how all the recipe is going to work out.

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So there were moments of—I will not say hesitation, but moments of questioning and a feeling of, “Well, I really want to be here for the birth of my child. I want to be here in the physical form. I know I’m going to be here. I’m going to witness it. I’m going to help with it, but I’d really like...etc.”

And that was part of what I spoke to the Father about; can we not go to Plan B and perhaps put it off for a while. But it was meant to be at that time. So yes, there were concerns that she had and concerns that I had and also that my mother had, knowing the whole picture, but also wondering how would all of the pieces fit together.

**So was she the woman along the route that you stopped for?**

Yes, of course. And she was there at the foot of the cross along with my mother, each one helping the other see past appearances. **(I feel like I was there too.)** You were. Yes, you were. Many of you were, because you followed the teachings and you followed the good feeling of love, as being in love; not with me, the man, but with me, the one who was giving forth the encouragement for ones to live in their holy Selves. But yes, you were there, and yes, you did cry, and yes, you did weep, and yes, you did console others, and yet at the same time your heart was heavy. You knew from some of my teachings that the physical life is just for a time, and then it is that parentheses in the time of eternity where you live a certain lifetime, and then there will be a completion of it and you move on, and there is the wonderment of what is the moving on going to look like, and also the trust. The trust was very strong, but the human fear was also strong.

**It was very difficult to see your body treated that way, although I trusted that you were not suffering.**

Right, and you had learned in some of the teachings—because you were one who had gone through some of the Essene teachings as well—you knew that ones did not have to identify so strongly with the body and that ones could rise above it. You had practiced some of that for yourself, but yet to see the hands pierced and the ankles pierced and the heaviness of the body hanging, where the full weight of the body collapses in on the chest, and the breathing is very, very difficult, was hard to bear. That is truly the last of the body, the last breathing where the body is compressed to the place where you cannot breathe any more. And then to see the side pierced with the sword, etc. It was not a pretty sight, but it makes for great drama, as many of your movies and your passion plays have portrayed throughout many centuries.

**I certainly would like to relearn that and be able to teach that to others so that they don’t concentrate on their bodies so much.**

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Right. That is one of the things you are going to be doing after you complete what you are doing now. When you get to a place of feeling free—now, you are always free, but feeling free to branch out and do what you want to do and truly live in the spirit, that is one thing you are going to focus upon and help others to see.

Thank you so very much. One thing I did hear recently was...it seems to be in the back of my memory, but that for most people who were crucified in that time, they did not allow the bodies to be taken off the crosses right away. That was part of the punishment, that the bodies stay up there (In full view, yes) But your body was allowed to be taken down because of the arrangement with Joseph of Arimathea?

Right. He was one of the ones who had the golden coins, and as you know in this day and time, the golden coins speak quite loudly.

Even though you were being made an example of, they did allow your body to be taken down.

In truth, they wanted it out of the sight of the mourners who were gathered at the foot of the cross and all the way down the hill. It was still causing a commotion, because they were still expecting me to rise up off of the cross. They knew that I had called forth Lazarus, and he had come forth in life, so they knew that certain things were possible. So there was a great crowd, not only at the foot of the cross—the ones closest to me, family and so forth, were allowed to be close to the foot of the cross—but there were many down the hillside who were still waiting expectantly, waiting for me to come down off the cross. So the authorities, the ones who were in charge, were saying to get rid of me. "Take him away."

So all of your disciples did not run away as mentioned in the stories in the Bible, that only the Mary's and the women were at the foot of the cross. There were other people there.

Oh, yes, there were quite a few people at the foot of the cross. But yes, some of the disciples were worried that, "If this can happen to one as powerful as one Yeshu'a, maybe I'll be next, and I really don't want to be up there." And so there were ones who did run away. But that is okay, because you cannot truly run away from that which you fear; it comes with you. It is as a shadow that follows.

So that's another factor in what happened on the way to the point of Pentecost. They made themselves disappear more or less from sight, and all they could really do was pray at that time, because they were so bewildered, in awe of what you did.

Yes, and there was some fear of association, especially for the ones who were well known to have been with me for the three years. Not all the multitude, as it is called, was with me for the full three years, and so there were ones who expected me to do something, but yet they were not well known to the authorities, so they did not run away, but they sorrowed deeply.

Many who have felt abandoned and who have lived out lifetimes of a reality—lower case “r”— of abandonment can trace it back to what they felt was being abandoned by me at that time, in that I did not immediately come forth off of the cross in glory with the body being immediately healed, which in truth, I could have done, but it was necessary in order to allow ones to go deep within themselves to examine what their belief was about the body, what their belief was about my teachings, what their belief was about themselves. And some, as I have said, took the message of abandonment and then relived it in other lifetimes.

And there have been times in this lifetime for all of you that you have felt abandoned, and you have wondered, “Why do I feel that? Why is it so strong? Why does it pierce my heart that I feel abandoned?” It can be traced back to a time when you believed that I was the savior, the powerful one who was going to save you from all of the pain of the Roman domination.

**One book I read said that one really had to be very cautious, staying off the main byways, because if the Romans found gatherings, they came in and dispersed them. (Oh, yes) It was quite a part of the whole scenario there?**

And there was a rumor that truly I was not crucified, that there was someone else who took my place. There were also rumors that other ones were speaking in my name and acting like they were me and setting up groups, and the Romans did not want a repeat of what they had seen with the multitudes following me and expecting that there would be a new kingdom set up. So yes, whenever they would find ones who would seem to be of disciple nature and were gathering in groups, the groups were dispersed.

**In John 18 it says, when Pilate asked, are you king of the Jews, you said, “My kingdom is not of this world.” And then down a couple lines you said that, “My kingdom is Now, not from hence.” That’s the way the King James version reads; is that correct?**

Yes. As you can understand, my kingdom is Now. It is always, from before time began.

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**Okay, so that was right from the Greek, but it really surprises me what they've changed in the various translations from the King James into the other versions. It doesn't even exist in there.**

Yes, that is what happens with translations. Often the translator will put it into his own understanding. Because as you have seen, especially with the older or ancient languages—not ancient so much, but older—there can be many meanings of a sound of a word. And the one translating will pick what seems to be closest in their understanding of what was meant. But it does not mean that it literally translates across correctly.

**You have spoken tonight of the ability to rise above physical suffering and that we will all learn to do that. My question is, what value is there in having emotional suffering if we know, if we are aware that it's just a reality with a lower case "r", just like pain in the body, and that we can rise above it. I would think then the only reason we create that is just so that we see it and we know it's not real? What value is there in feeling?**

Oh, there is great value in feeling, because it is truly where you live. And when you feel pain, emotional pain, you will move through it. It may take you a lifetime, maybe several lifetimes until you come to that Aha! moment where you see it for what it is as a no-thing. But you can measure how long it takes you in a certain lifetime. You can see as you have an emotional issue that comes up and it may be very painful. At first you stay in it perhaps for weeks, months, whatever, but then in time you are able to have that memory, that feeling come up, and then you move out of that even more quickly, and you can measure, if you want to, the progress that you are making with coming to the place of the realization of Truth—capital "T"—that there is no death, there is no pain, that it is all of a certain illusion, a certain hologram that we have spoken of that you make as a reality, but it is yet a creation that is not all of you; it is a creation.

So you feel, you love, you have memories, and sometimes they come up and they will get you. But then in the next breath or so, you say, "But that's not the truth of my being or their being." But it is of generational teaching and what has been taught to you. You have seen others react. You have seen others get to the place where the emotional pain is too great, and they have not stayed, or they have made for themselves a reason to leave. So you understand that it is part of the human experience that you are transcending.

I had my wishes, my druthers, as it would be, when I was asking the Father on the night in Gethsemane that this cup be passed by. "Let's go to Plan B." But there was a

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feeling that that was not the answer at that point, and so I said, "Okay, if it be Thy will, Thy will be done."

**So you accepted that. You could have created something different.**

Oh, yes. As I have been trying to tell ones over the years, I had a very human life. I had had some human lives before that—that are not recorded—because I enjoy holy Mother Earth, nature, the sunrise, the sunset, all of the beauty of this planet, all of the beauty of other planets and other solar systems as well.

So I had several human lifetimes, and yes, I had emotions. You have it recorded in your holy Scriptures, where I just lost my rag with the money changers in the temple. I overturned the tables, and I said, "You are making this a den of thieves where you are trying to garner to yourself the golden coins, and that is not going to help you feel any happier about yourself, even if you have one million or several million of the golden coins. You are making this place of prayer, this place of holiness, into a den of thieves, and you are robbing your brothers and sisters for what is not necessary."

In other words, you would buy a pigeon and have it put to death, an act of barbarism really, and you were paying for it; not only paying the golden coins, but you were also paying with your understanding of life in all its different forms. So there were many lessons in it.

So yes, I was human, and yes, I had emotions, and yes, I had druthers, and yes, I wept. There is one place recorded in your holy Scriptures where I looked upon Jerusalem and I knew the iniquity and the separation that brothers had from each other, and sisters as well, and I wept, because I knew it could be better. I could see a better life, and I wept.

So yes, I was very human, and ones forget that when they read the holy Scriptures and when your pontiffs get up there and begin pontificating or whatever the right word is there, talking about how I was the very Son of God and the only Son of God. And I am not, because you are also the expression of the divine. You are also holy, and you have chosen to live a human life. I chose to live a human life and to remember and demonstrate that which goes beyond human.

**Many of us were taught as small children that we are all sinners and that Jesus died for our sins. What can you tell us about that?**

That is a big rumor, a big heavy that has been put upon the brothers and sisters for a long, long time. I did not die for your sins. First of all, you do not have any sins. Second of all, I did not die. I did not suffer. It is not your fault that I was crucified. In

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truth, if it was anyone's fault, it was my fault for talking, for giving people hope, but it was not a fault. It was meant to be shared in love, which it was.

But it has been used by the holy fathers for many, many generations. They identify the word Christ just with me, but all of you are Christ. Christ is a term given to one when there is recognition of the divinity. So you are Cindy the Christ. You are Margie the Christ. It is a term that is given, a descriptive term.

The teaching down through the ages has been that Jesus died, Jesus suffered for you—when you were just a tiny little thing where you could not even understand what suffering was, apart from falling down and scraping your knee; that was suffering—and somehow you were responsible for Jesus. You are only responsible for your own soul's choices, and none of those choices are sins. They are choices; they are experiences. And truly, all of you are very wealthy in experiences. That is why there are different modes of communication.

**You were born as a man like any of us here in this room? (Yes) So where did you gain what you have? Where did you reach enlightenment? How did that happen?**

I had a soul choice, as all of you do, and I was born as a human infant, a little baby boy. I chose to be with Mary and Joseph in the Essene community, and I chose to grow up with ones who knew that there was more to life than just scraping out a living. I got to study the Essene manuscripts, and I got to understand that they were written by masters, seemingly at that time a long, long time ago, and yet the masters were right there with me as I read the manuscripts. I studied those for years. I studied later on in India with masters there. I studied with masters in Tibet. I studied with masters in other parts of the known world at that point, and I had a thirst for knowing more than just the physical. And so, as you hunger and thirst after spiritual enlightenment, you get it.

So I read books, I talked with people, I questioned—I was always full of questions—and I studied with masters who had gone beyond the understanding of just the physical, so this was imparted to me. I became other-worldly. You can say enlightened, and it was true. There was a light around me. You have that portrayed in the paintings of me. And around the holy ones, there is always a light called the halo, and it is truly a light, and it is truly around you as well. It is termed the aura right now, and it is your light. There were others who were seeking to know more. It does not happen just overnight, but it is a process.

**And are there others who have done it in different timing?**

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Oh, yes. I just happened to have been chosen by the holy fathers to be an example so that they could hold me up as the very Son of God, the Christ, and if you wanted to be close to me, you would pay golden coins to the church. And the more golden coins you would pay, the holier, seemingly, you would be. And the church got very wealthy.

**I have a question about Judas, if he and you had a soul agreement about his role. (Yes, we did.) But he didn't remember it, to the point where he committed suicide afterwards, or is that also not true?**

That is also not true. There was great disappointment on his part that that which he had foreseen as a possibility did not happen. He wanted me to magically snap my fingers and make a new kingdom, which he knew I could do. But I did not do it that way, because it was not the time for it. So he was disappointed, but he did not commit suicide. That is a story that, again, the holy fathers have put forth in order to keep people in line and to show, supposedly, that you cannot go against the divine one, the Christ, without some punishment. And there is no punishment; again, only choices. He made a choice that was part of the soul agreement that he would bring the Roman soldiers and he would tell them where I was and how they could take me.

Well, there was no problem taking me, because I knew it was the Father's will so, you know, why fight it, although, as I have said, there was a wish within me that it did not have to be right now. But no; he was disappointed, but not to the point of feeling guilt, and not to the point of taking his own life. He did die in that lifetime. He did release the body, as all of the disciples did.

**Did he continue to be your disciple after that?**

He did, yes. Again, there were more than twelve, so it was not necessary, as the story goes, to replace him. You cannot replace anyone, in any case. So he came and he said, "By the way, what happened? Why the game plan change?" We had a long talk, and he is still one of my favorite companions.

**Was there more to your conversation with Pilate than what is recorded? He just gets a snippet.**

Yes, but the essence has been recorded. There was more, and I did share with him some of what I had been teaching. He saw a bigger picture, and he did not want to be part of the smaller picture. That is why he washed his hands of it and said, "Do what you need to do. I wash my hands of it. I have nothing to do with this." Because he could see that what I was teaching was not treason. He understood that the kingdom I was speaking of was not the Roman kingdom.

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**So that was also a soul agreement with him with his role there.**

Yes. Everything happens not by chance, but by agreement.

**So was he ever regretful of his part in that?**

No. He was only regretful that it did not come about the way he knew it to be possible. In fact, he is still waiting for it to happen, and human nature and human choices being what they are, civilization has not reached that point yet. It has not reached the point of heaven on Earth. It is coming.

**So do we know him in this lifetime?**

Yes, you do, but I would be careful, because there are many who feel guilt from other choices they have made, other lifetimes where they will say that, "I must have been Judas, because I feel so guilty." But the guilt is truly from other lifetimes and other experiences that they have made for themselves, and then they feel, "Okay, I must be the big betrayer." But he was not a betrayer, in any case.

**I'm constantly still surprised how much anti-Semitism there is and how much of it is still pointed at Jews being killers of Jesus. Has that karma been part of the agreement too, for this whole group of people?**

It is a thread that is being woven through history, and it is still part of the thread of the tapestry. Various ones choose, soul choice, to come into a culture that has a generational belief, and they act that out. They do not always choose that culture. They may choose to be on one side one lifetime, the other side in another lifetime just to see how it feels; experience; to understand the creativity of the one creative holy Child. I know; it boggles the mind. That is why you have to live in the heart.

**I'm wondering how the resurrection actually manifested. What went down?  
(Well, in truth, it came up)(Laughter) And what was it designed to do?**

It was designed to show that not only I, as one human, can re-energize the molecules of the body into a familiar form. I did allow the body to completely decrease. I knew that that was possible. My teachers, the masters, had told me that it was possible, and there were ones in previous history who had done it. I did not know them in that human lifetime, but in spirit I knew them.

So I knew it could be done, because they had done it. It is the same for all of you. Before you do something, you are not quite sure you can do it. And I was not quite sure, but I trusted. And in the time when I was in the tomb, I had the help of other masters who came and were with me in spirit as the body lay upon the slab of rock, and we

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talked about how we were going to re-energize this body, the same as Lazarus re-energized his body and walked forth. That was after several days, and as it is recorded in your holy Scriptures, my resurrection of the body was after several days, but it was not days as you understand days. It was only from Friday afternoon to Sunday morning, so there was one day in between.

But you can do a lot in one day, can you not? I had help, and with the help I re-energized the body, the same as your scientists are beginning to understand energy and energy form and using things such as the laser and focusing energy in a certain way. And we did that. You also have the understanding of ones gathering around one who needs healing and praying for them, holding hands around them, knowing that the energy can be used in a positive way, and miracles, as they are called, happen—because of belief, very strong belief.

So with the ones who were with me, masters I had known in Tibet and India, they were with me along with some of what have been called the prophets of old. They were with me as well. We knew that energy changes form, but it does not dissipate or leave, and so we just reorganized it, sent it, as it would be, with intention to the body, and I stood up.

I was going to walk out of the tomb, until one of my friends reminded me that perhaps I needed some clothing, so we manifested clothing. Then I aimed my hand at the rock—again with the energy of intention—and the rock moved. Ones will say that it was an earthquake. It felt like that, but it was the intention and the energy of intention.

So there were many miracles, seemingly, that happened, and yet all miracles occur naturally; in other words, I did not bend any of the rules. I just used the energy that you are and that I am.

There's a great big gap from the time when you went to Gaul. You lived in Gaul for a number of years with Mariam. You raised children and adopted children wherever you went. And then you went to the British Isles. And from there you went, I guess, to Tibet? (Oh, yes, there were visits.) So there's a big gap in between that time and the time that you said you and Mariam left the planet.

Well, we did not leave, but yes, we allowed the bodies to disintegrate.

Yes, you just transformed into Light. (Right, but we did not leave. We are back here right now) Well, yes, but you're not here all the time (Yes, I am. I am here all the time. Any time you will call for me, immediately I am with you) Yes, there's only the One, alright. So my familiarity with masters is that they just don't sit idly in caves,

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**and I know you weren't in a cave. (Oh, sometimes I was. There were times when Mariam would get onto me about the household chores...I jest) So there was a work that you and she performed that you did those several hundred years, and so I guess I'm asking what was that work?**

That is the next segment that I will begin sharing with you in a couple of weeks' time. It is a continuing story.

NOTE: If you missed the segments which followed, which briefly cover Jeshua's seven hundred years on Earth prior to his ascension, they can be found at [www.oakbridge.org](http://www.oakbridge.org) in the archives of the year 2014.