

DIVINE TRUTH

The Truth and Purpose of Jesus' Life

Divine Truth

Discover God's Universal Truth and Receive God's Love

(all information can be found at divinetruth.com)

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All compilations can be found at The Written Word (thewrittenword.ca)

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Preface

This is an independent project undertaken by me and is not associated with Jesus & Mary and the Divine Truth Organization.

This is the first compilation I completed back in 2020 but never had printed until now (2026).

When I first started questioning my life and looking for answers to find the truth, I did some google searches for 'Jesus'. I don't really know why, as I was not religious. In fact, I had a lot of judgement about religion in general. But I had strong feeling inside of me that Jesus was loving, and I could learn something from him.

I was not wrong.

The Divine Truth website literally has thousands of videos along with audio and transcripts. Because there is so much information, I wanted to compile certain topics into books to make it easier to read, in this case about Jesus and his life. This originally started off as a project for myself but eventually grew into a much bigger project that I could share with others who may also be interested.

This compilation is a collection of interviews, letters and FAQ's all about Jesus, his first century life, his purpose, his soulmate Mary Magdalene, their return, their identity, and the Padgett Messages he channelled to James Padgett teaching the importance of and how to receive Divine Love into our souls so that we can become at-one with God.

I, like many others, are searching for truth. When I heard that AJ Miller and Mary Suzanne Luck, claiming to be Jesus and Mary Magdalene, returned to Earth, along with 12 other Celestial spirits, I was excited and wanted to believe that this was true; something told me it could be true, so I started to investigate.

What I found was information that was logical and made sense to me. Not only was it fascinating, but it was also educational, entertaining, truthful, challenging, and loving. It was exactly what I was looking for. It resonated with everything I believed in.

The first thing that will confront many from even checking it out is the fact that AJ is claiming to be Jesus. Why would someone claim to be Jesus? The following is paraphrased from The Secrets of the Universe:

Why would anyone want this kind of attention if they are not who they are claiming to be?

Is it for the glory – anyone claiming to be Jesus in the 21st century does not get recognition and glory; they get hammered with abuse and condescension?

Is it for the money – all information and seminars are free. They believe God's Truth should be free for all who desire it. They do accept donations but only if you wish to do so, it is never forced.

Is he crazy – there is no crazy person I know of that can speak with such clarity, patience and love?

Jesus has said many times, don't just believe what I am saying. It would be ludicrous to just believe without investigating for yourself. Believing with your head is not the same as believing with your heart – you must experience the truth, for yourself, to know what is actually true. Wouldn't the planet be a better place if we all could discern what is really true and loving all the time?

Sadly, many will still say AJ isn't Jesus ... but what if he is? If he is and he has truth that can benefit our lives, wouldn't we want to at least investigate?

If we look at the condition of the world today, we can see pain and suffering everywhere. This shows us that something is wrong. If we could find out the truth about what is really going on, maybe we can stop the pain and suffering, maybe even find true happiness.

If we question our belief systems and ask ourselves: are they logical; are they loving; are they truthful, do they promote equality and growth for everyone and everything? If they don't, maybe it's time to make a change.

We can always make a different choice, why not make one that is more loving, truthful and beneficial to everyone?

Other than this Preface, I did not write any of the material in this book. All information can be found on the Divine Truth website (divinetruth.com).

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Reminders about truth

“Always new truths will come to the knowledge of men, and the revelations of truth will never have finality – and no man or spirit can ever be able to say that his knowledge is complete. Progress is the one law of the universe that exists always, and man, when he gets in condition, will always be the object and subject of that law.”

Jesus – June 7, 1920

Recorded by James Edward Padgett

“The mind of man was given to him to be exercised in the way of investigation and search, and never was it contemplated in his creation that the time would come when he should accept anything as the ultimate of truth and cease his inquiries, for truths are so many and great and deep, that so far, in the mortal universe, man has acquired only a smattering of these truths. And to rest supinely in this acquirement under the belief that there is nothing more in existence than man may know, violates and subverts the very object of his creation. And what I have said applies to spiritual truths as well as to material ones.”

The Apostle John – May 12, 1916

Recorded by James Edward Padgett

INTERVIEW –

Raj Miles interviews Jesus

A Way of Life – November 1, 2009

All information compiled from the Divine Truth website
(www.divinetruth.com). No YouTube video available for this interview.

Introduction By Raj Miles

Welcome AJ to this issue of the Way of the Heart

Since meeting you for the first time earlier this year Suzanne and I have been immersing in your teachings. Perhaps because of our past association with the Way of Mastery we have a strong foundation from which to evaluate and open to the depth of Truth and remarkable simplicity of what you have brought to our life.

We are in wonder daily at the realizations and new depth that we feel called to and felt it was time to introduce you to our readers.

What initially seemed a vast leap, accepting that you are that one, Yeshua ben Joseph aka Jesus, was a momentary challenge that dissolved beyond any doubt the more that we came to know you. There we said it! Who is still reading?

Ok, let's really open this interview up by acknowledging the inspiration that you are, the total expression of Truth we have found in your message and the humility with which you extend yourself in your DVD's, seminars here in Queensland and personally at our dinner table. How many times have I asked for Jesus to come for tea? And you did!

Now, our readers will have the opportunity to open to the gifts that you bring, or not, as they choose. We have spent many hours with the DVD's and reading material and have found that all of your teachings are essentially very simple and correct error in the many diverse beliefs that humanity grapples with at this time. We trust that the questions below will provide our readers with an opening that will enable them to get a feel for the Divine Love Path.

So, everyone... here is your chance to meet AJ Miller, Jesus reincarnated and with us here on Earth now.

Interviewer:
Who Are You?

Jesus:

Hello again, Raj & Suzanne, and greetings to your readers.

Well, in the bigger picture, I am one half of a human soul, since God created souls dual in nature, requiring that we split into two halves when we incarnate. I am the masculine expression of the dominant masculine one half of our soul, and my soul mate is the feminine expression of the dominant feminine half of our soul.

We, together, form one soul that was, before our first incarnation, in the same condition as every other soul, and that is; a created child of God that is yet to be conscious of itself, yet to be conscious of its own Free Will, and yet to be conscious of the experience of God's Love.

Each soul incarnates by firstly splitting into two, and then by connecting to bodies (material & spiritual) created through the process of conception from the sex act, so that it can begin experiencing the world and learning about the expression of Love & Free Will. My half of the soul firstly incarnated onto the planet earth by being attracted by my parents whom you know as Mary & Joseph, and I became their first child, Yeshua ben Joseph, whom you know as the Jesus of the Bible.

My soul mate, when she incarnated, became the Mary you know as Magdalene, who is mentioned only a few times in the Bible, but to whom I was married in the first century. Both Mary & myself then lived a life in the first century (firstly separate before we met, and then together, which we may talk about with you sometime), then we passed at different times, and lived a life in the spirit world through the dimensional spaces (spheres), continuing to grow in Love for each other, and receiving Divine Love from God, until we entered the soul-union condition in the 22nd sphere. We were the first to enter that condition, but, shortly after we entered, many others also began to enter the condition as well.

When I was on earth, I talked about At-Onement with God, which occurs when we enter the 8th dimension or sphere. That is the state you refer to as becoming Christ! I entered that state in the first century shortly before I began my public ministry, and I passed into the spirit world when I was crucified, in the spiritual condition of Love that allowed me to directly enter the 10th dimension or sphere.

Mary and I had a life in the spirit world, and we took over 1900 years to reach the soul union state in the 22nd sphere or dimension (which is the only state from which re-incarnation can occur). We are slow learners! (laughs) Once we reached that state (at around 1935 AD on the earth) we decided to return to earth and, after waiting for others to reach the same state of soul-union in the spirit world, we began the process of re-incarnation to return to earth.

This happened in 1962 AD. I reincarnated by my half of our soul attaching to new spiritual & physical masculine bodies created by my 20th century parents, and I was named Alan John Miller. Most people refer to me as AJ. Mary reincarnated 16 years after I did by her half of our soul attaching to new spiritual & physical feminine bodies, and she was named Mary Suzanne Luck.

Since then, both myself & Mary have been working through a gradual process of full reconnection with our own soul, which is an emotional process of the heart (The Way Of The Heart), and which will eventually result in a complete restoration of our memory of our entire lives (first century, spirit life, soul-union state, reincarnation & this life).

This process, although now significantly progressed, is not yet complete, but has begun to speed up considerably over the past 5 years or so. It will result in our eventually being able to demonstrate the full Divine Truth that we know and learned throughout our entire life while we live on earth in this century.

When God desires for us to do so, we will also demonstrate the masculine & feminine expressions of Divine Love as far as that is possible to demonstrate on earth. Every single person on this planet can reach the same condition while they remain in physical form, and every single spirit in the spirit universes can reach the same condition without returning (reincarnating) to earth.

Interviewer:

Why are you here now?

Jesus:

Over the years since the 1st century, we and many other Celestial spirits (people existing above the 7th sphere in the spirit dimensions) have attempted to correct the untruths that modified the Divine Truth I presented in the first century. We did this mostly by connecting to sincere people who were “prophets” or “mediums” over the course of 2000 years, and then delivering material through them to the earth. However, we found that although we were able to deliver these Divine Truths regarding At-Onement to God to many persons via means sometimes effective and sometimes not very effective, and some people on earth practiced portions of Truth in their lives thereby affecting the world of humankind’s soul condition, in the end, no-one could understand the Divine Truth fully or was able to grow into a condition of At-Onement with God while they remained on the earth.

When we used automatic writing as a method to give Divine Truth to earth through a man named James Padgett in the early 1900’s, we believed that this Truth would “take the world by storm”, but it did not do as we expected because the people who were attracted to the Truth did not generally

understand the Way of the Heart as I taught it in the first century. So, after getting into a condition where we realized we could return to earth ourselves and deliver these Divine Truths again to earth, we, through our connection with God, understood that this is what God had been planning all along.

We chose reincarnation as the method to return to earth (so we could also teach the truth of the reincarnation process, something we had never before experienced, and something that no person on earth had ever before that time experienced). We chose reincarnation over the many other methods of return because we wanted to illustrate the entire process of becoming at-one with God from a condition of error or “sin” by demonstrating it as a living example, by our own personal example. It gave us the means to teach the Way by our personal example of soul progression, from the “hells” or the darkest places of humankind’s emotions, into At-Onement with God, and then the soul-union state.

Also, through those teachings, we could un-teach (laughs, if that is such a word), all of the untruth that now exists on the earth regarding At-Onement with God, and spiritual progression generally. So, that’s why we are here!

Interviewer:

What do you want from us?

Jesus:

Nothing! (laughs) God wants nothing from you, and neither do we.

Interviewer:

What do you bring us?

Jesus:

Nothing! (laughs) All things come from my Father, so, really, we cannot bring anything to you that God has not already offered you.

But hopefully you begin to recognize the Divine Truth, which will help you come to have the personal relationship with God that God inbuilt inside of you as your primary soul desire. This will mean you will never need a guru, never need a “mediator”, never need a “teacher”, never need anyone again through whom you connect to God, because, you have the means to connect to God directly using the Divine Truth that God firstly taught me because I desired it, and has since then taught billions of others because they desired it.

So we bring to you a knowledge of God’s Laws of Divine Love, and show you the Way of the Heart in practice, the way of REALLY connecting in LOVE to God, to yourself, to your other half (laughs, your soul mate), and to every other being in the universe. We are doing everything we can to make that knowledge of the Heart readily and freely available to every single person on this planet, and in the spirit world. You do not need to meet us (Jesus or

Mary) to access that information, nor do you need to have a personal relationship with us in order to develop your soul condition in Divine Love.

We bring you these things for free because God freely gave them to us. If you wish to deny these Truths, criticize them, berate them, become resentful of them, or become angry & suspicious with Mary or myself as the messengers of Truth to you, then that is your Free Will decision, and we honour it.

If you decide differently, and you decide to experiment with these “Truths,” you will find by your own personal experience that what we say to you is the Divine Truth because as you grow spiritually, you will be able to know the Divine Truth through your own personal connection with the Creator and compare that with what we are teaching.

The world at the moment struggles with Divine Truth, and, not understanding how a connection with God is developed or maintained, generally is influenced into confusion by the wide variety of philosophical and theological information presented. Even those paths that purport to understand what it means to be At-One with God have enough distortions of Divine Truth to prevent the sincere seeker from ever being At-One with God while on earth.

When you follow the True Way, all doubt eventually disappears, and all Truth is revealed. By seeking first God’s Love, all these other beautiful things that you have been seeking all your life will also come to you. All of the delusional attractions, the things that cause you pain in your life, will disappear.

Interviewer:

What do we have to do?

Jesus:

Nothing! (laughs) Seriously, you HAVE to do nothing!

But I ask you; what do you DESIRE to do, what do you WANT to do?

Do you want a personal relationship with your Creator, bliss while you live on earth, and a perfect love relationship with your soul mate? Or perhaps you want to wait and watch others practice the Way and come to have what you desire, and then you choose differently. You can do that too. Or, perhaps you feel that you do not want Divine Love or Divine Truth at all, and as you decide, so it shall be!

That is all YOUR CHOICE! We are just here to give you a clear conception of what you are choosing between, to give you a clear comprehension of the choices you make, and to provide you with a clear contrast of the results or effects of those choices! Remember, the pebbles you are dropping into the water all have outcomes, personal outcomes for you!

So, you HAVE to do nothing! We hope you choose differently, since we have seen over and over the effects to those who choose to do nothing! But, in the end, God's gifts include your ability to choose to do nothing!

Interviewer:

How hard is it going to be?

Jesus:

Well, the Divine Truth is very simple to understand! So simple, in fact, that it can be easily taught to a child. There are only 3 things you really need to have a sincere longing in your heart to do completely, and they are:

1. Have a heartfelt longing for God's Love. This means to have a pure, sincere and passionate longing for God's Love to enter you.
2. Have a heartfelt longing for God's Truth (the "Truth that will set you free!"). This means to have a pure, sincere and passionate longing to bring yourself into harmony with Divine Love by accepting God's Absolute Truth with your whole heart and practicing this Divine Truth in your life.
3. Have Humility. Which is to have a pure, sincere and passionate longing to fully experience each and every emotion within yourself whether the emotion is from the past or in the moment, whether the emotion is pleasurable or painful, projecting that emotion onto your environment only when the emotion is in harmony with Divine Love.

Of course, although this is very simple, it is NOT easy, because we have so many illusions from our environment that cause us to either; deny emotion; believe errors; deny desire and passion; deny love; deny personal truth; deny God's Truth; or avoid morality. We have layers of soul denial to work our way through, and, if we do not have a sincere desire to experience all of the error and release it from ourselves, we create the further illusion that we are progressing towards God, when, in reality, we are often just fooling ourselves and are really quite stagnant or even regressing in that relationship.

If we have not really made progression at the "Heart" level, in our soul, then, when our lives become tumultuous, our own behaviour will demonstrate our true soul condition! Unless we make true progress at the heart level, we will become afraid, get angry or resentful, resort to attack of others, and allow our pride (ego) to dominate us. Our Law of Attraction will demonstrate to ourselves and all those around us what our true soul condition really is!

So, although the Divine Truth is very simple to understand, it will not be easy, and that is why I called it the "Narrow Way leading to Life". It will be a very emotional path, a path where releasing most errors will be an emotionally painful process, because the error has become so deeply

entrenched within our own soul, that to remove the error requires a massive operation in which God, our spirit friends, and ourselves will need to play a full part.

Interviewer:

Can you give us a bit of an idea of how your teachings differ from those of The New Age, A Course In Miracles, Christianity Etc?

Jesus:

Well firstly, I do not have any teachings that come from myself personally since all of the teachings I present are not my own teachings, but rather God's Truths that She presented to me. All I am doing is presenting the Divine Truth that I learned from God, just as I have always done.

Of course, there are many teachings on this planet that either claim to be the teachings of God that I originally taught but are not, or conversely, that are truly a part of the Divine Truth. Almost all religions and spiritual paths on the planet have differing degrees of God's Truth incorporated into them. For example, the Bible does mention the New Birth, or becoming At-One with God, which is a fundamental Divine Truth. The Quran states that our Creator is an entity, one God, the Almighty, and this is also a fundamental Divine Truth. The New Age philosophies all mention connection to the spirit world (or other dimensional spaces), and this is also Divine Truth. Buddhism & Hindu teachings include the Law of Cause & Effect, the Law of Karma (Law of Compensation), and the importance of good virtue (moral laws), and these are Divine Truths.

Unfortunately, it has become difficult to sort out the Divine Truth from the error-based teachings, because error has become mixed with Truth. The Bible and the Quran both teach or infer a wrathful God and righteous warfare, both of which are fundamental errors. The New Age movement teaches that we are all Gods or are born with a Divine Nature, and these are fundamental errors. The common Hindu thought of caste, which results in classes of people being treated differently, is obviously not harmonious with Divine Love. Buddhism teaches that mental discipline is required to develop mastery over one's own mind, but this is a fundamental error, since in Truth, we are all emotional beings and our mind is noisy because of emotions we are denying within our soul. In the At-Onement with God state we are full of desire, passion, enthusiasm and love, but have a calm mind!

In addition, many teachings about my life and myself come from errors or from attempted comparisons with the lives (or assumed lives) of many "holy" men of times gone past. For example, most "Christians" believe I am the second person of a triune God (the Trinity), and this is a comparison with Krishna, who is said to be the second person of the Hindu Trinity. Both are untrue teachings. The problem is that so much "truth" actually comes from the minds of men who are not connected with God, or who have a

partial connection with God, and this always results in errors mixed with Divine Truth.

Unless we accept the Divine Truth completely, with no error (man-made or spirit-made teachings), we can never be At-One with God. Almost all spiritual and love-based teachings on this planet come from people who have received inspiration from the spirit world (either information from spirits claiming to be God, or information claiming to be from spirits who are said to be avatars, or “enlightened”, as people claim I am). While many of these teachings are much more harmonious with Love than what has been present on the earth in the past, they still need further development to bring them into harmony with Divine Truth, God’s Absolute Truth.

Since God is the source of all Divine Truth, all we need to do to learn the Divine Truth is to be able to listen to God completely. The Divine Truth teaches you how to listen to God, so that you can hear more Truth. As you do this, your desire for God’s Love grows, and as God’s Love enters you, it transforms your soul completely, from the human soul, into the Divine Angel.

This process is, of course, a Free Will choice. But it is not a choice of the mind (since Free Will is given to the soul, not to the mind), but rather, it is a choice that will involve all of your emotions, passions, desires and intentions. It is the choice of the soul, offered to us from our Divine Parent! We are constantly in this “moment of decision” of the soul! While we hold onto error, or believe errors to be “truth”, we are yet to make the full choice.

Mary and I, and others, have come as a living example to demonstrate how to make that full choice, and, in time, to demonstrate the real results of living in the condition you call being Christed, or as I like to call it, being At-One with God.

INTERVIEW – Geoff Whitehead interviews Jesus

The Real Life and Purpose of Jesus – January 12, 2012

All information compiled from the Divine Truth website
(www.divinetruth.com). The full interview can be seen on YouTube.

Reasons for discrepancies and falsities in Christian religion

Interviewer:

This is my third interview now with AJ, who's by himself this time, without Mary. This interview is called "The Real Life and Purpose of Jesus." First, we are going to start with what I called the confusion of your life and your teachings and the reason for this. I googled and found out that over the last two thousand years three thousand eight hundred different denominations have arisen.

Jesus:

Of Christian religions. (Laughs)

Interviewer:

Of Christian religions, and so it's apparent that there is a bit of confusion as to what is important.

Jesus:

And disagreement. (Laughs)

Interviewer:

And disagreement, yep.

Jesus:

And historically sometimes that disagreement got quite intense at times. (Laughs)

Interviewer:

Yeah. You've stated that much of the biblical account of your life and teachings are false, inaccurate, incomplete, misinterpreted, and in some cases even deliberately deleted.

Jesus:

Yep, and deliberately modified, in some cases.

The First Council of Nicaea

Interviewer:

I've said that probably the first attempt to get a consensus in the Christian world as we know it was the First Council of Nicaea in 325 AD, by the emperor Constantine, who you've described as a fairly violent man.

Jesus:

Well he had large aspirations to power of course, as did most Roman emperors, but also he was quite a clever man so he could see that the fragmentation of the Roman Empire was not only just about secular issues but also about religious issues. He wanted to pull the Roman Empire back into one empire and he felt that the way to do that was by unifying politics with religion.

Interviewer:

It says that he invited about one thousand eight hundred bishops from all over the Roman empire, and about three hundred showed up.

Jesus:

That's correct, yes. The rest were quite upset with the whole concept. Many of the ones that were upset with the whole concept never came and therefore of course were never included in the final decisions.

Interviewer:

And the end result was not what you'd call a democratic process.

Jesus:

No, not at all. In fact, many times there was quite strong bickering, even amongst the final decision makers, as to what they should include in the Bible canon, and also what they should include as the primary doctrines of Christianity. There was often quite a lot of discord and quite murderous intent at times between the people who were present.

The issue of the divinity of Jesus

Interviewer:

The main issue there seemed to be the divinity of Christ.

Jesus:

Yes, a concept that had slowly developed after my death because no one after my death could mirror my condition so they then started the concept, even many Christians who followed the basic teachings of Christianity that I taught. They started to consider that perhaps it wasn't possible for the average person ever to become Divine in the sense that I was teaching and so they finished up modifying quite a number of the teachings to suit their new concept: that it was impossible for them to become Divine as I had encouraged them to become. They started to infiltrate the teachings with

these concepts; that there something unique and special about myself that others could not mirror, and there were issues of competition with other people who were the so-called gurus of different religions in times past. They finished up amalgamating and absorbing many of the concepts into my life that surrounded the legends about those particular people, to create God on Earth.

Interviewer:

Was this to appease the Jews? Was this to get on side with the Jews? Or to relate to them?

Jesus:

No, it was an attempt to appease almost every other religious faith. The attempt was to incorporate not only the faith of the Jews but also many of the teachings of Hinduism and Buddhism and other religions. I was compared to the founders of those religions and when it was found that my life was too ordinary, it was then modified to be competitive with the founders of those particular faiths.

Interviewer:

Okay, so even in three hundred years, you had been elevated to a state of god-like status?

Jesus:

Yes. That occurred very shortly after my death actually. Even in the first hundred years this elevation of myself into a sort of like a god-like state that was unattainable by anyone else was presumed. That was then incorporated into the copyists' revisions of the Bible because of course all the manuscripts of the Bible were copied by hand at that time, and then the teachings of the copyist would often be reflected in the modifications he would make to the text. He would say, "Oh he couldn't say that, because that doesn't make any sense to me." He would put in a word or two here and there, "and now it makes more sense to me, I can get that now." And then the next copyist would do the same, and the next copyist would do the same. Then of course there were emotions of many of the so-called priesthood or the ministers of the faith that got incorporated into those copies, and by three hundred years later there was a gross distortion of what I really taught, incorporated into the so-called canon.

The gospel accounts in the Bible

Interviewer:

There are synoptic gospels, as they are described by Matthew, Mark and Luke. They were written about forty years after your death, is that correct?

Jesus:

Yeah.

Interviewer:

And John, about sixty AD? Which of those is possibly the more accurate?

Jesus:

Well, they all contain inaccuracies, unfortunately. The original texts were actually accurate accountings. For example, I only met Luke once in my life on Earth, and he was only six years of age. When Luke put together his gospel, he was actually going by firsthand experiences with other people who he went back to Israel to interview. Of course, he had the firsthand account available of Mary Magdalene, my partner, because he married my daughter Sarah. He had the firsthand experience of my soulmate to get a lot of his material so what he wrote was relatively accurate at the time. However, that also got distorted through this process of copying, revisionists and so forth. What they originally wrote was quite accurate but unfortunately due to the changes that were made and so forth, by the time the council of Nicaea came along there were already quite a lot of strong distortions as well.

Mary Magdalene's input to the gospels**Interviewer:**

Of the three synoptic gospels, theologians have said that possibly the three of them were copied from another source, which they call Q.

Jesus:

Yep, which is actually my soulmate.

Interviewer:

Explain?

Jesus:

Well, Mary was still alive, and Mary was the person who knew the most about the teachings that I gave while I was on Earth. But there were a lot of problems that the disciples around her had in actually exposing to the world that she was still alive, because the Roman army were still on the lookout for Mary. They wanted to kill her still; they wanted to kill my child and so the disciples were all trying to keep Mary's identity and also safety in play constantly. That meant that Mary, who had the widest knowledge of my life and also the greatest knowledge of myself and my own personality and so forth, knew these other disciples - Matthew, Mark, and even Luke because he was our son-in-law, and all of these people could go back to Mary and actually get the material from her.

Interviewer:

Just verbally? Did she write?

Jesus:

Just verbally. They got the material from her and after my death that is the primary source of information about my life and what actually did happen. Mary was the primary source. That happened through a process of

interviews and so forth with her, and spending time with her and finding out.

Mary's life after Jesus' death

Interviewer:

How long did she actually live?

Jesus:

She lived for nearly an additional thirty years after my passing. She was tortured to death by the Roman army who eventually caught up with her in southern France, and she died in southern France.

Interviewer:

As part of the prosecution of Christians?

Jesus:

No, more a specific focus on finding my partner, the person to whom I was married.

Interviewer:

Why did they have that issue when you were already out of the way? You weren't stirring up the pot.

Jesus:

Well, the original feeling of the Sanhedrin at the time of my passing was that if they killed me the whole movement would die off. After a number of years, it was quite evident that not only was the movement not dying off but it was actually growing. That eventually became quite a concern to the Roman powers at the time, and it was also quite a concern to the Jews; the Jews did not want that happening either and so there were quite a lot of cooperative efforts in order to find Mary and to kill her. It was also rumoured that I'd had a child and there was this cooperative effort to find my children and kill them as well.

Jesus' children and grandchildren

Interviewer:

And your child was Sarah, and she survived?

Jesus:

She was born after I passed, obviously. She was born in Egypt and then shortly after her birth they were forced to flee from Egypt. They fled via ship to the South of France via the islands Malta and Cyprus and through Sicily and so forth into southern France.

Interviewer:

And so, there is something to this bloodline, is there?

Jesus:

No, because shortly after the time of Mary's passing, both Luke and Sarah and their three children, my three grandchildren, were all murdered, and nobody survived after that.

Interviewer:

What was the circumstance of that?

Jesus:

We are now talking thirty years after my death. By this stage Mary was teaching again. She was teaching quite openly in the south of France; she had a quite a large following. The Romans heard about this and they found her. There was a few days' warning that they were going to find her, and Mary decided to stay behind. Mary decided to just face the army rather than flee because up to this point, she'd spent most of her life in hiding and she was quite tired of fleeing. She was in her fifties by this stage, so she was quite tired of fleeing. But Luke, Sarah and the three grandchildren were all still wanting to stay alive of course, so they decided to flee. They left southern France and went to Italy via boat.

Unfortunately though, the Roman army were also told where they were, and on the boat Luke and the three children were murdered. Sarah actually survived to old age, because they thought her eldest daughter was Sarah. So, Luke and Sarah had three children. The eldest was a daughter, and when the Romans killed the four of them, Luke and the three children, they thought the oldest child was actually his wife, and so they did not pursue Sarah anymore. Sarah went back to southern France eventually. She had a very hard time in her life. She went back to southern France and she actually started the movement that you would now call the nun movement. It was very similar. She looked after children for the rest of her life, taught some of the truths about Divine Truth until her own death and she died of old age. She never remarried and she never had more children. That was the end of our lineage; there is no sacred bloodline or anything like that.

The Nicene Creed**Interviewer:**

At the end of the council of Nicaea they put together the Nicene Creed, which I was asked to say when I was in my early twenties as a member of the Uniting Church as a part of my confirmation.

Jesus:

It's interesting how long it's lasted, isn't it? (Laughs)

Interviewer:

Yes, it is. I read the Nicene Creed and I thought, "Whoa, I can't really say that" because there were things that just didn't ring true for me.

Jesus:

And that would be the case I feel for many Christians, wouldn't it? If they actually knew the full authorised teachings of their own religion, many of them would disagree with those authorised teachings.

Interviewer:

Yeah. I'm going to mention a few things which I know a lot of Christian people still regard as basic fundamentals of Christianity.

Jesus:

Of the Christian faith.

Interviewer:

Of the Christian faith.

Virgin Birth**Interviewer:**

First of all, the virgin birth: many people have been criticised for doubting that your mother was a virgin.

Jesus:

(Laughs) Which I find quite amusing.

Interviewer:

So obviously there's no truth in the virgin birth. Previous people in history...

Jesus:

Have been accorded the same honour, shall we call it?

Interviewer:

And this was to equate you with them?

Jesus:

Yes. My mother obviously had sex with my father Joseph. I came into the world the same way as everybody else comes into the world. There was no difference whatsoever.

The Perfect Child**Interviewer:**

Okay. Now the Christmas songs talk about a perfect child. Were you a perfect child?

Jesus:

Yes, I was. Obviously, it happened at the time of my birth and I can explain the process of what happened but I'm still not completely aware of why God made that choice. But at the time of my birth, after the umbilical cord was separated, God cleared away all of my parental emotional injuries from me.

Interviewer:

That was my next question, because you say today that a lot of our parental emotions are there before we are actually born, and we have to work through those. You did not have to work through that?

Jesus:

No. However, that did not mean that I did not have some stressful experiences through my life because of my parents' Law of Attraction. In other words, their soul condition affected different experiences, which meant that at times I was attacked and I was sometimes abused, sometimes beaten; sometimes other things would occur to me as well but I didn't have a personal feeling that it was my fault in any way, or a poor sense of self-worth.

One of the things that happened was that from a very young age I had a good sense of my own worth or my own self. In fact, I had a much better sense of my own worth or self than I currently have, with the injuries that I am currently still carrying. For me to assimilate truth after that was quite easy. I could see when everyone around me wasn't right, when there was an emotion that they had in play that I didn't think or feel that caused them to think or feel a certain way. In that regard I was basically cleared of parental sin, if you want to use that biblical term, or parental emotional unloving experiences, which is the same thing.

Anything out of harmony with love is sin, and I was cleared of that sin. But that still didn't stop events that were not very loving towards myself occurring in my life, which I had to allow myself to feel and deal with as they happened.

Interviewer:

But you were not the one playing up in the family; your mother was very lucky. (Laughs)

Jesus:

Yes, my mother in the first century often viewed me as the ideal son and I suppose in a lot of ways I was the ideal son. Ironically my mum now has had very similar emotions too. Even with the injuries that I've had, she's often felt that I was the ideal son as well. But in the first century my mother didn't have an awareness of why that was the case; she just thought I was a good boy, basically.

Everyone around basically didn't notice much difference in me, aside from the fact that I was gentle and a good boy, as you would term it nowadays. I always tried my best with everything that I did, and I wasn't ever violent or angry, which was very unusual back then but it wasn't something that everyone really noticed because they were totally involved in their own life,

as most people are now, a bit self-absorbed in their own life and so they don't really notice the personality of others.

Interviewer:

If you were picked on as a kid, like all kids are, you walked away?

Jesus:

Yes, I walked away, and I also understood the emotion in the other person as to why they were picking on me. I didn't take it on as self-blame or self-hatred, and I didn't feel like I had to defend it because I had a fairly good viewpoint of myself. I didn't feel like I had to defend the attack and a lot of people around me thought that was weakness; during my childhood that was often played upon.

They thought because I was accepting of these particular things, they called that weak. My own father was often quite concerned about how "weak" I was, and he did certain things to toughen me up as a result.

Interviewer:

Didn't call you Sue or anything like that. (Laughter)

Jesus is not God

Interviewer:

Okay, Jesus was God incarnate, God walking with men on Earth.

Jesus:

There is some truth in that, in the sense that when you become at-one with God, God is able to transmit His feelings through you to others. Once I was in the condition of at-onement with God, which occurred when I was in my early thirties, people around me could feel the presence of God, if you like, because I was reflecting God's feelings and God's thoughts on every single matter. In that way you could say those words, but not in the way that they are now implied.

The way that they are now implied is that I began as God and then I somehow disavowed myself as God and became a human, and then after I passed I became God again, and while I was on Earth I was a god-man. Those particular thoughts are distortions of that underlying truth of at-onement with God.

Interviewer:

Did you say, "When you see me, you see the Father

Jesus:

Yes, definitely.

Interviewer:

Okay. You were saying that when you see me, you see attributes of the Father, not God?

Jesus:

Exactly. What I was implying all the time was that if you became at-one with God, you would reflect God's nature in all of your dealings with others and therefore everyone around you would start to feel the personality or nature of God, because you are at-one with God and therefore you are reflecting God's personality and nature through you. That's why I also said the words, "You must become perfect as your Heavenly Father is perfect," because to become at-one with God you have to become perfect.

All of these teachings get distorted by different language or different feelings that happen as a result of different people intellectualising the process that I was teaching as an emotional process. Initially there were underlying truths in many of the statements I've made that have now been misinterpreted and taught as something different to what they actually are.

Interviewer:

I recall one passage where someone says, "Good teacher" and the biblical account says, "Don't call me good, only God is good."

Jesus:

Exactly. And I did actually say that.

Interviewer:

Okay, and that always confused me as a child because I thought well...

Jesus:

How could I be God and not good? (Laughs)

Interviewer:

Yeah, that's right. If you are God then they have the right to call you good, surely?

Jesus:

Yeah, and what I was always trying to do was to demonstrate the separateness of God and myself. In other words, I always said that God was my Father, that God was my source of life, God was my Creator, I am His creation and so forth. I was always teaching a separation between myself and God as an identity or an entity, but not a separation in terms of the feelings that were coming out of me, because I was at-one with God.

I had now taken on God's Love to such an extent that I was now divine in the sense that all of God's qualities and nature and attributes could be demonstrated through myself, through that connection that I had with God. It's the distortion of that understanding that has resulted in the Christian teachings that are now false.

At-onement with God is a state attainable for everyone

Interviewer:

Now that's a major distortion. If you were to be an example of what we are to become, and then we elevate you to a level where your life is now unattainable, then that is a huge distortion that must have made you fairly sad?

Jesus:

Well, a person at-one with God doesn't get sad, but I've certainly had feelings about it in this life, about the distortion. The reality is that it has created difficulties for many Christians in their life, both while they were on Earth and also when they passed into the spirit world. Unfortunately, all untruth does that; every time untruth is presented as truth it does have an effect on lives, and depending on how popular the lie is, the lives of millions.

Unfortunately, in my case, the distortions of the truth have resulted in pain for millions of people. When I look at the pain of those millions of people, obviously one of the reasons why we've returned is that we want to correct that so that this pain does not exist continually. And of course, we spend a lot of time in the spirit world trying to undo the results of that particular pain that were created by the distortion of truth.

From a happiness perspective, I personally was still happy because I was at-one with God. But I do see the truth or the lack of it as a major creation of unhappiness and pain and suffering. Christians historically have experienced a fair proportion of pain and suffering because of some of these distortions of truth and this whole idea that my life was unattainable as a result of me now being God incarnate is something that was totally opposite to what I was attempting to teach.

I was trying to teach that everyone could change, everyone could become perfect, everyone could become what God designed them to be. Everyone could become at-one with God and experience the happiness of that connection. And yet one of the results of the teaching eventually, or the modifications of the teaching, has been that nobody can because I was the only person who's perfect. And now Christians totally believe this.

Being Born Again

Interviewer:

The way you described that was to be born again, is it not?

Jesus:

Yes.

Interviewer:

Now Christians bandied that term around, you know, "You are a born-again Christian."

Jesus:

Yes.

Interviewer:

What is the difference between your being born again and a born-again Christian?

Jesus:

Well, being born again is a transition of the soul. It's like the soul turning from a caterpillar into a butterfly. It is that kind of miraculous transition, and it's a transition that occurs because of the reception of Divine Love into the soul to such an extent that you are now at-one with God and it's impossible for you to think, feel or act out of harmony with the Love of God that exists within you.

Interviewer:

Why is a born-again Christian not like that?

Jesus:

Well, for a born-again Christian, they say they are born again because of their sacrifice or because of their faith in the blood of Jesus and my blood does not accomplish this particular transformation. In fact, it's impossible to do this transformation without the reception of Divine Love into the human soul. That's where I feel a lot of mistakes are made.

Christians are attributing being born again to belief in myself or belief in the saving grace of my blood when the reality is that it needs to be attributed to God's Love entering the soul. That's the transformational thing that causes you to become born again. It's not something that happens overnight. It's a process that happens until you get to a point of at-onement with God.

You can receive bits and pieces of Divine Love and as you receive more and more, eventually you receive so much that there is no trace of imperfection within you anymore. You are now the person God created you to be. It's a process; it is not something that can be instant, where you become born again from some instant kind of transformation. You can think of it like gestation through to birth; there is a process of change that must occur. I illustrated that through many of my illustrations, like the old wine skin, the new wine skin illustration, that the soul had to change to receive Divine Love. That's what that illustration was all about.

The illustration about building on the rock mass compared to building on the sand, again, that illustration was all about this transformation. The sand was your own love, building on your own love, trying to change your own

love, trying to do what you felt was right. When building on the rock mass, the rock mass was God's Love entering the soul, creating stability. You now have a firmness in you for truth and love and eventually when we become at-one with God it's so stable, nothing can shake it. These were illustrations that I gave that are now misunderstood. But I gave them all trying to illustrate the point of the difference between developing in natural love and developing by receiving God's Love.

Divine Love is available to everyone

Interviewer:

But a born-again Christian can still pray to God with sincerity, and you say they can still receive Divine Love, even though they may have a misinterpretation of the doctrine?

Jesus:

Every single person on the planet, of any religious background, whether they are Christian or any other religion, can receive Divine Love from God because God is not dependent upon religious denomination. God is also not dependent upon intellectual belief, so it doesn't really matter what our intellectual belief is, as to whether we receive Divine Love. What matters more is what our emotions are feeling with God. When I have a longing towards God to receive Love, God will give me that Love as long as there is no emotional impediment within me to receiving it. Any person of any faith can do that, including a born-again Christian. Some born-again Christians have received a lot of Divine Love as a result of their desire for God's Love, or as they may call it, God's Grace. As a result of that they've received a lot of Divine Love.

Unfortunately, what happens eventually is that a lack of truth catches up with us. We believe we have received Divine Love because of certain things; that false belief prevents us from receiving more until we release that belief. With every single religious format on Earth, until they bring themselves into harmony with God's Truths, not their own, not men's created truths, but God's Truths, they are not going to be able to become at-one with God. They can receive Divine Love but not to the point of at-onement. To become at-one with God you have to have God's Truth in you and that's very different to having men's truth in you, or some kind of denominational truth in you.

The Holy Trinity

Interviewer:

The doctrine of the trinity, the Father, the Son and the Holy Ghost, I've never quite understood.

Jesus:

And to most Christians it is a mystery.

Interviewer:

This transaction that is needed to occur for the forgiveness of sins.

Jesus:

Again, there is some truth in some of these things and then it got distorted through this process that we were talking about before. The actual truth is that there is God, the Creator of the universe and the Creator of love, and God has Her own Love to give to all of Her creations. Then there is myself, the first person on this planet who ever received God's Love to the point of at-onement with God. So, there is God and there is Jesus; we are separate entities and in fact I will never, ever become God. I can become like God because I am receiving Divine Love from God to the point of at-onement with God, and even further than that; you can receive more and more Divine Love constantly through this relationship with God.

You get to the point where because you're at-one with God and have God's thoughts on all matters, in that place you're obviously very, very clear about truth, what is true and what is not true. That's a beautiful place to be in. But that's me, still a man in this transformed place. So, the man, the grub if you like, has now become the butterfly or the Divine Angel through this process. That's still a separate entity to God. There is no God the son, God the Father. There is just God the Father; there is no God the son. There is a son who has become a divine being through this process of receiving Divine Love and the process via which he received Divine Love was through the connection with the Holy Spirit.

The Holy Spirit is like the spirit of truth; in other words, while I am in a state of truth in comparison to God's Truth, and it has to be God's Truth, not man's truth, I can receive Love. When I'm out of harmony with Truth, the connection between myself and God is broken. The Holy Spirit is the connection, the physical connection that connects us with God, if we are in a state of Truth. It's not an entity, it's a force, or you could more accurately say, it's a conduit for the force of Love. The reason why I called it the Holy Spirit is that anything to do with Love is the most Holy possible thing you could consider.

There are other spirits of God. There is a creative spirit of God, there's a wisdom, which is also a spirit of God, and so forth but they are nothing in comparison to this Holy Spirit, which is the conduit of Divine Love. The only way in which a human soul can grow is by connecting to that conduit.

Jesus did not die for our sins**Interviewer:**

Most Christians say that Jesus died for our sins; it's the first thing that someone who is knocking at your door will tell you. And yet my grandfather who was a minister of religion, and quite a smart one, he told me that there

is actually no reference in any of the gospels to your mentioning or connecting your death with the forgiveness of sins.

Jesus:

Exactly. In fact, quite the contrary.

Interviewer:

So, you never said it and it's not even in the Bible. Why do we think that you died for our sins?

Jesus:

Well, this is an emotion in mankind; they always want to make somebody else responsible for their badness. We always want for somebody else to be blamed for what I did wrong. You see this happening all the time in mankind. The ultimate of that is to get one man to be responsible for all of the wrongs of all of humanity.

Interviewer:

A scapegoat.

Jesus:

A scapegoat, taken to that extension. The reality is that it doesn't make any logical sense whatsoever.

Firstly, my blood is a physical force, nothing to do with a spiritual matter, so how can blood actually save anybody? If you look at the body that I had two thousand years ago, my blood is now in trees, plants, the ground, all through the Middle East most probably. Yet it had no effect on clearing away the sins of most of the people involved who even put faith in it, in the sense that almost everyone who says they have faith in my blood as the saving force continues to sin, which is proof in itself that my blood does nothing. If my blood did something, they would all no longer sin. It makes no logical sense, and it is also not what I taught.

In fact, if you think about it, all of the gospel accounts refer to me teaching the truth about God's Love entering the soul to this transformational point, which is the born-again point, and I taught that before I died. I didn't say it was dependent upon my death, I said it was dependent upon listening to my words, which is very, very different. And this is, I feel, something that's a major distortion, again, of the truth. Unfortunately it causes people to feel that they don't have to have any personal effort involved in the process of uniting with God, and that is a gross untruth that unfortunately causes a lot of people to stagnate in their spiritual development.

Interviewer:

I quoted this to a friend of mine about thirty years ago, that you never actually connected your death to the forgiveness of sins. He believed it and he went away and he searched his Bible and he came back and he said, "Here

we go, it says here, John the Baptist – behold the son of man who has come to take away the sins of the Earth.”

Jesus:

Which is exactly why I came. But it doesn't say that my blood did it? It said, “Behold, the son of men has come to take away sins of the Earth,” which is exactly a truth. The whole reason why I feel that God began that process with me in the first century, and then I embraced it - because I had to actually take action to embrace the process of becoming at-one with God - was so that everyone on Earth was shown by God how to become at-one with God and therefore become sinless, and therefore take away the sins of the Earth.

The reality is that my life did demonstrate how to become at-one with God and therefore how to take away your sin, but it was just not through my death or my blood, or my flesh dying that caused that transition.

The meaning of sin

Interviewer:

Now, I've heard you describe in more modern, contemporary terms the word 'sin.' Can you describe that again?

Jesus:

Sin is anything that is disharmonious with God's Love.

Interviewer:

So okay. I've heard you say error.

Jesus:

Yes, it is error, anything disharmonious with God's Love is error or untruth and therefore it is a sin. Unfortunately, sin enters us emotionally. In other words, we believe it and then it becomes a part of our life, and then we actually feel it to be true.

For example, it's a sin for you to believe that you're not the best of God's creation. The reason why it's a sin is that from God's perspective, God sees you as the pinnacle of Her creation. And if God sees you as that, and you don't see yourself as that, you are now sinning. You have now disagreed with God, you are now in error, and you are now sinning. There's no punishment necessarily associated with it, with the exception that while you believe that you are not a pinnacle of God's creation you are probably going to act like you are not the pinnacle of God's creation, which has its own consequences. But there is no punishment from God directly for you to take those beliefs because God gave you the free will to make the choice, to believe that if that's what you wish.

Jesus' Lineage

Interviewer:

First of all, your birth: you've stated that you were in fact the messiah as foretold in the Old Testament. Judaism believed that the messiah would be a descendant of David, would observe Jewish law and would be a great military leader. Were you any of these and if not, why not?

Jesus:

Well I was a descendant of David; my family did descend from David.

Interviewer:

To Joseph?

Jesus:

Yeah.

Interviewer:

That's an interesting point because I've heard people say that Mary was a virgin, so that connection sort of disappears; if Joseph had nothing to do with it, why trace everything back to Joseph? So, you were a descendant of David.

Jesus:

Exactly. The reality though in the first century was that generally you didn't know who your father was; there was no genetic test to link you with your father, it was only presumed based on your mother's word. The reality is that the only way a genetic line could actually be traced, given the technology of the time, was through the mother. My mother was also a descendant of David; both my mother and my father were from the tribe of Judah and descendants of David.

The messiah's prophesied role as a military leader

Interviewer:

But you weren't a great military leader.

Jesus:

Well, my father expected me to be and so did many of my disciples. In fact one of the things that caused my death was the beliefs of some of my disciples that I would become this great military leader to lead them away from the oppression of Rome and the oppression of the Jewish religious leaders as well.

There was a lot of radicalism in the first century. I remember as a child seeing what you would now call terrorists, who had opposed either the Roman Empire or the Jewish Sanhedrin in some way, hung on crosses on the side of the streets that you would walk down. It was a time of generally radical behaviour because people were tired of the oppression. They then

expected me to be the relief from the oppressor and I taught that relief from the oppressor only came through love, by loving the oppressor. Then the oppressor would see that they had nothing to fear and therefore was highly unlikely to ever attack you as a result.

Jesus' relationship with the disciples

Jesus:

Hardly any of my disciples understood that. By the time of my death Mary understood it, but very few others did, although John understood it quite well. Peter and Judas and many others of the so-called twelve, which is another discussion, did not understand that principle at all. Judas himself wanted to cause a confrontation between myself and the religious leaders and the Romans, which is the primary reason why...

Interviewer:

So that you could reveal your power as a military...?

Jesus:

Yes, many of my disciples had a quite a condescending viewpoint towards me in that they felt that they knew how I should proceed with my ministry better than I did. They tried quite often to force me down a path, which often had unexpected results for them, and it was frequently with different things that they would organise.

Interviewer:

But surely by that point you would have taught pacifism?

Jesus:

Certainly, which they disagreed with. They thought that that was just one of my failings. They felt that I had a few failings. They thought that Mary was one of my failings. They believed that my soulmate, because of her history and background, was one of my weaknesses.

They also believed that my pacifism was a weakness. They believed that my statements of truth and use of illustration were a bit of a weakness.

They could not often understand my parables, and quite often I had long discussions with them after talking about a parable about what it actually meant to them in their own lives.

They also had a lot of difficulty with prayer, they had a lot of difficulty connecting with God, they didn't understand the connection with God. There were a few that did; many of the women did, but very few of the men. Only a very few of the men really understood what it meant to ever become at-one with God, and that prayer was the feeling of longing for God and longing for God's Love.

Jesus' Birth

Interviewer:

What were the circumstances of your birth? It's not the Christmas story. I've heard you going into a lot of detail. You don't have to go into so much detail.

Jesus:

Well, you've got to remember that the circumstances of my birth have been told to me, because at that stage you don't have a developed intellect to actually remember the event so I can only recount to you what my mother and father have told me.

The circumstances of my birth were that we were living in Nazareth at the time, and then Joseph, my father, and Mary decided to travel to Joseph's land, which was down in Bethlehem. This was done for a variety of reasons, but the primary reason was my mother's worry. My mother was worried because just around about this time period in Nazareth there was quite a lot of what you would call terrorism, or random acts of violence, caused by people who were against Roman oppression, but they were also unfortunately themselves oppressing the common people. In Nazareth we'd had a number of these events while my mother was pregnant, just before my birth. My mother wanted to go somewhere safer, and somewhere safer was closer to the Roman garrison, which happened to be in Jerusalem.

So, my father and my mother decided to travel to Bethlehem and as it turned out we rocked up there at night, just on dusk. Back then hospitality was never presumed upon; even if it was offered to you, you wouldn't presume that you should say yes to it. One of my father's brothers offered for us to stay in the home that he had, which would have meant moving some of the children out of one room and so forth, so quite a lot of trouble. My father, feeling bad that he had rocked up near evening, decided that that would not be suitable under any circumstance. So we finished up staying in what the Bible now calls the manger, or what you would now in Australia call just a barn, a shed, where the cattle were kept or where the sheep were kept.

Usually by this stage the sheep were kept close by because it was nearing wintertime, and winter in Jerusalem can get quite bitter and in Bethlehem the same. They would generally keep the animals in at night and let them out during the day and put them back in at night and so forth. It was the transition between autumn and winter, and they were kept outdoors generally, sometimes overnight. The shepherds would stay outdoors but shortly near Christmas time, or near what you call Christmas time now, they would bring them indoors.

Now, I wasn't born on Christmas day. At the time December the 25th happened to be the shortest day of the year. December the 25th was chosen because it was the time the Romans worshipped the sun god. It was the

shortest day, and they would have a big celebration about the lengthening of the days now, working towards spring and then summer, from winter. So, they decided, as part of the amalgamation of teachings, to put my birth date on December the 25th. I was not born on December the 25th.

Interviewer:

You really don't have an idea, but you think it was around September?

Jesus:

Well, I was born in the month of Tishri, which is more like September/October of our time now. And I died in the month of Nisan, which is anywhere between March and April our time now, remembering of course that we had a lunar calendar, not a solar calendar, and every 50th year we'd have a jubilee to catch up with the solar calendar. This was the way of the Jews. To calculate it accurately in terms of my birth date is quite a complex mathematical calculation, going back two thousand years.

Early Childhood

Interviewer:

Now, your early childhood. Do you have any early childhood memories, say up to the age of ten?

Jesus:

Yeah, lots of early childhood memories. I can remember as a very young child, just a few years of age, playing by the side of the river. I suppose I should mention that we moved to Egypt; that is an accurate thing that happened since my birth. Some of the events that the Bible portrays from my birth are accurate but mistimed, and others are a bit inaccurate and embellished; this is the best way to put it.

The visit of the three astrologers

Jesus:

I did have three Magi, you would probably now call them astrologers, come from the East to visit me when I was around two- and a-bit months old, nearly three months old. They did offer some gifts, nothing of substantial value as the Bible would seem to imply at this point, but there were little trinkets I suppose you would call them.

They also came with a warning because they had actually visited Herod before they visited my father. They had said to Herod, "We're looking for the messiah, the king of the Jews." Herod of course had a major issue with that; he was a despot and violently so. He had no compunction in killing all of the members of his family in order to stay presiding as the ruler. In fact, his whole desire was to have his entire family murdered at the time of his death so that none of them could fight with each other to become another Herod. He was quite a violent man and he didn't really care.

He was very concerned about the messianic prophecies; in fact, it was an obsession of his, so when these astrologists came to him, he was obviously very concerned. He tried to find out where they went to find myself and my father and my mother. They warned my father about Herod's interests and my father then also had quite a lot of feelings from the spirit world about our safety, which meant he decided to move to Egypt when I was about four months of age. And we went there on foot.

Moving to Egypt

Jesus:

Remember, we've still got the house in Nazareth, which we hadn't visited all that time. We went to Egypt and we lived on the Nile delta, as did millions of other Jews actually at the time. There was a synagogue there, and there were over a million other Jews in the city nearby us. My father practiced his artisanship, which is like a builder nowadays, and became quite wealthy through that process.

My father did some things with me. I can remember playing as a young boy on the side of the river, being fascinated in creation, having my father quite confused about my nature because at this stage he felt I was the messiah, but he thought I'd be some warrior. He was trying to teach me to become a warrior. I was very gentle and the more he tried to teach me to become a warrior, the more gentle I became, which often infuriated him. He decided to educate me, which was something that he possibly would not have done if he didn't feel I was the messiah, so I went to school from a quite a young age in the first century.

School Years

Interviewer:

Were you a bright kid?

Jesus:

Yeah, I was pretty much as I am now, I suppose. I caught on pretty quickly with everything; I learned to speak a few different languages in the process. I was also fascinated with what you would call the prophetic books of the Old Testament, which were scrolls in our time.

Interviewer:

From what age?

Jesus:

From the age of five. I was fascinated; I loved it; I loved to study. You didn't have to force me to go to school. I'd be gone before mum and dad knew, pretty much. We had usually three hours of it in the morning. I spent a lot of time talking to the person who ran the synagogue and with the other

school students, who were more wealthy than my family; I finished up rubbing shoulders with wealthier children for a period of time.

Interviewer:

Now, Luke is the only Gospel that mentions John the Baptist as a relative. You've said that he is a cousin of yours and that you're six months apart. Was he one of your childhood friends?

Jesus:

No, because I never met him until I was twelve. I didn't have that many friends when I was in Egypt because everyone thought I was too gentle by nature and I was a bit ridiculed because of being quite gentle. My father got quite concerned and so when I was seven years of age, he put me in a school with what you would now call Roman mercenaries; they ran a school to train people in the military arts. I was trained in how to use a sword, and I was trained in how to use all these different things, and how to fight and so forth, and I was quite resistive to the process.

On top of all that, they had women there that the school leaders would use as prostitutes basically, and they often had daughters. They usually incorporated the sons into the army, but any daughters those women had, they would use them as prostitutes as well, to train the children who were learning the military arts how to rape and pillage, basically.

Interviewer:

How did you react to all that?

Jesus:

I was really distressed about it. In fact, I befriended one of the younger girls who was being raped pretty regularly, in terms of just trying to help her to break away from the whole environment and leave, but I was never successful. It was one of the feelings I felt disappointed about. I remember having quite a number of cries about that. Eventually I got quite upset about it and I refused to go which my father was quite angry about because he just saw it as another failure of me becoming the messiah.

Nazareth – teenage years

Interviewer:

You had a move at about ten or eleven.

Jesus:

Yeah, we moved by sea. By this stage I had two sisters and five brothers. There were basically eight children, and mum and dad, so ten of us, and it was a bit hard to move us all by land. My father sold up everything that he had there at the time and converted it all into gold and we took a ship from Alexandria to Joppa, and then came in from the coast to Nazareth.

Interviewer:

Now we're into your teenage years.

John the Baptist**Jesus:**

Yeah, and that's when I first met John the Baptist, my cousin. We were fast friends from the moment we met.

Interviewer:

You've described him as being mediumistic like yourself. What do you mean by that?

Jesus:

Well, he talked to spirits like I did when I was young, and he was also deeply spiritual. Because his father was a priest and quite aged, he had the same kind of background as me in a lot of ways; he wasn't into the military arts so much, he was more gentle, although sometimes his nature wasn't that gentle when he got speaking. But he was more gentle, he promoted natural love; he was deeply connected with natural love. We had some spirit friends in common which meant that we spent a lot of our time together investigating things spiritually through conversations with our spirit friends and through different investigations we used to make with our spirit friends and so forth while we were together. We lived quite separately from each other, a long distance of two hundred kilometres or so away from each other, but we got to see each other usually twice a year generally and usually for a month to two months at a time, because my father would travel down to Jerusalem.

My father at this stage was very keen on becoming a member of the Sanhedrin. He was a Pharisee, and he was very keen on his Pharisaic life. And he also saw it as a responsibility to bring me up as the messiah, to be a Pharisee and so he attempted to inculcate most of the Pharisaic teachings to myself. As a result of that we went down to Jerusalem quite regularly, considering how difficult it was to go. Because my father by this stage had a quite thriving business, he had about thirty employees, he could afford to go for months at a time. He had a good foreman, and he could afford to go for a month or a couple of months at a time. Eventually my father bought a house in Jerusalem so that we could frequent between the two places. John the Baptist being close by, a couple of kilometres from Jerusalem, we got to spend lots of time together during those four months of the year.

Interviewer:

And he had some sort of vibe that you were destined for something?

Jesus:

Well, the spirits with him were telling him the same things that they were telling me of course. But that was a bit later. When we would spend time apart, they would talk to him about my role, what would be my future role and so forth and he would relate those things back to me sometimes, or to other people. When he started his ministry, he used to relate those things quite frequently.

Realising that he was the messiah**Interviewer:**

How old were you when you had this realisation, a definite realisation that you were the messiah and that you had a role to play?

Jesus:

Well, my father had always told me that I was the messiah, and I didn't believe him. My readings of the prophesies were all about love; every time I read them, I could see that God was trying to teach humankind about love, about softening their heart. Not hardening their heart, not being violent but being gentle, having morality, having a connection with truth. Some of the prophetic books really interested me. The book of Hosea really interested me because it illustrates the forgiveness process. I read into the prophetic books very different sorts of things to what the average priest or synagogue leader would actually read into them; I started to see everything as a love-based thing.

By the time I was fourteen or fifteen I realised that the messiah was coming, I had a very strong feeling that the messiah was coming. The prophetic books of Daniel pointed to the time period I was living in as the time period of the messiah. I then started looking for the messiah. I didn't assume it was me; I started looking for the messiah in others. Any religious leader who would pop up, who seemed to gather a following, I would investigate their teachings and so forth, and see whether they knew about love, which was what I felt was the mark of the messiah. Sooner or later it became very clear that they didn't know about love and I would give up the search for that particular person and wait until another person came along. I continued doing that until I was around nineteen years of age.

Interviewer:

And then you went, "Oh-oh."

Jesus:

Yeah. When I was about nineteen years of age, I started having very emotional experiences about the potentiality of myself being the messiah. By the time I was about twenty one, that had solidified quite strongly in my heart because nobody else seemed to know about love; I seemed to understand love and nobody else seemed to understand it, along with a lot

of other things that I seemed to have understood that nobody else understood, including spirits and the spirit world, the condition of the Earth, and the moral condition, the emotional condition of humanity, truth, the pinpoints of truth in terms of your day-to-day interactions, all of these principles that I was very firm on by now. They were all pretty solid in me by that stage. I started having to contemplate that I was potentially the messiah, which still when I think about it makes me feel quite emotional because it was a very emotional experience. It's still quite an emotional experience, when I think about that.

During this time, a lot of events occurred. When I was fifteen for example, my father would say to other people in Nazareth, "You know, my son is the messiah." By this stage he didn't really know whether it was true or not, he was quite confused because he could see that I wasn't...

Interviewer:

Living up to his expectations?

Jesus:

Definitely not living up to his expectations at all. He was quite confused, and he was quite upset that I wasn't living up to his expectations, but he would still tell everybody the same thing. Now of course quite a lot of other people would get quite angry and upset about all that, and they'd laugh at him, and laugh at me because I was so gentle and so much of a pacifist, and I didn't know how to fight. Anytime I got in a fight, I'd always just let myself be beaten up. When I was fifteen, a group of teenagers in our town stripped me naked and beat me up fairly badly, and my father was enraged after that. He was really, really upset with my pacifist nature after that.

Jesus' adulthood prior to becoming at-one with God

Jesus:

By this stage, in my early twenties, I was quite tall. I grew to be around six feet tall, and I was quite good with my hands, because I was a part of dad's business from the age of twelve onwards. So I became a "carpenter" as the legend says.

Interviewer:

Well it presumes, doesn't it, it doesn't really say?

Jesus:

No, it doesn't really say. My father wanted me to actually run the business; that was his underlying desire for me.

Interviewer:

Being the eldest son.

Jesus:

Being the eldest son. And that wasn't my desire, which caused additional friction between my father and me.

Being assaulted**Jesus:**

Then a local girl who had four brothers and a father showed some interest in me. I knew she wasn't my soulmate, so I repelled it. My father was quite upset because he felt it was a good family and so forth. And the girl herself became quite upset as well.

Interviewer:

What was her name?

Jesus:

I can't remember her name now actually. I think it's Isabella, but I can't exactly remember her name now. She told her father that I had slept with her and that I had then rejected her after sleeping with her. Now back then of course if you had slept with someone you were definitely going to marry them, and if you rejected them then you basically had the entire family on your back. And the entire family grabbed me and almost tortured me to death. They broke my back, broke both my legs, allowed their dogs to eat up a part of my face, they pinned me to the ground and burnt me, and that was when I was twenty-one.

Interviewer:

Did you have scarring from that?

Jesus:

Yes, terrible scarring. For three months, I couldn't walk at all, and I just lay in bed. The only thing that saved me was that she heard that they had decided to do this to me. They did it in the town square, basically to make an example of me to any other young male who may consider doing the same to their daughter. But she heard about it and she told them the truth, and that was the only thing that got them to stop. Otherwise, I probably would have died. I couldn't walk, I had a broken pelvis, broken legs, they broke both my arms as well, pinned to the ground with a spear. This is the way they used to do it: they used to put a spear through you and then burn the edges of it, so that it wouldn't bleed and so you would stay alive for a long time, and then they could torture you for longer. That was their goal.

Interviewer:

How old were you then?

Jesus:

I was twenty-one. After that the girl saw what they had done and obviously I was not the beautiful looking man that she had loved before then. She actually hung herself in my room as well. That happened shortly afterwards. Once I could walk, my father and the family were still pretty upset with me because I hadn't married their daughter and now their daughter had committed suicide.

Leaving home at the age of twenty-one**Jesus:**

By this stage my father was quite upset with me about a lot of issues. He thought that I deserved what had happened to me, so I realised that I had to leave home. I left home and lived in a cave for four years. The leader of the synagogue in Nazareth loved me and he would bring me food. My mother would see me occasionally, but my father would not see me at all, and I was a sort of recluse. During that time, I prayed a lot and received a lot of Love, and my body healed very rapidly as a result and after nearly five years my body had gotten back to exactly the same as before. Otherwise, I may have been a cripple all of my life.

Investigating other truths and religions**Interviewer:**

What is this sect called the Essenes?

Jesus:

Well, I'd heard of them; they were another one of the people I had heard about and investigated in the first century, but I could see that they had a lot of unloving teachings as well, so I could see that the messiah couldn't come from the Essenes.

Interviewer:

You weren't influenced by any of them?

Jesus:

It's funny; you could say that I was influenced by everything or nothing. Everything in the sense that I used to investigate everything, and nothing in the sense that only if it was in harmony with love or truth would I accept it. That's how I would investigate everything.

Interviewer:

They were on Mount Carmel, was that correct?

Jesus:

They had a lot of different places around; eventually they went to Mount Carmel, but they had many other places around. It was only when they started to get oppressed that they sort of gathered together in communities.

They were like any other sect, or what you would call a sect today, in that if the sect is oppressed, generally they end up gathering together in a community, therefore having closer association with each other, but generally if they are not oppressed they'll be throughout society. They had a lot of interesting belief systems. John the Baptist was also quite interested in them at times, but they had some unloving teachings as well that I could not agree with.

Interviewer:

Now you would have started to have problems with your own religion in your twenties.

Jesus:

Much earlier than that

Sacrifice of animals

Jesus:

I remember when I first went to Jerusalem, I was in my thirteenth year, and it disgusted me basically. I became a vegetarian that year because there was blood just running down the street from the sacrifices. The sacrifices were primarily to feed the priesthood, most of whom were quite fat because they were living in the lap of luxury from meat-based dishes, whereas many of the people they were serving, while they might not have starved, some of them were close to starving.

There was a spiritual drain on the people; the priesthood were living in luxury, while the people they were meant to have been serving were living in poverty and more was being demanded of them every time. They set up the temple tax and a number of other taxes which were specifically for the Sanhedrin, or members of the Sanhedrin. Generally, it was the Sadducees at the time; my father was also quite distressed with them.

Interviewer:

They had these animals that they would sort of sell as sacrificial animals?

Jesus:

Yeah. They would breed up animals, which were often just the same as any other animal. There was no specific, fantastic feature about the animal.

Interviewer:

It didn't have to be a goat?

Jesus:

No, there were goats and sheep and so forth. But they would breed up these animals from any flock, and then they would sell them for ten times the price of a normal animal, because it was one that you had to sacrifice in the temple.

Interviewer:

They actually sacrificed them in the temple?

Jesus:

Yeah, and then the person that ate them was not the person who bought the animal, it was the priest.

Interviewer:

What was that supposed to do for them?

Jesus:

It was meant to save them from their sins. It was the same principle attributed eventually to myself, through what people believed to have been Paul's thoughts, which Paul didn't have.

Jesus' adult years between twenty-two and thirty-one

Interviewer:

So now we come to about thirty-one?

Jesus:

Well, there's a fair bit in between; there is another nine-year gap.

Interviewer:

Tell us about that.

Jesus:

(Laughs) Well, in the first five years I spent a lot of that time alone, praying, getting to know God better, getting to know God's Truths, experimenting with God's Truths, noticing my body changing as I received more Love, noticing my scars healing. I began to understand during that time that actually Love would heal; I realised that once you receive God's Love to the point of at-onement you could actually physically heal people if they were open to that healing. I learned a lot about the Laws of Free Will, Desire...

Interviewer:

Could you do that in your twenties?

Jesus:

No, not to other people, but my own body changing caused me to see that it was possible.

Moving to Capernaum at the age of twenty-six

Jesus:

When I was around twenty-six or so, I decided to move to Capernaum, which was on the Sea of Galilee, and I had what you would call a one room flat there. I used to work with the fishermen, mending their nets. I hated fishing but I mended their nets.

Interviewer:

Did you eat fish? You said you were vegetarian.

Jesus:

No, I was vegetarian.

Interviewer:

You didn't eat fish?

Jesus:

No.

Interviewer:

Okay, even though you were helping them fish?

Jesus:

Well, it gave me an opportunity to talk to them, which I loved doing. It gave me an opportunity to talk about all these different things that I've discovered in my early twenties while I was living alone, all these truths of God that I felt a strong desire to share with others. That's how I met ones like John, James, Peter; they were all fishermen, either they or their fathers had boats and they would fish on the sea, so I met them and eventually had a friendship with them.

They would often laugh at me and say it was funny what I was teaching and so forth, but they would often be fascinated too, just like most people are when you talk about soul-based things. It was great for me because it gave me a lot of opportunity to live by myself and enjoy my life. I didn't have very high needs, so I ended up with a little savings, which then enabled me to travel when I wanted to, but Capernaum was my base until I was in my thirties.

Interviewer:

No major events in that time period?

Jesus:

Well, I suppose it depends on what you call major. There were no major traumatic events that happened to me during that time. By this stage I developed another friendship at the local synagogue I attended there, so I spent a lot of time in the synagogue, again reading the books because that's the only places where the prophecies were available. I found that every time I read the prophecies, I had this tingling sensation coming through me; I could feel connected with God, I could feel God telling me things, and so I was very drawn to doing that as well. I only worked enough to provide for myself and spent the rest of the time doing those other things. It was a really important time for me though because it solidified all of the teachings that I had been learning when I was by myself. And it also really closely established my connection with God to the point where I became at-one with God.

Jesus' life after becoming at-one with God

Jesus:

I became at-one with God in Capernaum.

Interviewer:

At the age of?

Jesus:

In my thirty-first year.

Interviewer:

And you never had a relationship up until this stage?

Jesus:

No.

Interviewer:

Then you decided to start teaching.

Jesus:

Yes. The first thing I did was: I went down to John because I had a plan. The plan was that if John went ahead of me talking about natural love, he could open up people's hearts to Divine Love by talking about natural love, and then I could come along afterwards and I could talk about the Divine Love, and people would understand it because they would already have been taught about natural love. By this stage John was living in a cave down in the south, on the river, and he would often have large numbers of people come; thousands would sometimes come and listen to him. He was quite a good orator and he was quite outspoken, so people loved it. If you can imagine a very outspoken, charismatic, radical, gentle person, in one, that was pretty much John. He was a Nazarite as well, and he had decided to grow his hair long and not cut his beard. He wouldn't eat meat, he was basically a vegetarian as well, and he wouldn't drink.

Interviewer:

You're saying Nazarite; what do you mean?

Jesus:

Well, a Nazarite was a person who had a feeling to become closer to God, who would then sort of dedicate their life to God. They would live basically in poverty, not eating meat, because eating meat was a sign of prosperity. He didn't become a vegetarian because of any moral reason other than that eating meat would have been a sign of prosperity but he also found that when he didn't eat meat he was closer to the spirits who he was channelling. Quite often Elijah would come and speak through him, so that's why he was listened to frequently. Many people started to feel that he was Elijah coming back again, because often we would be channelling those men.

Interviewer:

Was that a belief in reincarnation at the time?

Jesus:

No, but it was sort of like coming back. There wasn't really any firm awareness of how that might have occurred. I suppose you'd call it a flow-over from some of the Hindu and Buddhist teachings, which by that stage hadn't been firmly designed either. There was just this loose idea they used to have of when a person died and breathed out their air, that that was their last breath, but because people could feel the spirit of the person leave they believed it had to go somewhere and most of them believed that it entered another child just being born. That's what some of them believed, not the Jews themselves, but some others believed in what you would now call reincarnation. Reincarnation as it is taught now has been a very slowly developing idea over thousands of years.

Interviewer:

When you reached at-onement with God, this is when you got baptised by John?

Jesus:

Well, actually I reached at-onement with God when I was in Capernaum, but I decided to travel down to John and to actually be baptised in the Jordan.

Interviewer:

What was the signal that you got suggesting, "I am here now, I've reached this level"? What gave you that idea?

Jesus:

Well, you know when you're at-one with God. You no longer have any unhappy thoughts or feelings inside of yourself, you can feel a permanent connection with God, you can feel God's Energy or Love coming through you, with everything that you do. It's a major transition, which you definitely know as a truth that has occurred. It is not something that is obscure; it is a very definite transition that occurs inside of the human soul.

Interviewer:

And you say that this also gave you knowledge as well?

Jesus:

Additional knowledge to what I had already developed, yeah, certainly, because now you're at-one with God, all of God's knowledge on any subject can flow to you as long as you ask or have a desire to receive it. It depends on your will, but I started to receive lots and lots of knowledge about all sorts of things, and I could understand how everything worked.

Teaching God's Truths

Interviewer:

When you first started teaching were your audiences small?

Jesus:

Well, John and I got together after what you would call my baptism, and we decided that if he went ahead of me and talked about natural love and getting people to repent, to turn around from their sins, or to turn towards God, and then I went after him and I talked about the Laws of Divine Love, that would make it easier to actually teach the truth to others. Basically, John's audiences often turned up at my gatherings, because of John's urging. He would say things like, "The one who's coming after me, he will tell you these things that I don't know," because there were a lot of things that I tried to explain to John that he not understand, about love, about truth, and about free will and other principles. He didn't understand because he didn't receive the Love to understand them.

John the Baptist's capture and death

Jesus:

That basically happened for the first six months of my ministry, until John was captured by Herod.

Interviewer:

And that biblical account is correct?

Jesus:

Pretty accurate, yeah.

Interviewer:

It was Herod's wife who...?

Jesus:

It was sort of the stepdaughter who really did the dancing and his wife asked for his head. His wife was really angry with John.

Interviewer:

Why?

Jesus:

Because John was very outspoken, and I talked to him about this many times. I said, "Why are you worried about this man and his personal relationship with this woman?" John was just really upset about it and used to get very outspoken about Herod's relationship with his wife, which was actually, under the terms of Judaism, an adulterous relationship. John would rave on about it. Herod couldn't care less, he had been accused of adultery many times previously, but Herod's wife got sick of it, and so Herod's wife really instigated John's capture.

Even John's capture was interesting; Herod didn't have jurisdiction where John currently was because it was across the Jordan, and so Herod sent a group of his personal guard dressed up in plain clothes if you like, nabbed John from one side of Jordan, took him to the other side and then they got dressed and captured him and took him back, and then threw him in prison.

Interviewer:

And you witnessed all of this?

Jesus:

I didn't witness it; I was told of it by John's followers. I didn't witness it because we were at this stage talking in different locations.

Interviewer:

Well that must have upset you a fair bit at the time?

Jesus:

No, I thought it was predictable. I thought it was going to happen because of John's complete disregard for my advice to stop talking about it and stop involving himself in Herod's life. John just couldn't let it go, and I thought sooner or later some pretty negative consequences would happen. We were also both aware of dark spirits around us who would instigate things against us and I often talked to John "Look, all you're doing is playing into their hands." As it turned out, that's what happened. I wasn't saddened by it; it was a fairly predictable event from my perspective. John was a little shocked about it, which I heard about after he passed, because when John passed, he pretty much came and talked to me straight away and told me all the events.

Interviewer:

Okay now, was this before you started your teaching?

Jesus:

No, this was six months into it.

Interviewer:

Six months into it, so you had a bit of a following by this stage?

Jesus:

A bit of a following. A lot of John's followers didn't gravitate to the Divine Truth because they had more of a natural love perspective. They had a lot of John's latent anger with authority; that's what attracted them to John, and that's why the Romans and the Jewish Sanhedrin were a little concerned with John - because they thought that he would eventually become a radical, not understanding that he was also a pacifist. They were often concerned that he might finish up leading some kind of revolt because of the number of people that surrounded us, and often when John spoke there were quite a number of the Roman army present to keep order just in case things got out of hand. They never did because John was not a violent man. So after a

while I started attracting a different group of people than John did, but initially yes, a lot of them were John's followers who followed me, and then couldn't handle some of the teachings and so they went back to following John.

Interviewer:

What was the main focus of your teaching in those early days?

Jesus:

Divine Love, receiving Divine Love. Demonstrating to a person the process of how you can become born again. How Divine Love transforms the human soul from a man into an angel.

Interviewer:

There is reference to you talking about Satan. Did you talk about Satan?

Jesus:

No. I never believed in a Satan, not at all. I often talked about devils or demons, which we called them, which was the common term for spirits who would over-cloak people in disastrous and very negative ways. I did talk about devils and demons, but not one ruler of the demons, or ruler of the devils, because there is no such creature, no such person.

Performing healings

Interviewer:

When did you first start healing?

Jesus:

As soon as I was at-one with God, pretty much.

Interviewer:

Do you remember the first time?

Jesus:

The very first time was Peter's mother actually.

Interviewer:

Peter's mother? What was wrong with her?

Jesus:

Peter's mother had what you would now call appendicitis. Her appendix was about to burst and back then that was a death sentence pretty much. I healed that overnight.

Interviewer:

How did you do that?

Jesus:

Just by laying my hands on her and praying for her and telling her that she needed to be open and have some faith about it happening. By the morning she was completely cured, so Peter then became pretty outspoken.

Interviewer:

Because he witnessed this?

Jesus:

Yeah; it was actually his mother-in-law.

Interviewer:

And so, he thought that you had power now.

Jesus:

Because he thought I had power, now I was worth listening to. And then of course there were some events that occurred with fish, which was Peter's primary interest; that's what he made his living from. I predicted where there'd be fish and sure enough there were fish there and so forth; it was a pretty easy thing to do. He then viewed this as some kind of marvellous, miraculous event, which then gave him a bit more faith that I might know what I was talking about with other things. John, James and Peter, witnessed all of those events. Peter told Andrew. They were all living in Capernaum or near Capernaum at the time, or in John and James's case their father lived across the Galilee, on the direct opposite side.

Interviewer:

Who else did you heal, that is not in the Bible?

Jesus:

Oh, there were hundreds that are not in the Bible, thousands probably, not in the Bible.

Interviewer:

Can you recollect another event?

Jesus:

Well, all events had similar flavours, where they were basically a combination of different things that had occurred to the person. Generally, it was either, a spirit over-cloaking that had caused the person's body to degrade in a certain location, where the spirit was connected to the body, due to the emotion. And once I removed the spirit, I could heal the actual location and the person was cured instantly, basically. But then I would talk to them about their emotions and the attraction that had actually occurred, why they had the disease that they had gotten, or why had they gotten the spirit attraction that they had.

Teaching God's Truth about emotions and the Law of Attraction

Interviewer:

Why is there not much in the Bible and in the gospels about you talking about this Law of Attraction, and how emotions can cause illness?

Jesus:

Because most of the people didn't understand what I was talking about. There's a general process with most humans, and that is if you don't understand something, you don't relay it exactly as it was and then say, "I've got no idea what that means." Instead you try to make it into something you do understand, or you don't say anything about it at all. That is a general human condition, unfortunately. So, what finished up happening was that there were certain things they felt that they could understand or that were startling in nature, so-called resurrections from the dead and so forth. They would then put those particular things into the text. The actual original writings of Mark, Matthew and Luke did contain far more events of those kinds but further revisionists didn't understand them, they didn't get them, so they left them be, to the things that they did understand.

Also back then writing was a difficult process, it wasn't easy like we have it today, where you can write thousands of pages within a few days with a help of a computer, or even if you had paper. Back then even putting together papyrus was difficult. It was a difficult, long-winded process getting the utensils to write with, then carrying it around was difficult again. It was only the very rich that could afford such things, and most of the disciples and the apostles were very poor. They didn't have the means to do that, and so a lot of the things that were eventually related years later were limited in nature because of the limitation of financial matters of the people involved.

The requirements for receiving Divine Love

Interviewer:

I am just going to mention a few things that are biblical terms that you still use today. We've already talked about that to enter the Kingdom of God; you must be born again. "The truth shall set you free," I've heard you mention that in a lot of seminars.

Jesus:

Yeah, the truth is an essential factor in receiving Love. As I've described in a very recent talk that I gave a month or so ago, called "Relationship with God - The Way," there are basically three essential factors when it comes to receiving Divine Love. The first one is humility. Humility is openness to receiving truth. When I am humble, I have passionate desire to receive truth, I have a passionate desire to experience truth as well, to actually physically, emotionally experience it, as well as receive it.

Interviewer:

As far as religion goes, a prerequisite for that would have to be that you have no preconceived ideas of what you believe is true?

Jesus:

Correct.

Interviewer:

Which I see as the stumbling block for a lot of churches because they believe that the Bible is the Word of God, and they then have this preconceived idea of what is true. Anything that contradicts it, which you yourself do and did in the first century as well with the books at that time, they cannot accept any of that as being true because of that preconception.

Jesus:

Yes. Many Christians have become like the Pharisees in the first century in the sense that the Pharisees became very dogmatic, particularly when it came to the first five books of the Bible, and in particular what they called the law. They then made sure that all people who practised the Jewish faith properly at the time practised the law as found in those books. As a result of that they were very, very closed to any new concept or new idea, particularly new ideas surrounding love because the law would always be more important to them, have a higher priority than love did. As a result of that, they became very resistive to any additional or further truth being presented to them. Now, as most teachers do, I try to join up things so that you can see the principle involved in the law, and then expose it even further, by expounding it further and seeing the principle in a wider community or in a wider area. But that didn't go down very well because they felt that was a dilution of the law, just like a Christian today feels like what I would be teaching would be a dilution of the Bible, God's Word.

The very first requirement for connecting to God is humility. Humility is the complete desire and openness to receive truth, no matter what it is and whether you disagree with it or not. To have a passionate desire in that regard is humility. That's point number one, and I talked about humility quite frequently in the first century.

The second point that I would say is: "The reason why you're humble is so that you can receive truth." It's the truth that creates freedom. When you know the truth about any subject, you are free to utilise its laws. For example, a scientist discovering the truth about uranium and how it can be utilised can now produce nuclear fusion or nuclear fission. Some use it badly, some use it well, but the scientist can discover the law involved or the laws involved and then utilise the law to the benefit of mankind or otherwise, depending on how they use this law.

The truth always results in this absolute freedom to discover and utilise things in any manner you wish and so the truth does set you free, literally as well as spiritually. The truth sets you so free, that you are now completely open to absorbing love. You can think of it as - humility is the doorway to truth and truth is the doorway to love. Without going through those stages, it's impossible to receive Divine Love.

Interviewer:

Even the truth about ourselves.

Jesus:

Even the truth about yourselves.

Interviewer:

Which is one of the hardest things.

Jesus:

Yes. It is the thing that most people find the most difficult, because the truth about ourselves has an emotional impact upon us whereas the external truth, although it does have an emotional impact, usually has less of an emotional impact upon us than the truth about ourselves.

It's the truth about ourselves or themselves that most people cannot cope with and they are therefore unable to receive God's Love beyond a certain point. They absorb the truth about the universe because they are so enthusiastic about that and they feel quite fascinated about that. They absorb all of that truth, which opens them to a certain amount of God's Love. But then they refuse to absorb the truth about themselves, where they are being unloving, where they are being unkind, where they are being untruthful, where they are out of harmony with love in their day-to-day life, and that then causes them to stagnate in their relationship with God.

So, without humility we will not have the doorway into truth; without truth, we don't have the doorway open to receive God's Love. And those are the three things that I taught primarily in the first century everywhere I went. They are still the same teachings now as they have ever been. The truth doesn't change and what I'm teaching now is almost identical in nature to what I taught then.

Teaching about God's Laws

Interviewer:

You mention a lot about God's Laws now. Did you talk about that as much in the first century?

Jesus:

Yes, I did.

Interviewer:

There's not much biblical evidence of that, is there?

Jesus:

I wouldn't agree. If you look at almost every parable, every parable had one of God's Laws involved in it. If you look at the parable of the rich man and Lazarus, for example, there was a law that when you die you are substantially unchanged. There is a law that involves that, which is the Law of the Transformation of the Soul, the Law of Love.

There was also a law regarding the spirit world involved in that: the people who are in the heavens can see the people who are in the hells, and there's a spiritual Law of Rapport between locations in the spirit world. That illustration also pointed out that there were different locations in the spirit world, locations that are dependent upon the condition of the person and how they treated other people while they were alive. There are a lot of laws mentioned in that one parable. The way I used to mention them was in a way that I didn't tag them so much with what you would call a label nowadays. I mentioned the law in a practical situation or environment, which I often do nowadays as well, but in addition to that I also give them a name, which I didn't do as much in the first century.

Forgiveness of sin**Interviewer:**

Okay. The forgiveness of sin, how did you explain that in the first century?

Jesus:

Exactly the same way as I explain it now, and that is that God always forgives our sin, but we have to go through a process before the forgiveness of sin transforms us.

We also need to learn how to forgive others, because if you can't forgive, you will always eventually embrace the law of "eye for an eye, tooth for a tooth," and that law has detrimental and devastating effects on humanity.

Back in the first century I taught both principles: the principle of forgiveness, not only forgiveness of yourself but also forgiveness of your brother or sister, and also the principle of repentance, which was this principle that if you actually emotionally felt what you have done to another, then God's Love could transform you through this process. It was the feeling of being forgiven by God that you went through as a part of that process. I discussed those things with people in the first century at length.

The sins of the father are visited on the children

Interviewer:

The sins of the father are visited on the children?

Jesus:

Yes, I definitely talked about that. If you think about it, I am now trying to explain how that occurs. It is the sinful or the unloving emotions that are retained within the parent that have an impression upon the life of the child to such an extent that the child absorbs them and it becomes a part of their soul, which causes the degradation of their own body. In other words, it causes all disease and all sickness. I taught these principles in the first century and I am teaching them now as well.

The terminology I am using is a little different now because the background of the people that I am speaking to now is a little different. Many of them have some kind of spiritual awareness or understanding, many of them have some kind of Christian, or New Age, or Buddhist, or Hindu or some other kind of background with which I can compare things.

In the first century, because I had a more limited scope of teaching, I could only compare it with the teachings of Moses, which was the basis for the Pharisees' belief systems and the belief systems of most of the Jews who I was speaking to, and some of the Samaritans' belief systems were also based on that. That's why I focused on the comparisons with that particular religious system.

Nowadays I've got a larger scope to work with, in that there is a comparison of different religious systems that I can work with, and I can incorporate many of those understandings in order to help people understand the truth about a particular thing that I'm teaching and help them come from where they are, from their perspective, into accepting that truth, as much as I'm able.

A lot of times the key with teaching is helping a person go through this humility barrier, which is the barrier to receiving new truth. The way that you can do that is by connecting to them on the truths that are in their current way of life, or their current religious circumstances or their day-to-day experience, and then drawing them into seeing how it's different to what they thought, through a process of showing them how it's different. It's a similar process I used in the first century, but the scope was different because I had a more limited audience.

Confronting people's belief systems and the societal systems

Interviewer:

Your teaching of the truth obviously put a lot of people's noses out of joint. You've related the story of the clearing of the temple, but a little bit differently to the biblical story in that you were not the aggressor. I've played Jesus in a play, in a musical, and I did the overturning of the tables. I had longer hair and looked a bit more like you.

Jesus:

(Laughs).

Interviewer:

And I portrayed a very angry man, but you weren't like that at all.

Jesus:

No. Well, there was no need to be angry. Anger generally comes from an emotion where you're afraid, and I wasn't afraid. And I didn't actually upturn the tables either. As I have explained about the issue, all I did was yell out at the top of my voice about how wrong the entire temple system was, in terms of how they were fleecing people. All I did was point that out. And as people do have a habit of doing, once the truth is pointed out to them, they feel quite strongly and quite emotional about it, and many of them got quite angry as a result. As a result, there was a bit of a riot in the temple, where everybody was upset with the money changers and how much money they were making, and how they were being ripped off, and so forth. It was something that everybody felt and all I did was say it.

Interviewer:

This made you a bit of a target for the Sanhedrin.

Jesus:

Not really. This was a minor event for them in comparison with other things. I spoke the truth about everything, which meant the truth about the Pharisees' emotional condition, their soul condition, their condition in love. When somebody would come up and ask me about a certain Pharisee, if I knew them then I could talk about their condition. There were only seventy-something Pharisees on the Sanhedrin, so sooner or later you were going to finish up talking about most of them and their condition. Of course those things would be relayed to others, and that would be relayed to others, and the Pharisees and the people on the Sanhedrin, both the Sadducees and the Pharisees, started to view that as a subversion of them, of their position.

On top of that I would talk about the unfairness of how the temple was run. The inability of sacrifice to actually relieve a person from their sins, for example, was another thing that I would speak of. All of these things were basic tenets of their religious faith, and then they also felt that I was

undermining their faith as well. So, you had a whole heap of men, all of whom were quite addicted to power and control, now having their control and power undermined by one man's actions.

In addition, you had the whole system of things, which often put a lot of money into their purse; in the case of the Sadducees, many of them received up to two to three tons of silver every single year as a result of the taxes that they levied upon the people. Nowadays you'd be talking about billions of dollars' worth of funds going into these people's pockets, which was now being threatened.

Their own personal condition was being undermined in the sense that I was now exposing that they were like whitewashed graves; on the outside all appearing good but with quite malicious intent on the inside.

On top of that I was speaking about the truths of something that they couldn't really understand, the truths of love, this whole principle of love. They started to see that if love was practised by everybody, they might not even have a religious faith to defend in the end. There were quite a lot of problems, as you can see, and quite a lot of discussions that the Pharisees had, to which my father was privy because he was a member of the Sanhedrin, that eventually I found out about. Of course my father wouldn't tell me everything that was said, he would just give me an indication, "Yeah they are not very happy with you and this is the reason why, and you shouldn't do that anyway." That was his opinion too. Up to this point he was in quite a lot of disagreement with me about many of these issues, because he felt I was undermining his faith.

Performing miracles

Interviewer:

Josephus is the historian, I think the only historian outside the Bible, that mentions your existence as a miracle worker and a healer, and a teacher of a great renown, and that you were revered after your death. Aside from healing, were there any miracles?

Jesus:

Well, it depends on what you classify as a miracle I suppose.

Interviewer:

Anything supernatural-like, I guess.

Jesus:

Levitating things? All those kinds of things?

Interviewer:

Yes.

Jesus:

Well the reality is that while I was aware that such things could be done, I didn't see much point to them from the perspective of teaching people how to become more loving. In fact I viewed them, and I also viewed many of the miracles this way, almost as a distraction from teaching people how to become more loving because most of the time they would finish up focusing on the miracle and not on the love that created the miracle. So, then you'd have a clamour of people wanting to be healed from all of their different ailments, not understanding how the healing had occurred. Therefore, when I didn't heal those particular ones, they'd be very angry and upset with me; I couldn't heal those ones because of their demand, their anger and their rage. They weren't in a space where I could heal them. It's only a person who is in a humble, truth-desirous place that you can actually heal, a person who has faith.

Eventually, with a lot of the so-called miracles that I did, they'd be blown out of all proportion in terms of turning me into some kind of godlike cult figure. On top of that they distorted my message, which was a message of love and if you come to love then you can do these things for yourself and others. Unfortunately, eventually many people would come to me demanding a miracle, which of course could not then be given. Often that would then also distort the message because they felt that I was being selective with how I was using my powers and so forth.

So, there was a lot of confusion about the truth. I took every opportunity I could to explain how it works, just like I do nowadays, and I often explain at length, but unfortunately when people are emotionally in turmoil they don't really want to hear the explanation, they just want the healing or they just want the miracle.

This is a problem when you're teaching the Divine Truth; you're not going to give people a miracle just for the sake of a miracle. I often felt and still feel that while miracles are going to occur and will occur in the process of becoming at-one with God and afterwards, if they become the focus of attention then I see a problem with that because now we are not in a space of love but in a space of demand.

Meeting Mary Magdalene**Interviewer:**

I've heard you describe your death at some length; we probably don't have time to go into all of that.

Jesus:

You haven't got to my meeting Mary yet or anything?

Interviewer:

Oh yes, I had that down actually. Yes, when was the first time you met Mary? Can you recall the first day you met Mary and where that was?

Jesus:

Yeah, she was in Magdala, the city or town in which she lived. By this stage she had a very chequered history. When she was young, she was abused by her father; she eventually became pregnant and her father then sold her as a prostitute. She gave birth to a child which she lost through a process that she can describe. She then had a long series of sexually very traumatic events that occurred to her that eventually caused her to become a prostitute herself. She became quite a widely renowned one as well, because she became quite angry in her prostitution, which meant that she finished up being quite overt sexually and people were just fascinated by her sexually. Then she went through a period where she just found an older man to whom she became a mistress. He loved her in the sense that he lavished everything that he had on her, and she then didn't have to be with any other men. And in fact, she wasn't even with him; he sort of had this goddess view of her.

By the time she met me she was actually in business, probably what you would call in fashion nowadays. She used to work with textiles and materials and make clothing. She had a quite a number of women working for her who were all from a similar background to her, who she had rescued from a similar background. By the time I met her, she had heard about me through the different healings that had occurred in other towns that I had visited.

Usually by this stage, when I came into a town people had heard about me before I arrived and so they'd come and see, and she came with a group of women to see me. By this stage she was pretty much her own woman; the man she was living with didn't really care what she did as long as he could idolise her on all occasions.

Interviewer:

He was a fair bit older you said?

Jesus:

Yeah, much older and he died shortly after I met her actually. But he willed everything to her, so she was also quite wealthy after he passed as a result. I met her just walking into the town. She was there with a group of women and I instantly recognised her as my soulmate. Then it was a process that we went through after that.

Interviewer:

She became one of the disciples?

Jesus:

Well it wasn't quite that simple. There was a whole series of events surrounding Mary and her past history and so forth that affected what happened. Also, her emotional condition affected what happened before I finished up marrying her and being with her.

Interviewer:

So how long was it before you married her, after you met her?

Jesus:

Well, we spent nearly three months together initially, not sexually, because I wouldn't engage with her sexually because she was trying to control me with her emotional injuries regarding sexuality. She was trying to use her sexuality to control me. I wouldn't engage with her and eventually she got very, very angry and upset with me and she had sex with a couple of the disciples so that I could see it, in a way to punish me. And then she felt so ashamed of her actions that I didn't see her for one year after that. She went home and dealt with a lot of her emotions about sexuality and my feelings for her, and things like that. I explained to her that I loved her during that time and so forth, but she was now always used to being able to manipulate a man sexually.

On top of that, because she had a chequered history, and she was well known for having a history, many of the disciples who followed me left me after she became my wife; they refused to follow me after that. They had picked out some other women that they thought I should be with, who I knew weren't my soulmate, so I wasn't with them, but the disciples felt that I was very wrong making the decision to be with Mary. As a result, they often tormented Mary when I wasn't around; many of the women and men treated her very badly, so badly in fact that after my death some of the men eventually raped her. Peter raped her after my death, two days after my death.

Interviewer:

Even though she was your wife, and he was your so-called friend?

Jesus:

Yep.

Interviewer:

How did that play out later on?

Jesus:

When you say later on?

Interviewer:

When you spoke to him about this after he had passed?

Jesus:

Well yeah, obviously Peter had a lot of quite dark emotions that he passed with. He spent some time in the hells after he passed until he was willing to face his own emotional condition, as everybody has to do when they pass if they don't do it before then. He had quite a dark condition to face; he had raped my soulmate, he had raped other women as well, quite a number of them, he was quite an angry man, he had a terrible viewpoint of women generally. So, he actually passed.

The nature of Jesus' disciples and apostles**Interviewer:**

I wouldn't be hanging out with these guys. (Laughs) These men don't sound to be of suitable character to be in your company.

Jesus:

I find it quite ironic actually what most Christians today would view as a suitable character for my company. In the Bible it does say the truth about who kept my company. And what does it say? It says that I was known to have consorted with the tax collectors and the sinners. The reality is that most of the people who were associated with me were well and truly sinners, in the sense that they had a lot of pretty dark emotions. Four of the so-called apostles, they weren't my apostles, but four of the ones listed in the Bible, were basically terrorists. There were lots of people who I was associated with in the first century that I was trying to teach about love.

Interviewer:

You didn't really have a closeness, as a friendship, like you would these days? I would choose a friend who is fairly similar in character and ethics and morals to myself. I probably wouldn't want to, you know...

Jesus:

You'd judge them...

Interviewer:

(Laughs)

Jesus:

...in other words.

Interviewer:

No, I wouldn't judge, I just wouldn't choose to be around them, just from commonality.

Jesus:

Well I choose to be around anybody who wants to hear the truth, while they want to hear it. If they no longer want to hear it, then I probably won't be around them. Now Peter often said he wanted to hear the truth, so I told him

the truth. He often didn't want to hear it of course, but he said he wanted to and so he always got a dose of it.

Interviewer:

Who was the smartest out of the disciples, who caught on the quickest?

Jesus:

Intellectually the smartest or soul the smartest?

Interviewer:

Soul.

Jesus:

John, aside from Mary. Mary caught on the quickest - being my soulmate it was undoubted she was going to. But of the male disciples, John was the person who understood the Divine Truth the most by the time of my passing. He was the only one present at my death really, the only male present at my death. Andrew might have been present at my death, but at a distance. John was close by where I could see him and he was there with four of the girls, my soulmate included. Quite a number of the women understood Divine Truth far better, but the men struggled because of arrogance and other emotions. They all struggled.

The Sermon on the Mount and other public teaching

Interviewer:

The Sermon on the Mount, did that take place?

Jesus:

I did actually state a lot of the things stated in the Bible recollection of the Sermon on the Mount, but not at one time or location so it's sort of like an amalgamation of a lot of the teachings of truth.

Interviewer:

Were there thousands of people

Jesus:

Well, there were often thousands of people listening to me, yes.

Interviewer:

So, you did have large crowds?

Jesus:

Yeah, often, where it was possible and where the dynamics of the location allowed for that to occur. A lot of people had a real soul longing for truth; that's why people wanted to listen, because there was a soul longing for truth in them and they wanted to listen to it. They often followed me to a location and it was quite frequent in a town that I'd roll up to, a lot of the people from the town would eventually come and listen to the guy who healed such and such, or whatever. A lot of the times the healings became a bit of an initial

impetus for them to listen and then of those people some of them became serious about the Divine Truth.

Raising people “from the dead”

Interviewer:

You say it is impossible to raise someone from the dead, so Lazarus wasn't dead?

Jesus:

Lazarus wasn't dead in the sense that is called clinically dead nowadays, where you can get people back from that location, by giving them a jumpstart. He was in a similar condition. He wasn't dead in the sense that the silver chord had been broken. The silver chord is the joining between the spirit body and the material body and if that breaks it's impossible to bring someone back from that location. Once that chord breaks the person is always going to be a spirit.

Also, I didn't have any feelings about death because I knew what death was; it was just a transition into another life. Because I spoke to spirits regularly about the life they led, I knew what kind of a life it was, I could see it, I could often see them living their life and therefore I could see what kind of life people would have when they passed. I didn't see death as an enemy, like people do today. People did in the first century as well; they viewed it as their enemy.

Jesus' death

Interviewer:

Even your own death, I've heard you describe that you actually didn't suffer?

Jesus:

No. Mary suffered far more than I suffered at my own death. There was some physical pain but you can detune from physical pain through the process of regulation from your soul. While you are in a state of love, you can actually completely detune from physical pain, you don't have to experience any physical pain at all so I didn't experience much physical pain at all in that process. My body was exhausted though; there was a state of exhaustion because of the amount of blood that I had lost but it wasn't a painful experience; it was just an exhausting experience. Mary, on the other hand, because of her condition, being in more fear than I was, and being my soulmate, she could feel my feelings and as those feelings passed through her, she experienced more pain as a result. She actually experienced more pain at my death than I did.

Interviewer:

You weren't hung on a cross; it was a stake?

Jesus:

Yeah, I was hung in the Jewish way, which was basically a vertical pole.

Interviewer:

Is this how the Romans hung Jews, not how the Jews executed people?

Jesus:

No, it's how the Jews hung Jews.

Interviewer:

Did they?

Jesus:

The reason the Romans decided to do it this way on this day was that Pilate wanted to illustrate that he had nothing to do with my death, that it wasn't his responsibility. Normally what a Roman would do would be to hang them on a cross, like they would normally do. You would die over a long period of days using that method of death. Usually it was quite a number of days; many survived up to three days, hanging like that before they died, whereas the Jews' way of hanging is very traumatic on the body, very intense but short in comparison. All of the weight is placed upon the mid-section of your body and it literally tears apart because of being hung vertically where you can't support your weight on the sides of your body at all. It's all just hanging from one point.

Interviewer:

But you've said that you suffered more in the beating beforehand. The beating beforehand practically killed you.

Jesus:

Yeah, the beating beforehand was pretty bad; it's very similar to what's depicted in the movie that Mel Gibson made "The Passion of Christ." The beating beforehand was pretty bad; they used whips with nails and hooks in them so the skin would be pulled apart in layers, quite often down to the bone. The reason I couldn't carry the stake myself was that I was too exhausted by that stage due to loss of blood to even carry it. Yeah, so that was certainly more intense. There was also the projection of emotion that was going on at the time; you've got quite a number of people around you laughing at you, deriding you while they're ripping your body to pieces as well.

Reasons for Jesus allowing his death to occur**Interviewer:**

Now, I've heard you say that you didn't have to; that you could have escaped the whole thing if you wanted to.

Jesus:

Well I'd escaped a number of other times; there were quite a number of attempts on my life during the time that I was with Mary. I'd been stabbed a number of times; the Sanhedrin had sent some assassins to assassinate me a number of times. In each case the assassin, due to their own Law of Attraction, never got to a point where they could kill my body instantly and so I could heal it straight away. I actually healed my body a number of times from different assailants.

The Jewish Sanhedrin then thought, "Well the only way we are going to make sure of this is to make it a sort of a state- and religion-sanctioned death, to really just make sure of the deed," and so they gave up sending assassins and actually John the Baptist, who by this stage had passed, came to tell me the night before I was picked up by the Romans and brought to the Sanhedrin. He told me that that was going to happen, and I had an opportunity to leave if I wanted to.

Interviewer:

And you chose not to. Was this a further demonstration?

Jesus:

Well, things were sort of reaching a bit of a crescendo in terms of the belief systems of all of the disciples. Most of the disciples were not following my teachings; they did not have much faith in what I was actually saying. They were listening to me, but a lot of it was out of fascination rather than conviction.

In addition, there was the additional problem that the things that I was saying, while they sounded wonderful and while I could heal myself, nobody else could, so there was this tendency for them all to start treating me as if I was somehow unique, that they weren't capable of the same particular things that I was capable of. They had this tendency to dismiss their own progression, to dismiss the fact that they could actually do it themselves and get closer to God. Many of them had not relied on God at all up to that point. God was really an intellectual concept to which they really did not have an emotional connection, and the majority of them had not received any Divine Love at this point. Aside from Mary, John and some of the women, most of the men had not received Divine Love, so therefore had not changed very much.

I was looking at all of these issues and looking at "How long is it going to take before somebody actually embraces the principles of truth?" The only consideration I had really was Mary; I wanted to spend time with Mary. That was the only reason why I healed myself on previous occasions, because I really wanted to spend more time with Mary. But I also got to the point where I could see that Mary too wouldn't deal with her emotions about certain matters, and so our relationship was sort of also coming to some

point of stagnation as well, in the sense that she didn't want to work through some of her emotional issues either.

It really got to the point now where I was left with the decision of what's the next thing I could do to help everybody go through a process that they need to go through but they didn't want to go through, or they were not choosing to go through. I could see that night, the reason why I prayed a lot that night with God was that I could see that my death could possibly accomplish more than my staying alive. Can you see why?

Interviewer:

Oh yes.

Jesus:

You see, when I died all of a sudden, everybody's real emotions became present, and the people who needed to cry cried, and the people who got angry got angry, and the people who had no faith got some faith. There was just this whole process that happened quite rapidly after my passing, in the fifty days after my passing, to such an extent that God's Love flowed into groups of people at a time, which never happened before I passed. Before I passed, God's Love would flow into individuals occasionally based on their passion and desire for truth and their humility, but generally, even collectively it wouldn't happen because there was just so much resistance to the truth and resistance to humility. Whereas after I passed, they were so gutted by my passing. The spirits who were present at the time still call it "the great loss." Even my friends in the spirit world still refer to it as "the time of the great loss," because for them it meant that God's Love was lost as well. There was this feeling that God's Love was completely lost to humanity as well.

Interviewer:

But it had the opposite effect.

Jesus:

It had this opposite effect of them going into grief, and as a result of them going into grief God's Love could flow into them. Their openness to their emotions and their humility allowed God's Love to flow and so for those fifty days afterwards many of them received quite a lot of Divine Love as a result. As a result of that, things changed quite rapidly after then, more so than if I had not passed. If I had not passed, it would have been maintained or have been much the same as it was before.

Interviewer:

So, it did have the effect you thought it probably would.

Jesus:

Yeah it did, it had the effect that I thought it would have. The downside, of course, was that Mary and I were separated; I didn't see the birth of my daughter and quite a number of other things.

Jesus' resurrection**Interviewer:**

Now your resurrection, where did they take your body after that?

Jesus:

Well firstly they just left my body on the stake. By this time Andrew was near John and there were the girls; my mother, one of my aunts - John's mother, Mary and a couple of Mary's friends were all there. They saw me die and then they removed me from the stake. They had to do it before the Sabbath began so they all worked on my body; they took me down before that began and then they embalmed my body, which was the custom, basically just with oils and perfumes and so forth, and I watched all of that occur, and I watched Mary's grief.

Interviewer:

Now, you've said that you dematerialised your body and this is where I get a little bit lost. (Laughs) It's not something that I am over-familiar with.

Jesus:

Well, when I was alive, I realised that a person who was at-one with God, who understood God's Laws, could understand the laws governing matter. You could materialise and dematerialise things. In other words you can bring matter together to such an extent that it forms a solid shape, or you can disintegrate matter into its individual atomic structure, making it look like it's invisible now, in other words it would disappear.

I realised those kinds of things when I was alive. I didn't see much point in teaching them, because I felt my primary purpose was teaching about love and this connection with God. But I realised that there were all these other things I could show in the future if it got to that point. That's why I said to the disciples, "There are many more other things that I would love to teach you, but you are just not ready for them yet."

What happened after I passed is that I realised that most of the disciples and also the Sanhedrin and others would come to see my body as did many previously, as sort of like a sacred relic. This was not something that I could see as very advantageous to the Divine Truth, but I also wanted to illustrate the transition that death brings, which is a transition into a spirit form, which can materialise a body whenever it wants

What I was trying to illustrate was the ability for a person in the spirit form to materialise a physical form any time they want to if they wish to use it.

There were no limitations of death; in other words, there was nothing you couldn't do when you're dead that you couldn't do when you're alive.

I wanted to remove death as an enemy, and the human race still views death as the enemy. That's why if you threaten somebody with death, they will do almost anything because they see death as the enemy. They don't actually see moral issues or any other issues as the enemy, but they see death as that. I wanted to illustrate that death wasn't an enemy. In fact, for many people death actually turns out to be a great friend because it relieves them of all sorts of problems in their earthly life and enhances their experiences, it enhances their life.

What I decided to do, and it was a personal decision that I made, was to dematerialise the body so that none of the disciples could be attached to that body and also so that everyone would see the principles about death that I was trying to teach them while I was alive; that there was such a thing as life after death. The only way of doing that that I could see was to dematerialise the body so they could see that I am not using the same body but it's still me, and then materialise a number of different bodies and then appear to different ones of them.

Materialised bodies

Interviewer:

When you say you materialised a number of different bodies, is this why Mary didn't recognise you?

Jesus:

Initially, yes. She physically couldn't recognise me because it wasn't the same body.

Interviewer:

What sort of body was it?

Jesus:

Well I just materialised another man, another body, like the one I have now, that's just a material body. I just materialised one that looked different, but my personality was still there obviously, and Mary recognised that as soon as she began talking to me, as did most of the disciples whenever I started talking.

Interviewer:

When you materialised a body for Thomas, you materialised a body with injuries because he was doubtful?

Jesus:

Well in that case I materialised a body that looked very similar to my original body, but I actually materialised the body with the holes in my wrists and my feet because he was struggling. Thomas was my brother, and he was

struggling to understand that I could be resurrected or still living when he saw me die and saw my dead body. Most of the men didn't believe Mary; I appeared to Mary the most of course after I passed, but most of the men didn't believe her as was the custom back then; you didn't believe a woman at all.

In fact, if you wanted two witnesses to anything, the two witnesses couldn't be two women. They had to be men. Unfortunately, most people didn't believe what Mary was saying, and so I needed to provide further evidence, which I did do on quite a lot of occasions. I appeared to almost five hundred people after my so-called resurrection, in that fifty-day period.

Jesus' Life in the Spirit World

Interviewer:

You then moved on to the spirit world. Was it what you were expecting?

Jesus:

Yeah of course. (Laughs)

Interviewer:

Who met you there?

Jesus:

Well, a lot of the people who had been my guides met me at first. At that time, I had around seventeen guides and I met most of them. Moses and Elijah and.... who else would you know? There are some who you don't know, but Michael, who you know as the Archangel Michael, and people like that were present.

Visiting the hells

Jesus:

Then I decided that I wanted to visit the hells, so I spent quite a lot of my time going through the hells, talking to them about ...

Interviewer:

So, part of the Nicene Creed is right; you'd descended into the hells.

Jesus:

Yeah, I did. I descended not in my condition, my condition still remained bright, but I decided to visit the hells for the sake of teaching people in the hells that God's Love was available to them and that they could choose a different way of progression if they decided to, that would speed up their life in becoming happy again. I spent quite a bit of time teaching in the hells in between spending time with my soulmate.

Birth of daughter

Jesus:

Shortly afterwards, Sarah was born, and I became Sarah's guide as well. I would guide Sarah and communicate with Sarah, as she was a child and as she was growing up.

Interviewer:

Where is Sarah now?

Jesus:

Now, 20th century now?

Interviewer:

Yes.

Jesus:

She lives in Canada now. She is also reincarnated. Luke and Sarah are a soulmate couple, and they have both returned to Earth.

Interviewer:

They're in Canada?

Jesus:

Yep.

Interviewer:

What place in Canada?

Jesus:

They're on the east coast of Canada.

Mary's and Jesus' family passing into the spirit world

Jesus:

Highlights? Well, obviously for me a highlight was Mary passing, in the sense that I could now be with her again. That was a really important thing for me and her, so that was a major personal event for me. There was a lot of what you would call impersonal events, or more of impersonal events, not that my life has ever been impersonal, but just things to do with my role more than my personal life.

My role is the redemption of mankind. My personal life is I'm just Jesus, an average guy with a soulmate, who wants to love and be loved by my soulmate so I sort of see my role and my personal life as two separate things.

Most people in the spirit world have a role that is to do with their passions and desires, but it's a sort of role that God assigned to them. That's different to their personal life, what they experience in their personal life, which is their life with their soulmate, the things that they enjoy doing together and

so forth. I suppose you could separate my life into those two areas, into my personal life and then my role.

Obviously with my role, I am pretty busy all the time, being the first person who was in a condition of atonement with God. Obviously, that has certain responsibilities attached to it that I accepted and desired to accept. Those responsibilities I maintain even now. My personal life is a separate issue to that, my personal life is my life with Mary, the things we personally enjoy doing and so forth, and it's the same after we passed.

So the things that affected my personal life after we passed are firstly Mary's passing, that was a big event for me, a big event for her too, because she had missed me terribly and she didn't feel me as strongly as she could have because of some of her emotions about my death. When she came to the spirit world, she was quite traumatised when she first arrived, because of her death, but that shortly changed into joy for her. We progressed together fairly rapidly after that, bearing in mind that we lived in different locations for a long period of time, but I could visit her any time I wanted and that was most of the time, so we spent a lot of time together.

Shortly afterwards, actually about a month later, all of my grandchildren passed, and Luke passed as well. That was another sort of like milestone in a way, caring for the grandchildren when they passed, helping them understand the principles of the spirit world, which they didn't understand as well as Mary or I did. We sort of became their surrogate parents to a large degree after they'd passed. Then Sarah's passing, our daughter's passing, was another sort of personal milestone.

By this stage a lot of the so-called disciples and apostles had passed. We met up with them in the spirit world and assisted each one of them to become at-one with God in the spirit world because none of them had done that on Earth. As this happened, I was always learning as well.

I also kept progressing to another dimension and any time I had learnt anything new about another dimension, I'd set up some things to teach to the people in the previous dimension so that I could show them how to reach that location through their condition. That was basically a part of what I liked doing personally, besides my role.

Meeting famous people and others who had passed

Interviewer:

I guess people on Earth would be interested in historical characters who have passed who you have met. You said you haven't talked to everybody, you don't know everybody; just because you're Jesus, it doesn't mean you know six billion people.

Jesus:

Well, there's literally forty or fifty billion people that I am aware of in the spirit world at this point in time that come from this Earth. I don't know them all, obviously. A lot of them know me, either by sight or by reputation, but I don't know them.

Interviewer:

Who has made the most dramatic transformation since passing?

Jesus:

I would say, in the time of my life, probably Cornelius. He was in a very dark condition when he passed. Most people in that condition when they pass would remain in the hells for thousands of years, and he was in the hells for around fifty years. It's very unusual for someone in that amount of dark condition to actually...

Interviewer:

And you said that this is because you have made this connection with him while you were....?

Jesus:

Yeah, it's partly because of that, but it's also partly because of his nature. He is a very humble person in his core nature and he also, has a lot of very big desires as well so a combination of the humility and the desires caused him to make changes pretty rapidly. Of all the disciples, he would have passed in one of the most difficult conditions and yet changed the most rapidly. His soul pair was the third one to reach atonement with each other. Given his condition on Earth that's a fairly amazing thing when you consider that there's twenty two dimensional existences to work your way through, with all these lessons in love that are involved in each one of them.

Once you start doing it yourself, and once you pass into the spirit world and see what it means to do that, you'll see how great a transition that is, so he would have to be one of the people who I feel probably made some of the biggest transitions I've seen.

There are others like Herod himself and also Nero, those two passed in very dark conditions and once they found the Divine Truth, Nero only relatively recently, but Herod found it quite early, they made their transitions. Their transitions were quite stark as well, because they were very, very dark characters, historically.

Interviewer:

And famous people like Socrates and Plato, and Martin Luther, you've mentioned?

Jesus:

Yeah, obviously I've met Socrates and Plato through their association with John. John was the person who assisted them with Divine Truth, but through my association with John, I've actually spoken to them and spent time with them. Luther had a fascination with me since he was on Earth, so it was highly unlikely that he would not meet me in the spirit world, unless he did not long for it, and he did very early in his passing. He passed into the hells, but he progressed quite rapidly after that because of his desire for truth and his desire to learn about love. He's got a lovely nature and character, he's got a very investigative nature as well, and that always appeals to me as a character.

Interviewer:

You've mentioned the Buddha, what's his name, Gautama or something...?

Jesus:

I haven't spoken to him; I've attempted to.

Interviewer:

You've said that you've tried to, but you haven't been able to get close to him because he doesn't even see himself as an individual.

Jesus:

No. He has this intellectual concept of himself, which is that he has become all in all. He doesn't see himself as an individual but rather as a collective, and he feeds off the energy of all the projections from people in the spirit world and on Earth.

Interviewer:

But he's still a sixth sphere spirit and that's as far as you can go on the Natural Love Path.

Jesus:

That's correct, yeah. He will not be able to progress any further until he sees himself as an entity again and until he actually starts connecting with it emotionally, and I don't know when that will occur. I've had many attempts to connect with him since I've been on Earth again, but he ignores each one of those attempts, so there's not much that can be done under those circumstances to talk to him. There are others that I have spoken to who are renowned historically in different religions who have made transitions, or who have been associated with certain religious movements here on Earth, who have made transitions.

Interviewer:

What about the Wesley's? John and Charles Wesley?

Jesus:

Yeah, they are both in the Celestial realm; they made a transition pretty rapidly after they passed. Most people who were sort of reformationists on Earth in the Christian faith have made progress fairly rapidly because they had this investigative openness to new truth.

Once they passed, they realised that a lot of what they believed to be the truth wasn't truth and so they just re-engaged that investigative nature. The Wesley's both did that, they re-engaged that investigative nature and they accepted more truth, and then they realised that the truth that they believed on Earth wasn't true, and they went through this process of feeling some remorse about what they taught. But they were also very passionate about now teaching the truth in its true unadulterated form, and so they progress quite rapidly generally.

Most of the reformationists have progressed and are now in the Celestial realms. Some US presidents are in the Celestial realms, for example.

Interviewer:

Which ones?

Jesus:

Abraham Lincoln is one example.

Interviewer:

You said that famous people find it difficult when they pass over.

Jesus:

Many famous people do, particularly famous people who have been relying on the fame as an emotional crutch for their life, they find it very difficult. People who have been heavily engaged in sexual immorality on Earth find it very difficult to progress usually for a long time because they still engage in the behaviour in the spirit world and most of it is addictive and very damaging, and it also prevents them from ever finding their soulmates or anything like that. They can't ever become at-one with God while they engage in that behaviour either, so they often find it very, very difficult for a long time after they pass.

Some of the spirits of old found it a bit difficult initially. When I say of old, the persons you know as Amon and Aman, or Adam and Eve. When they passed, they found it quite difficult initially. And it wasn't until my coming in the first century that they learned about Divine Love and started to long for that.

Spirits in the sixth sphere

Jesus:

Some of the oldest spirits have become so engrossed in creating their sideways movement in the sixth dimension that they think they are progressing when they are actually not.

It's sort of like you saying, "Oh I need a change in my life, so I am going to move to Sydney." But really Sydney is very similar to Brisbane in a lot of ways and you end up with the same life, but it just feels different because you are in a different location. Nothing's really changed, you haven't changed much, your family hasn't changed much, your environment hasn't changed much, nothing has really changed much. Spiritually and emotionally in particular, you haven't changed much but you just feel better because you are in a different location. Most sixth sphere spirits are like that, they move from one location to another location sideways, they feel better, they feel like they have progressed, like they have learnt something new or whatever, but actually nothing has really changed. Many times, it's not until they receive Divine Love that they even realise that nothing had changed, and nothing could change beyond that point.

Interviewer:

But when they are channelling, they often talk about God and Divine Love, don't they?

Jesus:

Of course, because they use all the terminology. Spirits are adept at using terminology. Even spirits in the hells are adept in using terminology just to convince another person on Earth that they understand what you're talking about. I've had literally millions of conversations with spirits in the sixth dimension; I often go there to teach so I've had millions of conversations where there have been very large audiences of hundreds of thousands of people, even millions of people sometimes, that I've talked to about the principles of Divine Love and Divine Truth. But the unfortunate thing is that they think that I am talking about the same thing as they think, and because they think it's what they think, they are not open to actually realising that it's different to what they think.

Interviewer:

So, are they just lacking in what you call humility, they are just not open enough?

Jesus:

Yes, lacking in humility and a desire for truth, God's Truth. But without the humility nothing can happen. Most spirits who are on the Natural Love Path in the spirit world lack humility, that's why they are on the Natural Love Path; they want to be self-reliant rather than God-reliant. They lack the

humility to actually submit to their emotions and to submit to the emotional truth of what they are really experiencing. As a result of that, they are quite often very difficult to reason with.

So eventually in the spirit world I spent most of my time in the hells or on Earth, trying to help people before they pass, trying to influence and help people that way. Many millions of people have been helped that way of course, and I'm not the only person that has been involved in that; I organised whole teams of people to be involved in these processes helping people.

Reasons for returning to Earth

Interviewer:

Okay, now we had better start to finish up. We'll get onto the last one, which is basically your current life and purpose. Anyone can go onto YouTube and check this out for themselves basically, they can watch how many hours of you on YouTube?

Jesus:

There must be three or four hundred hours.

Interviewer:

Three or four hundred hours of you teaching, so if they want to know about that, they can find out. But basically, two thousand years has passed - why here, why now?

Jesus:

Well there's a lot of reasons why here, why now.

Fulfilling God's desire for Her children to know Her

Jesus:

Firstly, when you reach the condition of at-onement with God and then at-onement with your soulmate, you are in a condition where you can feel God's desires quite strongly as well, and when I say quite strongly, it's probably an understatement. You can feel God's desire to have all of Her children know Her, and you can feel God's desire to have all of Her children feel Her Love and the overwhelming feeling of that causes you to decide to assist in that process as much as you're able.

When we were in that condition, before we returned to Earth, we decided that if there was a chance that we could ever come back to Earth we would take it, that we would come back to Earth for that purpose; for the purpose of doing those kinds of things.

Demonstrating becoming at-one with God from a position of sin

Jesus:

There are also many more things that I wanted to demonstrate and illustrate. In the first century I have illustrated how a perfect person, a person who had been wiped clean of the sins of their parents could become at-one with God. I did that over a period of thirty-one years; it took thirty-one years from the time of my birth to when I was thirty-one, in my thirty first year, to become at-one with God. In that process I illustrated, not only to people here on Earth but to people in heaven too, or the people in the spirit world, that you could become at-one with God, that this is a prospect given to all humanity, not selectively, but it was dependent upon our individual will and desire that it occur.

I also illustrated that a person could do it from a condition of being without sin in the first century. I also illustrated the truths that you would have to come to accept at some point if you wanted to become at-one with God. In other words, you would have to accept this process of being humble, understanding the importance of truth and longing for that love to enter you.

I illustrated the power of forgiveness, of repentance, of love itself and the power that you receive by coming into that place of at-onement with God. I talked a lot about the terminology of what that meant, in terms of will, using your free will, and how desires and morality impacted upon the choices and decisions you made that would affect whether you'll become at-one with God or not. All of those things were illustrated then.

The problem is that over those two thousand years, those truths were established in the Kingdom of Heavens, what I called the Kingdom of Heavens; the first Celestial sphere onwards. These truths are firmly entrenched, because every single person who arrives in that condition understands them, and therefore those truths are firmly entrenched in the heavens.

So, the Kingdom of Heaven was established and that's why I said to Pilate, "The reason why I'm here hasn't got anything to do with the Earth, because my kingdom is in the heavens." The kingdom that I was establishing the first time I was here was in the heavens, not on Earth, but my intention in this life is to establish the Kingdom of God on Earth, to do what all the Christians are praying for, and that is to bring God's Kingdom to Earth. The way that happens is the same way that it was brought to the heavens, and that is by people becoming at-one with God while they are on Earth, not just one person, but thousands of people, even millions of people, or even potentially all of the human race becoming at-one, if they so choose.

The Divine expression of femininity

Jesus:

There are individual purposes to my return, but there are also what I would call big picture reasons for the return. Those big picture reasons also revolve around illustrating a number of things that have never been illustrated before.

Firstly, they illustrate how a person who is imperfect can become perfected on Earth. Not a person who has been cleared of their sin, but rather a person having sin and not having it cleared by any other means than going through this process that God has designed for them to go through, to become perfect.

Secondly, a woman on Earth has never been in this condition, so one of the things I would love to demonstrate is to see a woman become at-one with God while on Earth, so that the Divine expression of femininity can be presented to Earth, because that's never been presented before.

Changing society on Earth

Jesus:

There's also a changing of all of the Earth's structures and all of the Earth's intentions to bring everything into harmony with love. To bring politics into harmony with love, religion into harmony with love, economics into harmony with love, environmental things into harmony with love, the way we live our lives into harmony with love. The best way to do that is to illustrate it live; rather than talk about it, to actually show it. That requires a lot of me personally; I've got to be in that condition myself to illustrate it and then help other people to get into the same condition so they can illustrate it. When you have a number of people in the condition illustrating this, now we have some momentum where people can see the truth being displayed right in front of their eyes.

What I'd love to see is living examples all over the planet of what it means to live in harmony with Divine Truth and Divine Love, being at-one with God. If you can imagine that all over the planet, you'd have living illustration, you wouldn't have to talk about it anymore. "You want to see what living at-one with God looks like? Go and see Jo Blow over there, he's at-one with God." And you'll have a look at his life, and you'll see he doesn't even have to talk about it, you just have to look at his life and you'll see.

Rolling up of the hells

Jesus:

There are also some other things that I would like to accomplish while I am here. One is that I would love to see all the people in the hells finish up leaving the hells. There are currently billions and billions of people still in the hells of the spirit world and while I am on Earth I have a great opportunity to talk to them, a far better opportunity in fact than when I am in the spirit world.

Interviewer:

Why is that?

Jesus:

Well mostly because they have more rapport with people on the Earth than they do in the spirit world. They look down, rather than up. We often do that ourselves and that's what they do. They concentrate their effort onto the Earth and I am one of the people on Earth so I can actually engage this effort that they have, whether it would be negative or not, and actually help them through a transition. I can see that God's desire too is "to roll up the heavens like a book scroll," to quote from Isaiah. As you roll it up, the different dimensions of the hells all get rolled up and eventually there's no hell, nobody passes into a hell. Because everybody's condition has changed there's no need to pass into a hell. Then of course eventually nobody will pass into anything other than the sixth dimension or above, depending on the choices that they make.

There are quite a lot of fairly large goals that I have. I am not going to be disappointed if they are not accomplished and I am very reliant on God, I know how important God is in the process of these things being accomplished. But these are personal desires that I have, that I'd love to see accomplished and that I know God wants accomplished.

Possible impedances to Jesus' goals

Interviewer:

How can you see them not being accomplished?

Jesus:

Well there's always the potential of my not dealing with certain emotions for example, which prevent me from becoming at-one with God, which would prevent quite a lot of these things being accomplished. There's my death, which a lot of spirits are clamouring for at this point in time, which would possibly prevent some of these things from being accomplished. There's the resistance of the people around me that can cause a lot of negative things to occur, as a result of their misunderstanding.

It's a bit like in the first century; a lot of the Jewish Sanhedrin misunderstood my desires because my disciples misrepresented my desires to them. That happens quite frequently now where people I know misrepresent my desires to other people. Therefore, they get misinterpreted and this has its own attraction. There are a number of things that are potentially able to occur. I don't feel strongly that they will, but it depends a lot on my staying humble, my staying loving of truth in the basic principles that I am teaching everyone that I've got to live.

Jesus' current condition

Interviewer:

How much work do you think that you've still got to go on yourself?

Jesus:

On myself? Well, it's really not work on myself, it's allowing God to work on me. I sort of see it not as having to work on myself, but rather allowing God to work on me. God's Love will transform me; I've just got to allow the transformation.

There're probably five or six primary emotions that I can see that I've really got to address soon for things to change. For things to change soon, I've to address them soon. And as I make those changes, it will be easy to see that they've been made, once they've been made - for me firstly, but also for anyone around me, because it is going to be easier for them to make the same transition after I've made it.

Yes, so I've just got to continue working through my own issues of lack of humility, because if I were completely humble, I would have already made the transition. I've got to work through what I am resisting, what resistance I have to truth in certain areas. Some of the areas I have resistance to truth in are issues around my own identity; I've still got resistance to truth there.

Interviewer:

What do you mean, still some resistance about your own identity?

Jesus:

Well I've got fear about fully accepting myself because if I fully accept myself, that will attract worldwide events. And at this stage I feel like I don't want to attract them, there is a fear in me that I don't want to attract them.

Interviewer:

How would that attract worldwide events?

Jesus:

Well, if I became at-one with God tomorrow then I could heal again. It would be well known very rapidly after that that I can. Then there will be more media, more other attention, more scrutiny and so forth. Before you know

it, the fear I have, which I need to address, is that my life with Mary might be so impacted that we hardly get any time together. All sorts of things may occur, so a lot of my fears are around fully accepting myself, and allowing what happens to happen, rather than trying to manage what happens. At the moment there is still a tendency in me to try and keep everything low key because of my fear because while I keep everything low key, I get some space to myself and time to myself and so forth.

Interviewer:

I can understand that.

Jesus:

Whereas if I just allow things to happen naturally and I address this issue of fear, and I release the fear, then things will happen a lot more rapidly. At the moment I'm afraid of that and so I resist that, and I can see that I'm resisting it, and I need to do something about that. I've got some sadness about my relationship with Mary still, to work my way through about what's been happening in the spirit world over the past years, our separation after we reincarnated, how we've been apart for such a long time, and some hurt and some feelings about that, that feel quite strong within me that I don't want to feel very strongly at this point obviously. I've felt a lot about it already but there's still more to feel there.

There's a great sense of loss about my relationship with God that I have currently that I'm not grieving properly. I get into the grief of it and then I skip out of it, then I get into it, I just sort of skirt around the edges of it. I don't really get into it properly, and so I don't get to fully release it.

Interviewer:

You feel you have grief around a feeling of a lack of connection that you have once experienced?

Jesus:

Yeah, I have a memory of the connection, an emotional memory and an intellectual memory of the connection, but I don't have that same connection now. It's like if you imagine you've been alive for thousand years, and for the first two thousand years of your life you can never remember a time when you were without God. You never felt alone, you never felt unsafe, you never felt unwanted, you never felt uncared for, you never felt unloved, you never felt any of those feelings that entire time. Then imagine it's all taken away from you in one act. How would you feel? You'd feel pretty sad, like you've lost a lot of things. That's how I feel, and yet I am not fully grieving all of the losses and while I don't grieve them, I can't get back what I lost. I've lost all those things and I've worked my way through many of them but there's still some of them that I need to emotionally work my way through, so I don't feel them anymore.

I have this sense, this feeling if you like, of having lost my memory. I know that in the future I will be able to write down a formula for levitation that scientists will be able to replicate and produce machines from, for example. But at the moment I can't remember it and then I feel really frustrated and upset that I can't remember it.

Interviewer:

Because you used to know it?

Jesus:

I used to know it but I can't remember it now. I used to know every language on the Earth, so any time somebody who has a different language talks to me, I feel really frustrated because I know I used to remember that language and now I don't. I can feel that the emotion is this emotion of loss that I need to work my way through. Once I remember it and feel that feeling, then I will remember the languages, but I've got to go through the emotion to remember it.

There are also things about my own power and nature that I had then that I don't have now. In the spirit world, and with my potential on Earth in the first century too, I used to be able to create things out of nothing almost, it seemed like. The home that Mary and I just before we left the spirit world was around twenty-five cubic kilometres.

Interviewer:

Your house?

Jesus:

Yep, in terms of the size.

Interviewer:

You've downsized. (Laughs)

Jesus:

We've downsized a bit, right. (Laughs) And all the beauty of those surroundings we've lost, that's what it feels like. However the big things that I feel I've lost are the constant friendships with my spirit friends that I used to enjoy immensely, and the biggest thing that I feel I've lost is this feeling of loss of this connection with God, because it's not permanent again. There's an immense amount of grief associated with that. That's my biggest grief. I get into that emotion for an hour maybe in a course of a day, but it's not long enough, I'm not really in it properly. I need to go through those emotions still, and I feel that once I get through those then I will be much closer.

Interviewer:

But you're not setting yourself any time limits on this?

Jesus:

No, because there is no need to for a start, we are not in a competition with anybody or anything.

Interviewer:

Not in a race?

Jesus:

No, not in a race, no. God doesn't have any expectations of me that I do things in a certain time frame that God wants me to do and so forth. It's only people's expectations of me. At the moment people expect me to be perfect when I'm not. Even if I tell them I'm not, they still expect me to be perfect, and even if I tell them why I'm not, they still expect me to be perfect. So, you know I've had to grieve the expectations, let go of the expectations that others have.

Whenever I say I'm Jesus a person has in their own mind this automatic picture, often generated by the Bible or other things, which they then expect me to be. I have to work my way through some of that emotion still, how it hurts that they expect me to be something that I don't expect them to be and things like that.

I don't know how long it will take; in the first century from the time that I became self-aware that I was the messiah to the time that I became the messiah was a period of thirteen years or so. That was from a condition of having no sin, from a condition of having no terrible feelings about myself or anything like that so potentially it could take longer in this life than thirteen years. I feel I started my journey probably fifteen years ago, but my realisation about who I am happened about seven or eight years ago so if it takes thirteen years, then it's going to be another five years. It will possibly be a comparable time to what it took me in the first century. I don't feel any personal misgivings about that. I know other people do, but I don't. Other people want me to hurry up (laughs) and prove one way or the other whether what I am saying is true or not. (Laughs)

Interviewer:

Yeah, I can understand that, because they want evidence. Everyone wants evidence and proof.

Jesus:

Yeah but see this is the problem with the Divine Love Path; if you actually embrace the path you will automatically have the evidence you need anyway. Waiting for another person to provide evidence is actually not the fastest way to get to God. The fast way to get to God is to wait for God to provide the evidence.

Interviewer:

I guess it's their own doubt.

Jesus:

Yes.

Interviewer:

Is this captain of the ship mad or what? (Laughs)

Jesus:

Exactly, and I can understand that to a degree, but I am not reliant on another person to tell me that it's right or wrong and I never have been. This is why I don't really understand why other people are so reliant on me. For me it sort of feels like, "No, no - you're totally capable of doing this yourself, if you know the basic principles, you're totally capable of becoming at-one with God before I am." You've got far fewer emotional injuries to work your way through than I have, even right at this moment. Maybe that's not strictly true, but there are certain groups of emotional injuries that you don't have to work through that I do and so you have got just as much possibility of becoming at-one with God as rapidly as I could from this point in time. Why would you wait for me to do it, when you could possibly do it before me? Not that it's a race or a competition, but one of us being there would be great. (Laughs)

Interviewer:

Are you a good runner?

Jesus:

Am I a good runner?

Interviewer:

Yes, I see you stretching, and you look like a sprinter sometimes when you give your seminars.

Jesus:

No, I don't know if I'm a good runner. (Laughs)

Interviewer:

Because that's the one race I can beat you in.

Jesus:

(Laughs) Probably. (Laughs) No I've never really been a good runner. You see for a lot of things if there are emotions in your body, they affect you markedly and I've had a lot of grief in my body and a lot of fear of grief and that caused me to have very small respiratory capacity so when I ran long distances I really struggled. Now I don't but I used to. The lower half of my body is undeveloped because of the emotions, the fear in particular, that I've stored there, which will repair itself once I'm at-one with God. But some of those fears are still present, which affect my development of the lower half of my body, so after I've dealt with those things I expect I'll grow two or three

inches probably and be capable of running better than I currently am. (Laughs)

Interviewer:

And you'll beat me at a race as well. (Laughs)

Jesus:

But I don't have any feeling of, "It's all got to happen yesterday." I have a lot of patience with the process and trust in the process, I suppose, whereas I feel a lot of people on the planet are used to getting everything yesterday. It's like I think of something and all I have to do is go and get it on the credit card and that kind of thing. If soul development were like that, it would not be very sincere; if soul development were like that, then I am sure quite a number of people would have already embraced it. But soul development is not like that, becoming at-one with God is not like that, that's why nobody on this planet has actually embraced it completely, aside from myself in the first century.

The reason is that a lot of times people expect things to happen a lot faster than they have patience for and they often have very little patience for themselves in terms of their own development. For me, I just feel like I want to be patient with myself and understanding of myself. I don't want to dally around, but I need to understand every change that happens, I need to feel every change that happens. That means sincerity has to occur in the change. That's the way God designed the Way, the path.

Interviewer:

I've heard one of the fellows in your seminars inspired by you, he said, "AJ, you don't just talk the talk, you walk the walk."

Jesus:

(Laughs) Yep.

The way, the truth and life

Interviewer:

So, I guess that's what you would describe as the way and the truth, and the life?

Jesus:

Yeah, and that's why I said to the people in the first century, "I am the way and the truth, and the life," because if you can copy what I do, you will become at-one with God. Of course, a lot of people in the first century thought it was quite arrogant to say that. A lot of Christians now don't think it was arrogant of me to say that two thousand years ago, but they think it's arrogant of me to say it today, but it hasn't changed and it's the same process. If I have a strong desire to connect to God, and the same applies to yourself, if you have a strong desire to connect to God and you embrace the

Way, everyone else will see though your embracing of the Way, how The Way can affect their life. That's a basic principle of truth; that the first person embracing a course of life or a course of action is going to show the Way for the others who follow."

Closing words

Interviewer:

That's probably a good place to finish. The way, the truth, and the life.

Jesus:

(Laughs)

Interviewer:

Sums it all up doesn't it?

Jesus:

Yeah. (Laughs)

Interviewer:

Well, once again it's been a pleasure.

Jesus:

Same goes, my friend.

Interviewer:

Thanks very much, AJ.

The interviewer's experiences with Divine Truth

Jesus:

How are you finding this whole process, Geoff?

Interviewer:

Oh, loving it. Is the camera off? (Laughs)

Jesus:

(Laughs) We can leave it on, can't we? You don't mind explaining how you're finding it to people?

Interviewer:

Yeah. What started off as a study of you has become a study of me.

Jesus:

(Laughs) Awesome. That's exactly the underlying goal.

Interviewer:

Yeah, I'll be totally honest; I came out here to study you psychologically, probably as someone else has done before. I thought, "I have an interest in religion, I have an interest in psychology, and here is someone who's melding the two together, who has a lot to say, who is clearly not a madman,

as even Millikan said in his blog. He's met three Jesus's, the other two are mad, this guy is clearly not mad, and he sincerely believes he is Jesus."

What started off for me as a study of you, listening to you and observing your expounding of the truths that you call God's Truths have resonated in me, especially with a lot of things that I thought previously in my life, twenty, thirty years ago, where I detached from the church because I was like Jonathan Livingston Seagull, I was flying by myself and I didn't really find a home and so I left the church because it didn't resonate with me.

There were certain things that I tried to teach like you are trying to teach to the people in the church, but they just said that I needed to be prayed for, so I basically just left. However, since meeting you and Mary, and putting some of these truths which resonate as a truth into practice, it's turned into a study of me, which is good.

Jesus:

Which is the underlying goal; it's about your personal relationship with God, your personal relationship with yourself, your personal relationship with other people, and bringing it all into harmony with love.

This is what I find fascinating about the Divine Truth; you learn the externals and eventually you're forced into being introspective and looking at yourself in the process, and it's just wonderful.

Interviewer:

My friends keep asking, "Is he really Jesus?" and I say, "I don't care anymore, it doesn't really matter."

Jesus:

(Laughs)

Interviewer:

I am not interested in going down that line anymore. The experience that I've had is probably what I would have expected if I'd met Jesus.

Jesus:

(Laughs)

Interviewer:

There is a truth that I can see as a truth and there is a truth that I haven't seen before that I need to explore, and there is a personal confrontation.

Jesus:

An internal war if you like, almost.

Interviewer:

Yeah and that's what I would have expected.

Jesus:

It's that internal war I feel that the majority of people are afraid of embracing. They're afraid of really embracing this process of personally growing into a new condition, into a new state. We like safety, and no change means safety to us most of the time.

Actually, I personally find that if you don't change then you are in an unsafe position because you can only ever be what you currently are. That's a sad thing for the majority of humankind, that's a very sad thing, to only be what you currently are when you have so much potential to become something completely different if you just embrace a process that God designed you to embrace in the first place.

Interviewer:

It brings a little bit more because I think we all have a yearning for a purpose and to know that there's a purpose. Richard Dawkins says that he believes that the universe operates out of pitiless indifference; it's not really comforting is it? (Laughs)

Jesus:

(Laughs)

Interviewer:

I'd like to think that there's some sort of reason for my personal development, and I think we all do, we want to know that there's a reason and when we die it's not just all going to dissolve.

Jesus:

Of course, every spirit knows that when you die it all doesn't dissolve. That's an instantaneous change that you make as soon as you pass, generally. You realise, "Oh my life hasn't dissolved and I'm still here and I've still got the same thoughts and I've still got the same memories. My body is a little different, I wonder why that is?" But you look much the same generally as well and so the majority of people after they pass instantly accept that one truth, which is that there is no death of the soul, if you like, or no death of what people are referring to nowadays as their consciousness.

But the key is to take that further I feel, to actually enjoy your life, not to just be afraid of a transition or afraid of death or afraid of living life here or in the spirit world for that matter.

Interviewer:

Also, the humility angle of being open, not just to truth but to emotion, it seems like everybody's walking around crying in the process, but as you say leading to a fuller experience of life.

Jesus:

Yes.

Interviewer:

Like the girl in the seminar who had suffered sexual abuse at a young age, she was now, because of that experience and that emotional injury, incapable of having a relationship with a man so until she has dealt with that emotion, there is a whole life experience that is denied to her.

I can see how you say that it's the same with our relationship with God; you do the same thing with these emotional injuries, because she then constructed a whole pile of preconceived ideas about men over that period of time with those injuries. This is why she couldn't connect with men, because men are only after this, they're only after that, and these are ideas that other women don't have. They are obviously false, but in her mind they're truths.

Jesus:

Exactly. This is where I think the big failure of New Age religion is. You know how New Age religion has this focus on, "It's all truth. Your truth, my truth, it doesn't really matter." They have this idea, but the reality is that it does matter, because The Truth, God's Truth, will always free you, it sets you free. The other, so-called "truths" finish up binding your life into this place of fear that we finish up living most of our lives justifying but we never really experience our life fully, and I find that's quite sad.

This is where I find that religious viewpoints and teachings, even New Age, which I feel is a religion, even science is a religion, all of these what I would classify as religious viewpoints or beliefs finish up defining our possibilities, when God designed our possibilities to be endless. I find that that's a sad fact about human life on Earth; because we limit ourselves so much through our emotional experience, we finish up shutting down all the potential possibilities that we have.

Interviewer:

And that we have to give to others as well.

Jesus:

Yeah. But yeah, it's an awesome journey. Every single person I find who really finds and discovers the path of God's Truth, and actually embraces it and realises it for what it is, is fascinated from that time on forever. There are spirits in the spirit world right now who are completely fascinated, who know far more than any person on Earth would even conceive of knowing, and yet they are totally fascinated with what they can still discover. Yeah, that's what I love about it the most. God has designed this eternally fascinating system.

Interviewer:

We just have to be like children and discover it like children.

Jesus:

And absorb it and be humble to the process. Yeah. That was good.

Interviewer:

Thanks very much.

Jesus:

Thanks for your time, Geoff.

INTERVIEW –

Denny Johnson interviews Jesus

Jesus' First Century Life – 6 August 2012

All information compiled from the Divine Truth website (www.divinetruth.com). The full interview can be seen on YouTube.

The only information changed in this interview is Jesus' name was inserted in place of AJ.

Introduction

Interviewer:

My name is Denny Johnson, and I am here with Jesus. I would really like to know about your life as a child 2000 years ago and some personal things you went through.

Jesus:

Obviously, Denny, there are things that I personally remember from the 1st century. Regarding what happened to me in my early childhood, I've heard about things from my parents in a similar way most people would do today. But I'm happy to maybe describe some of the earlier events in my childhood that I do remember and also what I've been told by my mum and dad, Joseph and Mary. Perhaps we can also have a bit of a dialogue about what happened in the rest of my life that I do remember quite easily.

Jesus' conception and birth

Interviewer:

Can we start with your conception? This is the question people often have, about the reality of your conception.

Jesus:

No worries. That's a very common question that is asked of me. My mother Mary and my father Joseph did have sex, and the result of their sexual union was their conceiving their oldest son, who was me. These ideas that my mother was a virgin when I was conceived came from other historical, false records. Later revisionists of the Bible tried to compare me with gods of other religions. I have never been a god and neither have those gods of other religions ever been a god. But there was this concept religiously that if a person was conceived of a virgin, they were somehow holy. This is because many religious people want to reject the notion that sexual union is holy. They would prefer to believe that sexual union is an unholy event, and therefore something that a holy person could not come from. The reality is that I was conceived as any other person on Earth is ever conceived,

including those people who the legends were made about; they were conceived in the same manner.

Of course, that was the first time that I felt my family, but I do not have a conscious intellectual record of that. Many people on Earth have a belief that I was somehow already developed before I came to Earth. While I existed as a soul prior to my incarnating onto Earth, I did not have a conscious recollection of myself or any other event before my conception, and this is the same for every other person who has ever been conceived so there is no difference between myself and any other person who has ever been on the planet.

God cleared emotional damage that Jesus received in the womb at birth

Interviewer:

Was your conception part of a Divine Plan to bring a perfect man to Earth? Was this part of God's design at this time?

Jesus:

Well, God has created all of the souls of people, and each one of these souls has a unique personality and character traits. Mary Magdalene and I are one soul together (and I'm referring to Mary Magdalene, not my mother Mary), and we have specific character traits just like every other soul. One of our character traits is a strong desire to connect to God, and also a strong desire for personal humility. We desire greatly to find out the Truth from God. God created our soul in that way, but it didn't mean that we would automatically do exactly what God desired. We had to embrace this other gift, the gift of free will in order to progress. I was the same as any other person who has incarnated, in that like every single person who incarnates I was initially pristine, just before the process of conception, but I remained in the womb of my mother and I did receive the emotional injuries of my parents so I was not born perfect. However, at the time of my birth, God decided to do something that is done to every person who passes into the spirit world, and that is to remove from me the imperfections of my parents. In that regard at the time of my birth I became a perfect person just for a moment. And then it depended upon my will as to whether I would remain as such.

Interviewer:

So, the process then became for your soul to naturally express its will and desire to be at-one with God, which led into the life that you had?

Jesus:

Yes, that's correct; you could say that God desired for me to embrace my true nature. But God also gave me free will so I could choose not to embrace that nature if I chose. I had to make a decision at some point in my future, which obviously happened later when I had the intellectual awareness. So, my

mother and my father were married and soon after their marriage my mother conceived me, through having sexual intercourse with my father Joseph. And as a result, nine months later or thereabouts I was born.

Interviewer:

Is there a truth about the birth, the day or the month, is there clarity on this?

Jesus:

Yes. I was not born on December the 25th. December the 25th is a time in Israel that is generally very cold, and I was born in slightly warmer weather, although it was just turning cold. I was born in the autumn in the months that no longer exist in our calendar, in the Gregorian calendar, but around September.

The truth about the three wise men

Interviewer:

Is the story of the three wise men true?

Jesus:

It's true to a degree, but not in the way described in the Bible. There were men who were living in Babylon, who very carefully read what we would call the Bible now. At the time we called the Bible the books of the prophets, which were an extension of the Torah. When they read these books, they were looking for a special sign, a sign that the messiah had come.

Hundreds of years earlier, there was a star that could be seen in the northern hemisphere that went nova. And due to the travelling time of light, this nova appeared to Earth at the time of my birth, which these men then assumed was a sign of my birth. Then they travelled to Jerusalem to find the person they believed was the messiah who had just been born.

After looking at the records about the prophecies, they realised that I would be born in Bethlehem. And so, after visiting Herod and telling him of my birth, they then came to Bethlehem to visit my father, mother, and myself. After that occurred, they brought with them some small gifts that had little financial significance, but they had an emotional significance to them. They left those gifts with myself, but I was not aware of any of these events of course. Having just been born I had no developed intellect, and I was only told of those events afterwards by my mother and my father.

Interviewer:

Was your conception through the lineage of David?

Jesus:

Yes, it was through the tribe of Judah. My father and mother could trace their lineage back to David, but that had no significance to my birth really. It was turned into significance by people who were trying to compare me,

and also to teach that this particular thing had significance. From God's perspective there is no significance in our lineage, but later people have turned it into something significant.

Interviewer:

So, you are the messiah prophesied?

Jesus:

Well at the time I did not know that, but, because of the visit of these wise men, my father began to assume that I was perhaps this messiah. Of course, I not having any developed intellect, did not know whether I was the messiah or not. And of course, I needed to understand what the messiah was before I could ever answer that question. At the time of my birth, while my father assumed, I was the promised messiah, I personally did not know I was and therefore could not say whether I was or not.

Interviewer:

How did your mother feel?

Jesus:

Well my mother thought the events of the visiting wise men, or Magi, were strange. She really did not have a clear idea herself, less of clear idea than my father. She was just happy to have her firstborn son with her, like any new mother.

Jesus' birthplace

Jesus:

I was born in Bethlehem even though my parents lived in Nazareth. And the reason I was born there was that my parents wished to move from Nazareth down to Bethlehem because of the violence that was occurring in Nazareth at the time. There have been many other people who have assumed that it was due to some kind of registration process but the reality was that my mother was quite frightened by the violence in Nazareth and felt unsafe at home, so they decided to stay with my father's relatives, who lived in Jerusalem and Bethlehem.

Interviewer:

Is it true that you were born in a barn, manger or cave?

Jesus:

Well it is true that I was born in a manger, what you would now classify as a stable. It was primarily because of my father's arrogance; I suppose you could call it. He visited his family but decided that he could not accept their invitation to go in the home, because he did not feel it was polite, our having arrived late in the day. He decided to ask them to give him a stable to stay in so that's why I was born in the stable.

Moving to Egypt to avoid being killed by Herod's men

Interviewer:

What age did you begin to demonstrate your unique soul abilities?

Jesus:

I never believed I had any unique soul abilities. To my parents, they thought I was the same as any other child, and I never saw myself as any different to any other child. However, there were things that I noticed that were different between myself and other boys. One of the things I noticed that was different was my sensitivity to the emotions of other people.

Also, I did not seem to have the same lack of self-confidence that other people had but I only became aware of these things over the first seven years of my life. I also had a very strong desire to know God, and as events transpired, I had the opportunity to get to know God, through what we call the holy writings.

Shortly after my birth Herod heard of my birth and he was very concerned; he was a murderous man, and he always desired to get rid of anybody who he thought might be the messiah. Bethlehem was a very small village with only a few hundred inhabitants at the time and there were around twenty children under the age of two. Now Herod sent a group of men in disguise to Bethlehem in an attempt to get rid of the messiah who he had heard had been born there.

But my father was told by some spirits that he should move from Bethlehem, and because the insistence of these spirits was very strong, my father decided to move to Egypt. So, my father and mother hastily put together as many of their goods as they could, and they travelled by land to Egypt. As it turned out I arrived in Egypt in a location where there were many Jews, and as a result there were synagogues present in the location we lived; there were over one million Jews in that location. This meant that I could visit the local synagogue and begin to learn about the prophets and the Torah, and my father eventually paid for me to be educated at a fairly early age. Shortly after we left Bethlehem, Herod did send this group of men and they murdered every child under the age of two. As a result of that murder, he believed he had killed the messiah but as it turned out we had already left Bethlehem and had gone to Egypt.

Discovering his relationship with God

Interviewer:

When did you first become aware of your desire to know God?

Jesus:

It's interesting because that always felt present in me from as long as I could remember. I could remember that as soon as I could speak I often spoke to God and I would look at creation and often speak to God about what I was observing, but in a very childlike way.

My father was often very concerned because I would speak out loud to what he called “my invisible friend,” and he would often voice his concern about that to my mother. Sometimes I heard them talking about me and I heard my father’s concern about my state of mind. My mother just asked him to give me time; she felt that as I grew up that desire to speak out loud would disappear. It did disappear almost immediately because I heard them talking about it and I decided that I better speak to God inside my mind instead. But I realised at a really very young age that speaking with God was more about speaking from the heart.

Interviewer:

Is it true that you went to the temple and spoke to the priest?

Jesus:

It’s an interesting question Denny because you’ve now skipped twelve years of my life. (Laughs)

Interviewer:

Oh boy, lets back up a little bit, let’s get them all.

Jesus:

And it’s interesting that most people skip that twelve years of my life, mainly because they only remember what the Bible tells them. Obviously, a lot happened in those twelve years; these years were very formative for me in my relationship with God.

Interviewer:

Please explain what those twelve years were like so we can fill in this gap.

Jesus:

Sure. Well as I explained, by the time I was two or three years of age I already had a developing relationship with God. I also observed that other people felt bad about themselves most of the time, and I really didn’t understand these feelings because I did not have them. So, while I viewed myself the same as any other child, I could see that there were some differences between me and the average male child.

Studying the prophetic books of the Old Testament from the age of five

Jesus:

When I was around five years of age, my father sent me to the local synagogue, and there were papyri of the written records of the Torah and the prophets, what you would now know as the prophetic books of the Old Testament of the Bible. We were taught how to read by reading these religious manuscripts and we were taught how to write by copying them. In this process I began to develop a closer relationship with God.

I would look at the books and the things that I was writing, and I found much more significant meaning in them than the man who was teaching me found. In particular I found significant meaning with regard to love and truth. Because I could see spirits around me, I could see that many of the prophets had been channelling spirits. I did not believe that everything that was written was true, but I could see that there were some truths in everything that was written. I spent the entire time I was at the synagogue studying the Bible. During that time, I also learned some additional languages. Obviously, we had to learn the Egyptian language in order to converse and live in Egypt. But we were generally also taught Italian and Greek as well as Aramaic. During those times I remained in Egypt with my family until I was twelve years of age.

Attending a private school for soldiers from the age of seven

Jesus:

But there were other events that occurred during this time as well. By the time I was seven my father decided that I was far too sensitive to be the messiah, so he decided to enroll me in a private school for soldiers. Many young children of aristocrats were enrolled in these schools and they were taught how to fight. Of course, this was very different to my own nature. While I enjoyed any physical exercise and sport that did not involve hurting another person, I didn't enjoy having to fight another person, so I refused to fight. This of course wasn't looked upon very well by the people who were running the school and I was often beaten by them and also by other students in the school, and I was often referred to as a coward.

In addition, they used to have women present at the school who were used for sexual purposes. The Roman soldiers would generally rape these fully grown women. They were trying to teach the students to do similar sexual things to these women. Many of them finished up having children of their own. If the child was a male he was automatically enrolled in the school, but if the child was a female she was automatically enrolled as a sexual slave.

So, during this time there were many younger girls of a similar age to myself with whom the soldiers taught the young boys to have some sexual relationship. Of course, many of the young boys didn't really know what they were doing, but I could feel the deep hurt inside the girl children. When I was sent home to my father for the breaks, I would complain bitterly about what was going on at the school but my father continued to send me back to the school because he felt it would toughen me up.

On one particular occasion when one of these girls was hurt badly, I refused to participate in any further thing at the school. I was then punished quite severely by the soldiers who ran the school, and they involved the children

to try to get me to change my mind. I was beaten quite violently but I still refused to participate. So, I was sent home in disgust.

Of course my father wasn't too impressed either because he was trying to create the messiah, a man who he believed would lead the Israelis into war against the Romans, and so I decided at that time that if the messiah was going to lead the Jews into war, I wasn't going to be the messiah. After that my father returned me back to the original synagogue, which was really good for me because I enjoyed all the reading about God again. During that time my mother had had quite a number of children and I finished up having five brothers and two sisters by the time I was twelve years of age.

Leaving Egypt and returning to Nazareth at the age of twelve

Jesus:

By this stage my mother was becoming very homesick and wanted to return home to Nazareth. My mother and father would often have arguments about going home. My father felt that if we went back home Herod's soldiers would try to kill me again, but my mother felt that enough had passed for him to forget about that. So, they decided that if Herod died, we would go back home. Shortly after Herod died, my parents decided to go back home, travelling by boat because they were a very large family. We took a boat from Alexandria and sailed around the coast back to Israel.

Interviewer:

Did you have direct communication with the spirits of the prophets?

Jesus:

Yes. I had in a number of ways of direct communication with those spirits; not only from myself but later through John the Baptist who was my cousin.

Interviewer:

Were you trained as a carpenter?

Jesus:

Well yes, my father had a very good business near Alexandria; he had already been working as what you would now call a builder. He worked with stone as well as with wood and any other materials that were involved in building. However, he had to sell his business when we left Egypt. My father had decided to move back to Nazareth, because there were different things happening not only with the Romans but also with the Jews, which would mean that there was very good business for a builder. And by this stage I had learned to work with my father a bit, and after we returned to Nazareth I worked fulltime with my father. My father desired that I would take over the business as any good, firstborn Jewish boy would do.

Interviewer:

At what age did you return to Nazareth?

Jesus:

I was twelve years of age when we returned to Nazareth.

Visiting the temple in Jerusalem for Passover at the age of twelve

Jesus:

The very first year back my father decided that he wanted to take me to Jerusalem. I had never seen the temple, and also it was customary for a Jewish boy in his 13th year to go through what is now known as the bar mitzvah. It being customary he decided to take me to Jerusalem. We arrived in time for the festival of the Passover. There was a period of time before then called the festival of booths, or tents, and then the Passover was about the slaughter of the lambs, the offering of the lamb for the sin of the family. This sacrifice was linked to the time in Egypt when they had to put blood on their door posts to stop God's angel from killing the firstborn son in every household.

This of course was a legend because God's angel never killed the firstborn son of every household. However, some negative spirits were involved in many of the events in Egypt thousands of years earlier. This festival meant that we went to Jerusalem and, because of the large-scale slaughter of animals, there was blood running down the sides of the temple and so you could imagine there was quite a big stench. This greatly affected me, and I refused to eat meat from that time on.

Interviewer:

So, in your 13th year you arrived at the temple for the first time?

Jesus:

Yes, at twelve years of age

Interviewer:

Did you begin to learn there?

Jesus:

No. Because of all the things I had thus learned so far in Egypt the teachers of my Synagogue there understood me to be a boy very interested in the holy books. And because I had a lot of confidence in my engagement with them, I managed to learn many things that exceeded their own understanding of those books. In addition, because I could talk to the spirits who actually wrote most of those books, I found out what had actually happened in their lives rather than what the legend told. By the time I arrived in Jerusalem in my 13th year, I had a large amount of knowledge at my fingertips that nobody in Jerusalem had. While I was there, I took the opportunity to

discuss all of the information I had learned up to that time with any person possible. This is where the legend comes from that I was teaching the people in the temple.

I did not get left behind though when they travelled home, because I was always a dutiful boy and when my mum and dad said that they were going to leave at a certain time, I was always there. At that time what mostly affected me were two primary things. One was this influence of the whole prospect of sacrificing things to please God and, to my surprise; the other was the lack of knowledge about the truth. I could see that the idea of sacrifice was very false from God's perspective. Because by this time I had received some of God's Love through my longings for it, I could feel that God actually disapproved of such things, in the sense that God did not want us to sacrifice anything for His sake. I also came to see the lack of true understanding of the words of the prophets and this feeling grew in such an intense manner that it caused me to desire to know even more.

Returning to Nazareth and seeking the messiah

Jesus:

So, when we returned back to Nazareth, I immediately engaged the master of the synagogue in Nazareth. Any spare time my father would give me I would leave and go to the synagogue and we would have discussions together. And this is where I started seeing the patterns regarding what the truth was about the messiah.

Interviewer:

Is this when you began to recognise your role?

Jesus:

No, not at all. I was very much thinking at this point that I would find the messiah. I thought the messiah would be somebody else and the reason I was studying the scriptures so carefully was that I wanted to recognise him. Any who claimed to be the messiah, who came onto the scene, I would compare his actions to the actions that I felt the messiah should have, from my own study, and in the comparison I would often see that they were still very much focused on violence. By this time I had a very firm opinion that the messiah would not be violent in any way so I would discard that person who claimed to be the messiah and then I would look for another person who showed the same pacifist reactions as I could see the messiah would have from my own study.

I came to see that the messiah would understand love the most. He would have a passion for the truth, he would be very humble in his relationship with God, he would be able to speak with spirits, and he would understand the workings between the spirit world and the physical world. He would understand that there was no such thing as death, and he would be able to

see that when a person died, their spirit and their soul leave their physical body. He would also be able to see the relationship between disease and the suppression of emotion. This was, you could say, the list of requirements for the messiah.

Differences in opinion between Jesus and his father about the messiah

Jesus:

While my father still claimed that I was the messiah, he was very upset with my general understanding of the messiah, and we began to have arguments about what the messiah would be like. Of course, my father would not shift from his opinion and I felt I could not shift from my own, and this caused my father a lot of distress. He would often voice to his friends that I was the messiah, which would anger his friends greatly, and his friends' children would then take out these frustrations on me.

There were a number of times when I was beaten by other children in the village because I refused to fight back. And so, my father and I began to have this relationship where we worked together but it was quite tense between us emotionally, because we had very different opinions. My father felt the need to force his opinion upon me, and he saw these regular beatings from the children in the town as punishment for my lack of honour of him.

Interviewer:

How did your father become so passionately convinced that you were the messiah?

Jesus:

Mostly because of the events that happened after my birth; the visiting of the Magi, the astrologists, but also because of the angel telling him that he had to go to Egypt. He heard later that the children of Bethlehem were murdered, and this solidified his idea that I must have been the messiah. But aside from that he had no other real evidence, aside from this nagging feeling in his heart, which as I grew older he had less understanding of, because he thought that as I grew older I was becoming softer. He expected me to be very confident, and I was very confident, but he expected me to be confident in a forthright and forceful manner in a way to lead men. He expected me to resort to violence when men around me did not respond, and of course I refused to do that so by the time I was seventeen my father and I had quite a tense relationship.

Jesus' early adult life

Jesus:

By this stage there were daughters of families in the town who were showing interest in marriage with me. It was normal for most men at that age, or even an earlier age, to be betrothed to a person from another family, and it was very normal for the families to make the arrangement and choose your wife or husband. My father had begun to enter into these kinds of negotiations with other families in the region. In particular there was one family who had a quite a number of sons and just a couple of daughters, and one of the daughters showed an interest in me and so my father had made some negotiations that I should marry that particular woman. Of course, I did not agree to this and I refused to marry her. She wanted to marry me though and this went on for a number of years.

I was still working with my father and doing a lot of things, even teaching my other brothers how to do the building work. Anything my father wanted me to do; he was often unsuccessful in manipulating me into doing, unless of course I felt it was loving to do it. My father would often make negotiations without me present, making promises to other people that he personally could not keep. This of course caused further aggravation between the two of us, not on my part because I just refused to act, but my father became very frustrated and felt I had a deep lack of honour for him. In addition, my father by this stage was a Pharisee and the reason he became a Pharisee was that he wanted to play a part in the direction of the Jewish faith.

Befriending John the Baptist and communicating with spirits about God

Jesus:

By this stage my father had bought a property, a house in Jerusalem, so we would go back and forward to Jerusalem for the different celebrations that occurred in the temple. Because my cousin John the Baptist lived near Jerusalem, I would often get to spend long periods of time with him, and John and I became very close friends. John was six months older than me; he also had the same ability to talk to spirits and every time that we returned to Jerusalem, we had very many interesting times talking to lots of different spirits.

As a result of that we would often come to many conclusions about what the truth would be. I discovered the difference between the spirits we would speak to and my own opinion about God and how God had created the universe and so forth. I realised that many of these spirits had not entered a personal relationship with God. During these discussions I often encouraged them to enter this relationship and some of them began to do so, ones like Moses and Elijah for example. These particular spirits began to progress by

having this personal relationship with God in the spirit world. At this stage I was still not aware that I was the messiah; I was still looking for the messiah, but I had not yet found him.

Interviewer:

Did you feel it could have been John?

Jesus:

No, I didn't feel it could be John, the reason being that John knew less than I did about God. He also had some very strange understandings, to me, about the principles of love, about which he never changed his mind until after he passed into the spirit world. So, I knew that the messiah was not John, but I did not know who it would be. There were many men who came along who claimed to be the messiah, but these men were often very violent and as a result many of them were crucified, not only them but also all of their followers. In one case when I was young, I was only around fifteen years of age; there were thousands of crucifixions around Nazareth, all lining the roads because of the violence of those men. By then I had a very firm opinion around violence.

Coming to terms with being the messiah between the age of nineteen and twenty-one

Interviewer:

When did you begin to have the first realisations that you were the messiah?

Jesus:

Well by this stage I had received a lot of God's Love and I had a very good concept of what God's Truth was. I understood that I was made of half of a soul, and that I had a spirit body and a material body. And I understood that it was my soul that attracted all different events. I understood the spirit world quite well because I could talk too many of these spirits and I could remember many of my experiences when I went to sleep, experiences that I had in the spirit world. Because I could remember all of these things, I had a very firm opinion about the truth about the spirit world and the Earth life.

I also had a very large degree of personal love, by this time, for other people. I could see and had compassion for them even if they were violent towards me; my spiritual condition and my condition in love were much more developed than the average person that was around me but I was still looking for the messiah, because I could not really believe it could be me. But then God took me through this process, which was very overwhelming emotionally to me at the time, and that process caused me to have to consider that I was the messiah; this was a very emotional time for me.

Interviewer:

What age was this?

Jesus:

I was nineteen years of age.

Interviewer:

How did you feel, what was the feeling that brought you here?

Jesus:

It's still a very emotional process for me as you can see. And I still find it quite difficult to understand sometimes that I am the messiah. I spent a lot of time crying and again my mother and father worried about me, because I was still living at home at the time. But as I went through this emotional process, the feeling solidified within myself. It took a few years for me to go through this process but by the time I finished I was around twenty-one years of age and I felt quite sure that I was the messiah. But it was still hard to accept so I decided to again strengthen my desire even more to have a closer relationship with God. And I decided to spend a lot of my time in conversation with God.

Events surrounding a woman who wanted to marry Jesus

Jesus:

During this same period of time my father had negotiated that I marry this other woman and of course I refused to do so. But the woman herself believed that she could force me into marriage. She initially tried to make me have sex with her; she thought she would succeed because I always treated her kindly but I refused to engage sexually with her because I had a belief by this stage that I only had my sexual desire for my soulmate. As a result, she went back to her family and claimed that she had been raped. And as a result of that claim, her father and her brothers found me walking the streets of Nazareth and they grabbed me and took me to the centre square of Nazareth with the intention of torturing me to death.

During that time, I had many bones broken, both of my legs, my hip, they smashed the inner side of my face, and had dogs rip off the skin and eat it. They speared me to the ground with hot spears, so that I would bleed slowly. They then kicked me many times, in the genitals, and they also speared me to the ground in my shoulder. The girl who claimed that I raped her heard of these events as they were occurring in the middle of the town square.

They were still intending to kill me, and they pulled the spears out through my body and dragged me around behind a horse on the ground naked. And this was the time that she came up and she told her father that I had not raped her. Her brothers and her father were still angry because I refused to marry her; they viewed that as my condemnation of their family so they continued to drag me with the horse and pulled me off the horse when they had reached my father's home. I was tied to the horse by rope and being

dragged on my back. By the time I arrived home of course I could not walk, and my physical body was very badly damaged. It took almost three months before I could even stand up again.

During that time, I found the woman who accused me of rape one morning hanging in front of me. She had hung herself on the rafter of the roof because she was sorry for her actions. Of course, I was still very, very ill, but I could feel my spirit friends helping me recover. Because of my very good condition by this stage, I could feel myself mending quite rapidly. What would normally have left me lame for life; I knew that I could fully recover from. By this stage it was evident that my father was very, very angry with me so as soon as I could walk, I left home.

Moving to Capernaum and developing his relationship with God

Jesus:

I lived in a cave for five years while I focused on my relationship with God and my desire to recover myself physically. During that time no one from my family saw me aside from my mother and also my friend who was in the synagogue. He would bring me food when I could not fend for myself, but as I became stronger, I could fend for myself and I did not need that. By this stage I was just over twenty-five years of age and I decided to live in a nearby city called Capernaum, which was on the edge of the Sea of Galilee.

Interviewer:

You describe a life of personal suffering, all the way back to being a child and the relationship with your father, the school, this family. This seems like such a personal part of your spiritual evolution.

Jesus:

I did not see it as a part of my spiritual evolution. I saw it as an underlying conflict between truth and error. I realised that if I was going to live with integrity in my relationship with God, and if I was going to understand love as God understood it to be, then I would finish up confronting all of the people around me on Earth. So, I just lived my life with as much integrity and focused on releasing as much of my emotion as I could, which was a result of people harming me.

I began to focus my life on the attitude of forgiveness. I realised that forgiveness was a very important part of spiritual development. If I was going to be able to allow God to work through me, then I would need to have God's attitude about forgiveness. By this stage I realised that God was trying to create a person on Earth who had the ability to channel God and this would place God's personality on Earth for the first time. I realised because of my own development that I still had much work to do in order to get to

that condition and so that became the focus of the subsequent six years of my life before my baptism.

Discovering ethics, morality, and seeking God's Truth

Interviewer:

From your experience, I'm hearing you say that love and the Love of God and integrity was what you were really learning, and the truth?

Jesus:

Well there were two primary things I was learning besides how Divine Love flows. The first one is what I call ethics. I did not give it that name in the first century but instead I came up with a slogan, which was "Do unto others what you would love them to do unto you." I saw this as the basics of human relationships.

The second thing I realised was that true morality came from the Love of God. The more I received God's Love, the more moral a person I became and so I came to see morality as God's definition of what is true. As a result, I let go of what many persons on Earth thought were true, and I focused my entire concentration on trying to understand what God thought was true. These underlying basics of ethics and morality, in addition to understanding how Divine Love was transforming my soul, formed the basis of what I wanted to teach others.

Interviewer:

You are now at the age of twenty-five, just moved to Capernaum. How are you a different person?

Jesus:

Well at Capernaum I began to live a life by myself. I hired a small room which I lived in and I worked mending the fishing nets of the fishermen at the sea of Galilee and that's how I earned enough funds to pay for my lifestyle.

Interviewer:

Did you have any resolution with your father?

Teaching Divine Truth before becoming at-one with God

Jesus:

No, no resolution with my father. My father by this stage had almost given me up for someone lost and he believed that he may have been mistaken in his assumption that I was the messiah. I occasionally saw my mother, but because it would always create much anger in my father, eventually those visits became very few. So, I really became without a family for a period of

time. It was during this time that I realised that the concept of family on the Earth was highly overrated, and that most people on Earth place far too much importance on it. What really matters is the love relationships. I began to develop relationships with different people in the community, and some of them felt more like my brothers and sisters and mothers and fathers. In the end I came to feel that my mother and father and sister and brother were those who had a desire for God's Love and who had been changed by it, and this is one of the things that the Bible does say about me.

By this stage I was working as a net mender and I was meeting many people who later became strong friends. During this time, I met the sons of Zebedee and these were John and James, who later became known as the Apostle John and the Apostle James. I also met Peter, because Peter's family lived nearby, and he was a fisherman too. I travelled to their family homes and began to have many discussions with different people during this stage, so before I became at-one with God, I started automatically travelling around talking to people about God. Many people came to know of me as a prophet and they would come to listen to me; this was even before I became baptised.

I would also occasionally still visit John the Baptist. By this stage he was primarily around the Jordan and teaching people about what he believed God to be. We would often have discussions together and he would say, "I do not understand," and so he continued teaching things he thought he could understand. During this period of time, over a period of around five years, eventually I had many people following behind me when I travelled, but I still had not become baptised myself. None of these things are recorded in the Bible, because it was viewed that my special works began after my baptism. But this is not actually true.

My baptism was a very personal thing and had nothing to do with having some kind of consecration from God. I knew during this phase that I would become at-one with God and God would be able to channel and be on Earth through me. I decided that if that occasion ever occurred (because I was still unsure whether it would occur) I would baptise myself as a personal celebration that I had become at-one with God.

I continued to travel around the countryside to the homes of people who would want me to come and I would talk to them about spiritual matters that I had learned. And then when I became tired, I would return to Capernaum and have a rest. Once I was rested, I would do the same again. During this time there were many men and women who would eventually follow the Divine Truth, and many of them also followed me when I travelled because while I was travelling I often had many discussions, and they would be able to learn more new truth, and so they felt an attraction to follow along.

Interviewer:

What age were you at this point?

Jesus:

This was the age between twenty-five and thirty-one.

Becoming at-one with God

Interviewer:

Was there a moment when you experienced the oneness with God?

Jesus:

Yes.

Interviewer:

Can you describe the feeling of that moment?

Jesus:

It's very difficult to describe. It's a very intensely emotional experience that involves every sense. You go through this process where you come out the other end understanding that there is no constraint of time and space, and now that you are in harmony with God's Laws of Love anything that you desire is at your disposal.

There is also now no pain as all pain is automatically managed by the Love.

Also, there is now no more fear. Fear does not exist to you anymore.

In addition, you are able to feel what God feels on any matter that you think about, and so you automatically know the truth about every matter.

In addition, you can feel everything within a person, their entire life experience in a moment. You know what happened when they were conceived right the way through to the time that you see them, to the present. And you can even see in them what decisions they may make in the future.

You could pick up anything and immediately understand it within a short period of time. There was no longer any resistance to learning. There was also no longer any resistance to the flow of love, or to the flow of other emotions. You could feel every emotion in every person, the ones that they had that they were feeling, and the ones that they had that they were denying. And you could automatically say to them exactly what they needed, to confront the ones they were denying. You could find out their desires and their passions just by being in their presence. And therefore, you were able to understand every person, having spent very little time with them. Every person became a friend, even your enemies became your friends.

There is much more to it than that, but that gives you some concept of what it feels like.

Interviewer:

What age were you then?

Jesus:

That happened when I was in my 31st year.

Interviewer:

And now your mission as we know it began?

Jesus:

Well, my mission had already begun; to me my mission began once I recognised who I was. When I was in my 19th year, I recognised who I was and that feeling solidified within me; I decided how I was going to live the rest of my life. And the time from 21 years of age to my 31st year was just a time where I was attempting to become that person that I knew I could become. During this time, I had already begun teaching, but I just could not teach powerfully because God could not always be with me while I was teaching. I realised during that period that once God could always be with me all of the teaching would become much more powerful. As a result, through the Law of Attraction, many more people would be attracted to the truth. So, I had embraced this process many years before.

While the Bible says that I began my ministry when I was in my 30th year, the reality was that I began my ministry many years before then, because I did not wait to tell the truth that I knew. I decided that even if I have not yet completed the process of becoming at-one with God it was important for me to embrace this teaching process, because that was my passion so by the time I was 31 years of age and I'd become at-one with God, I was just aware that there was going to be an acceleration of attractions. I was also very aware that I would soon meet my soulmate, and this was very, very important to me.

Becoming aware of his role to create a Kingdom of Heaven in the spirit world

Jesus:

In addition I had a strong feeling that I was going to die in a very short time, because I could see that once a person became at-one with God they would confront every unloving behaviour in every person they met. Already in my past history I had had many confrontations of other people's unloving emotions, which had resulted in torturous and painful events.

By this stage I understood that by becoming at-one with God I would eventually attract the anger of the nation because of the condition that I was in, in comparison to the nation's condition. So, by that stage I knew that I would die. I also knew that part of the reason why I was doing what I was doing was to create the Kingdom of God in heaven, not on the Earth, because the heaven was ready for the Kingdom of God to be created and the Earth was not yet ready.

Interviewer:

Explain that again, you were ready to create the Kingdom of God in heaven because the Earth was not yet ready?

Jesus:

I understood that from God's perspective, God wanted all of humanity to enter this personal relationship with God. But I also understood that there were more people in the spirit world who were ready to embrace that particular life than there were people on Earth. I understood that I was preparing dimensional existences in the spirit world as locations for those people to live, and I called those locations the Celestial Kingdom.

I realised that people on Earth would struggle to accept those truths. While by this stage I had many thousands of people who listened to me, because most of them had not received God's Love they were very fickle in their acceptance of me. I realised that if they were threatened by the authorities, they would reject me just as quickly as they accepted me.

But in the spirit world, in the Celestial Kingdom, I was the only person. At the time of my baptism no other person existed in the 8th dimension of the spirit world. By this stage I was talking to many spirits in the spirit world who wanted to enter the 8th dimension of the spirit world, and who wanted to have this personal relationship with God. And my audiences in the spirit world were much greater than my audiences in the physical world. So, I understood that what was really created at this point in time was the Kingdom of God in the heavens, and that it would take time for the Kingdom of God to come to Earth.

Interviewer:

So, during the day you were teaching on Earth but at night you were teaching in the Celestial Kingdom? Or were you doing it simultaneously?

Jesus:

I was doing it simultaneously. I realised that many of these spirits gathered when I was teaching on Earth, and in fact, much of my presentation to the people on Earth was really to the people in the spirit world who were listening. There were many people in the spirit world who would obtain a certain condition where they could very simply have a longing for God's Love and change rapidly and that allowed me to teach them the Divine Truth. Therefore, even if there was no effect on Earth there was always a positive effect in the spirit world. I did not see any difference between the people on Earth and in the spirit world. To me they looked the same, felt the same and they were the same.

Meeting his soulmate, Mary Magdalene

Interviewer:

How soon along this journey did you meet your soulmate?

Jesus:

I met my soulmate around six months after my baptism. Maybe it's another discussion going through all of those kinds of questions about meeting her and so forth, from her perspective and mine.

Interviewer:

So now you were thirty-one; you actually did this portion of your journey at-one with God for approximately two years.

Jesus:

No, it was for three and a half years. During that time, I met my soulmate. I met her around six months after what you would call my public ministry although to me, I'd begun my public ministry much earlier. But around six months after I became at-one with God, I found Mary. I visited the northern cities and in one of those cities Mary lived as a merchant. Mary had quite a lucrative business and she employed mainly women who had been harmed in the past. She and the women who were with her had heard of me travelling around to the different cities and when I arrived in her city, she managed to find me and I knew who she was as soon as I met her. But while she was attracted to me, she did not understand the meaning of the attraction.

Interviewer:

She became a follower at this time

Jesus:

For a very short period of time yes, and perhaps I need to leave her to tell you the story of what happened, but for a very short period of time she followed me and then she became quite upset with me for period of time, and so I did not see her for over one year.

The disciples and apostles were Jesus' friends who were interested in Divine Truth

Interviewer:

Can you tell me the process that you went through to distinguish the men that came to be known as your disciples?

Jesus:

Well there was no process and there were no apostles and no disciples. I often referred to the people that followed me as my taught ones and of course the word for that is 'disciple.' But there was no formality in the choice of the people who followed me. I made no formal choice of any person or persons as a group who would later lead the Christian church. The people

who followed me were just my friends who were learning the Divine Truth from me and then tried to practice it as best as they were able.

In that way many of the people who followed me who were later called my disciples, or my apostles were just established as that after my death. It is not a choice that I made. I taught my disciples, if you can call them that, that all of them were equal and none of them should establish themselves over the other.

I also taught them that men and women were equal and that women were just as important as men and most of the male followers found this very difficult to accept. As a result of that many of the women were better disciples but unfortunately, they were written out of the record because of the male dominance at the time.

Interviewer:

So, women were actually more humble?

Jesus:

Yes, many of the women were more humble, but also they had fewer emotions of trying to harm others. Many of the men had a tendency towards violence; many of them had a tendency of violence towards women. And this meant that their condition of love was much lower than the women they harmed. As a result, many of the women understood what I was teaching far better than the men understood.

Eventually Mary understood it best. Unfortunately, though, none of the males could accept Mary's authority. When I use the term authority, I mean that any person who loves more is automatically given more authority by God. Mary had received more Divine Love, by the time of my death, than any other person on Earth, aside from myself. As such, from God's perspective and from my own, Mary should have been the one who led the people after that but many of the male and female disciples had some very bad attitudes towards Mary, because they judged her history. As a result, they did not respect my choice of her as the person who would teach people after me. Instead, the men fought amongst themselves for dominance.

Miracles performed by Jesus

Interviewer:

Before we go to the time after crucifixion, what's true about the miracles in this time before crucifixion?

Jesus:

Well I never did perform some of the miracles that the Bible says I performed. I did not walk on water, and I did not turn water into wine. In fact, by this time I personally did not drink wine. There are certain explanations for the events, but those explanations got distorted, because

people wanted to turn me into a god, which is the same thing they have done to many others prior to myself. But there were other events that were definitely true.

I had the ability to instantly heal any person as long as the person exercised faith in God and had a desire for God's Love to enter them. Sometimes I would meet a person who had such a desire and who was lame or who was sick, and I could heal them instantly. This included any person who was blind or deaf or dumb, and also included any person who had had some trauma where it looked like they had died. They weren't actually dead, their body had not separated from their spirit body, and while the two bodies were not separated, I could bring them back to life. If the body is separated from the spirit body, then no one can bring them back to life.

In addition, I also talked to many spirits and I was involved of course helping these spirits leave people that they were tormenting. However, I did not ever make anything else die as a result. I did not cast spirits into animals and then cause those animals to die.

The beliefs and death of Judas

Interviewer:

Is the story of Judas true?

Jesus:

Most of it is true, in the sense that Judas was a friend of mine; he was one of the youngest of the people who were closely associated with me. Of course, there were younger ones, but he had a degree of education and as a result we asked him to look after any donations that we received. He had a very strong belief that I was the messiah, but he believed that the messiah would be a violent man. He felt the messiah would lead a war against the Romans. And he wasn't alone in that opinion; many of the other men had the same opinion, such as Peter and others. But Judas being young was quite impetuous and he tried to force me into confrontations with the Jewish and Roman systems.

He believed that I was misguided on two particular issues. The first issue he felt is that I should confront the Jewish and Roman systems on Earth, whereas I believed that I should love any system, and by loving the system it will eventually change. However, I could not get this across to Judas and he had a very, very strong opinion that he was right, and I was wrong. He was arrogant, as were many of the male disciples.

The second issue where he had a lot of disagreement with me was my marriage of Mary. He felt that I should not marry Mary and he felt that Mary brought me disrepute. So, he believed that there were two issues where I was

not correct and in his arrogance, he decided to confront those issues within me.

He decided to set up confrontations periodically between myself and the Pharisees in order to motivate the Jewish people to get behind me, to wage war against the Romans. These confrontations occurred many times with him. Unfortunately Judas was not happy with any one of those confrontations, because love and truth was the only weapon that I would use, if you could call love and truth “weapons,” so he decided to have an ultimate confrontation. He approached the Jewish Sanhedrin (the Jewish council of seventy who oversaw the religious leaders of the land) and in this approach he decided that he could force my confrontation with them. He expected that I would show my power over them, not understanding my honouring of other people’s free will and in doing that he created a series of events which caused my death.

Interviewer:

Did he end up committing suicide as is described?

Jesus:

Yes, he committed suicide. He passed into the hells of the spirit world and it took him quite a number of years to work through his guilt about what he had done. I met him nearly fifty years after his passing into the hells. Before then he was too ashamed to even see me.

Interviewer:

He’s on the Divine Truth path now?

Jesus:

Yes, he is a Celestial spirit now.

The role of the Pharisees

Interviewer:

What was the function of the Pharisee?

Jesus:

Well there were supposedly many functions of the Pharisee. In many ways they were religious leaders who would lead the Jews in the Jewish Faith. They had a responsibility, so they thought, to teach the Torah and to ensure that the Torah was followed by the people. They believed that if the Torah was followed by the people, God would bless them and they believed that if different people did not follow the Torah then the people collectively would not be blessed so there was a huge amount of societal pressure to maintain the teachings that were currently presented. My father was able to be a Pharisee of Sanhedrin because of his associations with relatives in Jerusalem, and of course my development threatened my father’s position as a Pharisee. He also saw this as a significant problem with regard to lack

of honour of him. My father actually finished up being in the council that condemned me to death. But my father was not involved in the vote; he refused to vote for my death.

Interviewer:

Wow, he was actually on the council that condemned you to death?

Jesus:

Yes, but he voted against my death.

The beliefs and death of John the Baptist

Interviewer:

And John the Baptist, did he recognise you before you passed?

Jesus:

He recognised that I was the messiah, but he did not understand the role of the messiah. He could feel that I must be the messiah because of what I knew; he had a very, very strong belief that I was the messiah, but he still refused to accept many of the things I taught him. In fact, if he had followed my advice, he would never have died the way he did.

Interviewer:

Is it true that he was judging Herod and Herod's Salome and that relationship?

Jesus:

Yes, exactly that.

Interviewer:

Is that what caused his death?

Jesus:

That is exactly what caused his death. His lack of love towards other people and his desire to judge came from his underlying emotional attachment to the Judaistic faith. In particular he was addicted to the law of the Torah. He had some very strong Jewish spirits with him who influenced him whenever I was attempting to talk to him about the truth of the matter. These spirits were historically priests of the Jewish priesthood and they had a very strong feeling that what was contained in the Torah was correct. Whenever I confronted that with John these spirits would influence him to not listen, and John's own addiction to the Torah itself was often caused by these spirits who surrounded him many times. He was very open to this spirit influence because like me he was a vegetarian. He also had a lot of understanding of spirit influences and so these spirits could easily influence him to not listen.

Jesus' baptism

Interviewer:

Did he actually baptize you?

Jesus:

Yes, he did.

Interviewer:

What was the significance of that for you?

Jesus:

Well, as I said earlier, I wanted to have the personal experience that I would remember for myself. It was like a ritual if you like; I did not intend that everybody else do the same thing. To me it was a symbol of the transformation of my soul and to me going under the water and being cleansed by the water was like a symbol of being cleansed by truth. I often viewed water as the truth in the symbolic language that I used and so I saw the event as truth cleansing me to the extent that I was now at-one with God. It contained a lot of personal significance but I did not intend for the rest of the humanity to follow that particular path since there is no significance in the water itself, and also there is no significance in the process of baptism. I was already at-one with God and nothing I could do physically could change that.

Jesus' relationship with his parents after reaching at-onement

Interviewer:

Did your mother accept you at this time?

Jesus:

No, not yet. My mother took quite some time to accept me. Initially she was very concerned about my personal safety; by the time of my baptism there had already been some attacks upon myself and she was concerned that eventually a group of people would kill me. Shortly after my baptism in my hometown of Nazareth, they attempted to throw me off the cliff, and it was only my father and mother who prevented the crowd from doing so, by calling me crazy. That wasn't far from the truth because my mother and my father wondered whether I was crazy, so they convinced that crowd that I was too crazy to be listened to, or to be taken seriously. In fact, my mother followed me around afterwards for a period of time, primarily to make sure that everyone knew that I was crazy.

Of course during this time she got to see the many things that happened and after a while she became convinced that I was not as crazy as she thought, so by the time of my death she no longer believed that I was crazy and she believed that I was the messiah. However, my father did not believe that I

was the messiah at the time of my death. It was only my death that caused my father to believe that I was the messiah.

My father only believed that I was the messiah after I died. Of course, there were many events in those three and a half years leading up to my death. This was a very busy time in our lives. We travelled all around the Israelite nation and also into some of the gentile nations around about. Mary and myself also eventually married and Mary became pregnant with our child, who was a girl, and who Mary later named Sarah. Mary was six months pregnant when I died.

The significance of Jesus being born and teaching in Israel

Interviewer:

Is there a symbolic or literal reason as to why, of all the places on Earth that were possible, that you were in this nation Israel, and Jewish faith?

Jesus:

Well yes, there were a number of significant events. Firstly, God had foretold to many of religious faiths on Earth that there would be a messiah that would come. There were spirits who gave writings to many different locations on Earth. These included locations in China, India, Israel, and other places on Earth as well.

However, there was something unique about the Jewish faith and this was that they believed in one God. This was a very important thing for my own development, because it helped me come to see God as a personal God, a God I could have a relationship with. In addition, the Jewish nation was relatively prepared for the messiah. Of all faiths that were present on Earth at the time, they were the only faith that really strongly believed in this messianic appearance.

In addition, because of the different spirit mediums who were then known as prophets, there had been certain things foretold well in advance, before my appearance, and they finished up coming true. But God did not choose the Jewish people as His special, chosen people. It just so happened that their religious belief systems best supported my own development, in comparison to all of the systems that were present on the Earth.

Jesus did not write the Lord's Prayer in the Bible

Interviewer:

Are you the author of the prayer as you gave it in the Bible?

Jesus:

No, I was not. These were things that were taken from some of my teachings, and later placed into the Bible by other writers. The actual prayer I gave to the disciples was much longer and had far more significance.

Interviewer:

So, this prayer that we so often remember was added to the teachings after you passed?

Jesus:

Exactly.

Interviewer:

This describes "on Earth as it is in heaven"?

Jesus:

The Lord's Prayer, what is called the Lord's Prayer in the Bible, is really a summary of some of the teachings that I gave in many of the seminars that I gave on Earth. For instance, I would teach the principle that it is impossible to ask God for forgiveness when we are unwilling to forgive our brother.

I also taught that there was no need to be greedy and having enough for one day was enough, just like it was enough for the animals and the birds. I also taught that God's Kingdom would eventually come to Earth and I was demonstrating the way in which that could happen. All of these things later got compressed into a short passage in the Bible, which was then called the Lord's Prayer.

Events leading to Jesus' death**Interviewer:**

Can you describe the time period leading up to the crucifixion?

Jesus:

Sure. This was a period of time that there was a lot of unrest in the Jewish nation. The general population was quite angry with both the Sanhedrin and the Romans. As a result, they often felt quite a lot of frustration with the religious faith and also the political power. By this stage it was well known that I was a prophet who preached nonviolence and many of them knew many different things that I had done in helping different people, for example healing different people. They heard that I was coming to Jerusalem for the time of the Passover. As a result, they decided to welcome me and at the entry of the city I found a person who wanted to put me on an ass which I happily accepted. And they waved their palm branches and laid them before me as I went into the city.

Many of the religious leaders found this very offensive. They had already threatened to assassinate me three times prior and each assassination attempt had failed although they did actually harm my body. But because I had the ability to heal my own body, as long as my head wasn't cut off, I recovered from each of the attacks. Of course, they found this very frustrating so by the time that Judas approached the chief priests they had already made the decision to find a public way of being able to kill me. Up

till this time they had decided on more private and secret methods. They decided to try and create an event that would eventually give them provocation for my death. They were constantly looking for opportunities during that period of time to do so but they were afraid, to a degree, of the people and how they would respond. In particular they were afraid of what I might do to the people to cause them to respond but after it became plain to them that I would probably not respond in any angry or violent manner they realised that the only people they had to manipulate were the people themselves.

So, they created a series of false accusations and when I was given the chance to answer these accusations, they refused to allow me to answer. They did this by hitting me or punishing me if I answered out of harmony with what they wanted to hear. Eventually of course I said nothing, which they then accepted as my guilt. In addition, they asked me questions about the establishment of the Kingdom of God in heaven which was a teaching I had given to many people who were following me. They misunderstood this teaching of course, and they tried to turn it into my threat towards the Roman Empire. So, once they had a way to manipulate the people religiously and politically, they just decided on a time when they could do that.

They wanted the Passover celebration to be over but as it turned out it was the very last day of the celebration on which I died. Those were the general feelings leading up to the events. Of course, once Judas approached them in order to create a confrontation, they saw this as the ideal opportunity to make the situation occur. Because they were afraid of the people's response, they chose to do most of the operation at night when most people were asleep and unable to see what was happening. In addition I had a lot of friends who were on the Sanhedrin and these friends would normally have voted for my deliverance, but they could establish a council at night and only ask the people to come who they thought were against me. They included my father in this because they knew his anger towards me.

Session 2: (August 7, 2012)

Jesus:

Before we continue with the interview that we've been doing about my life in the first century, I just want to say some basic things.

The main problem with a discussion like this is that we only have a few hours of time and obviously condensing somebody's thirty-five-year life into a two hour time period means that you leave out a lot of detail. Any person who is listening to the interview needs to realise that there is a lot of detail that I've missed out in the discussion with you. We could talk more thoroughly at another time about the different things that happened from the time of my birth through to the time that I become atone with God but the events that

we've described so far, in Session 1, have been some of the main events that happened in my life.

Of course, there were many other events that happened in my life that formulated my desire for more truth. It's often the times alone and the times you spend thinking about things that actually have more impact on your life. While I've described some of the events that other people have asked about, there are of course many other events in my life that impacted upon my life in the first century and any person who is listening would need to bear that in mind.

Discovering God and Divine Truth by receiving God's Love

Interviewer:

Part of what attracts me about some of your explanations is your observations of nature and how it led you to feel the qualities of God. Could you explain some of that?

Jesus:

The way I viewed the universe at a very young age was that it was a playground that God made for me. I could see that this playground was designed for me to explore and I did not have any personal restrictions to explore. I did not restrict myself through the beliefs of my family for example, and I didn't do just what my friends did because I felt I wanted to know more about the world than what the average person knew.

I saw every creation of God as a teaching tool for myself and I feel I learned a lot about God's qualities by examining creation. I also learned a lot about the intricate nature of design, and this helped me to understand how intelligent and clever God is. That led me into a further discovery of God's Laws and in discovering God's Laws I discovered a framework in which everything existed. After that I became just as interested in the framework as I was in creation itself and feeling more and more of God's Love entering me opened up my ability to be able to understand things that others around me did not understand. That's when I realised the truth that if you first seek God's Love, all other things will be added to you. I found that if I focused my primary intention on receiving God's Love, the questions I had about all these other things would automatically be answered and this concept fascinated me immensely.

Developing the soul rather than the mind

Interviewer:

So, the opening to Divine Love reveals the perception of the science?

Jesus:

Yes. There is only a certain amount of science that the mind can understand but the soul has this infinite ability to understand. As long as the soul becomes more and more developed in love, the understanding of the soul, or what I used to call soul perception, grew. As my perception of the universe grew, I came to understand things that normal science could not explain. I feel even now that there is a severe limitation on mankind through always trying to use the mind to understand things of the soul.

In my discussion with spirits that were around me I learned that there was a limitation of understanding intellectually at the 6th dimension and I came to understand things that they could not understand. That is because the method of understanding had to do with the soul, rather than with the mind. I realised that it was impossible to understand things greater than the 6th dimension without having the soul transformed by God's Love. The soul transformed by God's Love expanded and had a greater capacity to understand the Universe around it.

Once I understood that, I no longer focused on my intellectual development, but rather I focused on my soul development, on what was happening inside of my soul. God's Love allowed for new understanding to be absorbed by my soul and then automatically my mind became aware of this new understanding. If I tried to understand the same thing with my mind before my soul had made the transformation, I found I could not understand it at all.

Interviewer:

It's such a subtle distinction, isn't it, what you lead with? How do you lead with the feeling of the soul, rather than permitting the mind to lead?

Jesus:

I realised that God was attempting to teach me this concept that my mind was not as important as my soul and once I came to see that my soul was the only thing that was going to understand God I understood that I had to widen my ability to feel rather than to think. That's when I understood some very basic principles of truth and that's why I said to people in the first century, "You cannot enter the Kingdom of God unless you become like a little child." A little child experiences the universe around it without intellectually determining things first, but rather allowing itself to feel everything until its environment begins to suppress its feelings. I realised that God had designed us perfectly right from the time of the little child to understand the things of God but man in his own self-reliance used his

intellect to suppress the child which automatically cut him off from understanding the things of God.

Interviewer:

How do we become like that little child?

Jesus:

That is very difficult, because unfortunately we have placed layers upon this child, and these layers must be deconstructed with our own will. These layers are layers of addictions, layers of denial and layers of fear. Once we remove these layers from ourselves, we have the ability to feel what the child feels.

Exercising will in harmony with God's Laws of Love

Interviewer:

Is the will an aspect of the soul?

Jesus:

Yes, the free will is one of the greatest gifts that God has given our soul and desire is very much involved with that will. Once we exercise our desire in a specific direction, we will always rapidly create, even if the creations are negative.

Interviewer:

How do we distinguish a pure desire versus desire based on addiction?

Jesus:

Well Denny, are we now doing an interview about desire or about my first century life?

Interviewer:

Okay, another time AJ, but I'd like an answer to that one someday (laughs).

Jesus:

Yes, I feel that these are very important questions, and in some ways much more important than an interview about my life. But one of the things I did discover during my life was the extreme importance of desire exercised in harmony with love. Once I understood that the framework of God's Universe was all to do with loving laws I realised that if I exercised my desire in harmony with love all the time, then everything that I desire would be fulfilled. This gave me a lot of confidence in my life and a huge amount of trust in God and God's laws.

Interviewer:

And this accelerated for you when you began to live alone at twenty-five approximately?

Jesus:

I suppose you could say that I learned a lot of these underlying principles when I was very young, through the examination of the relationships that were going on around me. But it wasn't until later in my life, after eighteen years of age, that I started discovering the correlation between the law that governed the action and the action upon the soul itself.

The discovery of these truths was gradual in nature. I had no amazing experience in which I knew all things. In fact, I feel and believe that it is impossible to have an instant understanding of something without the soul being involved in a gradual process beforehand.

Nowadays I see many people claiming to have an instant inspiration but in every case, I have seen a spirit giving them the information and so it has not been a personal experience. I could see that what God was leading me through was a personal experience. Once the experience solidified the truth in my soul, I felt very confident to teach these truths to others.

Events leading up to Jesus' death**Interviewer:**

Shall we move onto the Last Supper?

Jesus:

I think that's what we were up to.

Interviewer:

Can you explain to us the significance of the last supper and what that represents in your evolution?

The Bible lacks accurate information about Jesus' relationship with Mary Magdalene**Jesus:**

Well before I answer that question, I feel I need to give some background. The Bible itself does not accurately portray many of the actual events of my life. You must remember it was written through the memory of people recording their memories many years after the events and of course it was also their own interpretation of those particular events.

For example, the most important person in my life on Earth was Mary, not my mother Mary, but Mary Magdalene my wife and yet she was written almost completely out of the gospel account. There were two main motivations for this, one being that in some cases when things were being written Mary was still alive, and some of my friends sought to protect her by keeping her identity secret. This caused them to have a desire to leave her out of the account.

But the second and bigger influence over the period of history has been the removal of any feminine aspect of religious development. Unfortunately, by removing Mary from the account of our life the revisionists greatly distorted my message of truth. They also began to teach that sexual relations were unholy; this was a very common belief at the time. In fact, many of my male disciples at the time believed that my relationship with Mary was my one primary flaw, and this was very false.

Now if you come back to the time of what is called The Last Supper, there is great misinterpretation of this event. The Bible seems to indicate that there were no women present, when the reality is that women were always present at every event that I ever gave. In addition, my relationship with Mary was one of an equal and I treated Mary as my equal. This meant that unlike other men, I always had Mary sit with me whenever I did anything. If I sat in a group and we were having good times together, Mary was always by my side.

Interviewer:

Your relationship with Mary at this time was very different to the cultural expressions that existed so you became an example of how man and woman can relate. Would you share what that feeling is when you are in union in that way? Can you explain this for us?

Jesus:

With pleasure. I see Mary exactly the same as I see myself. I see Mary and myself as one soul. We are one soul being expressed in two forms, in two different bodies. Of course, the reality is that we have more than two different bodies; Mary has a spiritual body as well as a physical body and I do too, and these bodies are expressing our soul. That being the case, I am not greater than Mary and Mary is not greater than myself.

In my mind when somebody invites me to some location, they are already inviting Mary to the same location. There is no separation between myself and Mary, there is no competition between us, and neither I nor she is greater than the other. Whenever anybody engages our soul, they must expect that both of us might be present. In the first century the male disciples found this very difficult because they would want to have a discussion with me but they would want no women present, and of course many of them ruled their families with an iron fist. But they could not get me to reject Mary.

For this reason, many times Mary would be sitting with me while I was having a discussion only with men because these men refused to invite their wives. However, any event that Mary or myself ever organized was never preclusive of one gender. Many of the people, both male and female, found this difficult. Many of the women became jealous of Mary because Mary could be present in what they classified as men's business and the male disciples were also resentful of me because I refused to engage them unless

Mary was present. If they attempted to organise an event without Mary being present I would refuse to attend and they realised that if they were going to have any interaction with me they were going to have to accept Mary's presence and also accept Mary's contribution and many of them found this very difficult.

The relationship between myself and Mary as such is that we do not see ourselves as competitors in an environment. Any progress I make benefits Mary, and any progress Mary makes benefits me. I want to support anything that Mary does just as she wants to support anything that I do and our relationship is even closer than that, because at every single moment we wish to feel the other person's feelings, and we also wish to give our feelings to the other person. This allows us to be together even when we are physically apart. This of course was very difficult for the people in the first century to understand, because the two genders separated from each other frequently.

Interviewer:

So, your choice for having her next to you was important for the sharing of feelings?

Jesus:

No, it was not important for the sharing of feelings, because the reality is that I can feel Mary's feelings even if she is on the opposite side of the world. However, it is very important for other people to understand that we are one soul expressed in two bodies and in my heart, she has the same value as I have. Anyone who treats Mary as if she is of lower value than me does not understand the creation of the soul.

Interviewer:

So, this applied as an example to both men and women about the quality of the soul?

Jesus:

That's exactly true; we wanted to ensure that we taught the truth by our own example.

The Last Supper

Interviewer:

So, onto the Last Supper.

Jesus:

The so-called Last Supper was just a simple event. Because we had travelled to Jerusalem in order to celebrate the Passover, we just wanted to gather with our friends. Now there was a lot of external conflict around us because of the Jewish priesthood and some of my disciples who were creating this conflict. I wanted to get everyone together and talk with them about some

basic principles of truth, as well as to share a meal with them. Many had their wives or partners with them, just as I had my wife Mary with me. It was not a male-dominated event and there was no reference in fact to anything to do with my blood or body.

The later Bible revisionists changed this Last Supper into an instruction that people would then follow as a part of the Christian religion where people would honour my blood or my body as the sacrifice for their sins. The reality is that I cannot be sacrificed for anyone's sins, and in fact God would never demand such a sacrifice.

Also, my blood and my body were just physical elements, and they had no importance in the saving of any person. What was important to save a person's soul was that they began a relationship with God in love and so in the Last Supper there was no reference at all to my blood or my body and I established no ritual that the Christian church subsequently established.

In addition, while I knew that Judas was involved in discussions with the Pharisees and that he was attempting to manipulate me into a confrontation, I did not know for sure at that time that he would actually betray me. I made no statement to Judas that he would betray me, nor did I make any other statement to any other disciple about the fact. Since I believed that the following day would be a very difficult day, because of the conflict between some of my disciples and the Jewish priesthood, Mary and I decided together that it would be better if she stayed at a different location overnight. I decided to stay in Jerusalem and Mary decided to stay a few kilometres away.

Jesus' feelings about the crucifixion

Interviewer:

Share with us what you consider to be significant from this time period to the crucifixion.

Jesus:

The crucifixion is taken to be a very important event, but it was only important to me for two reasons. It was important to me in the sense that I lost communication with my soulmate Mary, by being killed or murdered by somebody.

The second reason it was important to me was that it gave me a vehicle by which I could illustrate the truth that a person was still alive even if their physical body had died. Because I had developed in love, I knew I had the means available to demonstrate this in a practical way.

Aside from that, the crucifixion to me is a very unfortunate event. I would have preferred to live a long life on Earth, teaching Divine Truth and eventually having Mary obtain the same condition that I was in. In addition,

I would have preferred to continue our life together, illustrating to the world the truths that we were teaching.

Of course, I knew that different spirit forces and people on Earth would oppose this desire of mine. I could also see that my primary purpose was to develop the Kingdom of God in heaven but I had very mixed feelings about leaving the Earth because the person that I loved the most still remained on Earth and found it difficult to have a relationship with me after I passed, so my feelings about the crucifixion are very different to the average person. My feelings are that my life was cut short unnecessarily because I could have demonstrated the truth of my teachings in other ways.

Of course, there are many questions that the Bible account of the crucifixion raises. I am perfectly happy to answer all the questions about that, but from my personal perspective the crucifixion did not give anything to the world; in fact it took away from the world many opportunities that it had.

Interviewer:

This is significant, because most religions hold this as important. You are telling us now that crucifixion was completely unnecessary. It was not a Divine plan for you to die in this way.

Jesus:

That's correct. It is not God's plan for anyone to die by being murdered, least of all a person whom God loved dearly and who had received enough of God's Love to be at-one with Him.

The crucifixion was an unnecessary event. It did not give anything to the world, it did not pay for anyone's sins and it did not allow people to be saved, because salvation is through the reception of Divine Love from God. It also prevented me from explaining more truth and this lack of truth on the planet has caused many problems over the last two thousand years.

It was apparent to me that I would probably pass early in my life; I could see that this was the case, not because of some design by God, but rather because of the opposition of evil forces against truth. Evil always fights for its right to remain evil while truth is always loving and never fights for its right to remain truthful. This was a very important principle that I understood early in my life, that I could never defend the truth by fighting for it. I could only present the truth and let whatever happened around me happen.

Interviewer:

You did demonstrate how you overcame the illusion of death.

Jesus:

Yes. With any unfortunate event, God has the capacity to turn it into something positive. The one positive thing that was achieved after my death was that my disciples came to see that what I was speaking of was true. They

came to see that there was no such thing as death. This caused them to let go of many of their fears, and many of them had a much stronger courage to tell the truth to others, which caused the worldwide spread of Divine Truth, although it became rapidly distorted through the centuries.

The purpose of Jesus' first century incarnation and current incarnation

Interviewer:

How do you distinguish your presence on Earth now from then?

Jesus:

In what way do you mean, Denny?

Interviewer:

How do you learn from that event, I guess I am saying in some way, so that this time you stay alive?

Jesus:

Well firstly, I am not invested in staying alive. The only reason I am here is to share Divine Truth. I will do that as long as I am able, but if because of the conflict between truth and error someone decides to kill me for some reason, I will have done all that I can do to further truth on the planet. I do not believe that I will die in this life at the hands of violent people. However, there is still the possibility that it may occur, because when truth conflicts with error, error usually resorts to violent processes to destroy truth. However, I do feel that there is much protection because there are a very large number of Celestial spirits, angels in the spirit world, who are attempting to protect the Divine Truth on the Earth, and I believe that this force is strong enough to overcome any evil tendencies of others. But this does not mean that I may not die, and I have had to come to terms with that fact.

Recognising the distortions of truth in the Bible

Interviewer:

Is there anything else in this time period that you feel is significant for us to know?

Jesus:

Well, I feel that when we look at my first century life and also when we examine the unheard life of Mary, a person will find that what we taught was far more reasonable and far more logical than what has been presented in the Bible. Once a person understands the process that happened with the distortion of truth, they'll be more open to examining the truth from these discussions. I do expect at some time in the future that I will be able to discuss with many Christians the truths of the first century life; we will

actually have the opportunities to examine the Bible and examine the Bible gospel accounts of my life and as a result of that be able to overcome many of the false conceptions.

But to do this we need to confront one basic understanding that most Christians have. That is this thought that the Bible itself is God's Word rather than the word of men. The reality is that the Bible contains many distortions and also at the same time many truths.

You can determine the truth by seeing what facts are loving; all of the things that indicate that God is unloving are also untruthful. I feel that once many Christians accept the fact that the delivery of God's Word to Earth is an ever-improving process, and that the delivery of God's Truth to the Earth is going to be an infinitely growing process, then instead of blocking themselves to further truth they will reasonably and logically open themselves to understanding more truth.

The main purpose of my coming in the first century was to extend the truth that was available on the planet and in particular to introduce the truth about the personal relationship that it is possible to obtain with God and the effects of the Divine Love of God upon the human soul. I came to teach what it meant to be born again, not born of a woman again on Earth, as in the case that people feel that I was speaking of reincarnation, but rather being born again into this relationship with God, a relationship that transforms the human soul into a divine soul that is still human in nature but now also has part of God's nature within it. These are the teachings I came to teach to the planet and unfortunately these are the main teachings that got lost.

Once people recognise the simplicity and beauty of these teachings, many people including atheists, Christians, Muslims and many others will desire this personal relationship with God that transforms their soul. If Mary and I are given enough time we'll be able to demonstrate this relationship in practice and people will then be able to see the living examples of the truths that we are teaching.

This was the main purpose of why we came to Earth in the first century, in the sense that we exercised our desire to teach these particular principles, and the main reason for our return in this century is to demonstrate the truth of these principles to the world, along with demonstrating the truth of these principles to every spirit location. These are our main goals and desires, and this is what we are looking forward to do.

Interviewer:

Thank you.

Closing Words

Jesus:

I think this is an appropriate place to end our discussion.

Interviewer:

It's a good place to finish for the moment.

Jesus:

Of course, there are many more things that we could discuss, because there are many events that happened shortly after my death in the first century that have an impact on people's lives. But I feel in this discussion we've at least been able to understand a bit more about my and Mary's purpose, and this is really good.

Interviewer:

What I heard was that the purity of your relationship to God and the simplicity of sharing your love with your life, it's really quite simple and pure.

Jesus:

And it can be a powerful example to others. But mankind in his "infinite wisdom" believes that he is far more clever than God's simple desires, and he tries to read into things that are not there.

Interviewer:

Hence the illusion of religions.

Jesus:

Yes, this is exactly correct. It's been great having this interview with you, Denny.

Interviewer:

Thank you, my friend.

LETTER – How can you claim any affiliation with the Jesus of the Bible?

Divine Truth Public Response

Letter found on the Divine Truth website (<http://www.divinetruth.com/>)

From: Undisclosed

Date: Tue, Apr 2, 2013 at 11:27 PM

Subject: A question on Jesus and the Bible

To: enquiry@divinetruth.com

Question

Dear Mr. Miller,

You've spoken often on the subject of biblical and religious inconsistencies and errors, especially regarding the person of Jesus Christ; for example, you deny that you are the only unbegotten Son of God, that you died for the remission of sins or that you will come to judge the living and the dead. You cannot deny, however, that these are concepts fundamental to the gospels, as well as being foreshadowed in the Old Testament and reiterated in the rest of the New Testament. Were they minor details they could, of course, be altered or misconstrued over time, but this is not the case; they represent the fundamental principles of the gospels and of Jesus' purpose.

As such, how can you claim any affiliation with the Jesus of the Bible, since in removing the aspect of the divine in him you essentially reduce him to a God-fearing moral teacher and totally alter the perspective on his works and message? I would be very interested from a theological perspective to hear your views on this.

Answer

Hello S _____

It is a pleasure to "meet" you via the internet, and I would be very happy to explain to you the answer to your question.

Firstly, I must say to you that you are basing your assumptions, and entire belief systems, on a book that has many flaws, both in accuracy with regard to history, and also in regard to logic. I have an advantage over you in this respect, in that, the book claiming to be God's Word contains a record of the life that I lived, and since the book's record of my life is very different from my life itself, I can state categorically that the book claiming to be God's Word is not accurate.

But rather than addressing the Bible itself firstly, what I would like to do is directly answer your question, and then provide some explanations.

I do not deny that the Bible contains many teachings which appear to be fundamental principles of what has become Christianity in its current form, which I do not agree with, and which cause a lot of pain and suffering both on earth and in the spirit world. I also do not deny that I was, at one time in the first century, the "only begotten" son of God. However, I am no longer the "only" begotten son of God. I continue to be the first-born son of God, but God has had many children since then, many more children have since entered the New Birth that I entered, in the manner I shall explain to you below.

You must remember that my statements in the first century have been greatly modified, and then many assumptions have been made about them, and then doctrines have been created as a result of these assumptions.

When I said in the first century that I was the "only begotten" son of God, I made these statements during the period shortly after my baptism, and at that time, no other person (child of God), either on earth or in the spirit world, had received Divine Love from God to the point that they became at-one with God as I had become before my baptism by John. Some months later, just before the time of the Transfiguration as recorded in the Bible, a few more children of God became at-one with God in the spirit world (Moses & Elijah), and they demonstrated this condition at the time of the Transfiguration.

A person becomes "begotten of God" by receiving Divine Love into their soul, to the point that they become at-one with God. Once they become at-one with God, they can be said to be "begotten" of God, in that God's Love has transformed them from the human into the Divine Angel, or into the Divine son or daughter of God. God's Love entering the soul is the only thing that can perform this transition.

I recognized during my teenage years, that God was only a God of Love, and not the God of wrath or anger that my contemporaries believed God to be. I came to understand that if I entered a relationship with God, and desired this Love of God to enter me, and prayed for it to enter with the sincere longings of my soul, that it would enter me. I will not here go into how I recognized such things, since that would turn this email into a book.

I also understood that, since God was infinite, God had an infinite amount of Divine Love to give to all of Her children, and so, how much of this Love entered me would completely depend upon how much desire I had for it to enter. It did not depend upon God, since God wanted to give me as much of this Love as I desired to receive, but rather it depended upon my own sincerity and desire.

Once I understood this fact, as you can imagine, my entire life became focused around allowing this Love to enter my soul, and also, accepting and living in harmony with the Laws of Love that my soul became conscious of as a subsequent result of having this Love within me.

During this process I came to understand many things, not limited to, but including:

1. I could continue to receive more and more Divine Love forever, as long as I desired it.
2. I would become more and more like God, in my attitudes, character, and abilities as God's Love transformed me from the man into the Angel.
3. I would eventually become at-one with God in Love, which meant that I would be able to reflect God's Love, and act in harmony with God's Love and desires at all times and in all situations, and that God could then communicate to people through me.
4. That through this relationship with God, I would be able to receive more and more of God's Truths about the universe in which I lived, and those Truths would be the Absolute Truths of the universe.
5. That no-one else in human history had previously experienced this process of receiving Divine Love from God as I was currently experiencing.
6. That this all meant that I was the Messiah foretold in the Jewish scriptures, not a power-hungry world ruler, but rather a leader of humankind into a new relationship with God.
7. That no-one around me understood what I was going through, and so therefore, I felt a desire to teach them about what had happened to me, and why it had happened.

I called this process, the New Birth, or becoming Born Again. All humans, including myself, are all born as humans only, without the ability to become the Divine Angel unless God's Love is received by the human, and transforms them into the Divine Angel. I was the first person in history on this earth to receive such Love and continue to receive it until I became Born Again, a new Divine creature. God has placed this potentiality within all of us, but I was the first to engage it to the point of becoming at-one with God or begotten of God. As such, I became the first-born, the first human on this earth to become "born of God" rather than just born of human parents.

You ask me; "How can you claim any affiliation with the Jesus of the Bible, since in removing the aspect of the divine in him you essentially reduce him to a God-fearing moral teacher and totally alter the perspective on his works and message?"

Here you misunderstand my statements. I have never said that I do not have the "aspect of the Divine" within me, since I do. Once a person becomes Born Again, they can never lose the Divine Love that has entered them, and, as such, they now remain having a Divine nature. However, this does not mean that I am God, but rather, that I have received enough of God's Love to become at-one with God. This is the state I entered in the first century before I decided to mark the occasion by talking to my cousin John, and being baptised as a symbol of this very important transformation that I had undertaken.

I was not just a moral teacher, although I did and continue to teach very important moral concepts. However, more importantly, I was the first of mankind born from a woman and a man (Mary and Joseph), who chose to decide to become born from God, and so, just before the time of my baptism, I became the "only begotten" child of God, for a short period of time. Once other children (in the spirit world) decided to undertake the same transformation, while I continued to be the first-born of God, I no longer continued to be the "only" begotten of God.

This was, and still is, the very essential Truth, and perhaps the most important Truth about God, that I continue to share with my fellow brothers and sisters. This Truth was not known before I became at-one with God, and so it was a new discovery, with huge implications as to the future of humanity, both on earth and in the spirit world.

Once I became at-one with God, I was conscious of the fact that I, through this process, and as a result of God's Universal Laws, had created a new series of locations in the spirit world, where those who were "begotten of God" could live. I called these locales the "Kingdom of God", and they are now known by those who live in them as the Celestial Heavens. They exist in dimensional spaces greater than the 7th sphere or dimension. Only the "redeemed" of God can live in these locations. This is where I have spent my time since my death in the 1st century, still continuing to receive more Divine Love, which continued to transform my soul further, and teaching the Truths about God that I had come to know by becoming at-one with God.

The true perspective of my work is that it has far more ramifications to humans and their eternal future than all humans current on earth can possibly imagine at present, and then the Christian religion currently teaches or even can conceive at this time.

So, I am not, and never have been, just a God-fearing moral teacher. In fact, I do not fear God at all, although I do teach about morality and ethics. However, I am the first-born of a new creature, a human that has gone through the transition and transformation of being born from a woman, into becoming born of God, and the leader of many millions of humans who have made this transition who now exist in the Kingdom I first created when I

was the first person to make this transition. It is a Kingdom available to all, but which can only be entered by going through the same transition I personally undertook in the 1st century.

One of the reasons why I have returned to earth is that the Truth about this transition has been all but lost to humanity, and so, at this time, I, along with some of my friends, have chosen to return in order to demonstrate how this transition can be made. There are many other things to teach, but this is the important first step. I returned and have absorbed sin through the process, in order to demonstrate to you and others, how a person who is a sinner can become the Divine Angel. I have not yet completed this task, but, when I do, you will be able to begin to understand what will be involved in your own progression towards becoming one of the begotten of God.

As you correctly point out, the Bible does say that I "died for the remission of sins" and that I will "come to judge the living and the dead", but as I have said to you, the Bible is full of false claims in many particulars, and a small amount of reasoning would help you understand the impossibility of some of the Bible's claims.

The concept that I died for the remission of sins came from the Jewish practice of sacrificing a lamb for the sins of the entire nation. It was a common belief for many thousands of years before my arrival in the 1st century that something needed to be sacrificed for God, in order to alleviate the punishment and wrath of God. Many believed that the way to "gain favour" with God was by sacrificing what was the most precious to you, and many, not Jews but from other nations, sacrificed their first-born children for this God of wrath that does not exist. These teachings were incorporated into Christianity after my death and the death of those who knew me personally. It is not something I taught at all, nor something that the people I taught believed.

In fact, when one logically considers what I said when I was alive, even modified as it is with in the Bible, they can see that I must not have taught such a thing. According to the Bible, I taught, while I was alive, that it was possible for a person to become at-one with God just as had, not through my death, but rather, by copying my example and choosing to receive the New Birth. These are the words I spoke to Nicodemus, years before my death as contained in the book of John. In fact, I never mentioned that my death was important in a relationship with God, and there is no record in the Bible of my talking about my death as being important in a relationship with God. If it were such an important teaching, I surely would have mentioned it.

Also, I never stated anything that was illogical, since God's Truth is always logical. It is not logical to assume that one's sins can be paid for by the death of another person. In fact, this would go against any principles of being self-responsible, responsible for your own life and choices. Since God gave us

free will, we are all personally responsible for what choices we make with our will, and no death of any creature can "pay" or "compensate" for the sin we commit through the exercise of our own will. The Bible does allude to this in Romans 14:12, when it says; "each of us will give an account of ourselves to God," and further in Galatians 6:7-9 when it says "what you sow, you shall reap." No other person, including myself (Jesus) can pay or compensate for the sins you commit, this is something that you shall have to compensate for or repent for in your relationship with God. Belief in me or in my "sacrifice" does not save someone from the results of their own sin. However, belief in my teachings can do a great deal in alleviating and correcting the results of such actions.

It would also not be loving for God to expect that a dear son of His pays for the sins of the other sons and daughters. This is a very unfair concept. If you ever were unjustly asked to pay for another person's evil actions; actions which you did not agree with and did not support, you would deeply feel the unfairness of such a request. God is not unfair, or wrathful, or unjust, and so does not ask me to pay for the sins of others as the Bible suggests. God is a far more loving Creator than the Bible portrays.

Also, I will not, and can never in my future, come to "judge the living and the dead" as suggested by the Bible. God is my judge and yours, or to put it more carefully, God's Loving Laws judge us on every action, word, or thought we have ever had. God has created these loving Laws in order to redeem humankind, from a condition that they now find themselves in, into a condition that is more loving. The only problem is that humans still continue to break these Laws and attract to themselves the subsequent pain and suffering that is the result of breaking God's Laws.

God, and myself, never feel like committing violent acts towards others. I will never come to destroy the wicked, nor set myself up as a judge. Not even God destroys the wicked. All are God's children, and God has installed His many perfect Laws that will eventually redeem all humans, from the current condition of sin, into natural human perfection.

But it should not be understood from this statement that natural human perfection is what I mean by the Divine Angel. They are two very different conditions. Natural human perfection will be the result of humans eventually recognizing that God does exist, and that all pain and suffering is the result of breaking God's Laws, and all humans must do to obtain natural human perfection is to stop breaking the Laws of God. Natural human perfection is a limited, finite condition, the condition in which the first human parents were created, but is the same condition they chose to relinquish, through their actions of disobedience to Divine Law.

However, to become the Divine Angel more is required. A person must receive Love from God, and eventually become at-one with God through the

process of being "Born Again" before they can become the Divine Angel. To do this, sincere emotional soul longings are required from the individual, towards God. This is what I would recommend to every Christian, to generate within themselves these sincere longings rather than resting on the Bible assurance and believing that my death or belief in me will accomplish the result, because it will not.

So, in closing, S____, I have attached the prayer I gave to my disciples in the 1st century. It is the prayer for Divine Love that I recommended they sincerely understand and engage emotionally with God. As a result, many of them now are Born Again, and they have become "Begotten of God."

You are my sister only, and you must not think of me as God. What I am you can become.

Your brother and friend

Jesus

PS: I am currently doing a series of frequently asked questions on these and other subjects related to the Bible and Christianity. Here is the link to these questions and my answers. FAQ's
(<https://www.youtube.com/user/divinetruthfaq/videos>)

FAQ session

Jesus' Identity, Life, Memories & Experiences - October 30, 2012

Full interview (<https://www.youtube.com/watch?v=GY6fLjMnvHs>) can be seen on the FAQ channel (www.youtube.com/c/divinetruthfaq/playlists).

Introduction

In this first session Jesus answers questions about his identity, including; his claims about his identity, Mary Magdalene's identity, how he knows who he is, the media claims that he is stating that he is God, what it means to be a son of God, whether he has "followers" who worship him, the expectation for Jesus to be performing miracles at this time, the expectation for Jesus to be perfect, and many other related questions about Alan John Miller (AJ) and his claims.

Reminder from Jesus & Mary:

Jesus and Mary would like to remind you that any document produced by Divine Truth containing any information from Jesus, Mary or any other person includes only a portion of God's Truth that they have personally discovered.

It does not and cannot contain the entire of God's Truth since God's Truth is infinite and humankind will forever continue to discover more of God's Truth as we progress in receiving more of God's Love.

Please remember that due to these limitations, information contained within this document may need to be revised in the future.

Are you Jesus from the 1st century?

AJ, are you claiming as reported in the media, at your public seminars and on the Divine Truth website that you are Jesus from the 1st century?

Jesus:

Yes that's exactly what I am claiming, that I am Jesus from the first century, that I've had a single life, a life that began in the first century and that ends currently at present, which is today the 30th October 2012, but the reality is that I have had a life that entire time so I don't claim that I'm the reincarnation of somebody who has existed 2000 years ago but rather somebody who has existed for 2000 years.

How do you know you are Jesus?

AJ, how do you know you are Jesus?

Jesus:

Well, my answer to that question is that I know in exactly the same way that anybody would know that they are the person they claim to be, and that is that you have a series of memories that describe your entire life from the time shortly after you were born until your present time and for me it's the exactly the same thing.

I have a series of memories, it's just a longer series of memories than the average person has in that it goes on for a 2000 year period, and I remember from the time shortly after my birth in the first century right through until today.

And so for me the way I know I am Jesus is that I have a memory of that entire life. For anybody else looking at me, well that's different because they don't know what I remember, and most people have never questioned me about what I remember. Of course if you were looking from an observer's perspective, it's a very different way of analysing whether I am Jesus or not, but from my perspective I can remember my life and so I know who I am.

Are you claiming that you're God?

Jesus:

I am definitely not claiming, nor have I ever claimed that I am God. There are many statements that are made in the Bible that would tend to indicate that I might have made that claim at some point in the past but that is not the case at all. I have never claimed that I am God, and I will never claim that I am God, and I will never be God.

I am just a normal human being in the same way that everybody else is a normal human being. I was born in exactly the same manner, I was conceived in exactly the same manner, and I am exactly the same kind of person as any other person who has ever lived on this planet.

The only difference in my first century life was that I found a way to become at-one with God, through a process that I discovered with God. And that's what I am teaching, this same process of how to become at-one with God. But once you become at-one with God it does not ever mean that you are God. You are a separate entity to God, and you become even more individualised when you become at-one with God. And the reasons for this is that God created your personality a certain way and your individuality a certain way and you're never going to lose that individuality and personality. And so, I am never going to lose my individuality or personality in God and God has never lost Her or His individuality or personality in myself.

The reality is that God existed long before I was ever created and God will probably continue to exist if I ever do pass, though I don't believe I will pass. Now when I say pass, I don't believe I will ever not live, although I might not live with the physical body. The reality is that I feel quite strongly that once a person receives Divine Love to the point of at-onement with God, then it's impossible for that person to ever die. That person becomes immortal. So I do believe that I am immortal, but I also know that there are many other people who I know, many other friends that I have, who are all at the moment living in the spirit world and they are all immortal as well. So I don't have any special uniqueness or circumstances that make me unique. I am just the person named Jesus who was an individual human who has lived for the last 2000 years, and who has a memory of that existence.

Can you define what it means to be a Son of God or a Daughter of God?

Jesus:

Well there's two ways in which we are a son or daughter of God. The first way is that by creation we are a son or daughter of God. And what I mean by that is that every single person who has ever been created is created as a soul. In fact each person who has ever appeared on this earth makes up half of a soul, and each half of a soul is joined to the other half of itself and that particular soul is a son or daughter of God, by nature of its own creation.

But when I referred to myself as a son of God in the first century I was not referring to that, I was referring to a process that a person goes through where you become born again and this born again process causes you to become different to the natural human that you currently are. It turns you into a person who's now got God's Divine Nature within you. When I say God's Divine Nature I mean God's Divine Love has entered the person to the point where the person has exactly the same viewpoints of love as God has and I called that being born again.

In the first century I was the only person on the planet at the time who was born again to the point that I've described it. And to this point in time there has been no other person who has lived on this planet who has been born again while on earth. However, there are many, many people in the spirit world who have passed from this earth who have become born again, becoming a true child of God through this process of being born again. So, we are all children of God, you are a daughter of God I am a son of God in the sense that we are all God's children, all God's creations.

However, in terms of whether we have been born again, well that is a process that each of us must go through if we so choose. We can become at-one with God and in that way will be born again into a new relationship with God and we could say at that point in time that we're truly a son of God in the sense

that we have the same viewpoints of love as God does. And each of us, every single person on this planet, has the ability to become born again and at-one with God, and therefore become a son of God or a daughter of God in the true sense as well.

Are you the only Son of God?

Are you claiming that you're the only Son of God, which is what it seems from the Bible that Jesus claimed in the 1st century?

Jesus:

Well no, I'm not claiming that I am the only son of God. However, in the first century there was a time when I was the only true son of God in the sense that I was teaching. If I could illustrate that:

In the first century I taught that every single person was a child of God, in other words that every single person has been created by God. And their soul, which is the true individual, not their physical body or the spirit body but rather their soul, was God's creation, and so therefore every single person who has ever existed on this planet is a son or a daughter of God. Even if we deny that, we are still a son or daughter of God.

However, as I'm also talking about now, I also described in the first century the process of becoming at-one with God. This is a process of change of your soul to the point where Divine Love is received into the soul. The soul changes and adjusts and develops into becoming a person that is beyond what we were originally created to be by ourselves. It is a process of receiving Divine Love that transforms the soul into a new creature, and this new creature I called a true son or daughter of God. Now every son or daughter of God, every child of God has the ability to become a true son or daughter of God; it is not an exclusive club with only a few members or only one member, myself.

What I have been teaching for the last 2000 years is that any person who desires to become at-one with God can become a true child of God, a true son or daughter of God. This is a person who acknowledges God as their parent and who has received Divine Love to the point where they are at-one with God on matters of love. This quality or space that a person comes into which I called being born again or being at-one with God, is eventually what happens to every single person who embraces this process.

When I was in the first century, there was literally only myself in that condition, however since then there have been many millions of people who have gone from being children of God in the created sense to a true child of God in a choice sense, in a choice of becoming at-one with God. And now there are literally millions of people in the spirit world who are at-one with God and who are also true children of God in that sense. And that was the

sense that I taught in the first century. So, in the first century I did refer to myself as God's son directly, because I had become at-one with God in this true sense not just in a created sense.

Why do you have to say that you are Jesus even if you are?

Jesus:

Surely it would be better to just keep that to yourself. (Laughs)

It's amazing how many times this question has been asked, or this statement has been said to me. The reason I say that I am Jesus is that I am just being honest with you. I feel that if I withheld my identity from people, then I would be dishonest and what I would find is that sooner or later they would ask me who I am. And I would say I am Jesus and then they would have to go through exactly the same processes of accusing me of all the same things that they are accusing me of now, if I didn't state it upfront. In addition to that they could claim that I had been false or deceitful with them at the start and I have no desire to be false or deceitful with people.

The unfortunate reality is that most people who hear that I am claiming that I am Jesus immediately do not listen to anything else I say, and I feel that's quite sad in a way. Because what if I am Jesus and what if the statements, I am making are actually the truth? Then they would be missing out on quite a lot of information that could be beneficial to them in the long run.

However, that is people's choice; how people respond to my statement that I am Jesus is their choice. They really only have three or four potential responses. One is that I am a crazy person who believes he's Jesus and who isn't and that should be able to be seen through my lifestyle and my different interactions with people. One is that I'm a person who is purposely deceitful or a person who mistakenly believes himself to be someone who he is not. If the second, one would state that I am crazy still, I would say, and if I am stating the first, that I am Jesus and I know I am not, then that would make me a liar, so that's a possibility that somebody needs to examine. And the fourth possible choice is that I am actually Jesus and I am stating the truth and I feel that's something that people will need to work out for themselves. And I feel in time if they listen to all the teachings that I teach and they look at me and my day-to-day life, they'll be able to resolve those questions relatively easily.

But I am still going to state exactly who I am when I am asked; I do not avoid any question, including the question "Who are you"? (smiles). So, I am Jesus, and I am stating that categorically. However, it is not important to me whether a person believes me or not.

If you are Jesus, is it necessary to worship you for any reason?

Jesus:

Definitely not. In fact, it's necessary to not worship me for any reason. I am just a normal person just as any other person including yourself is a normal person. I do not encourage anybody to worship another person, ever. The problem with worshipping another person is that we put the person in place of God, and this is what has been done with me for 2000 years. And to be honest, I do not like this at all; in fact, it is one of the reasons why I have decided to return, to correct these teachings that I should be worshipped. I am not God; I will never be God and I should never be worshipped.

My suggestion to any person who listens to me is that they just listen to me and then analyse for themselves whether what I am saying is true or not. Through their own experience they need to examine or listen to the material if they wish to. If they then wish, they could put the material into practice to work out whether the material works or not, but they do not ever, ever worship me. And any person who tries or attempts to worship me, I instantly ask that they remove themselves from my presence, because I have no desire whatsoever to be worshipped.

I also have no desire whatsoever to be king or lord over any person and every time I am placed in this position I feel that it is usurping where I believe God's position should be in the heart of the individual. These are emotions that are reserved for God alone, to be worshipped, to be king, for God alone to be the person who with whom we have the relationship. There is no need for a person to have a relationship with me in order to have a relationship with God and there is no need for a person to go through me in order to have a relationship with God.

And all of these teachings I feel are not only false, but they are also very misleading and very damaging to a person's relationship with God. I feel this whole idea of worship of myself is a very damaging concept and definitely needs to be corrected.

The media claims that your followers' "worship" you. Is this correct?

Jesus:

(Laughs) I don't know of any so-called followers who worship me; I don't even know if I've got any followers (laughs). A person who follows me I would say would be a person who follows my teachings, not follows me. I don't believe any man should be followed or any woman should be followed. I believe that if a person's teachings are teachings based around love and truth, then they should certainly be listened to. And if it is determined that they are definitely loving and truthful there should certainly be an attempt

to follow them if we're going to have some kind of happy, successful and beautiful life.

I feel that there are many people who listen to my teachings. All I do is give seminars and people come along and listen to my teachings. And I don't even really see them as my teachings. I see them as things that God has taught me, that I just wish to share with others. I don't even see them as teachings belonging to myself; I feel they are universal in nature and so therefore I can't have a copyright on the teachings or anything like that either. I feel that this whole concept of people following me is flawed. They need to follow the teachings if they wish to become at-one with God. And these are things that they can experiment with, with God directly, without my assistance.

Secondly, when it comes to following me, there is no need to follow any man including myself and so I would actively discourage people from following me. However I do say to people that if they wish to become at-one with God, at some point in time they will probably have to go through very similar experiences to what I've had to go through myself, and this is because the process of becoming at-one with God, which has been defined by God, is a very narrow path.

In the first century I called it a narrow path that leads to life, and the people who find it will find that God has a very tight definition of what love is, a very strong definition about what love is and at some point if we are ever to become at-one with God we will have to accept that definition, just like I've had to accept that definition from God.

I believe that this is all about actually accepting God's definition of Herself and accepting God's definition of the truth into your own heart personally, and that is something that is completely independent of any relationship with me. It is impossible for a person to have a relationship with God through me. The relationship is directly with God and they may also have a relationship with me if they wish, but it is impossible for me to have a relationship with as many people as God can have a relationship with.

I am a limited finite being. God, to me at least, appears to be an unlimited infinite being with the capacity to have a relationship with every one of Her children equally, whereas I do not have the capacity to have equal relationships with every person that's ever been created. And so a person focusing their attention on me just causes frustration in their life where, in my opinion, they should be focusing their attention on God rather than myself.

When it comes to the question of worshipping me, I definitely reject the concept that any person needs to worship me in any way and there are certainly no so-called followers of mine. As I said, I don't believe I have any followers, but any so-called followers of mine, or any persons that come

along and listen to my teachings at my seminars, certainly do not worship me. If anything, they question me far more thoroughly than they would any other person because of my claim that I am Jesus and they often treat me quite badly as a result of my claim that I am Jesus rather than worshipping me. And of course, it is up to them to do those things; how they choose to treat me is up to them.

However, I believe that every person on this planet including myself deserves the right to be treated in a loving manner and a person who comes along to my seminars and who treats me in a manner that I feel is condescending or belittling then I'll ask them to leave even though the seminar is free.

Are you channelling a spirit?

You claim that you are Jesus. Is it possible that you are channeling another spirit who claims he is Jesus, and you are attributing that connection to your identity?

Jesus:

It is certainly possible. There is no doubt it's possible. The question "Is it likely?" would then have to be asked (laughs). Of course, if you listen to my teachings carefully you will see that any person on this planet is capable of channelling a spirit or capable of communicating with a spirit, or having a spirit communicate through them. Now the definition of a spirit is any person who has passed over from this earth and now lives in the spirit world.

Any person who used to live on earth is capable of coming back to this earth and, through influence or through connection with another person on the planet, has the ability to transfer information to the rest of the people on the planet or to any individual on the planet. That individual is who I would classify as somebody who is influenced by a spirit. Of course, I don't feel like I am influenced by a spirit. I know the spirits that are around me. I often speak with them and I know which spirits are influencing me and which spirits are not. And I certainly do not feel influenced by any spirit who believes he is Jesus, nor do I feel influenced by any spirit claiming to be Jesus or the actual Jesus himself, because I am Jesus himself and I am the person who has the memories of my 2,000 years of life.

But of course, a person will have to ask themselves this question, as to whether I am being influenced by a spirit. And they will actually have to work that out through their interactions with me, perhaps over the many months that it may take to make that determination. It's up to people to make their own choice with regard to that question. I know that I'm not being influenced by a spirit who claims to be Jesus or who is Jesus himself, however my saying that is not going to automatically convince a person who asks that question.

How do you respond to people who believe you are channelling Jesus or a spirit claiming to be Jesus?

Jesus:

Well firstly, every single person on this planet is able to have their own beliefs. I don't feel any resentment towards a person who has their own beliefs, even if their beliefs are completely the opposite of mine. There are many people who come along to my seminars who have completely different beliefs to what I have and there are many people who I interact with on a day-to-day basis who do not believe that I am Jesus. They have all sorts of beliefs about myself and also about what they believe is the truth. And yet I still interact with them and have a good time with them generally.

When it comes to the question, my feelings now are exactly the same as the feelings I have stated many times in my seminars and that is, that people need to make their assessments by analysing information. And I feel the reality is that most people do not do that. Most people do not make their personal assessments by analysing the information. Their assessments are based upon things that they wish to believe. So there are many people who do not wish to believe that I am Jesus, in fact most of the people who come along to my seminars do not wish to believe that I am Jesus. And so they are constantly looking for some alternative explanation as to how I am getting all the information that I am teaching, bearing in mind that I've taught nearly 700 hours or so of material that is available on YouTube at this present time. And all this information has been presented "off the top of my head", as the saying goes.

Most people have some kind of question about how I am receiving this information; they believe that I must be receiving this information from some other entity. And I know that I'm not, but they can assume I am if that's what they wish. I would prefer that they just listen to the material and make their own assumptions based on listening to the material. I know that I am not being influenced by any spirit. And I know that I am not receiving information from spirits or from other people. I'm just giving the information that I remember to groups of people who are willing to listen.

But people are able to make their own assessments of what they believe is true and if people wish to believe I am being influenced by a spirit in some way or that I am channelling a spirit in some way or getting information from a different entity in some way, well that's up to them and my feelings are that at some point in the future they will realise that they were wrong.

But it doesn't really matter either way. If the people listen to the material, they see it's based around love, it's all based around truth and very, very logical and it's also very, very important to understand the information if you wish to have a relationship with God. And most people who do not believe that I am Jesus who have attempted to put it in practice have found

that their relationship with God has developed because they have listened to the material. So my suggestion to people is, make your own assessments about me as you wish, but if you listened to the material you will find that it will definitely assist you in your own relationship with God.

Why are you not currently performing miracles?

You claim that you are Jesus. Why are you not currently performing miracles?

Jesus:

Well, I feel that this expectation that I perform miracles at this point in time is really an expectation based on a lot of false assumptions that people have about my first century life. In my first century life the time period that is primarily recorded in the Bible is the one after I became at-one with God until I died, which was a period of around about three and a half years. After I became at-one with God, God performed miracles through me by connecting with the individuals through myself and then using some of the energy that I had in me to heal the person; God did that through me.

I didn't actually heal anybody at all. It is important to understand that in the first century I personally did not actually heal anyone; it was this Divine Love that operated through me that healed the individual. Secondly, I was not able to heal anybody in the first century until I became at-one with God. And that process was an active one that I had to engage through understanding what God was teaching me. Now once I understood what God was actually teaching me, I actively engaged that process; I was around eighteen years of age in the first century when I did that. And then it took me a further thirteen years to become at-one with God after I actively engaged that process.

During that time, I could not heal anybody and there are no recordings in the Bible or any other scriptures that I healed anybody until I was around thirty years of age or just a bit over thirty years of age. The reason for that is that I could only heal by God healing through me by my first becoming at-one with God and then having this ability for God to heal through me. This occurred after I became at-one with God. For that reason, it's impossible for me to now heal unless I go through exactly the same process. Now I began to actively engage this process around about nine years ago now, so it's taken me nine years so far to actively engage this process and in my current form I am still not yet at-one with God and I expect it will only be once I become at-one with God that I'll again have the ability to heal other people in the same way that I did in the first century, in the sense that I really didn't do it; it was God working through me that did it.

I hope to be able to become at-one with God, but it's not a fait accompli, it's something that may occur depending upon my desire just as it had to depend upon my desire in the first century to become at-one with God. Once I become at-one with God, assuming that I ever do, I will be able to heal again based upon the same prerequisites that I had in the first century. And that is, because God's Laws do not change, faith is required on the part of the individual who is being healed. Faith in God and faith in God's Love, that God's Love has the ability to heal. And once a person has that faith and I am in the condition where I am at-one with God myself, then people will be able to be healed through me. God will be able to heal people through me. I do not expect to be able to heal any person before that time.

Will you be performing miracles in the future?

Jesus:

Well that depends completely on a number of different factors. Firstly, it depends upon whether I become atone with God or not at some point in the future. And that is dependent upon how humble I am and how much I am willing to engage God's Truth and God's Laws and God's Love in order to become at-one with God. And then once I become at-one with God, assuming that happens at some point in the future, it will depend upon whether God desires to heal people through me or not.

So, I will work in harmony with God's will of how God uses Her love. If God doesn't desire to heal somebody through me then there will be no healings through me and if God does desire to heal someone through me, then there will be healings through me. At this point in time, I expect that there will be healings through me or miracles that will be performed, once I become at-one with God.

But I cannot be sure of that because, until I'm at-one with God in the 21st century, I will not know God's mind on the matter, about what God would like to do. And once I become at-one with God then I will know what God would like me to do and then I will be able to decide to engage my own will to co-operate with God's will, in order to do those particular things that God desires if I so desire as well. And once you're atone with God generally you do desire to do those things. So, my performing miracles is very dependent firstly upon my getting in the condition of at-onement with God, and then secondly it is dependent upon God's will, on how God desires to use Her love through me.

Why can't you heal yourself?

Why do you still wear glasses if you're Jesus? Why can't you heal yourself?

Jesus:

Well so far if you look at my life, I've healed many things already inside of myself in this process of becoming at-one with God. As you progress towards God, the different physical things you have wrong with your body eventually repair. At the moment though, I do have a number of physical ailments that are related to my lack of self-worth and my inability to see the future accurately. These particular emotional difficulties that I'm working my way through cause me to have physical problems.

So, I definitely have a physical problem with my eyesight. I also have a physical problem in my lower stomach in terms of the different pains that I have in that area of my body. And these are indications where God's feedback system is telling me what work I still need to do in order to become at-one with God.

Now as I work through these emotional issues, I'm following this path that I've described to many hundreds or thousands of people during these teachings. I must also personally do the same thing again if I wish to become at-one with God. Once I go through that process then I will be completely healed myself; thereafter I will no longer need glasses and I will no longer have physical ailments in my body and I'll have the ability in fact to live forever on the earth if I so choose. That's what happens when you become at-one with God.

In the first century once I became at-one with God I knew that I could live perpetually on earth if nobody murdered me. Unfortunately, three and a half years later people were so outraged by what I was teaching that they murdered me and so I did not survive beyond that period of time. But I fully expect to be able to live as long as I desire to live once I become at-one with God if that process should ever come about through my desire.

But for me to become at-one with God is completely dependent upon me exercising my desire in harmony with God's Laws, and it is completely dependent upon that as to whether I personally get healed or not. Of course, before I heal myself personally, it's impossible for me to heal anybody else and so anybody who currently expects me to heal them has an unrealistic expectation of me because they don't understand the process through which a person becomes at-one with God and therefore the process through which a person goes before they can heal other people properly, permanently.

If you are Jesus, why do you still have physical body problems that you have not healed?

Jesus:

Well, we decided to return to earth in a physical body that had impediments and physical deformities and the reason why we decided to do this was that we felt it was important that people understand the process of how to become at-one with God and the effects that it actually has on the physical body.

When I was very, very young I had many ailments and sicknesses, as my mother and father know. I was a very sickly child and in hospital on many occasions. Then as I progressed spiritually and in my relationship with God and worked my way through specific emotional issues that I had at the time of my incarnation this time on earth, these particular emotional things that caused those physical ailments disappeared and therefore the physical ailments themselves disappeared. So, at this point in time I've healed many, many physical ailments through this process and I fully expect to heal many more physical ailments as I progress further, becoming closer and closer to at-onement with God.

Once I become at-one with God then all of those physical ailments will disappear and I will be a completely healthy specimen with no physical ailments and that is also another indication that a person is at-one with God. I also fully expect that my physical looks will be around 25-30 years of age because that is the normal thing that occurs to a person who is at-one with God; they don't age anymore.

At the moment I am almost fifty years of age. In a few months' time I will be fifty; currently I am forty-nine years of age and I am much, much healthier then I was when I was twenty five years of age, because when I was twenty five years of age I had a huge number of ailments I had not worked through emotionally and those ailments were severely affecting my body and my life.

Now I feel very healthy with the exception of a few areas of my body that I am still working on, trying to repair through this process of becoming at-one with God. And hopefully through that process I can illustrate to other people how they too can heal their own physical ailments.

So, in the end we won't need doctors so much; we won't need people who repair our bodies so much. We'll still need them because they have certain functions that would be quite important, I feel in the future, but we won't need them anywhere near as much as we need them now.

Once we become at-one with God we won't need those things because we can heal ourselves through that process. I'm in the interim phase if you like, the development phase, which was the same phase I went through in the first century up until I was thirty one years of age; I am in the same phase

now. I began this process actively only nine years ago and I fully expect to be continuing this process maybe for at least another four or five years before I become at-one with God. And I'll be quite surprised if I become at-one with God before then, given that it took me thirteen years in the first century to become at-one with God, from a much younger age.

Is there evidence that you are Jesus?

Is there any evidence to demonstrate to people that you are Jesus and will there ever be such evidence or proof?

Jesus:

Well I feel this question is very much based around what a person accepts as evidence. For some people, I don't believe that they'll accept anything other than me levitating or moving matter with my mind or some other fanciful thing before they'll accept that I am Jesus. I believe that once I do those particular things many of them might even automatically think that I might be Jesus, but they still won't accept that I am Jesus, so I can't see how doing those particular things will prove anything in the long run.

If they accept the evidence of love that I display and the number of truths that I transmit and give to people and very clear and concise explanations that I've given about my history, the memories that I have of my life, then they would have a large body of evidence already to prove to them whether I am Jesus or not. It's just whether those people accept it or not. And for the majority of people they find it very, very difficult to accept. The main reasons why the majority of people find it difficult to accept is that they have a huge number of beliefs or pre-conceptions about what they believe Jesus to be. They don't believe Jesus to be a man, they believe Jesus to be some kind of God-man. That's not true but that's what they believe and so if I continue to be a man those particular people will never accept that I am Jesus.

Other people believed that I walked on water and I did other things in the first century that I did not actually do. These things were fanciful, written about me after the fact. And those same people might expect me to walk on water now. Walking on water might be a possibility, I don't really know, I certainly never did it in the first century. However, that certainly didn't then and wouldn't now provide any evidence that I was Jesus anyway even if I had done so. And the question in the first century was "Are you the Messiah?"

This is a very similar question that's asked of me now when people ask me "Are you Jesus?" And the answers were the same answers I am now giving; "If you cannot recognise the love and truth that I'm giving to people and you cannot recognise the truths that I am discussing with people and how it pulls at the heart of the person, then I don't know whether you are going to be

able to accept anything else that I do as being an indication as to whether I am Jesus or not."

In addition, a lot of people expect that I should come on some kind of cloud and come and conquer the wicked and do all of these other things. These are things that I've never desired to do and that I never will desire to do and so while people have those particular expectations that I do it, they are never going to accept that I am the Jesus that they are expecting.

So, my feelings are that a person has plenty of evidence to see whether I am Jesus or not. In the first century I said quite frankly to people that "By my fruitage you will recognise me, just as by my followers' fruitage you will recognise them." The people who do the things of love are the people who are recognised as having love within them, but if a person can't recognise love then they are going to find it very, very difficult to recognise the Messiah as did almost everyone in the first century. I was rejected as the Messiah in the first century, just as I am rejected as Jesus now.

But if you look at what I do there's plenty of evidence to prove that I am the person that I am saying that I am. It's just that most people have high and different concepts about what I should be doing based on writings that came hundreds of years after my existence on the planet in the first century. And as a result of that they expect me to do a heap of things that I'm never going to do and will never have a desire to do. And so perhaps they are never going to accept that I am the person I'm claiming to be.

Why did few people believe you were the Messiah in the 1st century?

If there was evidence in the 1st century that you were the Messiah, why did very few people believe that you were then?

Jesus:

Well very few people in the first century believed I was the Messiah because there wasn't a huge amount of evidence that I was the Messiah. When I say a huge amount of evidence, what I mean by that is that I wasn't doing miraculous things on an hour-by-hour moment-by-moment basis and on top of that many people in the first century had huge difficulties with recognising love and truth. And as a result of those two particular things, they could not tell whether a person was at-one with God or not.

They heard rumours of course that I healed particular people under certain circumstances and conditions. But of course, there were other people who I did not heal and could not heal as a result of the laws not being engaged to be able to heal those particular people, and so people thought it was a bit of a hit-and-miss affair. And for that reason, many people did not know whether they could accept what I was saying as truth or not. In fact many of

my own disciples in the first century, many of the people who I was teaching in the first century in the seminars, similar to what I'm teaching today, many of those people did not really accept that I was the Messiah until after I died and I reappeared to them in spirit form and in a materialised body and it was only then that they started to recognise that I was the Messiah that had been foretold and that's what caused them to have a large amount of faith in my teachings as a result.

But until that point in time many of them had huge amounts of doubt. This is why very few of them were present at my death. My own father doubted my Messiahship until after my death. My mother followed me around in the first century accusing me of being crazy until the last year of my public ministry. Even many of the people who knew me face-to-face did not know whether I was crazy or not in the first century and many of those people did not accept I was the Messiah until after I had passed.

So there was not as much evidence as Christians today seem to believe there was in order to accept myself as the Messiah aside from the fact that I had a huge amount of love for individuals and people collectively and also could tell them a huge amount of truth that they'd never heard before and this is exactly the same today, and yet many people today still doubt whether I am Jesus or the Messiah that comes from the first century and for exactly the same reasons, because I don't have the showy things that they feel they need before they could accept whether I am Jesus or not.

What would you like to say to people who claim to be Jesus?

There are many people around the world named who claim to be Jesus. If you are Jesus, what would you like to say to them?

Jesus:

Well firstly, I don't know if I need to say anything to them. God's given them free will; they are able to make their own claims. They need to go through the process at some point in their future to resolve those particular claims, to see whether they are true or not. There have been many people historically who have claimed to be me, just as there have been many people in the spirit world who have claimed to be me. There are many people on earth today who still believe that they are me, because many people are actually influenced by spirits who wish to claim that they are me so that they can have more control over people on earth.

So, the reality is, this is going to be an ongoing problem, and I don't believe that I really need to say anything to those people. If there was anything that I'd like to say from a position of love it is that they need to strongly consider whether they are over-cloaked by spirits who are in a fairly dark condition. Many of the ones that are in mental asylums that are claiming to be me

definitely need to examine who's actually claiming to be me, if they've got spirits with them who are doing things that damage them and damage their lives. There is no spirit in the spirit world who is at-one with God who would ever do that, who would ever over-cloak a person or influence a person on earth to that degree.

So, my suggestion to people who are claiming to be me is to re-analyse and to have a look at what truths they know. Many of them will find that they are influenced by a lot of dark spirits who are just trying to muddy the waters, and who are also basically just trying to say that I'm another false Messiah. Of course, there has to be one person on earth eventually in the age we are talking about who is the Messiah, just as there had to be one person in the first century who was the Messiah. There were many people in the first century who claimed to be the Messiah and their actions eventually exposed them as people who were not the Messiah.

And my feelings are that that is going to be the case in the future. Their actions will prove or substantiate whether these people are Jesus or not. I feel I know who I am; when I say I feel I know who I am, I know very definitely who I am. I remember my experiences; I know who I am. I feel that the people who believe they are me are often being told they are me from spirits or other people. And my feelings are that they need to examine their connection with these spirits.

As a result, you'll find that the real Jesus is a very logical down-to-earth, scientifically based man of principle living in harmony with truth and love. That happens to be myself. Any other person who claims to be me you'll find generally has a flaw in one of those areas and my suggestion is to examine that and determine for yourself who is the real Jesus.

Many people feel they are guided by Jesus. Is this true?

There are many people around the world who claim to know, speak to, or who are guided by Jesus. What would you like to say to those people who feel these things are true?

Jesus:

Well some of the people who claim to know me certainly do know me; some of the people who believe they know me I've certainly visited either in my sleep state or in the past before I came to earth. And even now every time I go to sleep at night, I visit many people around the earth. So, there are many people who believe they know me who have actually been visited by me. There are certainly many people who speak to me as well. I do not feel that many of them actually speak to the individual me, although that occurrence is possible. I visit many people when I'm asleep and when I'm awake and

many people get to speak with me as a result, so they are speaking with Jesus.

Many people feel they are guided by me and while they feel that, I am not a guide of any individual person on the planet with the exception that I am perfectly happy to share the truth with every individual on the planet and in the spirit world. And in that way, I have been a guide for many millions and millions of people who live on the earth and who have passed. However, many of the people who claim that they are speaking to me or are guided by me or have seen me, they have not seen me, nor spoken to me, and have certainly not been guided by me. Many of these people are guided by spirits who are masquerading as me. There are many millions of spirits in fact in the earth-bound condition surrounding the earth who claim to be me and who influence people through their belief systems about me.

Many of the people on earth believe that Jesus is still in the heavens and visiting them any time they have the desire to have him visit and as a result of that many spirits come to them masquerading as me, making out that they are me, and they portray to the person's mind a picture or a vision and they say the words that usually meet with the language of their own religion that would tend to indicate they are me. They are not me at all, but they are spirits who are actually mischievous and many of them maliciously so, influencing the individuals who claim they have a relationship with me.

Now my suggestion to people is to ask themselves whether the first part of this question I answered meets their circumstances or the second part does. If people have spirits coming to them saying "I am Jesus and I think you should kill somebody," or "I'm Jesus and I think you should go to war" and all those kind of things, it is quite obvious that those particular spirits are not me because I never have those kind of feelings towards others.

There are some spirits in the spirit world who are masquerading as me who do not have those emotions or feelings but rather are connected to the personal addictions of the individual on earth and use those addictions to get something from the person. So, my suggestion to those individuals is to have a look at what these spirits are demanding of them as individuals. And if they are demanding anything at all, then it would indicate that these spirits are not the person they are claiming to be.

In addition, on earth this time and also in the first century, I've spoken to many spirits who claimed to be the Messiah in the first century or who claim to be Jesus nowadays. And I've also spoken to many spirits who claim to be my disciples from the first century and after I've talked to those spirits, they admit they are not those particular people. The problem with any spirit interaction is that it needs to be questioned and most people on earth do not question it because they believe that when a person passes in the spirit

world, they automatically become honest and that is not true; people do not automatically change when they pass into the spirit world.

If they deceived here on earth there's a high likelihood that they will attempt to deceive while they're in the spirit world when they first pass, until they learn that while they do so they are not personally progressing.

So my suggestion to any person who's making these claims is to analyse which kind of spirits may be affecting them, what those particular spirits may be saying and what kind of actions those particular spirits are encouraging them to take, because these kinds of things will determine what kind of spirit is actually connecting to them.

It is true that I do communicate with people on earth as a spirit when I am in my sleep state and it is true that I do spend a lot of my time all around the earth trying to answer people's questions just as I do in my awake state. So, the reality is that many people have the capacity to speak with me, but my suggestion is that they would be far better off entering a dialogue with God than with myself. God does not have my limitations and God has far more power than I do and therefore far more power to answer all of these questions and also far more power to give them the love that they need.

What does it mean when people say they have Jesus in their heart?

When people state they have Jesus in their heart, what do they mean? Are they really feeling this?

Jesus:

I believe that's because of my first century life, a lot of people feel a deep connection with the struggles that they believe I experienced then. And for that reason, many people believe that they have accepted Jesus into their heart. When I hear people say those words I realised it's often not me but rather a part of God's Love that they have accepted into their heart, that has softened their heart and helped their heart change. And this is the reality of what it means to receive Christ, to receive God's Love to the point where you can become Christed or at-one with God.

Many people have received some Divine Love; in fact, many billions of people on this planet have received Divine Love at different times in their life on earth. Many just do not know how to do this in an active way or in a complete way, where they become at-one with God. I do believe that many people on the planet have received God's Love into their hearts. And many people on the planet call that receiving Jesus into their heart.

However, when they meet me they often attack me, which would indicate they have not received the true Jesus into their heart because the true Jesus is standing right in front of them, and they are attacking him. The reality is

that they've received some of God's Love into their heart. And they perceive that as happening through their beliefs in me.

Now it's not their beliefs in me that cause them to receive God's Love in their heart. It's their desire for God's Love to enter their heart that causes God's Love to enter. And unfortunately, many people misinterpret that as receiving me into their heart. My suggestion to people is to receive God into their heart or, to be more specific, to receive God's Love in their heart by opening their heart to all of the reasons why they resist love. And of course, remembering that love is an emotion that is going to mean that the people who are receiving God's Love into their heart are going to go through emotional experiences when they receive God's Love into their heart.

And if they do this, it doesn't matter what religion they are on the earth. It doesn't matter if they even have a religion on earth. If they open their heart to God and ask God if they can receive some love from God into their hearts, God will always do so if God is able to do so through the will of the person.

So, I feel they need to remember that. In terms of receiving me into your heart well, that's a different matter. To truly receive me into your heart you've got to see me face to face and enjoy my company and if you do that then you've received a little bit of me into your heart, just as I've received a little bit of you into mine.

Why is it important to be saying that you are Jesus?

Why do you think or feel that it is important to be saying that you are Jesus?

Jesus:

Well there are a number of reasons why it's important that I am truthful and open about my identity. Firstly, if I am Jesus and I am saying that I am not I would be a liar. Secondly, if I was not Jesus and I am saying that I am, I would be a liar. If I wish to remain truthful, I need to state the truth about my own identity. But for me more importantly, and this is more of an individual reason why I'm stating I am Jesus, when I do not state that I am Jesus to people when people ask me, I feel cut off from God and this is a very interesting thing that happens to me individually. I determined the reason why this happens after a period of time many years ago, and it was that every time I denied my true character or true identity to another person, I was actually also denying myself and denying my relationship with God and of course I was not speaking the truth.

Now for me to maintain a relationship with God, I must continue to speak the truth at all times. I must be truthful at all times. If I falsify the truth about my identity, then firstly I affect my own relationship with God. And of course, I don't want to do that. So, it's very important that I state exactly who

I am. Now I went through many, many years where I did not want to say who I was to people here on earth in this life, just as in the first century I went through many, many years where I did not want to say to people that I was the Messiah. I knew in the first century that when I said to people that I was the Messiah, people would potentially attack me, people would feel critical of me, I would probably get a lot more condescension, rage and anger from people. This was the actual result; this occurred when I stated that I was the Messiah.

I also had very similar emotions in this life. I realised very early in my memories of who I am, that if I stated publicly who I was to people the response would not be "Oh, we're welcoming you" but rather the response would generally be angry, critical, abusive, many times condescending and unfortunately these particular actions of people caused me to have quite a lot of fear about stating that I was Jesus.

So, I went through quite a lot of very difficult emotions before I felt brave enough, had enough courage to actually state the truth of who I was. But in the end, it was my relationship with God that determined whether I was going to do that or not. And I found that I could not maintain my relationship with God without being honest about my identity. For that reason, I feel that I must always be honest about my identity even if people around me do not accept it.

Do you care if people believe you are Jesus or not?

Jesus:

(Laughs) No, not at all. As I said earlier, it does not matter if a person believes I am Jesus or not. What I would love for them to do is listen to the teachings and to develop their own relationship with God, to experiment with the teachings basically. I do not feel they need to have a relationship with me in order to do that. I do not feel they need to believe that I am Jesus in order to do that. There is no necessity for any person who knows me to automatically accept that I am Jesus. Very few of the people who actually know me do accept that I am Jesus at this point in time.

Now, as time goes on hopefully, I will get closer and closer to at-onement with God. Once I become at-one with God maybe it will be a lot easier for some of those people to believe that I am Jesus. However, it is not necessary for their future relationship with God, for their own personal happiness or any of those things to believe that I am Jesus. It is not necessary for them to believe that I am Jesus in order to have a relationship of a kind with me. Of course, if a person does not believe I'm Jesus, then they don't accept who I am and it's very difficult for me to have an open relationship with a person who does not accept me as I am.

So, whether they believe I'm Jesus or not will affect their relationship with me. But it will definitely not affect their relationship with God or with their own happiness or their partner or their own families or their own friends as to whether they believe I am Jesus or not. Of course, some people believe others are crazy if they believe I'm Jesus, but that's their interpretation and their emotions and I don't have any bearing on those particular matters; I have no control over those particular matters.

I feel that most people don't accept that I am Jesus and I'm still happy to discuss more truth with them while they are open to receiving it. However when it comes to having a personal relationship with me it's going to be very difficult for a person to eventually have a personal relationship with me and at the same time not believe that I'm Jesus because in the end I act like I'm Jesus and I now respond to the name and I'm completely myself with all people and sooner or later people will find it difficult either to not accept me as Jesus or they'll probably find that they don't want to spend any time with me.

So in terms of having a personal relationship with me, most people, if they wish to have personal relationship, will at some point have to come to accept that I am Jesus through some emotional process that they might need to go through. However, to have a relationship with God they don't need to know me at all, they don't need to accept me at all, they don't need to do any of those things.

Once I become at-one with God it will be a little different because once a person is at-one with God, God's Love is working through that individual and if you deny a person who's become at-one with God then in a lot of ways you are also going to be denying God as well, because God is working through the individual. Now once we do that, it's going to be very difficult to maintain a relationship with God as well.

So you can grow in your relationship to a certain point without accepting that I'm Jesus, but sooner or later, at some point in the future you will have to resolve the truth of it (laughs). My suggestion is to work through the emotional reasons why it's difficult to resolve. If you don't want to work through those reasons then don't; hold onto your current belief systems, that's fine. But at least listen to the Divine Truth that we are presenting because you'll find that there are many very interesting things that will help you in your relationship with God. They may not help you in your relationship with me, but they'll definitely help you in your relationship with God.

How many women have you believed are Mary Magdalene?

Jesus:

Two women in total. The first woman I believed was Mary Magdalene came from a previous relationship that I had before I started going through my memories of being Jesus. I believed this particular woman to be my soulmate, because I had a strong belief in soulmates before I remembered who I was. And once I started going through my memories, my entire 2,000 years of memories, which obviously took me a long time to digest and process, every one of them was very emotional. Within a year of starting to go through these memories, I realised that particular woman was definitely not Mary Magdalene.

From that point in time I was alone for nearly five years before I met the real Mary Magdalene. During that period of time many people told me of certain women they believed were Mary Magdalene. And once I met them, usually I just met them face to face or through some circumstance, I realised instantly that they were not Mary Magdalene.

I never had any relationship with any woman during that period of five years. All I did basically was just wait for my Mary to appear and work my way through the emotional impediments that I believed were stopping me from meeting the real Mary Magdalene.

Once I met Mary Luck, then I felt I'd met the real Mary Magdalene, although I didn't say that to her at the time. And it was other people in fact who told her that I believed she was Mary Magdalene. I did not actually tell her she was Mary Magdalene. Also, I never got together with her for a period of time after that.

So, these claims that have been made that I've had a string of women that have been Mary Magdalene are just not true. And these claims - for example I think somebody emailed me last week saying that Mary Luck is the eleventh Mary Magdalene that I've had, and that is definitely not true. I've only ever had four relationships in my entire 2,000 years of existence and three of those other than Mary Magdalene have happened in this life, up unto the age of 42 or 43 years of age when the last relationship stopped and following that I had no more relationships until I met the real Mary Magdalene.

How many women have you tried to convince personally that they are Mary Magdalene?

Jesus:

(Laughs) I have not tried to convince anyone that they were the real Mary Magdalene. If a person asks me what I feel then I tell them, "Well, this is what I feel." In the case of some people I told them "This is what I've been told by such and such a person, that you are... but I don't know for certain," but as soon as I met the real Mary Magdalene I knew for certain, which told me that all the other people were definitely not the real Mary Magdalene.

And to be honest, all those people that I met I did not try to convince that they were Mary Magdalene. In fact I don't believe it is possible to convince a person permanently of their identity, unless that person has a huge desire to be that person who you're stating they are, and the real Mary Magdalene had no desire to be the person Mary Magdalene. And I never even told her that she was in fact, so I have not spent any time trying to convince a person that they are Mary Magdalene. All of those women who have had accusations made about them or have been spoken about in the media will personally know that I've not spent any time at all trying to convince them that they are Mary Magdalene.

I believe that a person needs to go through an emotional process in order to resolve issues of their own identity. And once they go through this emotional process the evidence is undeniable to themselves and nobody else can either persuade them or dissuade them from that particular truth. Nobody can persuade or convince me that I am Jesus or that I am not Jesus. The reality is that I have had to go through an experience which has resulted in memories of my life and these memories are very, very clear to me. And as a result, I know exactly who I am, and no person can convince me otherwise or dissuade me.

However, if I was able to be manipulated, a person could manipulate these particular things if they wished. I have no desire personally to manipulate any individual as everyone around me knows; I am very open and honest about my intentions and statements with individuals and people. And as a result of that I have not attempted to manipulate any woman to believe she is anything other than what she believed she was.

Jesus' Identity (Session 2) – Identity, Proof, Insanity, & Interactions – August 5, 2013

Full [interview](#) can be seen on [YouTube](#).

Why have you not proven you are Jesus?

Mary:

You're constantly asked to prove that you are Jesus. Why have you not done that?

Jesus:

Well, there are so many reasons why I haven't done that so, let's go through a few of them.

Jesus is not God

Jesus:

Firstly, I'm not God. Now people say, "What's that got to do with proving that you're Jesus?" Well, for the majority of people on the planet, whenever somebody says that they're Jesus, all of the Christians basically assume, that, that means you're saying that you're God. In fact, a lot of people assume, as a result of Christian beliefs, that it means that you're saying that you're God. I'm not saying that I'm God at all; in fact, I've said over and over again that I'm not God.

Because I am not God, I can't do what God can do. God is omniscient, I'm not; God knows everything, I don't. God can look at the future and the past very clearly, back and forward as far as the universe has existed, I can't. I am just a person, a man, and nobody really wants to hear that.

Everyone when they hear the words, "I am Jesus," everyone automatically assumes that that means I'm saying, "I am God", and therefore they then want me to perform, all the things that they believe God would perform. Of course, God wouldn't perform many of the things they believe either. In fact, there's proof of that, and that is that God's not performing them right now, so therefore, God wouldn't do it.

God only does what God chooses to do, and there are reasons why God chooses to do things, the way God chooses to do them. But, because they assume that Jesus is God, or they assume the Bible belief that I am God, they then assume, that I have to perform things that they believe God would perform, ironically which God hasn't performed, either.

It's a huge issue for people and I feel that the fact that I am not God, confronts the majority of people's belief systems, even the belief systems of people who are not Christian, ironically.

What we find is, there is this presumption, even in atheists, when they're asking me questions, that because I am saying I'm Jesus, that means I'm saying I'm God, and I should be doing God-like things in order to prove that I'm God, or their conception of what God would do. Because I don't do those particular things, it means that I'm not Jesus, now, there's a whole heap of illogical thought in that entire process.

Mary:

There also seems to be the assumption, even on the part of atheists, that you're saying that you're Jesus, and that you'll do exactly what the Bible says that you did, even though they don't believe in the Bible.

Jesus:

Yes, I probably was going to bring that up down the track. I think, firstly, it's important to focus on this issue of God, like what people's assumption or presumption is of what God would do. The reality is God has access to every place in the universe right now so, if God's not doing something right now, there are good reasons why God's not doing it. Just because Jesus is on Earth, even if Jesus was God, it doesn't mean that Jesus would do anything, other than what God's already doing.

I can't see any logic in that statement, or in any of the belief systems, about if I am saying I'm Jesus, therefore I'm saying that I'm God. Because I am not God, I am not going to be doing the things that God could do, and I think that's very important for people to understand. That would be my first thing, I think, that would need to be raised on the issue.

Miracles are the enactment of God's Laws

Jesus:

With regard to God and God's Laws, the reality is God is never going to break God's own Laws, in order to prove or disprove something, and I think, oftentimes, humankind expects God to break God's own Laws.

Also, what humans view as miracles, are not miracles from God's perspective – they are just the perfect enacting of God's Laws. In fact, what people believe are miracles, are not what I believe are miracles. I believe there's no such thing, in fact, as a miracle, with the exception of the miracle of the creation of life, which God has engaged. I don't believe there are any miracles in the Universe, in the sense that everything that is, or does happen, in the Universe happens for a reason. There's a law controlling the event, and so anything that happens in the Universe, will have God's Laws controlling the event in some way.

A person might say, "It's a miracle that the Earth revolves around the sun." Well I would say, no, it's not a miracle – it's one of God's Laws. It's the law of gravitational pull, and speed, and everything working in harmony with each other that a body, such as the Earth, can travel through space going

around another body, that is much heavier, obviously, and the speed at which we travel determines the distance and so forth. All of these things are not really miracles – they are facts about the creation of God's Laws.

In fact, everything that happened in my first century life, are just facts about God's Laws, that's all, they're not miracles at all. What we see as miracles, are only because we rarely see these laws being engaged on the planet, and because I was in a condition, where I could engage more of the Laws of God due to my condition of love, I then could put into practice more of God's Laws, than the average person could do in the first century. That's the only thing that caused any of the miracles to occur.

Mary:

You're saying, with healing people of illnesses, that you were just acting in harmony with some of God's Laws, in a way that we commonly don't act today on the Earth?

Jesus:

Most people on the planet have no knowledge of them at this point in time, and so therefore they cannot engage those particular laws. It's a bit like before we discovered the Law of Aerodynamics, we only engaged, generally, the Law of Gravity, or, we also engaged what's called "lighter than air" forms of transport; we could not engage any "heavier than air" forms of transport, because of not knowing the law, the Law of Aerodynamics.

Once we knew and understood the Law of Aerodynamics, now we can engage heavier than air transportation, controlled transportation through the air, by engaging another law. It's only because we know that law that we can engage that particular thing, and it was exactly the same with me in the first century: it was only because I knew more laws than the average person, and could engage them because of my condition of love, that I could do anything in harmony with what God would do.

This proves that I am not God, because the reality is, I am fully governed by all of God's Laws, just as the average person is. Therefore, I don't see any so-called miracle as being a miracle; to me it's not a miracle, it's just an engagement of another law, that the majority of people didn't know or understand at the time, that's all it is. It's not anything special other than that, and while it is amazing discovering God's Laws, and then being able to engage them, it's not a miracle – it's a fact of life, it's a thing that God's created as a fact of life. We, as humanity, only do not engage it because we don't know, we have not yet discovered all of God's Laws. In fact, my opinion is we've discovered very few of them, and as a result we almost see anything as a miracle, when it's not really a miracle.

Expectations that Jesus proves that he is God

Mary:

Then, you're saying that one of the reasons, why you haven't proven that you're Jesus, is that you're not God and a lot of people want you to prove that you're God, in actual fact.

Jesus:

Exactly, and it's impossible for me to prove that I'm God, because I'm not God. I've said to people, "I am not God," and if you want to believe what the Bible tells you – or I would actually argue that it's not even what the Bible tells you, but rather your interpretation of what the Bible tells you – and if you would like to believe that, then that's up to you, but it's not true. Therefore, any desire that you have for me to prove that I am God, or prove that I should be able to do God-like things, are all just based on completely erroneous information and really, I can't engage any of that form of proof.

Mary:

Okay, so you're saying that you're not God, and so you're never going to prove that you're God.

Jesus:

And I'm never going to be able to do the things God would be able to do.

Jesus did not do many things claimed in the Bible

Mary:

What about this issue you've just mentioned, the Bible, in that it's not fully factual.

Jesus:

Well, that's the other thing, isn't it? A lot of people ask me to do things, that the Bible says I did in the first century. Of course, most of what the Bible says I did in the first century, I didn't actually do; so that's interesting in itself.

The reality is things like walking on water, turning the water into wine, multiplying the loaves and the fishes, these were all embellishments by people who were quite deceitful after my death, who wanted to embellish my life in order to gain converts to Christianity, and it wasn't even the Christianity I taught – it was already a modification of what I taught. They were trying to gain converts, using me as some kind of so-called god that did all these special things, which I never did. I never claimed to be God on Earth in the first century, and I've never claimed so since, either. It's only people after me who have claimed those particular things.

Some of those people claimed that because they did actually think I was God, because of the things that I did, and they are wrong; it's just that they're wrong. Like I said I don't see any so-called miracle as being a miracle, it's just engaging the Laws of God in the manner of understanding. And so many of the things contained within the Bible are false about my life.

When people say to me, "Well, you should do this because that's what you did in the first century." I go, "Well, firstly, I didn't do that in the first century for a lot of reasons, and secondly, I'm not going to do the same things I did in the first century again, either." Like, I've grown two thousand years, it's not like I'm the same person as I was then; I've changed quite significantly since then, and so I'm not going to do the same things that I did in the first century. Also, what the Bible says I did in the first century is completely wrong, that's not what I did.

There are some things that are right, and some things that I said, are actually in the Bible in the way that I actually said them and so forth, but there are also quite a lot of things in there that I did not say, never would say, and never could say because they're all wrong. To actually then want me to do something that the Bible says I did in the first century, which I never did, is not a logical proof that I am Jesus.

Jesus could only do the things he did that are reported in the Bible because he was at-one with God

Mary:

Okay, so you're saying that a lot of what's contained in the Bible, about your first century life, is not factual and so you're never going to do them, you didn't do them then, and you're not going to do them now. There are some things that you did; you said just now that there are some things that are recorded in the Bible that you did do.

Jesus:

Certainly.

Mary:

Why aren't you doing them now?

Jesus:

Well, this comes to the point of what happens when you become at-one with God. See, in the first century, as is recorded in the Bible, there was no record of me ever performing any so-called miracle – and remember I've said there's no such thing as a miracle anyway – but there's no record of me performing any so-called miracle, before I was thirty years of age, before my baptism by John, for which I was in my thirty-first year by the Jewish reckoning of counting.

Before then I could not perform any of these things; I had a choice before then, of how to perform things. One way was that I could allow myself to be over-clocked by a spirit, and many people do this today, where they let themselves be over-clocked by a spirit, and then they can perform something that the average person on Earth can't perform, but which the spirit knows about. For example, they might be able to read a person's mind. Every single person on Earth can do it once they engage the law, once they understand how it works, but the person who's doing it, is only just having a spirit tell them the thoughts of another person, and they're open to the connection between themselves and the spirit.

I decided in my first century life that I didn't want to do that; I felt it was quite deceitful. I felt it was an erroneous position that a person on Earth formed, because of some unhealed emotion, and the spirit worked through them for some reason, that the spirit had as an unhealed emotion, which was out of harmony with love. I didn't want to engage doing anything special using a spirit to over-clock me.

I decided all I wanted to do was become at-one with God, in the way that God displayed love, and then if God wanted to do anything through me, then I would be that vehicle, if you like, to get those particular things done. It was only by engaging the law that I could do that, I understood that. I understood that God's Laws were very much defined by God, and were very fixed and immovable, and all I needed to do was bring myself into harmony, with the way in which those laws operated, in order to perform certain things.

Before I was thirty years of age, I could not perform any so-called miracle, unless I allowed a spirit to overclock me, which I did not wish to do; after I was thirty years of age, I became at-one with God and just before my baptism by John, I became at-one with God. At that point in time, I knew far more of God's Laws than the average person who lived on Earth, including John, himself. As a result, I could engage some of those laws, which included being able to heal people under certain circumstances, as long as the law was engaged.

I couldn't heal everyone. I only healed certain people under certain circumstances, because the law could be engaged in their position, and I didn't cure the lame, either, unless the law could be engaged in a certain way. Then I could cure the lame because once the law was engaged, then I could engage the process.

This is the only way in which anything can be done, in fact: the law must be engaged in order for anything to be done. You cannot break God's Laws in order to perform miracles. All of the so-called miracles are just new laws that mankind has not discovered, and I wouldn't call them even new, really, because from God's perspective they've existed forever, right from the inception of our Universe; right until now, they've existed. These are laws

that exist that we have to learn how to engage, and really, it's like a scientific process of discovering, what those laws are as to how to engage them.

In the first century, I discovered a lot of laws, and therefore I knew how to engage them, and in this life, once I go through the process, or back to the condition that I want to get through, by engaging the laws that are involved in getting into that condition, I will be able to perform many different things, even better things than I performed in the first century. That is my belief at this point in time, because I know more of the laws, than I did then. However, they're not going to be miracles from my perspective, they're just going to be engaging the laws.

Mary:

But perhaps they'll look like miracles to other people. They would be the kind of thing that some people wish for you to perform at the moment.

Jesus:

Yes, and as we'll discuss in this FAQ session, it's illogical for people to assume that just because I can do one thing, it's proof of my identity, because it isn't; all its proof of is that I can do that thing. It's a bit like saying, "If you can fly, then it proves that you're Jesus," no it doesn't, it just proves that you can fly, it doesn't prove anything else, and that's the thing we need to bear in mind.

Mary:

Alright, so you've just let us know that, basically, you could do certain things, that people would perceive to be miracles in the first century. People would even perceive them, perhaps, to be miracles now, if you could do them, but at this point, you're not yet at the state of at-onement with God again.

Jesus:

Correct, the main reasons why I can't perform things now is, because love has not been perfected inside of myself. For that to occur, all fear that exists inside of me has to leave, and that's the process I'm going through, and God's been taking me through, for the past fifteen or seventeen years now, of releasing fears, releasing fears, until I can get to the point where the love that exists within is in harmony with God's Love. God's Love has no fear involved in it and so, for me, to be in harmony with God, and therefore be able to do these things, I have to obtain that condition through my own choice, through my choice to release fear, basically, and that will take time.

In the first century that took me around thirteen years of time, from the time when I actively engaged God's Laws, and I realised that there was this law involving love, and that was that fear and love could not co-exist at the same time. I realised that I had to go through a process, which took thirteen years to engage in my first century life.

Now, at the moment, I started engaging this process when I was forty years of age, or forty-one years of age; I've been doing it for nine years now in terms of this process. God had been leading me through this process for much longer than that, of course, but it was only when I became fully conscious or aware myself, of what the process involved, which was nine or so years ago, that I realised what I had to do.

What I had to do was release all of my fears, which I'm still doing and that might take another – well in the first century that took thirteen years, and I've been doing it nine years so far – so it's probably at least going to take another four years, as a minimum. It will be at least another four years, probably, until I can engage some of these laws.

It's true that some of those laws might be able to be engaged before then, depending on my memory of them, and how much in harmony with love I am, at the time of engaging the laws. At the moment I have a memory of all the different laws I can engage, but I'm not harmonious with love with regard to engaging those particular laws, so that's going to take some time to develop.

Mary:

Yes, so you're saying that basically you're in this process, of bringing yourself back into alignment with a set of laws.

Jesus:

Yes.

Mary:

And once you are, then you'll be able to do certain things that currently ...

Jesus:

I can't do.

Mary:

... you can't do, because we're all bound by God's Laws.

Jesus:

The primary reason why I can't do them, is because fear exists within me, and fear is not harmonious with love, so, therefore, fear is not harmonious with law – with God's Laws I'm talking about, not human laws of course. In human laws there are millions of laws that are created out of fear, but not God's Laws, none of God's Laws are created out of fear. I must engage God's Laws in the same manner, that anyone else would engage God's Laws, if I am ever going to do things that are new, that have not been done on this Earth.

Other people may see them as miracles, but I don't see them as miracles, they're just me knowing another law. Like mankind knowing the Law of Aerodynamics now, not just the Law of Gravity or the laws of engaging

lighter than air flight, now he engages the laws that can engage heavier than air flight and that's only because we know more laws. That's the only reason why, and this is the same principle that we'll be engaging.

Jesus is not unloving

Mary:

Okay, so, you've spoken about this journey, back towards alignment with the laws. Once you're there, does that mean that you'll be doing miracles willy-nilly everywhere?

Jesus:

No, as usual, all of the so-called miracles are just engagements of law, so where the law permits me to engage a process, that other people believe are miracles, but which I see as just engaging the law, I will engage the law when I'm driven by love to do so. I won't be able to engage it if I wasn't driven by love to do so, because in that place, you have to be harmonious with love before the law can be engaged.

Mary:

What would be an unloving use of performing a miracle? What would motivate you?

Jesus:

Well, we see a lot of these happening on Earth today, where a spirit over-clocks a person on Earth, who doesn't understand the law. The spirit understands the law, the person on Earth doesn't understand the law, but the spirit over-clocks the person on Earth, and does so-called miracles through the person.

To me, while it's great that the spirit did it, it's not very good because it's deceitful, it's not true. The person on Earth isn't in the condition where they understand the law, they're only being assisted and if they told the truth and said, "Look, I'm being assisted by a spirit," now we'd be in harmony with more truth – that would be fantastic.

That's not the kind of thing I want to do; what I want to do is show the potential of the human species – without having somebody assisting you all the time – only through this connection with God, that's what I want to demonstrate to people. I don't want to demonstrate what anybody can do, which is allow yourself to be overclocked by the will of another person, pushed around by a person – whether they're seen or unseen matters not to me – they're still pushing you around and manipulating you, into doing something that you believe is right perhaps, but it's deceitful and it's out of harmony with love. You're not going to be able to fully engage miraculous things in that place. I don't want to do that; I just want to engage the law in that pure space.

Jesus does not do things to satisfy his own ego

Mary:

It'd get a lot of people off your back, though wouldn't it, if you just suddenly did some miracles? Why wouldn't you do that?

Jesus:

Well, I am not going to engage these processes, just for some egotistical reason. In fact, if I attempted to, I would be automatically out of harmony with the law of love. You can't engage these things for some egotistical reason. I am not like people claim me to be, I am not narcissistic or egotistical, I have no desire to do something which helps another person, just because it helps me. I don't have any desire just to turn the water there into wine, just so that you will believe that I am Jesus. That doesn't make any sense to me, whatsoever.

I don't have any desire to turn water into wine, anyway, which we can discuss in another question, and you'll see why. But all of these so-called things that people want me to do, are often just to prove to them something. There's no loving reason for doing it at all, and in fact for many of them, no matter how much proof I furnish about my own identity, they would still not believe me anyway, and many of them say that to me in fact. I had one man say to me, "No matter what you did, I still wouldn't believe you're Jesus." Okay, well what can I say to that? Fair enough.

Mary:

Does that bother you?

Jesus:

No, not at all, it doesn't worry me that people don't believe that I'm Jesus. I know who I am. It's like me saying to you, "No matter what you do I will never believe you're Mary Magdalene." Or, saying to Igor, "No matter what you do, Igor, I'm never going to believe that you're Igor." Fair enough, what can you say to that? Not much at all, really. Like, it's a very illogical thing to say, and it's a very illogical thing to do and also, I believe in the near future, many of them will turn around from that very illogical statement and go, "Yeah, I was a bit of an idiot." Even saying that is a bit idiotic, actually.

Mary:

Why is it idiotic

Jesus:

Well, it's idiotic: firstly, because it's illogical. You're basically saying that you're not going to believe anybody is anybody, no matter what they do. What sense does that make, from a philosophical perspective? None whatsoever, this is the thing, because they have all these beliefs about Jesus, of course, they have all these ideas that make no logical sense when applied to another person.

I put to these kinds of people that basically it's their belief systems, that prevent them from analysing anything I say with any logical thought, with any clear thinking, because their belief systems preclude it, and while your belief systems preclude any logical thought, it's impossible to help you, both here on Earth and in the spirit world. Sooner or later, events of life will confront these illogical thoughts, and help you see that they are pretty illogical, and at some point, in the future, you may change.

For example, once the atheist arrives in the spirit world, he will realise there's a spirit world. A lot of people laugh at me when I talk about a spirit world. Well, when you arrive there, you won't laugh at me anymore, you will realise there was one all that time. You still might not believe I was Jesus, of course, but you'll at least know that I spoke the truth on that issue. This is what I find for the majority of people, it's not until they actually speak to the people I know in the spirit world, that they'll actually accept that I'm Jesus. But we can talk about that later, too.

Mary:

Yes, sure.

Jesus:

As to what is the only way that anybody's going to be able to prove that they are Jesus.

Summary of reasons for Jesus not yet proving his identity

Mary:

Alright, so if we address that in another question, how you could possibly prove it. The original question I asked was that you're constantly asked to prove that you're Jesus, and why haven't you? And you've basically spoken about how other people desire you to prove it, haven't you?

Jesus:

Yes.

Mary:

You've mentioned that you're not God, and so you can't prove that you're God, that you didn't do everything that's stated in the Bible, and so you're not going to end up doing those things again.

Jesus:

Exactly.

Mary:

That when you did do certain things that are recorded in the Bible, you were at-one with God.

Jesus:

Of course, and I'm not at-one with God at this point yet, because of the fear that exists within me on different subjects.

Mary:

Yes, and also that you're not going to do things in an unloving way, to make life easier for yourself, perhaps.

Jesus:

No, in fact, it would be impossible to do so. I can't engage laws of love while at the same time being selfish and narcissistic and self-involved. That's the reality. If I'm selfish, narcissistic, and self-involved, I'm not going to be able to do anything, in fact, that anybody else hasn't done on the planet.

Mary:

Which is quite ironic isn't it, because if you suddenly just did perform a miracle, it might make a lot of people suddenly believe that you're Jesus, but in that same act, you'd be doing something that's narcissistic and self-involved, so everyone would be happy with that, and yet it would prove your lack of love.

Jesus:

Exactly, it would actually prove the lack of love, and it will actually prove that I am narcissistic and self-involved, that's the sad thing about it. I find that quite amusing because I'm often accused by the media or others, that I am narcissistic and self-involved and so forth and yet, if I do what they want me to do, that would make me such. So again, their claims are illogical. I don't know if I've covered all of those points.

Mary:

Yes, so just the final point was that you're not yet at-one with God again, and I think you covered that.

Jesus:

Yes, so for all of these reasons, it's impossible for me to engage proof, that the people who ask me these questions generally want.

There's plenty of proof of who I am, actually, already presented. There are over a thousand hours of video presentations where I talk about things, that are not heard of on this planet ever before. You could choose to watch all that but the majority of people don't do that, because they hear the claim that he's saying he's Jesus, and then they go, "That's impossible." They say that's impossible, without hearing a single word that I've ever spoken generally, or they're critically analysing, trying to critically analyse every single thing I say, trying to prove that I'm not. It's not a very logical way to proceed if you're trying to find out whether Alan John Miller, who claims to be Jesus, is actually Jesus or not.

Also, it doesn't matter, that's the irony. It doesn't matter to anyone other than me, who I am; and if it matters to you, it's only because of your belief systems that would be confronted, if you accepted that I was Jesus. If it matters to you, who I am, that's like it mattering to me who you are. Why would it matter? Why wouldn't I just let you be you? It doesn't matter in any way unless I have a personal investment. I suggest to the majority of people who've asked these questions, that they have deep personal investments in what they believe Jesus to be, and as a result of that, project at me all sorts of things, because of their deep personal investments.

All of their projections are unloving; they're never going to be at-one with God, while they have them towards me. Because remember I did say, and it is recorded in the Bible, that he who judges another is going to be in deep trouble. He who is angry with another is going to be in deep trouble, according to Matthew, chapter 5, which says, "If you're angry with me, you're going to be cast into Gehenna." That is what it says in Matthew, chapter 5, if you believe your Bible. Of course, I never said that, but that's what the Christians believe – if you're angry with anybody, according to Matthew, chapter 5, you'll be cast into the everlasting hell-fire according to what the Bible says. I don't agree with that, but if you believe your own Bible, then you need to stop being angry with me for claiming that I'm Jesus.

According to the same passage and verse as in Matthew, chapter 5, it says that you must love your enemy. I suggest to you, I've had a lot of, as you know, emails from Christians, saying they want to shoot me. In fact, I had a radio talk-back show, where a Catholic-Christian rang up, and said I need a bullet in the head. That was her statement. And I go, yes, that's very interesting; that's very out of harmony with Matthew, chapter 5, where you would love your enemies.

If you love your enemies as your friends, are you saying you'd put a bullet in the head of your friend, would you? No, I don't think so. If you're saying you'd do that to me, you're way out of harmony with your own belief system, let alone with what the truth is. I would suggest to such people that they look at their personal investments in why they want me to prove that I'm Jesus, and instead listen to what I'm saying with an open mind for a change, that's what I suggest. That's what people in the first century had to do too, by the way, ironically. They had to do exactly the same thing.

Why don't you speak Aramaic to prove that you're Jesus?

Jesus:

This has to be one of the most ridiculous and illogical, stupid questions that I have ever heard to be frank. It goes along with many other stupid questions that I'm often asked; I feel.

Speaking Aramaic only proves that a person can speak Aramaic

Jesus:

Now, I say it's stupid and illogical because it is totally crazy to believe, that just because I spoke Aramaic that somebody would believe that I'm Jesus. Like, the reality is that Jim Caviezel, I think is the way you pronounce his last name, who played me in "The Passion of the Christ", spoke Aramaic for nearly two hours.

Mary:

A lot longer than that I'm assuming, if he had rehearsals.

Jesus:

Exactly, and if that's the case then that proves that he's Jesus, doesn't it? No, it only proves that he can speak Aramaic. That's all it proves; it proves nothing else; and this is a measure of people's illogical reasoning. If I spoke Aramaic, the only thing it would prove is that I can speak Aramaic; it doesn't prove that I'm Jesus. If it did, then there'd be literally thousands of people who could prove that they're Jesus and that obviously can't be true because there's only one of us.

I find a lot of these questions quite laughable actually, in terms of the lack of logic that's present, and, in fact, I would suggest to people who ask these kinds of questions, that you need to go and do a course in logic, because without a course in logic, you obviously don't understand much at all. A course in logic is, if I can speak Aramaic, then all it proves is that I can speak Aramaic. That's all it proves; it doesn't prove anything else; it doesn't prove my identity as Jesus. It never can, in fact, prove my identity as Jesus. If you believed that I was Jesus just because I could speak Aramaic, then in my opinion you're crazier than I am. Like, honestly, if you believe that that's true, then you're crazy. Of course, it's not true.

Mary:

Also, not many people actually speak Aramaic, do they?

Jesus:

Of course, I find that humorous as well. The dialect of Aramaic that we spoke in the first century, has not been spoken for nearly two thousand years, so how would anyone ever know that I'm actually speaking the Aramaic, that I spoke in the first century, even if I could speak it? No one. Who's going to be around to validate the test? Certainly not the person who can't speak Aramaic at all.

I could be speaking gibberish for all they know and just because I go, "Blah, blah, blah," and speak some Aramaic to them. What, they're going to believe that now I'm Jesus, because I'm speaking it? And by the way, a spirit could over-cloak me and speak the dialect of Aramaic that I spoke two thousand

years ago, but what does that prove? Nothing at all, except that I'm able to be over-cloaked by a spirit who speaks Aramaic, nothing else.

Mary:

Okay, so we've established that it's not logical, that just because a person speaks Aramaic, that's proof that they're Jesus.

Jesus:

Not at all.

Jesus did not speak a language in the spirit world

Mary:

What about the fact that you are saying that you have memories of the last two thousand years, and someone might assume, that part of those memories would be language. Can you explain what's going on there?

Jesus:

Sure, for the last two thousand years, after I left the Earth, I never spoke a language. We spoke in thought packages, that can be transmitted into any language, from one person to another, and through feelings; so for two thousand years I haven't spoken a language, as people on Earth interpret a language to be.

A language is a very impure and inaccurate way of transferring information, mostly because I have to have a feeling, then I turn it into a thought that I have to accurately describe. Then these thoughts need to be turned into a language, and the language has to be able to accurately describe the thought, as well as the feeling. I transmit that to you through my voice, you then hear it as a language, you've then got to transmit it back to a thought, and then down into a feeling, for you to understand how I feel about a certain subject.

There is a whole heap of levels of distance from my original emotion in that process. We've got the transmission of the thought, transmission of a language, the re-transmission of the language into thought, and the thought into an emotion. There is a whole heap of errors that arise, and do always arise, in fact. You see it constantly in day-to-day life on Earth – all these errors that arise due to this inaccurate way of transmitting feelings from one person to another.

In the spirit world, we transmitted feelings as they were, and if a person could feel them, if they were open to those feelings, then they'd understand completely accurately what was being felt, and therefore what was being thought. On Earth that rarely occurs; it's very rare for another person on Earth, to actually accurately understand what you feel, no matter what language you use, and no matter how much you tell them something. I feel the process of language on Earth is very limited.

If you examine that and understand that I haven't used language for that period of time, and in fact I don't actually enjoy the use of language for these reasons, because I find it's often misinterpreted, then you can see that I probably haven't had much interest in language, for nearly two thousand years actually. While I could speak some languages in the first century, they were languages that I learnt as a child; I spoke three languages in the first century, not Aramaic only, but also Hebrew and Greek, and these are languages that I learned through my study, usually of the Bible, or what was known to be the Bible at that time.

Mary:

The Jewish books of the Bible.

Jesus:

The Jewish books of the Bible. Also because I lived, up until the age of twelve, near Alexandria, in Egypt, I spent a lot of time in the synagogue, and conversing with people who spoke Greek, as well as Hebrew and Aramaic; so I learnt all three languages as I was growing up, just like the average person on Earth would do, if they lived in a household with three languages.

Those languages are not important to me, they're never going to be important to me, and in the end, while I might be able to speak them once I remember everything from my soul – which remember I said is a process of releasing fear – so, as I release fears, I will get closer and closer and closer to everything that I remember. Everything that I remember will have clarity, including language, but I suggest to people that I won't be able to just speak Aramaic, I should be able to speak almost every language of the Earth, given the fact that I've interacted with almost every language of the Earth, over two thousand years through the transmission of thought.

I feel that the whole concept of me speaking Aramaic, when the whole concept should be, that you should be able to speak any language on Earth, is interesting in itself. Secondly, the only reason why I can't speak any language on Earth is because of fear; it's because of fears that I have within myself, that prevent me from this assimilation of the knowledge, that comes from my soul that doesn't prevent it in other areas, because I have no fear in those particular areas. All I need to do is work through those particular emotions, and as I do, things will have a lot more clarity, and therefore I might be able to speak these languages. But even if I can speak every language on Earth, it's still not proof that I'm Jesus, all it's proof of is that I can speak every language on Earth, that's the only thing it proves.

Regaining memories through a process of removing emotional error

Mary:

Could I ask a little bit of clarity there?

Jesus:

Sure.

Mary:

You spoke about how it might be possible in the future, as you remove more fear, for you to remember not just Aramaic, but many other languages.

Jesus:

Hebrew, Greek, initially, and then the other languages.

Mary:

Just for people who've never met you before, did this certainty that you're Jesus, and all of these memories of two thousand years of life happen very suddenly?

Jesus:

No, it's happened over a period of time. As I've released fear, I remembered more things; as I release another fear, I remember more things; as I release another fear, remember more things and so forth. This has been going on now for seventeen years, actually all of my life in this life, but for the last seventeen years in a more active way, and for the last nine years, in a more direct way, because I then had to come to accept a few things that I wouldn't psychologically accept before that.

It's going to be a process like that from now on, as well. I'm going to continue going through this process. As long as I allow the release of fear, I will also allow the return of the memories – when I say the return, they're still there, all the memories are there – it's just my ability to psychologically accept them, will be determined by the fear that I'm in.

Mary:

Would you say it's similar but not the same, perhaps, as someone who has some fear about an accident that happened when they were a child, and because of that, they block the memory?

Jesus:

Certainly, it's exactly the same as that; or you could say it's almost the same as Alzheimer's in some ways. Alzheimer's occurs because people do not want to remember certain things, and as a result, they start closing down their ability to remember. The memories are still stored within their soul, and in their case, in their spirit body's mind, but they're not accessible because of this desire to close them down, because of the emotional impact that these memories may have in terms of their life. For this reason, a lot of people

close down their memories from childhood in particular, but also as people get older, oftentimes, all of their life they close down their memories, they can't remember things.

I was speaking to my mother the other day, and she can't remember smacking me across the face when I was fifteen. Why is that? Because she doesn't want to remember it. She doesn't want to remember because it has some emotional hurt for her, some emotional pain. Like, I remember it, my sister remembers it, my brother remembers it, but she doesn't remember it. This is an indication of what happens to memory when we have fear associated with memory, we do not remember things. It's a fact of life.

Different content of memories regained

Mary:

Okay, so what has been the content of your memory so far? I mean are they events? We're talking about language here. Why have you remembered some things, and not language, I suppose I'm asking?

Jesus:

Well, firstly I've never viewed language as very important. I've never had much of a focus on remembering language. In fact, I feel language has many flaws, as I've explained. I prefer to be able to transmit emotions than transmit language.

There are many other things that I remember, because I have a deep desire to remember them. Things about God for example, God's Laws, I've always had a fascination and deep desire, no fear about those kinds of things. These are the things I remembered first. I remembered the process of coming back to Earth, and the process of how we came back to Earth, but only after I dealt with a lot of fear. I was in fear for months on end before I allowed any of these kinds of emotions. There are sometimes when I dealt with lots of fear, and I remember something and then, there are other times when I have no fear, and so I remember those things very easily.

The majority of things that I'm teaching people at the moment, are things that I have no fear about and so therefore I can easily remember them, and easily transmit them to others, using the best possible language I can, given the fact that I'm very limited with English, as well as any other language. All I can do is explain myself in different ways until people understand, and because I have no fear on these particular subjects, it is very, very easy for me to explain these particular things and remember them.

Of course, the things that are more personal in my life, so the things that have happened to me personally, in the first century or through the spirit world and on Earth, are much more personal in terms of my fears and so, therefore, they are harder to remember. Many of the personal things are much harder to remember, as a result of the fears that I have. As I've released

fears, then I remember more things. For example, there was a time when I didn't remember much of my life in the first century, and now I remember a lot of it because I have released fears about different things, that allowed me to remember specific events.

Jesus has a different physical and spirit body in this incarnation

Mary:

Okay, there's just a point about your physical body and your spirit body being different.

Jesus:

Yes, that's true too: the spirit body and the physical body are different to my soul. For the average person on Earth in their first incarnation, they have a soul, or half of a soul, connected to their physical body and spirit body. Everything, every experience that their physical body has had, their soul has had; every experience that their spiritual body has had, their soul has had. In my case, because we're connecting – and in every one of the case of any one of the fourteen who've returned – in our case, the soul has been around for two thousand years, but the bodies we're connecting to have only been around, in my case, for fifty-one years, since the time of conception.

Since I've only been around since the time of conception, my physical body and my spirit body only remember events in this life, and it's only my soul that remembers all the events of all of my life. It depends upon how much I allow this connection with my soul, as to how much I will remember; and how much I allow the connection is determined by fear, as I said.

While I'm afraid about certain things: so, for example, if I'm afraid of what will happen to my physical body, then I'll only remember certain things. If I release that fear, then I'll remember a lot more things, and so forth. What I remember depends totally on the level of fear, that I allow myself to work through at any given time, and the level of fear that I allow myself to experience at any given time.

Once I allow myself to work through those particular fears, then I have a very complete memory of everything that has occurred. There are some events that I've done a lot of work processing through my fears, and so I remember them vividly as a result, and they have no emotional signature, anymore. I don't feel pained by them, and I don't feel afraid of them anymore, and so I can remember them very, very well. There are other events that, that doesn't apply to.

Choosing to incarnate into an English-speaking area

Mary:

Is there a reason why you've chosen English for this incarnation?

Jesus:

Well, I suppose there are a lot of reasons for choosing it. It is the most widely spoken language on the planet to a degree, in terms of the amount of countries that speak it.

Mary:

And the media, would you say?

Jesus:

And, I suppose, yes, there's the media issue: most of it is very much based on English. And because it is widely spoken in the Western world, there is a lot of effort and time put into translation into English from other languages, so it would make sense for anybody who returns to Earth, to probably speak English as their first language, or their second language, at least, which of course, all of the fourteen can do.

While others of the fourteen know Spanish, French, Vietnamese and Afrikaans, and other languages, the reality is that all of us also know English. As I've said before, it's completely unimportant what language I speak on Earth. What's more important is whether I'm logical, whether I make any sense or not, whether, when people listen to me, they realise that there are things that are said that are truth or not. That's the most important thing I would have thought.

If I was listening to another person, I wouldn't be concerned about what language they're speaking, I'd be concerned about whether, what they're saying makes any sense and whether, I can put into practice what they're saying and actually prove whether it's true or not. That's what I'd be concerned about, if it was me looking at this question as to whether I can speak Aramaic or not. Well, to me, it makes no difference; what matters is can I speak logic or not. I feel for the majority of people they have a lot of difficulty with logic, because of their emotional belief systems, and I feel that's one of the reasons why logic is often thrown out of the window, and people then accept belief systems which are illogical.

Mary:

Certainly from my perspective, I find it crazy that when people are sitting in front of you, interviewing you, they want you to speak Aramaic or turn water into wine, when I would think, wouldn't world peace or a connection with God be far more relevant to a discussion with Jesus?

Jesus:

Yes, to me there are almost a billion more questions that could be asked, that are a higher priority than those.

Why don't you turn water into wine to prove that you're Jesus?

Mary:

Why don't you turn water into wine to prove that you're Jesus?

Jesus:

Well, I feel this is just as illogical and unreasonable as the previous question actually, in terms of why I didn't speak Aramaic. Firstly, it presumes that in the first century I did turn water into wine, which I did not.

Turning water into wine would not be in harmony with love

Jesus:

It also presumes that turning water into wine would be a loving thing to do, which it is not. In fact, it would be far better to turn wine into water, from a health perspective, than it would be to turn water into wine. And, in fact, I have no aversion to turning wine into water, but I would have a lot of aversion to turning water into wine.

Again, it's one of these things that never happened in the first century, that I'm often asked to perform in order to prove something. If I could do it, the only thing it logically proves is that I can turn water into wine, that's all it proves; it doesn't prove anything else. It doesn't prove that my identity is Jesus, it only proves that I can turn water into wine, so to me it's pointless to even attempt such a thing.

Why would I want to attempt turning water into wine, when I know that wine contains alcohol, alcohol destroys brain cells, so therefore is unloving for me to imbibe, or encourage anybody else to imbibe. Unfortunately, also, alcohol encourages over-cloaking by spirits, because there are dark spirits in the spirit world, who don't get to drink alcohol in the spirit world, and all they want to do is over-cloak somebody on Earth, so that they can drink alcohol through them. This is why we have so many people who are drunk on Earth, who are standing up and can't even remember who they are anymore, because they're completely over-cloaked by another person.

Do I want to encourage all of that behaviour? No, I don't. I would never want to, actually, so, I will never turn water into wine, ever, that's the reality. I might turn wine into water, I don't know about that, but to be honest with you, I can turn wine into water with a Bunsen burner and a few pieces of stainless steel. That can all be done quite easily as well, doing it the other way.

I feel, again, this question is really based around the Bible – the presumption that the Bible is speaking the truth about my life in the first century, which it is not. It's also this presumption that I should do things in order to prove myself, which if I were loving, I would not do. I would only do it if I was narcissistic, self-involved and egotistical, and I'm not going to do those things, because I'm not any of those things.

I feel again that this question of proving myself because of a miracle – in this case turning water into wine – is really a very, very flawed logical proposition, and it contains nothing real about it in terms of, what is the reality of what I'm teaching or any of those kinds of things. What is the truth of God? What is the truth of the Universe? These are all just questions that people ask, thinking that they're stumping me in some way, and thinking that somehow they're going to convince me that I'm not the person that I know I am, which is never going to happen actually because I know who I am.

Mary:

When you said it's illogical, do you mean by that, that if you could turn water into wine, it wouldn't necessarily prove anything?

Jesus:

It doesn't prove anything other than that I can turn water into wine. It doesn't prove that I'm Jesus, and it also contains the presumption, that I turned water into wine in the first century, which I didn't do. It also contains the presumption that turning water into wine would be a loving act, which it is not. It presumes a lot of things, all of which are incorrect.

Obviously, if I'm going to do something unloving, I can't engage God's Laws, as I've mentioned before in another question. The reality is God's Laws can only be engaged under certain conditions, and if I am choosing to engage God's Laws for self-aggrandisement in some way, to make myself appear better than others in some way, or in order to damage another person, of which this particular thing would do both, then I would be completely out of harmony with love, and therefore unable to complete the task anyway. I feel a lot of it comes from this deep misunderstanding people have about God's Laws.

They don't understand that all of God's Laws are loving, and all of God's Laws involve love. In order to engage them, they must involve love. No so-called miracle – and remember I said in a previous question that I don't believe there's any such thing as a miracle – no so-called miracle or what I would call no engaging of a higher Law of God that people on Earth don't know about, can be done without love being involved. Love is an essential part of any one of these Laws being engaged. Bearing in mind that turning water into wine, would not be a loving act on a number of levels, it would be

impossible to achieve, in my opinion, without there being some kind of dark influence being involved.

Miracles are scientifically based in God's Laws

Jesus:

Even then I doubt whether it's possible to achieve from a purely scientific perspective, water does not contain the same ingredients that wine contains. Water is water, H₂O; it contains a simple amount of elements, two elements. Wine contains many, sometimes hundreds, of elements in it that would have to be gathered from somewhere, in order to convert water into wine. From a scientific point of view, converting water into wine would have to go through a process, in order for it to occur.

Mary:

You're saying there are no magic tricks; there's always got to be science that underlies the miracle, the so-called miracle.

Jesus:

Some science underlies everything: there is a scientific explanation for every so-called miracle that's ever been performed – that's reality. I find it quite funny, in some ways, that I'm asked by atheists to turn water into wine, and my not doing so proves to them that I am not Jesus. They don't even believe in Jesus, they don't even believe Jesus existed; they don't believe in the Bible, so therefore they don't believe that Jesus ever turned water into wine because they don't believe in the Bible. Yet I'm being asked to perform some fictitious thing that they know is not possible scientifically. I know it's not possible scientifically too – like, I'm not stupid.

I am constantly amazed at the lack of logic, even in these so-called atheists, asking me to perform a miracle that is scientifically not possible to achieve, without gathering other elements other than water together in some manner.

Turning water into wine does not prove a person's identity

Jesus:

It proves nothing aside from that I could do it, even if I could do it. It doesn't prove that I'm Jesus; it doesn't prove my identity. Again, I feel it's a very flawed argument, very flawed questions that I'm frequently asked by people in the media, and other people who believe themselves to be clear thinkers. They call themselves sceptics, but I don't even think they're sceptics, because a sceptic is a logical person – a person who actually looks at something from a logical perspective, and then is sceptical only because of logic, not because of their emotions.

These kinds of people obviously are not clearly thinking logically, so therefore they're being driven by their emotions, they're being driven by their emotion, to prove that there is no such thing as God's Truth. They want to prove that there's no spirit world, and as I've said, in the future they'll find out that they're wrong and, in fact, they'll realise that they were quite silly making these presumptions, that they have no evidence to support.

I have no evidence, myself, to support the fact that water can be turned into wine. I don't know if it can be done at this point in time. I believe that for it to be done, the elements which involve grapes and other things, other than just water, would have to be present. There may be a way that I can do that, in a very rapid way in the future, engaging some laws, I don't know. There might be a way that humankind can do it in some way after they engage God's Laws, I don't know those laws that are involved in that particular process, at this point in time.

However, I'm pretty sure, and I know for certain, that I did not know them in the first century, and so therefore never turned water into wine in the first century, and I don't believe that anybody who thinks I did is actually thinking very logically either, because I would not do something that's unloving.

If you talking about de-alcoholised wine, now that's a different matter altogether. I might consider that, because obviously alcohol destroys the brain cells, in particular. It has a detrimental effect generally on our body, and my belief is, that the only reason why it seems to have a good effect on people's bodies, is because they're full of stress and they need to release some stress. I feel that I would never engage that particular process of turning water into wine that's alcoholic.

Why don't you "insert miracle" to prove that you are Jesus?

Mary:

Why don't you – insert any miracle or sign or wonder here in this sentence – to prove that you are Jesus? So why don't you do a thing to prove that you're Jesus?

Jesus is not concerned with others believing his identity

Jesus:

Well, I already know who I am, so there's no point in me performing any miracle, in order to prove that I'm Jesus, because I already know who I am. I don't need to prove to myself who I am, because I know who I am. I don't need to prove to anybody else, who I am because I'm not egotistical, I don't need them to believe me. I don't need them to honour me or respect me or

treat me in any possible way, that people think that I expect. For that reason, I don't see any purpose to proving that I'm Jesus.

By the way, proving that I'm Jesus is quite difficult, and I'll talk maybe in another question, about how difficult it is going to be to prove that I'm Jesus from a logical perspective, not from an illogical one. But I have no desire to prove that I'm Jesus, because I don't believe that's the point anyway. I know who I am; the people who have come with me know who I am.

Other people will know who I am sooner or later, it doesn't matter to me when they know. For the majority of them it might be a lot later than sooner, that doesn't concern me very much. All that concerns me is that I can just live here on Earth, teaching the things that I wish to teach that I know are true, and that I can enjoy that process.

It doesn't even matter if nobody listens to it in the end, to me. It matters to them, because if they don't listen to it, they're going to find their life a lot harder than it needs to be, that's the reality, but it doesn't matter to me. I don't need people to believe who I am, in order to have some kind of narcissistic, egotistical feeling within myself satisfied. I don't feel any need for people to believe who I am in order for them to come to terms with something about me.

I feel the more important thing, is that they come to terms with things about themselves, and they look at themselves and they examine themselves from a perspective of love, and they attempt to connect to God. If they really want to connect to God, they'd do well to listen to what I'm saying to them, because I know how to connect to God, that's the reality because I have connected to God and done so for two thousand years.

If they listen to me about all of that, they'll have a lot better way of doing that, if they listen. But I don't feel they have to listen; it's just a choice – just like it's a choice whether they believe me or not, or accept me or not, or even listen to me while I'm saying that I'm Jesus.

The majority of people don't listen to me when I say that I'm Jesus about any subject, even a subject that's not related to whether I'm Jesus or not. I find that quite amusing too, but there's not much I can do about that, and also there's not much I want to do about that. I don't believe I need to prove to people anything about my own identity.

There are a lot of things that I want to prove about God, and that I want to prove about God's Laws, and I'm already engaged in the process of attempting to prove those things, but there's not much I want to prove about myself.

Listening to someone who performs miracles is not as advantageous as listening to someone who teaches about love

Mary:

What about the idea that if you did do X miracle, or whatever it is, a lot more people might take you seriously, or take your claim that you're Jesus seriously?

Jesus:

Well, that might be true, but unfortunately they still wouldn't understand very much, because if the only reason why you listen to somebody, is that they perform a miracle, then it's not a very good reason to listen to somebody. Like, there are many miracles, or what people call miracles on this Earth, that are very, very dark and evil, actually, where dark spirits over-cloak a person and they do something that is actually very, very damaging to others.

If you then listen to that person for the rest of your life, you're going to be in a lot of serious trouble in your future, particularly after you've passed into the spirit world, and you start recognising all of the laws that you break in that place. I wouldn't recommend that to anyone at all. Just because somebody performs a miracle, or what seems to be a miracle on this planet, it doesn't mean you should listen to them.

When I think you should listen to somebody, is when they show you what love is, and when they explain the truth to you, and when they are willing to give you information, and when they're willing to be open about what is truth, rather than closed down and deceitful about it. They're the kind of people I feel you should listen to.

There are many people who do perform so-called miracles on Earth, through the help of spirits of course, who are in the spirit world performing these miracles through them – that people on Earth believe are miracles – that have very, very dark intentions, and are very unloving as individuals. I suggest to the people on Earth, that you don't need to listen to those kinds of people either. You need to examine things from the perspective of love.

If we're examining things from the perspective of love, then you can see you could dismiss a lot of information that comes to you, because a lot of stuff that comes to us is not very loving. A lot of stuff presented by the media is not very loving, and a lot of stuff presented by people, generally, to us is not very loving. We can dismiss a lot of information that way if we use love as our filter, rather than whether a person performs a miracle, as our filter.

God's Laws can be utilised out of harmony with love

Mary:

You're really saying that signs and miracles and wonders on this planet, are not necessarily a good measure of love, because there are a lot of other processes that could come into play.

Jesus:

Exactly, there are a lot of laws that can be engaged by people who are evil in their intentions, and I choose not to engage them. But if a person was evil in their intentions, and they do choose to engage them, which would be seemingly miraculous at the time to other people, but which are not very helpful to their future progression in love and certainly not helpful for their relationship with God.

Mary:

But those people are engaging some of God's Laws, but in a dark way.

Jesus:

It's like a lot of God's Laws. For example, if we examine a lot of God's Laws – and now we're entering a philosophical discussion, and that's fine – but if you examine a lot of God's Laws, you'll see that God has given us this beautiful gift, and then if we use it badly, it becomes like a weapon.

For example, sex is a beautiful gift and if we engage it in harmony with the Laws of God, it will remain such for the rest of our existence. But, if we engage it out of harmony with the Laws of God, it can become a weapon so much, that diseases and viruses and even death can result from the use of sex. This is an example of how laws can be engaged in a positive or negative direction using our will. Once we come to understand the law, we can use it positively or negatively.

Mankind came to understand the law of how to split the atom – as the saying goes – and the very first use of it was to destroy hundreds of thousands of people. That's man's darkness that causes that. God allowed the possibility of the discovery of these laws. Once man discovers them, many times mankind uses them negatively. The whole controlled flight was developed in the early 1900's; by 1914 it was being used to drop bombs on people. That's man, and the way man uses God's Laws.

I choose to not use God's Laws in those ways. For that reason, I'm not going to perform any miraculous thing, until all of the things that I do are in harmony with all of God's Laws. I'm not going to allow myself to be overcloaked by a spirit and perform things like other people on Earth are currently doing. I'm not going to allow that to occur, because I don't believe it's in harmony with God's Laws of Love. It's a way of using the law as a weapon, and I don't agree with that and this comes down to man's will, and how man chooses to use his will.

I choose to use my will in harmony with God's Laws of Love. The average person on our planet chooses to use their will out of harmony with God's Laws of Love, and the average so-called leader on the planet, whether that's political, religious or otherwise, chooses to use many of God's Laws out of harmony with love. That's the average thing that we see happening on the planet.

My suggestion is that we need to stop honouring these people, who use God's Laws out of harmony with love, and see it for what it really is – just a wicked way of using a knife, if you like. See a knife can be a gift if we need it to cut up some food, or we need it to pry open something for some survival purpose, it can be a gift. But if you stab it into the heart of somebody, it's a weapon – see the gift that we had that's now being used for an evil purpose. There are many things in God's Universe that are like that, where God gives us the choice of how we're going to use the gifts we're given.

My suggestion to people is, that if they want to engage all of God's Laws, only use the gifts you're given for loving purposes. That's the only reason why I would ever choose to do something, that other people would view as miraculous – only to use the gift for a loving purpose.

Jesus only wishes to perform miracles with a loving motivation

Mary:

You've mentioned that you feel it would be unloving, to do a miracle in order to prove that you are Jesus. Why is that?

Jesus:

Definitely, because it's selfish. The only motivation for doing so would be that people listen to me, or that I prove who I am to people, and I don't see that as a loving motivation.

Mary:

Wouldn't it be loving if people listen to you more, since you have some really good things to help them to improve their life and their relationship with God?

Jesus:

Only if I'm also in the right motivation. If my motivation is egotism, or selfishness or self-aggrandisement, or glory, then my motivation is impure, and I would suggest to anybody, don't listen to me if you feel that that's what I'm like, because it's not a good reason to listen to anybody, I feel – no matter what they've got to say, really. I feel the time to listen to a person, is when what they say makes sense, and the person themselves lives in harmony with what they're teaching, and lives in harmony with love. It's not loving for a person to put themselves above you, it's not loving for a person to make themselves better than you.

Jesus is equally able to perform a miracle as any other person through the operation of God's Laws

Jesus:

Just because I'm saying I'm Jesus, don't assume that I'm saying that I'm better than you. I'm saying I'm a person, the same as you. I know more than you do, only because of certain things that have happened, but I'm not better than you. From God's perspective I'm your brother, you're my sister. I'm the same as you are in terms of this. I deserve the same amount of Love from God that you deserve. I deserve the same amount of respect that you deserve. I don't deserve anything more or less.

Mary:

And presumably, from that statement, you're not more able or less able to perform miracles than any other person.

Jesus:

Exactly, I am not more able or less able to perform miracles, than any other person – if we think of miracles as being something, that people on Earth don't understand as a normal thing, that would occur – well, I don't see it that way, I see it as just an engagement of law. Other people can engage the law just the same as I do; they can perform the same things as I do. Ironically, the Bible actually says that – in fact, the Bible says that they will perform greater works than I perform; that's what the Bible says.

Mary:

And is that true?

Jesus:

Well, it's possible, yes. It's definitely possible. It's possible for every single person on Earth to perform greater works than what I perform; that's possible, but only by engaging the law, only by engaging the law of love; it's certainly possible because God made it possible. All of us are equal, and as soon as we engage the laws that determine what happens, then anything can be accomplished; that's reality.

Mary:

Then presumably when you engage the laws in harmony with love, then there might be a loving purpose to perform a miracle, which may prove your identity to others?

Jesus:

Well, I can't see how it would logically prove my identity to others. It may prove that I have the ability to engage the law; that's all that it proves really. See this is why I think people's logic is flawed. Just because I engage a law that other people cannot engage, that then causes me to be able to do something in the future, that other people cannot do, it still doesn't prove that I'm Jesus.

Mary:

Well, and, you were saying that other people cannot engage, surely, they can engage ...

Jesus:

Well, they can engage it if they engage the same law.

Mary:

Yes.

Jesus:

But, if they are not in the same condition, they won't be able to – this is what I'm suggesting.

Mary:

I see.

Jesus:

If they're not in the same condition as I am, they will not be able to perform the same task, if you like, which is engaging the law in a certain direction. When they get into the same condition, they will be able to perform the same law, once they have the same knowledge, and they have the same amount of love, they will be able to perform the same thing – exactly the same thing. It's immaterial to God whether you're Jesus or Joe Blow, the law engaged will result in the result that it always has. All of God's Laws work in this manner – the law engaged always has a result.

Jesus has not returned to fix mankind

Mary:

This is very disappointing for most people.

Jesus:

I don't see why it should be disappointing, because basically what I'm saying is every one of them can do what Jesus did. Why would that be disappointing?

Mary:

Because suddenly Jesus is arriving and there's no way of them having proof of it, and feeling all relaxed about the fact that you're back and going to fix everything

Jesus:

Yes, but this is another thing – I cannot fix anything. The reality is if God is not already fixing it, then it can't be fixed, unless something else happens.

Mary:

Couldn't that be you coming back?

Jesus:

No, not at all, because it needs the will of the individual, collectively used, in order to fix things. One person cannot force his will upon another. Even though I would like to fix things, I cannot fix them without other people's will being engaged along the same directions of love that my will is being engaged. That's the only way that things are going to get fixed; it's impossible for me to fix things any other way.

I can't come as some all-conquering warrior on a white horse, with a sword and slaughter all the people, besides being unloving, slaughtering all of the people who are wicked – my definition of wicked, of course – and keep all the people who are righteous – my definition of righteous – I can't do that. It's impossible for me to do that and stay in a condition of love; it's impossible. Therefore, if I did that, I could not engage any law, so I certainly couldn't engage a law where I'm riding a horse in the air.

I couldn't engage that law under those circumstances, because all of God's Laws revolve around love, and since all of God's Laws revolve around love, it's impossible for me to take an action that's unloving and remain in harmony with the law. For that reason, I'd have to break the law, with its subsequent penalty.

Jesus is not yet completely in harmony with the laws of love

Mary:

Basically you're back here, you're not going to perform any miracles tomorrow, especially not just for the purposes of putting everyone's mind at ease, and you're basically here to teach us how to embrace our own will, in harmony with the Laws that God has already defined. And you are, yourself, in the process of engaging your own will in harmony with these laws again – and it's not completely in harmony with them again.

Jesus:

No, not yet because I still have fear: while fear remains in me, it's impossible for me to engage all of God's Laws in harmony with love. Fear must be experienced and released in order for it to leave me. Once that happens, then I become more in harmony with God's Laws of Love.

The more in harmony with God's Laws of Love I become, the more potential there is for me to do things, which other people cannot do, which other people may view as miracles, but which I don't see as miracles at all, I see them as just engaging the law.

To me it's a scientific process that makes a lot of logical sense, if you think about it. We can see that scientific process in progress, through humanity's history through all sorts of developmental areas. It's the same process that

I'm engaged in; I'm just engaged in it at the soul level, which the majority of people don't even believe exists. I'm just engaging it on a different level.

The purpose of Jesus' second coming

Mary:

Your return is not really the return of turning water into wine, or walking on water, or turning loaves into fishes.

Jesus:

And neither was my first visit the same, and most of those things I never did, as I pointed out.

Mary:

It's really about, from what you're saying, creating awareness of an opportunity that exists for individuals ...

Jesus:

... to get into more harmony with God's Laws of Love, and therefore be able to be more powerful, in the way in which we express ourselves and create in the Universe, yes.

Mary:

Which sounds exciting, but probably could be a bit of a letdown to people.

Jesus:

Well, I suppose ...

Mary:

... who have a different expectation.

Jesus:

Certainly, for the person who has an expectation, that I come and solve all of their problems for them – that's never going to happen. I can't solve all of their problems for them, because they created most of their own problems. As a result, it's not right for me to solve them; they need to learn how to solve them themselves, or, even better than that, would be to solve them and stop creating new ones; that would be fantastic. They need to learn how to do those particular things, and I've had to do those things too.

I've had to go through the process of learning how to do that, and I am continuously in that process, and that's the process that everyone else is in, too. I feel, on one level, the second coming, if you like, the second coming of Jesus, which is what we're experiencing, could teach us a lot about the engagement of our own desires, our own passions, our own power, all these other things that God wishes us to engage, and that God has given us the ability to engage individually in equality, with the same equal stance as Jesus can engage it.

In fact I fully expect that there will be people in the future, that engage some of God's Laws that I've never known before and therefore, they do something that I view as miraculous, until I learn the law – that's what I fully expect. I feel that if people understood that we'd have a lot of progression occurring on this planet, in lots of different areas.

However, the problem of them wanting me to be the solution to all of their issues, without them being personally engaged – this is not good – this is actually a flaw in their character and nature. It's a flaw with regard to the issue of humanity's creation. In other words, humanity wants to create badness, and then not deal with the consequence, and I can't agree with that. God doesn't agree with that either.

God says, "If you're going to create badness, you're going to have to deal with the consequence of badness. If you're going to create goodness, then you'll deal with the consequences of goodness." This is part of the law, in fact.

I feel that if people understood that about the second coming, then the second coming would be a very powerful help to each individual on the planet. Unfortunately I don't know how soon that is going to occur, because I don't have control of people's will – unlike what the Bible tends to suggest that I do – I don't; I don't have control over people.

People will do what they choose to do, and if they choose to reject everything I'm saying, until such a point in time in the future – and it will be in the future – at some point they'll accept what I'm saying. But it may be well after they've died, and passed into the spirit world, and experienced life and disappointment there, as well, before they realise what's going on.

I just know there's nothing I can do about that, except tell the truth, and this is why I said in the first century, the truth will set you free – the truth has set me free – the truth will set you free. It's only the truth that will set you free; nobody performing a miracle for you will set you free. In fact, if anything, somebody performing a miracle for you will enslave you, because you'll believe you're dependent on the individual, on that person, rather than understanding that you, yourself, personally, can perform the same thing.

Mary:

Thank you.

How could Jesus prove he is Jesus of Nazareth?

Mary:

How could you prove that you are Jesus of Nazareth?

Receiving corroboration from people who knew Jesus in the first century

Jesus:

Well, from a logical perspective there's only one way that I can prove that I am Jesus, that was born in the first century, from parents Mary and Joseph, and who had a life of two thousand years, and that is to provide proof of all the people who've known me over that period of time.

In other words, what I would have to do is get my mum and dad, Mary and Joseph, to come to Earth; I'd have to get everybody who knew me in the first century to come to Earth, and I would have to get everybody who has known me in the spirit world to come to Earth, and say that they have known me and how they know me.

The chances of that happening at this point in time are fairly low, although not impossible. There is no other way, though, that I can prove that I'm Jesus – just like that there's no other way that you can prove you're Mary Magdalene. There's no other way that Igor can even prove that he's Igor. There's no other way that Lena, behind this camera, can prove she's Lena, without getting other people. A document means nothing; like, a driver's license means nothing, it doesn't prove who you are, it only proves who everybody thinks you are.

Mary:

I think that would be totally gnarly, though, when people say, like, "How can you prove it?" and you pull out a really old rickety document ...

Jesus:

An old rickety driver's license from two thousand years ago, and say, "Here's my driver's license from two thousand years ago." As if: it's never going to happen though, for a lot of reasons. The only possible way for me to prove who I am, is to have all the people who have been involved in my life, over the last two thousand years corroborate the evidence of my life.

Mary:

I mean, obviously, that would be fairly compelling, because there are a lot of people. You've been alive for two thousand years, and there's a lot of people.

Jesus:

Of course.

Mary:

But say it was Igor, and he brought in five people who knew him when he was a toddler. I could just say, "Well, I don't know these people. I don't ..."

Jesus:

Of course, so can you see that even after all of the evidence is being presented, you could still choose to ignore all of the evidence; that's the reality. The sad thing about this particular thing, is that it's impossible for me to prove my identity to another person, unless I have all the people who have known me for all of my life, come to you at some point and talk to you about me, and you have to be open to believing them – that's the reality.

On Earth at the moment, there are twelve other people who have known me from my first century life, and once they work their way through their own issues and problems, and emotional issues and their own memories, they will be able to corroborate most of what I'm saying about my identity.

However, whether a person on Earth believes them or not, is completely different. Like, what are they saying about me? That I'm crazy, stupid, delusional, deceitful and so forth – that's what people are saying about me. Why wouldn't they say the same thing about those people? Or even one more thing, and that is, "AJ's just prepped them all, or Jesus has just prepped them all to say that he's Jesus."

Mary:

Manipulated.

Jesus:

He's manipulated it all.

Mary:

And Cornelius and myself often receive that.

Jesus:

You're often accused of being manipulated by myself, which is not true. They don't know; most people have no idea how we live our lives, and what kind of character I have, but they assume that it's true, because that's their preferred assumption. They'd like to presume that, rather than go, "Okay, there are people from all over the world who actually know that Jesus is Jesus, because they've lived with him for two thousand years." They don't want to accept that; they'd prefer not to accept that, so they'll come up with any other explanation.

It's like Igor presenting five people, or in my case, I'll be presenting twelve people eventually, probably, who have known me in the spirit world who are now on Earth, and everyone will say, "That's still not believable." The only other thing is that all the people who are spirits materialise, and come to

Earth so that you can see them, and then they all talk to you about me and my life, and what happened in my life.

I suggest to people that if that actually happened, the majority of Christians, for example, would say that they're the devil and the demons. In other words, they would not believe those people. The majority of other people would have all sorts of different belief systems, about where these people came from and what they're doing. A lot of them would never accept what they're saying. Most atheists would never accept what they're saying, even if it happened.

The problem with this identity issue, in terms of proof, is this: the only form of proof that I can offer that I'm Jesus, is the proof of all the people, that have known me since the time that I arrived on Earth the first time, and all the people that have known me in the spirit world. Unless you can see them and hear them, and unless you can speak with them, and unless you can accept what they say to you, you're not going to be able to believe; that's reality.

Preconceptions of how Jesus should act

Mary:

Of course, most people would have their own personal measure, wouldn't they? They would say, "Oh, well, if he did walk on water, then I'd believe it."

Jesus:

But that's not logical. It only proves that I can walk on water. It doesn't prove who I am.

Mary:

"If he did speak Aramaic, then I'd believe him."

Jesus:

And that's not logical because if I could speak Aramaic, the only thing it proves is that I can speak Aramaic.

Mary:

Or "If he did turn water into wine, walk on water, and ...

Jesus:

... and speak Aramaic ...

Mary:

... speak Aramaic ..."

Jesus:

It only proves that I can do three things, now, instead of one. It doesn't prove that I'm Jesus; it doesn't prove my identity. Logically it cannot prove my identity – it can only prove that I can do what I did; that's all it proves. As I said, I can never be God; I can never do what God does.

A lot of people come up to me and say, "What am I thinking now?" And I look at them and go, "Why would you think that I'm even interested in what you're thinking now? Let alone want to know what you're thinking now, and let alone be interested, and let alone can think of what you're thinking now? Can you think of what I'm thinking now?" Like, again it's because of their belief that I am God, that I should be able to do these things; and I'm not God, I've stated that categorically. But, of course, people don't want to believe that either, that's how unreasonable people have become when it comes to my identity.

Mary:

I feel for you a lot, because I can see that on the Earth, there are so many preconceived notions about who you should be, and who you are and who their Jesus is, and how they would know. A lot of it is based on stuff that didn't even ever happen or you were never like.

Jesus:

And stuff that can never happen even. Like a lot of them say, "Where's you on your white horse? Why can't every eye see you like the Bible said?" It's impossible for every eye to see me. We live on a globe, a sphere; some people point that way and other people point that way – it's impossible for you to even see the sun at the same time – so how are you going to see an individual at the same time? It's impossible. They're wanting even what is impossible to be true, and it's never going to happen, so they're going to be always disappointed, unless they change their concept of what's possible. That's the truth.

Jesus' identity can only be proved or disproved by corroboration by others who knew him in the first century

Jesus:

Yes, I sort of see it as unfortunate that most people are not very logically thinking, when it comes to the issue of my identity. They're not thinking in any logical manner; no scientific thought is ever engaged when it comes to these questions, because all that they're interested in doing is trying to prove that I'm not Jesus.

Well, that's like trying to prove that I am, it's impossible; give that up, too. It's actually impossible for you to prove that I'm not Jesus, unless you were present in my first century life, and through my spirit world and you know I'm not Jesus. That's the only way you're going to prove that I'm not Jesus, in fact.

Ironically, the only way that I can prove that I am, is also the only way that you can prove that I'm not. I find that quite ironic and quite funny, in a way.

Deciding to listen to Jesus on the basis of the teachings rather than his identity

Jesus:

What I would suggest to people, is to even perhaps give up this whole concept, of trying to prove or not prove that I'm Jesus, and just listen to what has to be said, and work out whether it makes sense, whether it's logical, whether it's loving, whether it's truthful.

Mary:

And make a choice ...

Jesus:

And make a choice ...

Mary:

... if you want to listen or not.

Jesus:

If you want to listen, do; if you don't want to listen, don't; it doesn't worry me. It's only your life that's going to be affected by not listening, and that's your choice; you're allowed to make that choice; God's giving you the right and the will to make that choice – you're allowed to do it. You don't have to believe that I'm Jesus, so stop trying to force me to believe that I'm not.

You don't have to believe that I'm not, so stop trying to make me believe that I'm not. Like, I know what I know, and there's no one who is going to easily change my mind. When I say easily change my mind, they're not ever going to change my mind – I know who I am; I remember my experience; I know who I am.

It's just like if someone came along to Igor and said, "Igor, you're not Igor." He'll go, "Hang on a sec, I know my experience, I remember my life; I've known everything about my life; of course, I'm Igor. Like, I know who I am," and he'd just laugh at them probably. Unless they had some kind of evidence, and some kind of proof, that they could bring people in to say, "Well, actually you were born this person, and you were given to your mother and all that"; unless there was some kind of documentary proof, or proof from an individual perspective, it'd be impossible to accept that he isn't Igor from his own perspective. Just like it's impossible for me to accept that I'm not Jesus from my own perspective.

I suggest to people that they start thinking a bit more logically, about these kinds of questions. I do feel that at some point in the future, not only will the twelve who have returned with me, who are currently present on Earth, be able to verify my identity, but also I will have very many visitors who come from the spirit world, who will be able to verify my identity to the average people on Earth. But that can only happen after I go through a process of

love that I have to go through, where I release all of my fears, and I deal with all of my identity issues, myself, beforehand. Then, it can all happen, and only then can it all happen. But even when that does happen, it may be that the average person on Earth still doesn't accept it, because of the things we've already mentioned.

How many people have listened to Jesus' teachings?

Mary:

How many people have listened to your teachings?

Jesus:

Well, if you include the last two thousand years of my life, obviously, there have been many billions of people that have listened to my teachings. However, if you include this life on Earth, and how many people on Earth currently listen to my teachings, there are probably a few hundred thousand people, that have listened to my teachings.

I know that we've produced around a hundred thousand videos. I know that there have been about five hundred thousand views of videos on YouTube. I know there are, at the moment, around thirteen hundred regular subscribers to our YouTube channel, and I know that I've personally spoken to probably around twenty thousand people over the last ten years. That's how many people have actually listened to the teachings, that I've presented on Earth in this life. When I say there are a hundred thousand videos, I mean we've given away a hundred thousand DVDs, and so they're not all of different videos.

But there's obviously a significant amount of people, in that regard, who have heard of the Divine Truth. If you look at maybe what's happened in the media recently, then possibly there are millions of people that have heard of this guy who's in Australia, who is Alan John Miller, who claims to be Jesus, but the majority of people don't actually listen to me. The majority of people, in fact, spend most of their time trying to criticise me, rather than listening to me.

I would say that the majority of the thirteen hundred subscribers, to our YouTube channel, fall into that category, where they're very critical of pretty much everything I say because they want to be. As I said, they don't want to accept that I'm Jesus, and they don't even have to accept that I'm Jesus. They just don't want to accept what I'm saying, let alone that I'm Jesus and as a result, they feel very critical.

The majority of people who have listened to us in the past, don't listen to us now for the same reason. Sooner or later, I say something to them, personally or collectively, that either challenges them or causes them to become afraid of something internally, usually it's afraid of public opinion,

or some other kind of fear that they have, that triggers their internal fears and as a result of that, most of the people don't want to listen after that point.

Most people on the planet are only used to listening to somebody, who they can agree with. They're only used to listening to somebody who makes them feel good, and I don't do any of those things generally. The majority of people find me very difficult to listen to, for extended periods of time.

The majority of people who are listening to me, still don't understand what I'm saying, either. They think they understand what I'm saying, and they try to apply it from an intellectual perspective, but they have very little understanding from a soul perspective, of what's being said, and they don't understand how to release emotion in order to understand.

The reality is, while many hundreds of thousands of people, may have heard the message of Divine Truth, this time around on Earth at this point in time, very few people actually understand it, or actually are engaging it as I engage it.

The number of people current listening to Divine Truth is slowly growing

Mary:

And you mentioned a lot of big numbers, about the numbers of DVDs that we've copied and given away, and the numbers of views on YouTube, and those kinds of things, but is this a static number? Are there the same group of people still listening now, as were listening ten years ago? Are there a growing number or a reducing number?

Jesus:

Well, like everything with Divine Truth, it's a slowly growing number. The reason why it's slowly growing, is because most people are very, very against receiving truth. Most people are challenged on so many levels, when they hear any truth, that it takes them a long time before they accept any new truth. Because of that, most people who listen to Divine Truth, who listen to what we teach, eventually leave it, because sooner or later it challenges them on some level.

However, there is this other quality that exists within the human soul, and that is everyone, at some point, likes hearing the truth, no matter how bad it is when you first hear it, and as a result of that, there is a slowly growing number of people who want to listen to Divine Truth.

I believe that at some point in the future, that growth will be more rapid. However, I don't expect it to be more rapid, because I know how difficult it is, for people to hear things that they've never conceived of before, and that challenges all of their belief systems, and challenges all of their relationships, and challenges their very life and how they live their life.

I understand that hearing the Divine Truth, is going to be very difficult for the majority of people initially, but I do also believe that there are many people on Earth, who want to hear truth at some level; it just depends on whether that level is high enough, to exceed the fear they're in. For the majority of people at the moment, the fear takes precedence, over their desire for truth. In the future, I'm hopeful that the fear will reduce through their experience of their own fear, and as a result the desire for truth will be greater than their own fear, and then, of course, more people will listen.

More people have listened to Divine Truth and left than stayed

Mary:

And would you say that more people have listened and left than have listened and stayed?

Jesus:

Certainly, there would be at least twenty times more people who have listened and left, than who have listened and stayed. In fact, the majority of those people who listen and leave, haven't listened for any longer than two hours. In fact, I would say, the majority haven't listened for any longer than fifteen minutes. The reason why, is because within the first fifteen minutes of talking to me, most people are severely challenged, and as a result, they don't want to hear any more. That of course, includes the people who, as soon as I say I'm Jesus, are severely challenged, and the majority of people fall into that category, even you, Mary, when you first heard.

The majority of people fall into the category, where as soon as they hear that I'm saying that I'm Jesus, they automatically do not want to listen to anymore. In the majority of DVDs that I speak, that happens within the first fifteen to twenty minutes of the conversation, particularly if they're listening to "Secrets of the Universe" or an "Overview of Divine Truth".

For that reason, the majority of people who listen for the first fifteen to twenty minutes, and then as soon as I say that, their fear comes up – their fear of cults, or their fear of me, or their fear of what other people will think of them, or their fear of all sorts of things, most of which they don't even understand comes into them. Then they get angry or they get upset, or belittling, or whatever and they don't listen anymore. That's the reality of the presentations I give.

These people who accuse me, in the media or otherwise, of saying that I'm Jesus in order to get followers, have no understanding of reality. The reality is when I say I'm Jesus, the majority of people who would normally be willing to listen to me, don't listen to me anymore; that's the reality.

Why does the media often find you logical but call you crazy?

Mary:

Recently, we had some people from the media come to visit us, and they personally found many of the things that you talked about very interesting. They were quite engaged, and they commented also that you were a quite logical person.

Jesus:

Even sometimes their families listen to what I have to say.

Mary:

However, after they left, they claimed that you're in la la land, or that we were in la la land. Why do you feel that that happened? Why do you feel that this is the case?

Jesus:

Well, I can't see how the media can claim anything else at this point in time, because to claim that I'm actually sane, and logical, which is what most of them believe I am, when they speak with me at least, they would then go against almost everything they personally have learned about Jesus, everything that they personally believe, and everything they know the public has learned about Jesus and believes.

The media wants the acceptance of the public

Jesus:

For a person of the media to do that, they're going to need to have a lot of courage, and the majority of people in the media, I've found, don't have a huge amount of courage at all; they are feeding the public with what they know the public wants to hear.

In fact, the majority of the media who've had contact with us, have not only fed the public with what they want to hear, but have created a fiction about us, in order to feed the public what they want to hear. In other words, most of what the media claims about us, is completely false, actually, as you know. I find it very interesting, that they have to go down this particular route. I feel the main reason why they go down this route, is because they are generally afraid of the public; ironically, the very public – that they say they serve – they are afraid of.

It's interesting when we look at what happens with the media. If the media attack us, then the public support the media; if the media agrees with us, or treats us kindly, then the public attack the media, which is very interesting. Therefore, the media have a problem when it comes to our life.

The problem is if they portray me as a sane, logical person who's claiming that he's Jesus, but not saying that he's God, and saying he's just the same as any other man, and who presents a lot of logical facts about the Universe, that can be verified through a person's own practice, then people in the public will condemn the media, because people in the public have a lot of religious beliefs.

In fact, there's one and a half billion people on the planet, who believe I am God – that Jesus is God, not that I am God – and so therefore have a false belief about Jesus, and there are the others, many of them believe Jesus never existed, which is also a false belief. Many of them believe that Jesus is anti their own religion, which is also a false belief.

If you add all the sum total of all these false beliefs up on the planet, there's not a single person on the planet who wants to believe that an average person like myself, Alan John Miller, can be Jesus, and that's what I generally find: there's not a single person on the planet who actually believes I am Jesus, as a result.

Mary:

How does that relate to the media?

Jesus:

Well, the media have investments in portraying us as people that we are not. They have investments that are driven by their own fears, their fear of the public itself, and the fear of their own jobs, what their producers will do, what their organisations will do, if the members of the media portray us as we actually are.

I see this happening all the time when there is not a story, that's good enough for what they believe it needs to be, they go and create one, fictitiously, in order to present so-called information to the public, which is not facts at all, but rather just a heap of lies. Why do they do that? Because they want to feed the public, with what the public wants to hear; that's the only way in today's media-based society that you gain ratings – by feeding the public with what the public wants to hear.

Unfortunately, what the public wants to hear at this point in time, is based on a lot of dark emotions that the public has within them. The average person on this planet has a lot of very dark emotions – anger, sadness, grief, the sadness and grief aren't as dark as the anger – the anger is often terrifying. You can see their anger often reverts to violence; average people reverting to violence, because of the rage that they are actually in, on all sorts of subjects. Of course, this is very terrifying for the average person on the planet, so the average person on the planet, conforms to the other average people on the planet, so they are not attacked by the average person.

Because I don't conform to what the average person on the planet either believes, or accepts as truth, I am going to be the subject of ridicule and attack. It was exactly the same for me in the first century: I was the subject of ridicule and attack by the same kind of people who I am currently ridiculed and attacked by.

People in the media, are like the people who held public opinion in the first century – the only difference is the media now is a mass media. In the first century, the only form of mass media, was the written word, and that was only available, generally, to people who were very wealthy. In this life, mass media is available to everybody – pretty much everybody can access the media – and for that reason, it becomes a powerful tool to feed the public what they want to hear.

I'm not interested in feeding the public what they want to hear; I'm only interested in feeding the public what is the truth; what I know to be the truth. That's my only criteria for what I speak of. Or, if I'm asked my personal opinion, I will tell them the truth of my personal opinion – either one I'm happy to disclose.

The average person on the planet doesn't want to hear those things. They neither want to hear my own opinion, nor do they want to hear the truth, of what is God's opinion about the Universe itself, and their own life and their own belief systems and so forth. For that reason, they project at the media that the media must give them what they want, otherwise they will leave support of the media, and for that reason, the media gives the public, generally, what they want.

Even though the people who come to visit me, generally believe that I'm a very sane person who's very logical, and they can't often refute any of the things, that I argue about or talk to them about, they wish to believe that I'm in la la land. There is a primary reason why they wish to believe it – because the alternative is unpalatable. The alternative is that I'm not in la la land; the alternative is that I am Jesus, and they don't want to accept that; nobody wants to come out and say that, otherwise they'd all be labelled as idiots and crazy.

Nobody wants to do that; so nobody wants to accept the alternative – and that is that I am the person that I'm claiming to be – and that is the main reason why they're ready to ridicule me, call me deceitful, lie about me, and so forth.

Mary:

Just to clarify a few points there. You're saying that basically, unless the media attacks us, the media themselves ...

Jesus:

... will get attacked.

Mary:

... will get attacked. Second to that, you're sort of saying that the media is engaged, in the business of giving people what they want, actually.

Jesus:

Yes.

Mary:

To avoid attack, but also to maintain their financial position in terms of advertising.

Public wishes to have their fears confirmed and to not be told the truth

Jesus:

Well, let's look at what the public really wants: what the public really wants is for their fear to be confirmed, that's what the public really wants. The public is addicted to having their own fear confirmed. So, if their fear is about cults, they want their fear confirmed. They don't care that all I do is go around and do seminars, that I have no cult in my backyard, that I have no people living with me; they don't care about any of those things. They want their fear confirmed, so they want to be told that I'm running a cult, that I have a compound. None of the things are true. They want to be told these things because then their fear gets confirmed.

If all you want is your fear confirmed, then you're going to get told a whole lot of lies, just to have your fear confirmed, and I'm not in the business of doing that, but the media are – many of the media are – not all of the media. We've had interactions with different members of the media, that are not like that, but they're not very popular.

Mary:

Okay, so that's what I also wanted to bring up with you. Recently we've had some other media where people were not ...

Jesus:

Where the media, themselves, were not attacking.

Mary:

... were not attacking, and they didn't tell lies about us, for example.

Jesus:

No, they still asked many, what I felt were ludicrous questions. In other words, not logical questions if they really, truly thought about them. But they weren't attacking, and they weren't belittling, when they had their personal engagement with us, and I feel that that's probably a fairer way of dealing with the media.

However, many of their listeners were not happy with that; they believed they should treat us with a lot of disrespect – as a result, and that's because the average person on the planet, does treat other people with disrespect, and particularly treats other people with disrespect who have different beliefs than they do. That's how the average person on the planet operates, and until that changes, I can't see any of the attitudes towards ourselves changing.

Mary:

Well, you're saying that the media is a reflection of the public.

Jesus:

Yes, you can't blame the media for what it does, because all it's really doing is feeding the public what they want. It's the same with politicians, you can't blame the politicians for what they do; they're just feeding the public with what they want. You can't blame the religious leaders for what they do; they're just feeding the public with what they want.

I'm not in the business of feeding the public what they want; that's why I'm generally criticised. I'm not in a business at all, in fact – all I want to do is tell the truth of what I know to be true. That is very unusual on this planet; most people don't do that. Most people, instead, tell people what they want to hear.

If you wish to only hear what you want to hear, my suggestion is go and find somebody who will do that for you. They're not your friend; they don't even love you; they're just manipulating you, that's all they're doing. Because a person who truly loves you, will tell you what they know to be true, whether you want to hear it or not; that's what a person who loves you will do. If you're willing to hear it, they will tell you, if you're not willing to hear it, of course, they won't; but they will wish to tell you what is true.

My feelings are the public itself, the general person on this planet, has a deep desire to avoid truth. They have a deep desire to avoid personal truth; they have a deep desire to avoid universal truth, because it confronts their personal truth. As a result, the average person on this planet does not want to hear the truth; they like hearing the lies. Ironically though, when somebody tells lies about them, now they're all up in arms; now they're all upset. They want to have other people hear the truth about them, but they want to hear lies about everything else; and it's very hypocritical actually.

Until that general problem is resolved on the planet, truth will be very difficult to tell on the planet, and will also be very difficult to discover, because we'll be limited by the lies constantly. We'll be limited by the desire to not hear truth, rather than the desire to hear truth. I feel it's a big problem – and we can talk more in another question about why it's such a large problem – that, to me, is the biggest issue.

Most people in the media and public wish to believe that Jesus is crazy, delusional or deceitful because the alternative is completely unacceptable to them emotionally

Jesus:

In order to summarise this question, I feel it's this: it's preferable for most people on the planet, to believe I'm delusional, insane, crazy, deceitful, a liar; than it is for them to accept that I am the person I'm claiming to be. I understand that; I understand all the reasons why they're in that place, where they want to believe that I'm not Jesus, for all of their own reasons. But just because everyone on this planet doesn't believe I'm Jesus, it doesn't mean that I'm not.

In the first century, when I began doing what I was doing, nobody believed I was the Messiah, but now there are literally billions of people in the spirit world who know I am; and that happened over time because of what I taught. It's the same now; I just feel it's exactly the same now.

The average person has huge investments, in not believing anything other than bad about me, because of my claim that I'm Jesus, and they have huge emotional investments in doing so. Until they're willing to confront such emotional investments, they're not going to listen to a word I say, even though it is very logical. And even though it makes a lot of sense, and even though they've never heard it before, they will not listen to it until they break through these barriers of belief, that occur as a result of their own indoctrination.

My suggestion to people is break through these barriers as soon as you're able, because without breaking through those barriers, you're not going to resolve any issue of truth. I hope that at some point you do it, while you're on Earth.

If you don't do it while you're on Earth, you'll be able to do it in the spirit world, because all those people, that I said could come to you and confirm my identity, they'll be able to come to you, if you ask them to and confirm who I am; they won't have any trouble doing so. It will only get down to what you believe in the end; the sincerity that you feel in those individuals, as to whether you're going to believe them or not. Just as, it really gets down to whether you believe I'm sincere or not, as to whether you're going to believe me about my identity.

How many people that listen to Divine Truth completely believe AJ is Jesus?

Mary:

In your opinion, how many people who listen to you, believe completely that you are Jesus, and have resolved this issue within themselves?

Jesus:

None, not one. If I think about all the people I've personally spoken to over the last nine years, it's probably around about twenty thousand people or so. Of those twenty thousand people, at the moment around about, about just over a thousand regularly listen. There have been twenty times the number of people who have stopped listening than there are people who currently listen.

Of those thousand people, I would say about a hundred donate to us regularly. The majority of people who listen to us regularly do not donate to us at all; the majority of people just listen. A lot of them listen so that they have something to complain about, and something to criticise. A lot of them who listen feel benefitted in their life, but not benefitted enough to donate to us or support us.

Around a hundred or so support us regularly, and of course, we're very thankful to those hundred or so people who do that. Of those hundred, probably around twenty of them, have started to address the issue of whether I'm Jesus or not.

Mary:

What do you mean by that?

Jesus:

Well, there are a lot of emotional reasons, or emotional things a person needs to work their way through, in order to accept whether I'm Jesus or not. Of those one hundred, many of them would believe they've resolved the issue of my identity, but the reality is they've only been told by spirits what my identity is, and they themselves have yet, to personally resolve the issues regarding my identity. In other words, they're yet to process through the emotional things, that they're going to have to process through, in order to resolve the question, as to whether I am Jesus or not.

Around twenty people have started to engage that process, and so those twenty people or so have really started to put into practice, the principles of Divine Truth in their personal life, and they've started to, through their personal practice, realise that the majority of things that I'm teaching are true. As a result of that, they have a much higher feeling inside of themselves, that's their own feeling, that I am probably the Jesus that I'm claiming to be.

But none of them have known me for two thousand years, except for two of those twenty people, yourself and Corny – Cornelius. Two of those twenty people have known me for two thousand years. But, of course, both of you, Corny and yourself, still have yet to resolve a lot of issues with me, in terms of your personal acceptance of your own memories and feelings, and also being openly able to say to other people, that I am Jesus without feeling personally embarrassed or some other emotion.

None have actually ever, personally, fully resolved the issue to the point, where they have no more fear about it, and they know for certain that I'm Jesus, and they have no more fear regarding the question. No one on Earth has done that at this point. So, that bodes well, that's after nine years of speaking publicly, there's not ...

Mary:

Is that sarcasm?

Jesus:

No, I'm just making fun.

Most people will leave the Divine Truth teachings because of not believing Jesus' identity

Jesus:

I find it interesting because I have regularly said to people, that unless they finish up resolving that particular issue, they will eventually leave the teachings of Divine Truth, and that is true. Sooner or later, the majority of people leave the teachings of Divine Truth, because of this one issue: because they cannot believe that I'm Jesus.

Mary:

But, if we go back to some earlier questions, where we discussed the issue of proof, we established, pretty much, that it's impossible to prove to someone who you are.

Jesus:

Exactly, so it doesn't make any logical sense, to leave the teachings because I'm Jesus. Can you see the logic? It doesn't make any logical sense, to leave the teachings because I'm saying that I'm Jesus. You need to have a better reason than that, really, to leave the teachings, because there is no way you can prove, whether I'm Jesus or not, so it doesn't make any logical sense to leave the teachings because you don't believe that I'm Jesus.

If you're going to leave the teachings, leave the teachings because the teachings don't make any sense. Leave the teachings because of some other reason, other than he's saying he's Jesus and I can't believe him; because that makes no logical sense, because you can't prove or disprove that. Why

leave a teaching when you can't prove the reason why you left? It makes no logical sense.

Mary:

But, just to clarify, you're saying that most people are going to leave, because they don't resolve, emotionally, who you are.

Jesus:

Or they cannot get away from the fact, that I'm claiming that I'm Jesus, and that they cannot get away from the fact, that they don't believe it. Sooner or later, I say something that challenges them, and, of course, not believing that I'm Jesus, or believing that I'm not Jesus, helps you not deal with the challenge.

In other words, the majority of people, when I say something to them that challenges them personally, emotionally, they revert to, "He's not Jesus," rather than thinking, "Is what he said about that right or not?"

Because they don't want to go, "Yes, what he said about that was right." And that then means a large change in their life; they don't want to do that. What they do instead, is they always hold this issue of whether I'm Jesus, in abeyance for a later out – it's an out clause. It gives everyone a great out clause, because it gives them a way to escape from the truth if they need it, if they believe they need it.

This is what I find happening constantly – people constantly leave the Divine Truth, not for any other reason, than saying that they don't believe that I'm Jesus. But the reality is that's not the real reason they left; the real reason they left, was because I said something that challenges their very way of life, their very core of being – and we'll talk about this in a later question perhaps – and as a result of the challenge, they then use the excuse of he's saying he's Jesus, and I don't believe he is, as the reason for leaving. Yet that's illogical, because it's impossible to prove that I'm not Jesus, just as it's impossible to prove that I am.

How to emotionally resolve Jesus' identity

Mary:

This question, though, is speaking about people who believe completely that you are Jesus.

Jesus:

Yes, there is no one.

Mary:

There's no one, but in your answer, you implied, that people could reach a point of complete belief that you are.

Jesus:

Yes, but they're not going to do it by any evidence, other than the two evidences that I have already presented. Well, there are probably three.

The first one is I present an accurate record of my own life, just like anybody on this planet can present, generally, an accurate record of their own life.

Secondly, that record is corroborated by other people who have been with me through my life, whether that is now or in the first century, or in the spirit world, or all three.

Thirdly, that other people in the spirit world – that they cannot see – corroborate this evidence. That's the only evidence I can provide, and it's the only evidence that anybody can provide, that they are the person they actually are.

Mary:

Are you saying that to emotionally resolve who you are, people must consult these three things?

Jesus:

Yes.

Mary:

And that's the only way to emotionally resolve who you are?

Jesus:

Yes, in other words, they're going to have to ask me about my life. Just like if I had to resolve who Igor is, I would ask him about his life. It's the most logical thing for me to do. I go, "Where is your life, Igor? Tell me about your life. How did you grow up? Who were your parents? What happened here? What happened there? What happened during this life? These books that were written about you say that you did this, is that true?" This is the kind of dialogue that I would have with Igor, if I wanted to find out about Igor's life.

I would then be able to talk to and communicate with, the people who know Igor from his life, and I would ask them the same kind of things. This is what I would do if I wanted to find out the truth, about whether Igor is Igor. In other words, if I didn't want to believe that Igor is saying that he's Igor, and I didn't want to believe him, and I wanted some evidence, this is what I would do.

Ironically, this is not what people do with me, and the reason why they don't do it with me, is because they have all these investments, already, in me not being Jesus. They don't want to consider that as a possibility. I don't get asked questions about my life. I don't get asked questions about what happened here, what happened there? Who did I know? I don't get asked

any of these questions, because nobody believes it's true in the first place – that's why I don't get asked.

Yet, if you think about, how do you get to know any other person, that's exactly how you get to know them. I find this is a remarkable thing about people generally, in their dealings with me. How they treat the average person is completely different to how they treat me.

Mary:

From what you're saying there, though, it appears that people would need to deal with the emotional reasons, why they do not approach you in that way ...

Jesus:

Exactly.

Mary:

... before they will then approach you in that way ...

Jesus:

Exactly.

Mary:

... and once they approach you in that way, then at least they have more evidence, with which to resolve the issue.

Jesus:

Exactly, without having an open approach to somebody. If I hear Igor saying, "I am Igor Shakhonova" and I hear him saying that on television, and I go, "I don't believe him." How many people would actually even consider doing that? The majority of people would never consider doing that, except with Jesus by the way. But the majority of people, when the average person gets up, and I feel I'm an average person – but apparently I'm not according to everybody else – and the average person gets up, in front of the television and says, "I'm Igor Shakhonova and I'm saying this and this, this is what happened in my life." The average person would go, "No worries. I accept that," unless there is evidence to the contrary.

Common ways that people treat Jesus

Jesus:

With me, that's not the case. What they do is, "No, that's all rubbish, unless you can provide me evidence to the contrary." Now I can provide a lot of evidence to the contrary, that it's not rubbish, but nobody wants to hear it because they've already made up their mind, before they've even spoken, before they even hear anything more.

They've already made up their mind that I'm an idiot. They've already made up their mind that I'm a nut case, that I'm delusional; that I'm whatever they want to believe I am, deceitful or whatever. They've already made up their mind. As a result, they never get to ask the questions that would normally be asked, in order to satisfy their own curiosity to find out the truth, and I find that's ironic.

Mary:

Yes, it's ironic. I also find it's very interesting because when I see people approaching this issue of emotionally resolving who you are, I don't see them looking to your life.

Jesus:

No.

Mary:

I see them looking to miraculous signs, your ability to heal, your ability to read their mind, your capacity to love, even. Any of these things, they use them as a measure, and not actually the life that you have had, and your ability to recount it, and the ability of others around you to say, "I was there during that life."

Jesus:

Exactly.

Mary:

I think most people feel that in order to emotionally resolve who you are, they have to see proof, which is not necessarily in alignment, with what you're even promising to be able to do.

Jesus:

No, and also, it's not actually proof. Me doing a miracle is not proof that I'm Jesus, it's just proof that I can do a miracle. Me reading a person's mind is not proof that I'm Jesus, it's just proof that I can read their mind. Me understanding their emotions is not proof that I'm Jesus, it's just proof that I can understand emotions. None of its proof.

Mary:

I guess you're coming from the knowledge that you are a regular guy, a child of God, just like everyone else, who has a particular passion for God and teaching God's Truth, and a deep desire to connect with God.

Jesus:

I feel that everyone else has the potential to do the same, and on top of that, if I were finding out about somebody else, I would ask them the questions about their life. In fact, I do ask them, as you know, always, questions about their life – what happened here, what happened there, what happened here

when you were growing up? This is how I get to know them; nobody does that with me.

Mary:

Because they don't view you in that same way; they don't view you in the way you view you. That's what I was trying to get at.

Jesus:

Not only that, they don't think the normal rules of engagement apply to me, because they already believe that I'm a liar. They already believe that I'm delusional before we begin. If I believe you're delusional before I begin an interaction with you, it's highly unlikely I'm going to listen to anything you say – about your own life, about the life of others, about whatever was the truth about what happened – anything, I'm not going to believe anything. That's the out-clause: the out-clause is, "I don't have to believe you, because you're delusional, or because you're deceitful, or whatever." I don't even give you the chance to show whether you're deceitful or delusional, or not. I just go ahead and make that judgment call.

Mary:

Yes, and this occurs even for people who attend our seminars regularly.

Jesus:

All the time, there are people who have been attending our seminars for six years, who still do it with me, who still treat me like this. They have no idea, they have no idea about my personal life at all, none whatsoever. They think they do, because of what they've heard, but they have no idea. They don't know how I grew up; they don't know my family, they wouldn't be able to even name my brother's name, or my sister's name. The majority of people who know me right now, wouldn't be able to name my brother or sister's name; they wouldn't know, or even be able to name my children's names. That's the reality; that's how little they want to know about my life.

The reason why they want to know so little about my life, is because anything they find out about my life might challenge their viewpoint, that I'm delusional or that I'm a nutcase, or that I'm deceitful and they don't want that belief challenged. They want to remain in that belief; and why do they want to remain in that belief? Because it helps them get away with anything that I might say, that might be challenging.

If I say something to them that's challenging, they can go, "He's just an idiot," or "He's just deceitful," or "He's just manipulative," or "He's just whatever." Without there being any proof of such things. They can say it because it lets them off the hook, with regards to listening to what I've said.

I find that's the primary reason, why most people don't want to hear what I said, and this is the primary reason why nobody really believes who I am, because nobody has really engaged the question about what's happened in my life.

Even you, Mary, haven't you, if you think about it, and it's only recently that you've started engaging those kinds of questions, and this is because you didn't want to have your experience tainted, and I understand that. But at the end of the day, how do you get to know somebody, really, without engaging all of these questions? You can't, really.

I find the irony of it quite remarkable in a lot of ways, in that this general concept that the normal way of getting to know someone, doesn't apply to Jesus. The way of getting to know Jesus is get him to perform a miracle for you, then you know him. No, you don't, you don't know anything. You don't know anything about me if I perform a miracle, whether I could or not. All you know in that moment, is that I can perform the miracle that you wanted; that's all you know, nothing else.

Common reasons for treatment and rejection of Jesus Preconceptions of what Jesus should be like

Mary:

But people have a whole lot of preconceptions about your nature and character, anyway.

Jesus:

Of course.

Mary:

They believe that if you did the miracle, that would prove that you're the Jesus, that they already have a preconception about.

Jesus:

And it's not going to be.

Mary:

Which none of this is actually you.

Jesus:

Yes, the conception of Jesus on this planet two thousand years away, from when I was on Earth before, is completely different to the person I was. The conception of Jesus on this planet at the moment is terrible, to be frank. Like I'm a much better person, than the average person believes Jesus to be, because the average person believes Jesus would come and murder billions of people. Of course, I'm never going to murder millions of people; I'm not a genocidal maniac.

Mary:

But even in the first century, most people we knew didn't know you.

Jesus:

No. I agree.

Mary:

They didn't know your character and nature.

Jesus:

No, they just, again, did the same thing as what they do with me now.

Being emotionally challenged by things that Jesus says

Jesus:

I challenge so many things, let's face it, inside of a person when they speak to me. Not because I want to, but just because the truth challenges people automatically, that people become frightened, scared, angry, abusive and all these other things, before they want to know me. I feel like, that's fine if that's what they want to choose to do. But don't think you know me from a book; don't think you know me because, you have some kind of guess of what I might do.

The reality is unless you are at-one with God yourself, you don't know me and that's what I said in the first century as well. Unless your Father is my Father, in the same manner that I am the son of my Father – in the sense of at-one with God – unless your Father is my Father, in that manner, that you are at-one with God, you will not know me, because you won't know what I'm going to do in any circumstance or situation. You won't be able to guess because when a person is at-one with God, they would choose to do things completely differently than the average person on the planet.

Mary:

Yes, only because the average person on the planet is so far from God right now.

Jesus:

Exactly, and also so steeped in fear.

Mary:

If we were all closer to God and had less fear, then a person at-one with God wouldn't be so out of the ordinary.

Jesus:

Exactly.

Preconceptions of what Jesus should be like (continued)

Jesus:

The average person on the planet, I understand where he is coming from. I understand that they've got all of these preconceptions, thousands of years of them in fact, all added up into them, all converging into their mind. They've got books – four of them in fact, in the gospel account – that they believe are an accurate reflection of my nature and character, which they are

not. They've got all these things that they reckon that I was like this, or like that.

I get so many people tell me, "I know you're not Jesus because Jesus would do this, or Jesus would do that." And I go, "Oh, goodness me." Like, how arrogant is that, telling Jesus that you know he's not Jesus because your concept of Jesus, two thousand years removed from when I existed on Earth, is now true. How can you believe that your concept of somebody who lived two thousand years ago, is true even? How could you have that much arrogance to believe that?

Honestly, you've got to be extremely arrogant, to believe that your concept of somebody who lived two thousand years ago is accurate; because there's been so much distortion, historically, of any single person who has ever lived through history, let alone a person who has as much, shall we call it infamy, or fame, as I do. You're just not going to have an accurate concept of me at all, so, stop believing that you do, and just start listening instead.

Being emotionally challenged by things that Jesus says (continued)

Jesus:

That's my suggestion, have a listen, instead of worrying about whether I'm going to take your money. I do everything for free, how can I take your money? Like, don't worry about that. Listen to what's being said and listen to the reasonableness of it. Put it into practice in your day-to-day life. You don't even have to pay me a cent to do that. Go and do it before you make any judgments, rather than just making judgments on face value, which is all based around your own emotional inability, to cope with the fact that I'm Jesus.

That's what I feel the majority of people need to do. They have an emotional inability to cope with the fact that I'm Jesus; that's all, and that's what's driving everything. My suggestion to them is deal with that. There's no way you can prove that I'm not Jesus, so deal with that. There's no way I'm going to prove that I am, deal with that too.

If you want proof, it can only be established using the same method, that you can establish your own identity to other people, and that is the people who knew you, from the time of your birth to right now, have to testify to your identity. Sooner or later, that's going to happen with me, and also, I can testify to my own identity through my own experience, which is what the average person can do.

Unless you're willing and prepared to accept those things, no matter what I do, whatever miracles I perform – I could levitate in the sky, it wouldn't make any difference – all it does is prove that I can levitate; it doesn't prove that I'm Jesus.

Mary:

People are just terrified, aren't they, that if they believe that you're Jesus, that somehow this will affect their ability to make rational decisions, and use their own will?

Jesus:

Yes, I'm totally confused about that, considering the fact that I'm a very rational person, and encourage people to use their own will. I feel, though, a lot of it is about confrontation of beliefs, honestly. The majority of people who come to me, and say to me, "I don't want to listen to Divine Truth anymore, because you're saying you're Jesus, and I know you're not." I go, "Yeah, you don't know I'm not. That's impossible to know that I'm not in your condition, in your position – impossible. You've not asked anybody; none of the people who I knew, have you ever spoken to, so, of course, you don't know whether I am or not. So, what's your real reason?" The real reason is often that they've been confronted, at some level, which we can talk about later. There are a lot of ways people get confronted – and I think there's a question later – that we'll talk about the ways in which people get confronted, and how they get confronted through their interaction with Divine Truth.

Mary:

Yes, lots more I could say on that issue, but let's move on.

What do most people say to Jesus when they leave his teachings?

Mary:

You've had at least twenty thousand people listen to you, and most of them no longer listen. What do most people say to you when they leave your teachings?

Jesus:

Well, yes, I've had twenty thousand people listen to me in this life, face-to-face, shall we say. Obviously, millions and millions of people have listened to me over history, but twenty thousand people have listened to me face-to-face in this life.

Without exception, every single person who is now no longer listening to me, who has told me why they're no longer listening to me, has said they don't listen to me anymore, because they can't believe that I'm Jesus. Or, to put it more succinctly, they usually say they know that I'm not Jesus, and that's why they don't listen to me anymore. They don't not listen to me because what I say is illogical, they don't say that it's because they can't believe it, it's only the stuff about being Jesus, they feel they can't believe. They say, categorically, that they know that I'm not Jesus.

I think, yes, I'm sorry, but you're being really illogical now, because there is no way that you could know that I'm not Jesus. Unless you were with me in my first century life, with me throughout my spirit life, saw my return through your spirit eyes, and then returned to Earth with me, and then have lived this life with me, there is no way that you can prove that I'm not Jesus.

It's an illogical statement, to say that you're not listening to me anymore because I'm not Jesus. The reason why you're not listening to me anymore is because I said something that confronts you, and you don't want to listen to it anymore. Be honest about that, say, "Yeah, I don't like what you said about this, so I don't want to hear anymore." That's fine. Do that because it's impossible for you to prove that I'm not Jesus, and it's impossible for you to know that I'm not Jesus.

While it's like that, anytime you say to me – that you are not listening anymore, or you've refused to listen right from the beginning because I'm saying that I'm Jesus – you are being very illogical and unreasonable; it's a very unreasonable thing to do.

I think it's very reasonable to say to me, "I'm not listening to you anymore, because you don't make any sense," or, "I'm not listening to you anymore, because I believe you're a scoundrel, and because I've got proof that you are," or, "I'm not listening to you anymore, because you lie all the time, and I can't abide lies," or whatever. That would make sense to me – of course, none of those things are true – but it would make sense to me if you said those things, or whether you believed them even, than it would to say, "I'm not listening to you anymore because I know that you're not Jesus."

I feel it's quite amazing that the majority of people think that that is a valid reason to not listen to somebody; I listen to everybody and they're not Jesus. When Igor comes and talks to me in my house, and says to me, "AJ, I think you should do this." I go, "Yes, that's a good idea, actually." I listen to him because I evaluate everything that's said to me, based on its logic, based on its reasonableness, based on the love that's in it, based on the truth that's in it; not based on the individual that's telling me it, even. I don't expect Igor to be Jesus before I listen to him.

Why would you expect me to be Jesus before you listen to me? That doesn't make any logical sense either. I feel there's a lot of illogical behaviour, when it comes to people's assessment of my identity.

What reasons do people give Jesus for not believing he is Jesus?

Mary:

When most people leave your teachings, they say it's because they know that you're not Jesus. What reasons do they give you, as to why they can't believe that you're Jesus? People say "I know in my heart that AJ is not Jesus" without a reason

Jesus:

I would say that for the majority of people who say that they can't believe I'm Jesus, it's because I've said something that they believe isn't true about themselves. They might have come up and asked me, "How do I feel about their position with something," and most of the time they expect me to answer a certain way, because they expect Jesus to answer a certain way. Of course, when I just tell them the truth, usually they can't handle that truth, generally emotionally, and so what they do is they get upset. Then, of course, they're looking for a reason to not listen to it, and, of course, the easiest justification is, "He's not Jesus anyway, so I don't have to listen to him."

Mary:

Would you say that the most common thing is, that they don't give you a reason?

Jesus:

The majority of people don't give me a reason, other than saying that they know that I'm not Jesus. I ask them how they know, and oftentimes they say, "I just know" and that's it. But I know the majority of times why they've left: the majority of times I understand why they've left, because I've told them in advance, what their issues are; that I know they'll eventually leave listening to the Divine Truth, and use those particular things as reasons to leave.

For the majority of people, it is all about this issue of, whenever they have an emotional confrontation of a belief system inside of themselves, that they believe they can't emotionally handle, they revert to the excuse of he's not Jesus, so I'm not listening to him. But, ironically, they will still listen to everybody else, even though everybody else isn't Jesus either. That tells me it's not a very logical decision.

You'll still listen to your wife, and she's not Jesus; you still listen to your father, and he's not Jesus; you still listen to your friends, and they're not Jesus. So, you're saying you're not listening to the one guy, because he's saying he's Jesus. That doesn't make much sense, particularly when you listened to him before, and you thought everything he said was logical about everyone else. Most of the time it's been totally because of that one reason

Jesus does not do what people expect

Mary:

You said something they couldn't agree with, or they have an expectation, of you to be a certain way that you aren't?

Jesus:

Yes, and in that regard the expectation is that I'd be a certain way.

Jesus is not God

Jesus:

For example, most people have an expectation that I know everything and, "Well, do you know everything?" I'm a person; I'm telling you I'm a man, and I don't know everything because I'm a man; I'm not omniscient – I'm not God; I keep telling people I'm not God.

And they go, "But Jesus would know everything." No, Jesus doesn't know everything. I'm sorry, I'm Jesus, and I don't know everything. I'm telling you; Jesus doesn't know everything. Logically it's impossible for me to know everything, actually because from God's perspective, God is infinite, all of God's Truths are infinite. I'm a finite man who is slowly learning more and more of God's Truths. At any one point in time, I will not know everything; I can't. In fact, my opinion is, I know very little and if you expect me to know everything, then you're expecting me to be God; that's not very reasonable when I've told you that I'm not God.

Even their expectations are way out of harmony with what I'm teaching. If after listening to me a person says, "Oh, you're not Jesus because you didn't get everything right." I go, "But I've said I don't get everything right before I began. Before you knew me, I was saying that I don't get everything right." Even after I become at-one with God, I'm not going to get everything right, because knowledge is not the worry.

The issue, from God's perspective, in terms of perfection, is are you perfect in love, not are you perfect in knowledge? The only Being in the Universe who is perfect in knowledge, is a person who doesn't exist in the Universe, and that's God. God doesn't exist in the Universe even, because God's more infinite than the Universe itself. So, God doesn't exist in the Universe, and God's the only person with all the knowledge, with all the truth – God's the only person.

Jesus does not know everything

Jesus:

If you expect me to be in the Universe, and be all knowing, it's a physical impossibility because to be all knowing, I'd have to exist larger than the Universe, and that's a physical impossibility too. You're asking a lot of physical impossibilities, by expecting me to be all knowing. Scientifically it's impossible for me to be all knowing and exist inside the Universe.

It makes no sense from a scientific perspective, from a physical perspective, from a spiritual perspective. It makes no sense at all that a person requires that I know everything, and yet there are a lot of people who come along to the seminars, and when I don't have an answer for them, they go, "Well, he should know, he's Jesus." Basically, you're saying, "He should know, he's God." I've already told you I'm not God, so you're not believing me when I say I'm not God; you expect me to be God. Jesus isn't God; never will be God; never can be God because I am a created soul, just the same as you are. That's the whole point. That's another reason why people feel that I can't be Jesus, because I'm not all knowing, and I say, "Yes, I'm not all knowing."

Jesus makes mistakes

Jesus:

Another reason why they say I can't be Jesus is because I make mistakes, but I say of course I make mistakes; that's how you learn actually, by making mistakes. You're expecting me to be perfect before I'm perfect. You're expecting me to be perfect in knowledge and only God can be that; and you're expecting me to be perfect in love before I'm perfect, and I've told you I'm not; so how can you expect me to be perfect in everything I do?

I don't understand; why would you stop listening on that basis? I don't stop listening to you, even though I know you're not perfect, so why do you stop listening to me just because I'm not perfect? Can you see, for some reason, the rules about Jesus apply differently for me to everybody else? That's how everybody thinks; it's not true – I'm under the same rules, the same laws, and the same government as God has imposed upon every one of Her children, but everyone wants to believe that somehow the rules don't apply to me, which is a part of their false beliefs, again being challenged. Yet they leave Divine Truth because of that; I would never leave Divine Truth because of that – but that's just me.

People are confronted when Jesus tells them the truth

Jesus:

What other reasons are there that I can think of, that people say that they can't believe I'm Jesus? There's quite a lot that all get back to the same statement – that they can't believe I'm Jesus, so therefore they can't listen anymore. You know most of them yourself, don't you?

Mary:

Yes, I just see people get emotionally challenged by something that you do. Or their perception of love is that love pleases ...

Jesus:

... panders to their addictions.

Mary:

... pleases their addictions, makes them feel comfortable all of the time.

Jesus:

Yes, the amount of times people come up to me and I can feel, yes, you don't want the truth, you want to only hear, what you're now going to ask me the question about. And I know the answer you want; already, I know it before you begin; I can feel it. A lot of times I can read people's minds, that's the truth, and I can feel their intention. Their intention is: ask a question, he'll give you the nice addiction being met because he's Jesus; he'll look after you; he'll make you feel good about yourself. When I don't do that, they're just angry – angry, bitter and twisted.

There have been so many people that have come along to one seminar, came up, asked me a question, I give them an answer they don't want to hear, and they never want to see me again, and they spend the rest of their life criticising me on the Internet, just because they heard something they don't want to hear. I find that's quite funny, really, and in some ways it's sad.

Mary:

I think it's sad for people ...

Jesus:

Well it's funny in a way too, because it just is an indication, of how little they really wanted to hear the truth. They're claiming, falsely, to other people and themselves, that they want to hear the truth. When they ask a question where somebody gives them the truth, they don't want to receive the answer, and, in fact, are willing to abuse the person for the rest of their life. That's an indication of how little they want to hear the truth – it's quite funny.

Mary:

Yes, people live most of their lives like this. Like, if they say to their husband, "Does my bum look big in it?" And he goes, "Well, yes." Then, most women that's ...

Jesus:

... then like this is divorce.

Mary:

Well, not a divorce, but often like, an emotional ...

Jesus:

No sex for weeks on end.

Mary:

Yes.

Jesus:

"You said my bum's fat so I'm not having sex with you now."

Mary:

Well, but I mean that's even more extreme: like most women maybe wouldn't be like that, but there would be a chilling feeling towards their husband for the next three hours.

Jesus:

Of course, that's why most husbands are afraid to say it.

Mary:

But it's exactly the same thing: people don't want the truth, and they're willing to be cruel in response to receiving the truth.

Jesus:

Yes, they want to shoot the messenger, even if the messenger is stating the truth.

Mary:

And even if they ask the question.

Jesus:

Even if they ask the question: they set up the messenger to be able to shoot him later. You see this happening a lot in relationships, and you see it happening a lot in life, generally, where people are set up, so that you can shoot them down. That's a cruel way of living your life, and it's certainly never going to be a life, that's harmonious with God's Love or God's Laws. Therefore, it's never going to be a life of miracles, if we classify a miracle as living in harmony with God's Higher Laws.

Mary:

Yes.

Jesus:

Yes, and although it's sad, it's a self-imposed thing that people have. It's sad that they choose to do it, but it is also self-imposed. It's to do with the degree of arrogance, that the average person has towards receiving truth – they don't want to receive it. Why don't they want to receive it? Because they don't want to feel the emotion involved in receiving it.

The woman who's got a fat backside, doesn't want to feel she's got a fat backside, even when she knows she has. She doesn't want to feel it, and she knows she's got to do something about it, and she might even feel powerless about doing something about it, because of how her addictions lead her to eat, or whatever it is that causes her to put on the weight in those locations. But she doesn't still want to hear the truth; she's got all this hurt she doesn't want to feel. If she was willing to feel all the hurt, ironically, not only would she receive the truth, but the fat would fall off her backside.

That's the same as all of us, really. At the end of the day, if we were open to receiving the truth, not only would we receive the truth, but there would be

benefits to our life, as a result of receiving the truth that we would feel the rest of our lives.

How does Jesus feel when people reject his teachings because of his identity?

Mary:

What do you feel when people reject everything you say, just because they can't accept your identity?

Jesus:

Well, in terms of personal feelings, I don't feel personally hurt in any way. I just feel like, well, any conversation with them is fairly pointless, because if that's the only reason why you're going to reject what somebody says – because they're not Jesus, or you don't believe they're Jesus, when they're saying they are – then I suggest to the person it's not a very good reason to reject anything. Like, I don't reject them because they're not Jesus; so, why would they reject me if they believe I'm not Jesus? It doesn't make any logical sense to me.

My personal feeling is probably just one of feeling a bit sorry for them in fact, because I just feel sorry for anybody who rejects truth, just because the person giving it isn't the person they want them to be; or they reject truth because the person giving it doesn't meet their addictions and demands; or the person who's telling them the truth is not the person they hoped the person would be. It's sad that anybody would reject truth on any of those bases.

I feel that rejecting the truth for any of those reasons, is not a good reason to reject the truth. For that reason, I accept truth from children, because sometimes it's beautiful, accepting the truth from children; it is the truth and what they're saying to you is the truth. I accept the truth from people who I know are just bitterly angry with me sometimes, because I know what they're saying is the truth, and I don't have any feeling they have to be something, before I'll accept the truth from them.

But there is this great feeling on this planet that you have to be someone important, before people will listen to you, and I find that's pretty sad, because why do you have to be someone important, before anybody will listen to you? Like it doesn't make any sense to me either, logically. We're all children of God, therefore we're all equal. Therefore, each of us have a valid thing to say, and the more we say that's harmonious with love, the more valid it is.

The less we say harmonious with love, then the less valid it is. It doesn't matter what they claim themselves to be; what matters is whether it's valid from a consideration of love or not. That's really the only real point of

questioning, I feel, about whether you should receive something – is it loving? Is the concept loving? Is it logical? Is it loving? And you would accept them no matter where it's from, so, I feel that people's reasons for doing that, are again fairly illogically conceived.

People who reject Jesus often wish to avoid their fear

Jesus:

I believe though that for the majority of people, they have a strong desire to reject truth, just because it's going to cause some of their own personal fears to be exposed, and rather than have their personal fears exposed, and then have to be felt, they would prefer to have their personal fears suppressed. The way to suppress fear, is to tell the person a lie – it's one of the main methods that we use on the planet, in order to suppress a person's fear.

In a previous question we talked about the fat woman's backside, or the woman's fat backside, shall we say; the fear she has is that she has got a fat backside, and the fear she has is she doesn't look good like that, and the fear she has is that other people make fun of her like that. These fears all add up. When she goes up to her husband and says, "Do you think I look fat in these jeans?" she's got all these preconceived fears – whether they're valid or not is immaterial – she's got all these fears that she doesn't want to feel, and she is really asking her husband to allay the fear, to make the fear go away.

The majority who come up to question me, are questioning me because they want their fear to go away; they don't want to know the truth. They want their fear to disappear and I'm not in the business of making fear disappear. In fact, I want fear to be exposed; I want fear to be addressed. That's what God wants; that's what all of God's Laws are, all God's Laws are love-based, and there is no fear in love, so all of God's Laws are fearless. I would like people to address their fears, so I'm not going to help a person sit in their fear, and I'm not going to say things to them, that are going to help them do that, and a lot of people are very confronted with that.

Examples of people terminating their friendships with Jesus

Jesus:

One of the things with regard to people terminating their friendship with me, or rejecting things that I say – and a lot of times it is like a physical termination of the friendship – they enter a friendship, a dialogue with me, we become friends over time, then I say something that generally confronts them, and then they decide they're going to terminate the friendship.

They write me a termination letter, generally, where they say, "I no longer want to have anything to do with you because I don't believe you're Jesus." That's their termination letter, that I receive frequently from people and

unfortunately most of the time, they are not honest with themselves. The very reason why they terminate their friendship with me, why they send me their termination letter, is because of reasons I've already exposed to them, during my conversations with them, that they are unable to confront within themselves emotionally, that they're unable to accept emotionally.

And often, the very reason why they are terminating their friendship with me is the very reason that I've already explained to them over the years that I've known them – as to why they have a problem.

Mary:

Could you give us an example of that?

Jesus:

Yes, I could probably give you many examples of that. Usually within a very short period of time of knowing a person, they ask me what is going on for their lives personally, and usually I tell them what's going on in their life personally, because they ask me, and they seem to display a willingness to know. Of course, most of the time they're not really wanting to know, they just want me to say good things. Now, I'm willing to say good things if good things are there, but I'm also willing to say bad things if bad things are there, and that's what they don't understand – but the average person doesn't do that – I tell them what's going on.

For example, one fellow came to me and said, "Oh look, I want to be your friend." And I said, "Well, it's impossible for me to be your friend because you're not real; you're faking your life constantly; every interaction that I have with you is just a fake interaction. You're not real with any emotion; you don't have any emotions that are real that I can feel inside of you."

Then I gave an example, "See right at the moment," I said, "now that I've said that to you, you are in a rage with me, and you're not even acknowledging that." Anyway that man drove off and then he was – he said, later – about fifteen kilometres away from me, and he got into this huge rage with me, and he wanted to kill me, and he spent two or three hours driving home wanting to kill me.

He didn't see me for another five months as a result of that one conversation. He came back to me and told me how angry he was with me, and I said, "But have you dealt with the fact that you're not being real?" And he hadn't, and I said, "Are you going to?" And to this day, he's now not coming to any sessions; he doesn't have anything to do with me. He wanted to be my friend, he said; he has nothing to do with me now. He's still angry with me and wants to kill me; he's told me on many occasions that he wants to kill me, actually.

That's the sort of extreme example of a person who has demonstrated to me, right from the beginning what their true nature is, and I've told them right from the beginning what their true nature is. They haven't wanted to accept it, right from the beginning, and now they don't spend any time with me for what they believe is that I'm not Jesus.

Mary:

You're saying this person now in their rage, they're still not being real, they're just in a rage about you challenging them about not being real.

Jesus:

Exactly, they're just in a rage about me challenging them, about the fact that they're not real; and the fact is he wasn't real because if he wanted to be my friend, he wouldn't be in a rage with me for nearly five years now, he wouldn't be in a rage with me. He would want to be my friend, and therefore want to work through why he's in such a rage with me, being a good friend to him, telling him the truth about himself. He would want to work through that.

Right from the beginning, I knew what the problem was and this is frequently the case, that the people who send me their termination letters, I frequently know the exact reason, why they're actually sending me the termination letter, and it's not because I'm not Jesus, it's because they don't like me and they don't like what I said, and they don't like it. They don't like me because I told them the truth, and they don't want to hear the truth; that's the main reason why.

Mary:

You can't really call it a friendship, because you're saying they don't like you, but ...

Jesus:

No, well, that's right. Right from the beginning they haven't really liked me.

Mary:

At some point in your relationship with these people, you've raised something that ultimately comes to a head, and when that comes to a head, either with you or in some aspect of their personal life, and you reflect the truth about that, then they don't want to have anything to do with you. I can certainly vouch for that; I observe that all the time. It happens with me now, too.

Jesus:

Well, you think of all the times you didn't want to have anything to do with me. It's pretty much the same, wasn't it?

Mary:

Certainly, I was personally challenged, yes.

Jesus:

Every single time, you just wanted to walk away. You wanted to go away and then, to your credit, you walked away, went away, and go, "Yes, he's right, bummer." You had this feeling in you of at least some degree of self-honesty. Well the average person, I find, doesn't have that; they have no degree of self-honesty, they don't want to examine themselves honestly. They just want to blame somebody for what they do.

I feel to the people's credit who stay, the majority of them have a larger degree of self-honesty: they have a desire to see themselves as they truly are, even though it's painful at times. That's the exact same desire I have for myself, the desire to see myself as truthfully as we are, even though it's painful at times for me too. That's the reality, that's the reality any time we walk towards God. God's going to expose our true nature to ourselves, and it's just whether we can emotionally be humble enough to deal with it, as to whether we will stick in this desire to have a relationship with God or not – that's the primary thing driving our desire.

For the average person, they don't have that desire. They don't have this strong desire to be at-one with God, they don't have this strong desire to have a personal reflection of truth, and so they want people to tell them lies. When you tell them the truth, they view that as a mortal sin, which they will remain angry about, until they see that you were right, and until they see that it's not very loving to be angry. Until they see that, once they get over their anger: that actually they had a lot of fear about the answer, and until they actually feel their fear, and feel the grief that their fear covers, they probably are not going to shift on the issue.

What does Jesus believe are the real reasons people cannot believe he is Jesus?

Mary:

What do you believe are the true reasons people can't believe that you're Jesus?

Jesus:

Well, I don't believe it has anything to do with me being Jesus, actually. I feel quite strongly that it's impossible for anybody to prove that I'm not Jesus, just as it's difficult for me to prove that I am, given the circumstances that we're currently in at the moment.

People are confronted on many levels

Jesus:

However, I do feel the main reason why people don't believe that I'm Jesus – or say they don't believe I'm Jesus – is because they are physically confronted, spiritually confronted, emotionally confronted, psychologically confronted, belief system confronted, and, what else can I include in that?

They basically are confronted on every single level a person can be confronted. Their family is confronted, their life is confronted, their worldview is confronted, everything is confronted. When everything is confronted – usually the psychological disturbance, of having so many belief systems confronted at the same time, is so great for the average person that – they have to look for a way out of the confrontation.

Mary:

And just to clarify, these things are confronted by you, or by Divine Truth? What are they confronted by?

Jesus:

The truth confronts all of these things. The real truth, God's Truth, confronts these things, and I'm going to state God's Truth. Naturally I'm going to be seen to be the person who's at the spearhead of the confrontation. In other words, they're going to blame me for the confrontation.

It's amazing how many people blame me for their family getting angry with them. Like, I'm not their family; I'm not angry with them; but their family is getting angry with them, just because they listen to me, and they blame me for it. Why do you blame me for it? It's your family that's getting angry with you, blame them.

The main reason why that happens is because they're confronted on so many levels – spiritually, psychologically, emotionally, physically confronted, their world view is confronted; everything is confronted. As a result of the confrontation, the confrontation is so great internally, there's so much internal – what I refer to in my discussions as stretching that needs to occur – but which they see as internal confusion, and internal pain, that they have to look for a scapegoat.

Because I've been the source of much of the information that's confronted them, the scapegoat automatically becomes myself. That's the main reason why the average person who leaves the teachings of Divine Truth, leaves the teachings of Divine Truth, because they're confronted in some way.

Most of them are confronted before they even begin; they're confronted as soon as I open my mouth and say, "Look, I'm Jesus and I'm going to tell you something." That's when they're confronted, just me saying that I'm Jesus, confronts them in so many ways, and the confrontation begins there and grows from that point, generally.

Mary:

What happens to people when they're confronted, on all these different levels?

Jesus:

Well, they hit the point, where they feel they cannot emotionally cope with the confrontation. In other words, they're not humble enough to actually absorb the internal conflict, that occurs as a result of all of this information. Because of the lack of humility – in other words, their inability to feel every emotion that they're feeling at the time, without blaming somebody else – they revert to blaming somebody else for their emotional condition.

Of course, usually at that point, that's when they get angry. They get very angry, even rageful at times. Some of them even become so rageful that they want to kill you, because they're psychologically disturbed on so many levels that it's very, very difficult for them to maintain any sense, even of what would be normally classified as kind or considerate behaviour.

Mary:

What's the major emotion that comes up for people?

Jesus:

Well, the major emotion is fear, obviously, but that's not the emotion they display. The emotion they display most of the time is rage or anger, which is a covering over of the fear; it's because their addiction is not getting met.

For the majority of people, they are in heavy addictions with the life that they have – they have addictions with their friends, with their family, with their food, with their clothes, with their shelter – there are so many addictions, it's on every level, and the addictions are used to cover over their fears.

Then as I expose their addictions, there's nothing left to cover over fear, and when there's nothing left to cover over the fear, and you're not prepared to feel fear, you get angry. When you get angry, you get very unpleasant – you become unkind and inconsiderate, you are willing to harm another person in their life, and in most people's cases they then want to have a personal vendetta with me. They want to express this personal vendetta for the rest of their life, which is an indication, of how much they are lacking development in love, because the reality is you'd never want to do that if you love somebody.

Mary:

It's also a lack of development in not just love, but logic, isn't it?

Jesus:

Of course, but a person generally is very illogical once their emotions are triggered. They become very illogical if they are unable to be humble. When we have an inability to be humble, we become very illogical in the way in which we handle emotion. We handle emotion by becoming angry, and vindictive, and even resentful, and even murderous at times, as a result of

our inability to be humble. It's the lack of humility that really drives a lot of this kind of behaviour.

People who can't listen to Divine Truth lack humility

Jesus:

The main reason why people say to me, that they can't listen to me anymore, because I'm saying that I'm Jesus, is because they lack humility; that's the main problem that they have. In some ways I don't mind, because if they lack humility with me, they're certainly going to lack humility with God, who I'm getting trained by. They're not ever really going to have a condition of at-onement with God, unless they're willing to engage humility as an active quality, that they personally want to develop.

Given the world and the world's general fear of humiliation, and general fear of being looked down upon and a fear of condescension, and so forth, I would suggest that the average person doesn't want to become humble. They don't want to feel all of their real feelings that they actually feel and acknowledge the truth of their real feelings. As a result of that they are in a lot of addiction to avoid these fears and then, of course, project a lot of rage as a result.

Jesus withdraws from relationships when people are treating him badly

Mary:

What happens in your relationship with these people, when they project rage at you?

Jesus:

Well, the main reason why I have a person leave my life, the only reason why, in fact, I withdraw from people is because they're angry with me, or they're treating me badly in some way. The reality is if I love myself, and I'm practicing the truth that I preach, I will love myself. And if I love myself, I will, in fact, not put up with people treating me angrily, or bitterly, or blaming me for things that I have not created. I will not put up with people treating me in an unloving manner; I won't put up with them yelling at me; I won't give them my time, more of my time, when they've already shown in the past, that they're willing to treat me badly when I have given them my time for free. I will withdraw from them as a result – that's the only time I will withdraw from a person, and if I can leave their presence, and go to my home, I will.

If I can't leave their presence, or I am in an environment that I've created, then they have to leave me. That's why I ask people who are angry and bitter in any of our seminars to leave, because they're in my environment. I don't deserve their rage, no matter what I am and what I've done, I still don't deserve their rage – just like I don't believe they deserve mine. That's the

primary reason why I leave people myself, that's why I make the decision personally to leave them.

Reasons that people leave Divine Truth teachings

Jesus:

However, the majority of people are not in that place; the majority of people usually leave me, before I leave them, and I feel the reason for that is I'm a lot more tolerant, of unloving behaviour than the average person, unfortunately.

Mary:

But people leave you not because you've been angry with them, though.

Jesus:

No.

Mary:

Like the only time you leave someone is if they're angry with you.

Jesus:

... they're being angry with me.

Mary:

But they don't leave you because you're angry with them; they leave you for other reasons.

Jesus:

No, nobody's left me because I'm angry with them, because I haven't been angry with them. No, the reality is I just tell them the truth of the situation and then they become challenged and angry and bitter. Some people feel ashamed to say they leave, or whatever, but very few people, actually, let themselves feel, in humility; feel their emotions as a result and stay, which I feel is the best course of action to take. That's the course of action I take when I'm dealing with people, generally. That's the course of action I suggest to other people to take, but it's not generally the course of action others engage.

Mary:

Basically, though, in answering this question, you've said that the true reasons that people leave you ...

Jesus:

Let's say not leave me, because it's not leaving me; I don't see it as leaving me; they decide they can't listen to Divine Truth anymore. In other words they're deciding that they can't listen to God's Truth anymore, because of – and most of the time on the end of that sentence – they say, "Because you're not Jesus," which doesn't make any logical sense to me. I know for a fact that the majority of them are not leaving for that reason; they're leaving because

they've been emotionally, spiritually, belief system, worldview wise, psychologically disturbed through something that I've said.

Mary:

They've been very challenged by that.

People are influenced against Divine Truth by other people or unseen spirits

Mary:

What about the influence of others?

Jesus:

Well, of course, one of the reasons why people have left has been the influence of others, whether the others are spirits or people on Earth. At one point in time we had people who knew us ringing other people, trying to convince them not to come to our seminars, for free – they come to our seminars for free – and we've got people who are so committed against ourselves, that they are willing to ring up all the people they know, who are still coming to seminars, and tell them not to come to seminars anymore, because they don't go to seminars anymore. That's how much they want the approval of other people, in order to make the choice or the decision to not listen to Divine Truth. I feel quite strongly that a lot of their decisions are made for these reasons.

Then there's also this heavy spirit influence. Of course, there are a large group of spirits, billions in fact, who do not want this Divine Truth, God's Truth, to be on Earth. If God's Truth comes to Earth, in a full way, most of these spirits will no longer be able to have their addictions met. Most of these spirits will no longer be able to influence people in the manner they currently do.

Most of these people in the spirit world, will not be able to have a detrimental effect on the planet as a result. Most of those spirits are fully committed, to having a detrimental effect on the planet, and they're fully committed to being evil, and they're fully committed, to trying to affect every single person on Earth negatively, and so, of course, they're not going to be very happy, when somebody comes along talking God's Truth.

Many people come under their influence very rapidly when we're with them; but when we're not with them, they're not influenced and then they go, "Yes, the influence around Jesus and Mary, or AJ and Mary, is very dark." Well, yes, I agree, it's very dark. There are a lot of spirits around us trying to convince you that we're not who we're saying we are, and trying to convince you, that what we're teaching is not Divine Truth, and those people (spirits) follow us around constantly looking for a new prey, every single moment that we're speaking.

This is a fact of the life we're living, just as it was a fact of the life I lived in the first century. When I was in the first century, as the Bible does actually say, the spirits were often around me; the dark spirits were often around me, trying to convince other people that what I was speaking wasn't the truth, trying to convince other people that it was all a lie. This is a fact of life living here on Earth, and it won't change until people on Earth stop being governed by fear, and start feeling their fear instead, being humble to their fear.

But that is another reason why a lot of people leave: a lot of people become so disturbed internally, that they are so easily influenced by people on Earth and by spirits, to not listen anymore that they don't listen anymore – to their own regret later, generally.

Mary:

Basically, you're saying that people meet you, they hear some Divine Truth ...

Jesus:

Usually they like it.

Mary:

Usually they like it, but at some point, there's a stretch, or there's a challenge of their world view, of their comfort zone ...

Jesus:

Most of the time it's not their world view – most of the time it's a challenge of their personal emotional condition. In other words, they want to believe they are in this condition and I'm telling them, "Sorry, but you're not in the condition you believe you are."

Mary:

At that point, there's a lot of psychological distress or emotional distress, or fear, and then you mentioned logic sort of goes out the window ...

Jesus:

Logic goes out the window.

Mary:

Most people then revert to saying, "Well look you're not Jesus, and so I'm leaving."

Jesus:

Yes, which is an illogical reason for leaving, because they can't prove it, and that is all an indication that they're skipping over the real major points, the major points of why they're leaving. Like, I had another friend, and the only reason why he left was because his wife didn't like me anymore, but he told me it was because I'm not Jesus. This is what happens: like, he's afraid of his wife – and I told him that right from the beginning that he's afraid of women; I told him that, that was his biggest emotion, and that if he didn't let go of it,

he'd never be at-one with God, right at the beginning of our relationship. What is the thing that terminated our relationship? Not me not being Jesus, but rather, the exact thing I said, which was his fear of his wife and his wife's emotions. This is common, as you know.

I feel that if people are going to leave Divine Truth, and choose to not listen to God's Truth anymore, my suggestion to them is this. Make sure you've at least listened to some of it, before you make the decision; make sure you make a logical decision; make sure you know the reason why you're leaving; and make sure you're honest with yourself about the reason why you're leaving; because otherwise, you're just wasting your own time, in fact. It'd be far better for you to do those things.

People are not wanting to feel their emotions

Mary:

We have another friend who recently told us, that she didn't want to feel any emotions, and she didn't want to prevent us speaking truth, so she didn't want to see us anymore. To me that's honest.

Jesus:

I feel that's much more honest. Yes, I feel that's much more honest. It's sad in the sense that we still feel her to be our friend, and it's sad in the sense that it's not helping her life in the future, but it's honest. She's being honest about it, and that's great and you've got to respect people like that, who are honest about it.

When people just say they're leaving because they don't believe I'm Jesus, that's not honest; there's no honesty there. They're not being honest with themselves, or with me, and I know they're not. And most of the time, the very reason why they're leaving, I told them right at the beginning of the time that I knew them, what the problem was.

Consequences of leaving Divine Truth teachings

Jesus:

We're perfectly okay with people leaving, of course. We feel that this is the beauty of free will; you have the choice that you can make choices and decisions. If you leave God's Truth, it's not going to be a good life for you. That's a fact, because you're leaving the way the Universe is governed; you're leaving God's Laws, you're choosing to act in disharmony with God's Laws, and when you choose to act in disharmony with God's Universal Laws, there are consequences.

It's like stepping off a building: the Law of Gravity is going to take its effect. Like, you step off a building, and the Law of Gravity will take its effect. Now, if you step off a big enough building, the Law of Gravity is going to take its effect and it's not going to be very pleasant. Even with a small building it's

not going to be very pleasant – you're going to hit the ground with some pretty strong force, and potentially break a bone, and that's just the result of breaking the law.

Mary:

Mind you, I feel that you can leave what we teach and live a moral life.

Jesus:

Yes, and that would be in harmony with many laws. So, you'd have a good life.

Mary:

It doesn't mean that everything is going to go terribly for you.

Jesus:

No, not at all.

Mary:

If you listen to Divine Truth for five years, and then went, "Oh, that's it, but I'm just going to live a very moral life."

Jesus:

That would be fantastic.

Mary:

And before then you didn't have one at all, you're in a better condition.

Jesus:

Heaps better.

Mary:

I don't feel like it's all hell and damnation if you leave Divine Truth.

Jesus:

No, it's just that you're better off learning about God's Laws, even if you can't accept them, because if you know what they are, you can decide to live in harmony with them or not, as a decision. If you don't learn about God's Laws, then oftentimes you're acting in ignorance, and the consequences of ignorance are just the same as, or similar to the consequences of wilful disobedience. In other words, if I don't know there's a Law of Gravity, and I still step off the roof, not knowing there's a Law of Gravity, the Law of Gravity is still going to work. So, whether I'm ignorant of the law or not, it's still going to have its consequence.

Of course, the consequences are slightly different in terms of emotionally, because if I did it wilfully, then I'd have additional conscience matters to work through. It's from a soul perspective that there is a difference. But there is a similar consequence to the same action, whether it was wilful or not – and this is what people need to understand. It's like you're far better off knowing about God's Laws, and not doing it than you are not knowing.

Mary:

Knowing about God's Laws and not following them, you mean than you are of not knowing.

Jesus:

... of not knowing. Yes, there's no such thing as blissful ignorance – that's the truth. Blissful ignorance creates a lot of pain; it's not blissful at all. It's far better to not be ignorant, and still decide. At least you know why you got into trouble. But, even better than that, would be to know the truth and decide to live in harmony with it.

That would be even better; that's what's going to result in the most beautiful life, and the most loving life, and the most pleasurable life.

Mary:

Okay, thank you.

What does Jesus do about the reasons most people reject him?

Mary:

What, if anything, do you do about the reasons that most people reject you?

Jesus:

Well, there's nothing I can do, from God's perspective. If I honour all of God's Laws, and particularly the Law of Free Will, which is a very, very important law that God has created, and a gift that God's given to each of us individually, then there is nothing I can do, about somebody not listening anymore. There's nothing I want to do, about somebody not listening to me anymore. In fact, I fully support their desire and right to not listen to me anymore, just as I fully support my desire and right, to not listen to anybody else anymore, if that's what I choose.

There's nothing I can actually do or want to do. I don't want to force them. I don't want to impel them. I don't want to convince them. I don't want to motivate them. I don't want to give them a motivational speech. I just want to let them make their own choice. If their own choice is to not listen, then don't listen anymore – that's fine; I'm okay with that. You can even be my friend and not listen anymore – that's the reality – I've got many friends who don't listen to Divine Truth, and still they're my friends, and I talk to them about other matters.

People leave Divine Truth teachings because they are confronted

Jesus:

In terms of trying to assist them, to get over whatever is the emotional confrontation, that they feel as the real reason why they don't want to listen to me anymore, well, there are already over a thousand hours of material on YouTube, which would already be helping them do that. The majority of these people have also had, some of their personal questions answered by me, and so really I've done all I can already to help them, through the confrontation they're experiencing, as to the reason why they don't want to listen anymore. For the majority of people, it just means that they haven't been humble enough to listen to that advice or take into account those particular things.

In fact, the majority of people listen for a while, they haven't listened to the whole thousand hours, they've listened for a while, until something confronts them, and at the point that something confronts them, that's the point when they want to walk away. My suggestion to people is you're not going to grow that way. The only way you grow is by being stretched, and so, you can't expect to grow by only listening to the things that you agree with – you're never going to grow that way.

Mary:

At the point where we hit something that is very challenging, instead of immediately seeking internal justifications to not listen, there's the choice to look at what's being challenged.

Jesus:

Yes, at that point we have a choice, and most people make the choice, to not listen anymore at that point. The reason why they make that choice, is because they're challenged and they don't want to be humble, to what the challenge is; they don't want to feel it emotionally. Rather than feeling it emotionally, they wish to walk away from what they believe, is the trigger of the confrontation emotionally, that's occurring within them. At that point they make a choice to leave, rather than deal with the issue.

This is the same kind of choice; the average person makes when they go to see a psychologist. They go to a psychologist, and while the psychologist is telling them things they want to hear, then they stay engaged, but as soon as the psychologist tells them something that they don't want to hear, they want to run away and they go away, usually for good. That is the choice that they make, and unfortunately that proves that they really didn't want to change in the first place, not enough to confront the emotional reasons why they don't want to change.

If we're willing to confront the emotional reasons, why we don't want to change, we would go through the emotion that the confrontation has caused and come out the other end of it. But most people don't come out the other end of it; they make the choice to avoid the emotional confrontation, so they leave the source of the confrontation.

In my case, because I'm often viewed as the source of the confrontation, because I'm stating something that they don't want to accept, they leave. And I'm okay with that, like I said, it's fine – that's their choice. They have a choice to make and that's their choice. My suggestion to people is this: they don't need a reason to stop listening to me; the way God's made their free will, is that they're allowed to choose to not listen to me, without having a reason at all.

You don't have to come along to the sessions. What I notice a lot of people doing is they almost feel guilt, when they don't come to a session, or they feel guilt when they don't come to a seminar that's in their region. It's almost like this macabre pull towards going, when they don't really want to go, because they know they're going to get confronted when they go, and they don't really want to go, but they go anyway. Then of course they get confronted, and then they feel they've got to make some kind of justification, for why they don't want to go anymore. What they do then, is they start inventing reasons to not go, and most of the inventions are all around, things that I've already told them are true.

For example, one invention that they often have is, "You make mistakes." "Yes, I've told you that. That's correct, I do make mistakes, but I told you that from the beginning. Why would you not want to listen anymore, just because I make mistakes? That doesn't make any sense, when I told you from the beginning, that I do make mistakes. You obviously either didn't believe me in the beginning, or now you're just using that as an excuse to not listen now."

Or they might say to me, things like, "Oh I don't believe you're Jesus anymore." Well, you can't prove that so that makes no sense to me at all. You can't prove that I'm not Jesus, so that doesn't make any sense that that's a good reason to stop listening now. You were listening before, why aren't you listening now? There must be a different reason.

People are free to stop listening to Divine Truth at any time

Jesus:

The reality is you don't need a reason to stop listening – you're allowed to stop listening at any time. It's all free, it's not like you've committed to some hundreds of hours of teaching, it's not like you've entered a university degree, that you believe that you've paid for, and now you've got to finish it, even though you don't want to finish it. You can leave at any time – no one

is going to be bothered by that. I'm still going to love you. You can leave at any point you want.

Then they say to me things like, "But you don't get things. You're not all-knowing." "But I've told you that I'm not all-knowing. I've told you that Jesus is not all-knowing. How is that now a reason?"

Forget using all these so-called excuses. My suggestion to you is this: if you don't want to come along to the session, don't come along. You don't have to give anybody a reason, you don't have to come up with fanciful reasons, you don't have to come up with illogical reasons. Stop trying to convince yourself, that you have a logical reason, just say to yourself, "I don't want to go," and don't come. It doesn't matter what the reason is, that you don't want to go – that's what I feel – that's why we make the sessions for free. People have the free will then to make a choice at any moment. They can get up and leave at any moment, they don't have to come back.

Mary:

And certainly, we don't go looking for them.

Jesus:

We don't go looking for them.

Mary:

Nor do we reject them.

Jesus:

We don't advertise for them; we don't market for them.

Mary:

No, I mean we don't go looking for people who just stop coming.

Jesus:

Of course, we don't go knock on their door, like the other religions do, like I've had done to me, knocking on my door, saying, "Why aren't you coming back?" We don't do that; we leave people to make their own choices and decisions. They're allowed to do that, of course; they're allowed to do that. That's their God given gift.

Mary:

It's always mystified me, that when people decide that they don't agree with Divine Truth, they then feel that they should, or that it's good, or that they want to abuse us, when we haven't forced anything upon anyone.

Jesus:

No, nor have we abused anyone.

Mary:

We've not abused them, and now they feel like they can't let it go. Like, for me, if I want to let something go, I stop going and I move on to the next thing. The fact that they can't let it go, though, indicates something, doesn't it?

Jesus:

Of course, yes, you see what happens with truth, God's Truth when it hits our soul, is after a while, it starts resonating with our soul, and we just can't give it up no matter what we want to do. We might want to give it up, but we just can't. For a lot of people, they get angry about that; they get angry about the fact that they can't give it up.

Instead of just having a good bash on a punching bag or something, and letting go of all that rage that they have, about the fact that they've heard God's Truth, they can't forget it anymore – instead of having a good rage about that, which is one thing they do need to have a good rage about, obviously – they would rather be in a rage with the people they heard it from, who have not harmed them. All we've ever done is just present truth for free to them. We've given them our time for free – how can you be complaining about that? Like, you didn't have to sit there and spend the time with us; you could have got up at any moment, so why are you angry about it?

You're only angry about it, because there's something inside of you that resonates with it, that you don't want to face, and you don't want to feel that from an emotional perspective. In other words, you lack humility – that's the only reason why you're angry with us, because you lack humility. I'm not angry with you, because I don't have that same lack of humility. I'm more humble than that; I can see that every time I get upset inside of myself, it's got something inside of myself; not anybody else to blame.

That's the difference between ourselves, generally, and the people who listen to us. Most of the people who listen to us, get angry with us at some point because they lack humility; they lack that ability to be able to see, that any feeling they have is not the result of somebody else, but the result of something they're feeling inside of themselves.

I would also like to say on this subject that, when people withdraw from us, we still feel a lot of love for them actually. The majority of people who have listened to us and who have left, and even the majority of people who are angry with us, we still feel a lot of love and compassion for them. We see the reasons why they felt confronted at the time, and we also can understand, perhaps better than they do at this point in time, as to why they feel so angry with us. We believe that at some point in the future, they will possibly work through their rage and anger, and actually get into a condition where they see that they were just afraid, and need to work through their fears, and see

that they just wanted some addictions met, that we weren't meeting, and maybe they can work through some of their addictions.

We actually have a lot of feelings of love, towards all the people who have left, hearing the Divine Truth, and who don't come along to the seminars anymore or anything like that. It's not like there are regular seminar attendees, or anything, it's just we notice when people have withdrawn from us.

We don't feel angry with them for withdrawing from us, but if they treat us badly during that process, then of course there's a lot more resistance in us, towards having a relationship with them in the future. When I say resistance in us – what we are waiting for is their own repentance, for their angry behaviour and what we find, for the majority of people, is that they are not repentant for their angry behaviour – because they feel justified by being angry, They justify their behaviour; they are justifying their addictions.

For the majority of people, they're going to need a lot more humility, to return to hearing God's Truth, or Divine Truth, than they have had to listen to it, in the first place, because after they've left many people have become angry and resentful. When they become angry and resentful, they're demonstrating their lack of love, and also their lack of concern for proper ethics. As a result of that, the next time we engage with them, the very first thing we are going to address with them, is their lack of love and lack of ethics. Of course, unless they've dealt with those particular emotions, they're going to find that confrontation much more confrontational, than any previous confrontation they've had.

Reasons people leave Divine Truth or other situations or endeavours

Jesus:

I'd suggest to any person who's left listening to Divine Truth, and is now considering listening to it again, that they look sincerely at the reasons why they left, and it actually had nothing to do – most of the time – with what they told us the reasons were that they left, or what they believed were the reasons they left, but rather have a lot more to do with their inability to be humble to all of their own emotions – the inability to feel everything they feel without blaming other people. That's the primary reason why anybody leaves anything.

Mary:

Leaves anything?

Jesus:

Yes, like, we have two primary reasons why we leave anything: one is because we leave and we're not emotionally connected to it at all; the second reason is because we have huge emotions about it and we're angry. My

suggestion to people is, the majority of times they have left Divine Truth, it's because they are angry and they are resentful – it's not because they just have no connection to it – it's because they're angry and resentful, which is not the average reason why people leave other things.

Mary:

People leave other things because they don't have an emotional connection to it you mean?

Jesus:

Yes, most people leave other things because they don't have an emotional connection to it; but the majority of people who leave Divine Truth, leave because they have an emotional connection to it, but they're angry. They're the two primary reasons why we leave anything: we don't have an emotional connection, or we do, and we're angry – are the two reasons generally.

Mary:

Yes, I agree with that. Just sometimes we leave abusive situations, but we leave them because either we've worked through ...

Jesus:

We're angry or we don't have an emotional connection anymore, usually.

Mary:

Exactly, yes; no, I agree.

Jesus:

You know the people who leave an abusive situation, because they don't have an emotional connection anymore, that's great, that means that they are no longer hooked, in to accepting the abuse from an emotional perspective – so that's fantastic. The people who leave emotional abuse, because they're angry are still hooked, into the addiction that wasn't getting met though the abuse, and that means that they're probably going to attract more abuse in their future. It's not a good reason to leave anything because you're angry, because you're still going to attract the events, you're angry about.

Mary:

Yes, I agree.

Jesus and Mary do not pressure people to listen to Divine Truth

Jesus:

It's very important to point out that we do not threaten people. We don't threaten people that they must come along to our seminars. We invite them to come along to our seminars. We don't try to chain up people when they're there. We don't pressure them to stay. We don't pressure them to donate. We don't pressure them to support us. We don't pressure them to leave unless they're being abusive. There is no pressure at all that we've put on

people. We don't threaten them if they do leave, that if they do leave, they can never come back. None of these things actually occur. The reality is that we are very, very conscious of the way in which people express their free will.

People are free to stop listening to Divine Truth at any time

Jesus:

If they have a problem with me and my identity, they can leave at any time, but I suggest to them that a problem with my identity, isn't their real problem because they don't have a problem, with other people not being Jesus. The problem with my identity is greater than that, and this is what they need to find – they need to find the real reason why they have the problem, as the reason why they don't wish to listen anymore.

I'm not saying they have to, in the sense, because they can leave at any time, they have the right to leave for no reason at all. However, it's not going to be beneficial to their future to leave, when you blame it on one thing when it's really another. You really want to find out, why you left if you really want to progress with your future life. Even if you don't want to listen to God's Truth, you still want to find out why you leave, and really understand the reason why you leave, rather than blaming it on some illogical reason such as he's not Jesus, which is a very illogical reason for leaving anything. That would be my suggestion to them.

We, you and I, as you know, we love them still. We love people, and if they want to come back at any time, we're happy for them to come back at any time. They can come back and leave and come back and leave – just as you, Mary, have done many times in my life. There's no animosity that's harboured, against the person for doing such a thing. Just make sure you're doing it for the right reasons; that's the main thing. There is little that I can do about a person's lack of logic, or lack of love, or lack of desire for truth, or lack of usage of their own will in harmony with love.

There's little I can do to help them in those particular situations. There is little I can do to help them be humble. I can talk about humility; I can talk about the need for them, to experience all of their own emotions, which includes experiencing all of their own emotional and psychological distress, but if a person doesn't want to do that, there is nothing that anybody can do, even God, can do for them.

My suggestion to a person is this: if they are confronted by something that I'm saying, including when I'm saying that I'm Jesus, let themselves feel their emotional distress; be humble to what it is they're truly feeling. What is the real reason why they feel the way they feel – allow themselves to feel that. If you allow yourself to feel that you're being humble; if you're humble you will grow in your relationship with God. You might not necessarily want

to listen to Jesus for a while, but you still will be humble in your growth towards God, if you're humble to all of your own emotions. But if you blame something that is not to blame, in reality from God's perspective, then all you're doing is you're fooling yourself, and therefore you are not going to progress towards God, no matter what you choose to do, and who you choose to listen to.

Closing words

Jesus:

I feel, in conclusion to this session of questions, the issue of me being Jesus or not, is certainly an issue that you're going to have to resolve, at some point in your future, only because for your own areas of confusion, really. But using it as a reason to not listen to truth, is a very stupid reason for not listening to truth – it's very foolish. Using it as a reason to not absorb love, to live in harmony with love, is a very silly reason to not be loving.

My suggestion is, if you're using the excuse of my own identity, in order to not be loving or not be truthful, in your own day-to-day life, or not live a moral life, then all you're doing is creating an excuse, for a different thing that's real, for a different reality. In other words, you really have other reasons – you don't want to be moral, or you don't want to live in harmony with truth, or you don't want to be loving, and you're not willing to face up to that. Instead, you wish to blame me, because I'm saying I'm Jesus, as a reason for not listening or not practicing what you hear.

I suggest to people: you don't have to practice what you hear from me. I don't expect you to practice what you hear from me. I don't expect you to believe that I'm Jesus. I don't expect you to understand my life. I don't expect you to question me. I don't expect you to listen to me. I don't expect you to come along to my seminars. I don't expect you to donate to me. And I don't expect that you ever believe, in your entire future, that what I'm saying is true. I don't expect any of those things.

If you think that my saying I'm Jesus means that I expect those things, then that's your emotional baggage, not mine. What I suggest to you is: deal with that emotional baggage, rather than projecting it at myself. Mind you, you're allowed to project it at me as well if you wish to, you're allowed to dump it all on me if that's what you desire, but it's not going to be very good for your future, because you're not being honest with yourself.

I don't know if we will have that many more questions about my own identity. I feel the reality is I've said all there probably is to say, in these sessions about my identity, and I would like to now get on to subjects, perhaps about Mary's identity, because that hasn't been addressed at this point. We'll probably go through some questions about Mary's identity, but we're more focused on wanting to now talk, about frequently asked

questions relating to truth and God and laws and principles and ethics and morality, and all of these kind of truths, because we feel that these kind of truths, are far more important for anybody to understand, than issues about our personal identity.

But we'd like to thank you for listening, to all of these answers that we've given to your questions, in fact, about identity, and hopefully they've been enlightening enough, to confront some concepts and ideas that you have, about my identity and Mary's identity. Thanks for your time.

Mary:

Thank you.

PADGETT MESSAGES

The following are just some of the messages channelled to James Padgett from Jesus. You can read all of the messages at the [Divine Truth](http://DivineTruth.com) website.

The following paragraph is an excerpt of Jesus speaking about the Padgett Messages during an interview with Raj Miles - A Way of Life – November 1, 2009

“When we used automatic writing as a method to give Divine Truth to earth through a man named James Padgett in the early 1900’s, we believed that this Truth would “take the world by storm”, but it did not do as we expected because the people who were attracted to the Truth did not generally understand the Way of the Heart as I taught it in the first century. So, after getting into a condition where we realized we could return to earth ourselves and deliver these Divine Truths again to earth, we, through our connection with God, understood that this is what God had been planning all along.”

Introduction

Jesus and Mary feel that the Padgett Messages recorded by James Padgett in the early 20th century (1914-1920), are essential reading for any person who wishes to have a relationship with God. Jesus was personally involved in the creation of these messages from 1914-1920. However, most people who read those messages do not truly understand them from a soul perspective. Eventually Jesus and Mary hope to provide information about most Padgett messages.

James Padgett received messages from Jesus and many Celestials, and other spirits, over the period 1914 until his death in 1923.

Mr James Edward Padgett was born August 25, 1855, in Washington, DC and attended the Polytechnic Academy Institute at Newmarket, Virginia. In 1880 he was admitted to the bar in Washington, DC, and thereafter he practiced law for 43 years until his death on March 17, 1923.

During his student years, he became friendly with Professor Joseph Salyards, an instructor at the Academy who, after his death in 1885, wrote him many interesting messages.

His wife, Helen, died about February 1914, and was the first to write him from the spirit world. Padgett never practiced the gift of mediumship as a means of earning money. He was dedicated wholly to the reception of the great messages signed Jesus and his many disciples.

Jesus is not God

James Padgett: 24 Sep 1914

I am here, Jesus.

Be of good cheer for I am with you always. Do not let your heart fear, for the Lord is your keeper and He will be your guide and shield. Only believe and trust in Him and you will soon be born again into the spiritual world of His Kingdom. Let me teach you and give you the thoughts that He gave me while on earth. Let me show you that the things of this world are not the things that save the soul from sin and unhappiness. Be a true follower of your God.

It is the flowing of the Holy Spirit into the soul of a man and the disappearing of all that tended to keep it in a condition of sin and error. It is not the workings of the man's own will but the Grace of God. It is the Love of God that passes all understanding. You will soon experience the change, and then you will be a happy man and fit to lead others to the truths of God. Let your heart be open to the knockings of the Spirit and keep your mind free from thoughts of sin. Be a man who loves his God and his fellow man. Your love is only now of the earthly kind, but it will soon be of the things spiritual.

You must not let the cares of this world keep you from God. Let His Spirit come into your soul. Your will is the thing that determines whether you will become a child of God or not. Unless you are willing to let the Holy Spirit enter into your heart, it will not do so. Only the voluntary submission to or acceptance of the Holy Spirit will make the change.

I was the instrument in God's hands of leading men to His favour and Love. When I said, "I am the Way, the Truth and the Life," I meant that through my teachings and example men should be able to find God. I was not God and never claimed to be. The worship of me as a God is blasphemous and I did not teach it. I am a son of God as you are. Do not let the teachings of men lead you to worship me as a God. I am not.

The trinity is a mistake of the writers of the bible. There is no trinity - only one God, the Father. He is one and alone. I am His teacher of truth; the Holy Spirit is His messenger and dispenser of Love to mankind. We are only His instruments in bringing man to a union with Him. I am not the equal of my Father - He is the only true God. I came from the spirit world to earth and took the form of man, but I did not become a God - only the son of my Father. You also lived as a spirit in that kingdom and took the form of man merely as a son of your Father. You are the same as I am, except as to spiritual development, and you may become as greatly developed as myself.

When on earth, I was the only son who had, until then, become vested with the Divine Love of God to the extent of being wholly free from sin and error. My life was not a life of earthly pleasure or sin but was given wholly to my

Father's work. I was His only son in that light. He was my Father as I knew Him to be. He is not a spirit of form like myself or yourself.

I was born as you were born. I was the son of Mary and Joseph, and not born of the Holy Spirit as it is written in the Bible. I was only a human being as regards my birth and physical existence. The account in the New Testament is not true and was written by those who knew not what they wrote. They have done the cause of God's truths much injury. Let not your belief in that error keep you from seeing that my teachings are the truth.

Be only a believer of God and His truths and you will soon be in the Kingdom.

You will soon be able to understand as I understand.

Good night.

JESUS

Worship God; not Jesus

James Padgett: 25 Dec 1914

I am here, Jesus:

You are my dear brother, and I will tell you what I desire you to do at this time. You must not let the worries of your business life keep you from giving your thoughts to God in worship and in prayer, and from believing in me and loving me as your friend and teacher, for I am; and wish only to have you do those things which will make you more at one with the Father and love me more.

You must try to let all your thoughts turn to the mission which I have selected you to do, for I have chosen you and you must do my work. As I am the one that God selected to do His work when I was on earth, so you are the one that I now select to do my work by giving to the world my messages of truth and love. I will soon commence to write them and you must preserve them until such time as you shall be in condition to publish the same, which will not be very long, for I have already told you, the means that will enable you to give your whole time to me will soon be at your command.

I do not want you to think that you are not worthy to do this great work, for if you were otherwise, I would not have selected you, and this fact alone should be sufficient to make you not doubt that you are a suitable person for the work.

Let me tell you now that no matter what you may think will happen to your business affairs and work, I will look after you and remove all obstructions so that, as I say, you will soon be able to commence your duties.

In my teachings I want to show that I am only my Father's son as you are His son, and not to be worshipped as God. He is the only God and the people who are worshipping me in all parts of the world are not doing what I desire, for they are putting God in the background and making me their object of worship, which is all wrong and which I am so anxious to have ceased.

They must look upon me only as a son of God and their elder brother who has received from the Father His full Love and confidence, and which I am bidden to teach to them. You are not to let anyone tempt you to let your love of God be displaced by any love that you may have for me, for your love for me must not be the kind that you have for Him. He is the only God, and you must worship Him alone. So be careful and make the distinction, or you will make a most egregious mistake.

I am your own dear brother and teacher and love you with a love that I have for very few mortals. Why? Because I see that you will be a true follower of me and will love God as I love Him. Only, I do not want you to think that you are now in a condition that leaves you free from sin or the necessity of progressing to the Father with all your heart for an inflowing of His Love. You must get all this Love that is possible and that can be gotten only by prayer and faith.

So in your prayers, have faith and the time will come when you will become very close to the Father and enjoy His Love to a degree that few have so far obtained.

Yes, it is possible and, as I say, it will take place, only do as I have told you. Yes, I will help you with all my power and love, and you will succeed. Only try to believe and you will realize before you come to the spirit world that God is your Father to a degree that will enable you to live very near Him as I am living. Your faith is now very great as I know, and notwithstanding the fact that at times you have doubts and get despondent, yet your faith is there and it will grow in intensity and become so strong that it will never again be broken.

Yes, there are many things in my life as written in the Bible which are true and many that are not true. These I will tell you when I come to write my messages and you must wait until then. Yes, I did, but not in the sense that it is taught. To forgive sin is only to let the true penitent feel that just as soon as he prays God to blot out his past offenses and truly believes that He will do so, the sins are no longer held against him for which he will have to account. I could not myself forgive sin, for I was not God, but I could tell them truly that if they repented, God would forgive their sins. Later I will tell you in detail what real forgiveness is and what it consists of.

As for the healing act which I performed at the pool of Bethesda*, I am reported to have said, "Is it easier to say, 'take up thy bed and walk,' than for God to forgive your sin?" Well, that is the way it is recorded, but that is not what I said. Actually, I said, "That thou may know that the son of man through the power of God can forgive sin, I say unto you, 'take up thy bed and walk'." It was only as God's instrument in showing man the way to His Divine Love, that I could bring about forgiveness of sin, and not by any power of my own. If God did not forgive, I could not and neither can any man.

I know that a church claims that authority, but it is not correct. It has no power to forgive sin or to grant any favour or indulgence to mankind, and its assertions of that power is a mere usurpation of what God alone has the power to give.

May God's blessing and mine rest upon you tonight.

JESUS

The Way, the Truth, and the Life for all mankind to believe in

James Padgett: 13 Jan 1915

I am here, Jesus:

Yes, I am that Jesus. You should not doubt as I have told you before that I am.

They are in a condition which prevents them from seeing that I am the true Jesus, and they will all be lost unless in some way they get an awakening to the fact that only through me can they obtain the Love of the Father which will enable them to enter His kingdom. I am the Way, the Truth and the Life, as I long ago said. They will be forever shut out of His kingdom and will live in the spirit land without this love to comfort and make them happy. I do not mean to say that they will all suffer eternal punishment, for they will not. The Father loves them all, but their state will be one of only comparative happiness and they will not have within them that Love of the Father which is necessary to make them supremely happy.

You will know in proper time all these things which make for the happiness of my followers. You must wait until I am ready to explain these matters to you.

Yes, I know you are helping the darkened spirits and some mortals; but you must not let every spirit who seeks your help cause you to give your strength to them in the way of writing, for as your wife has told you, the laws of communication must be obeyed, or you will suffer in your power to receive these messages.

Yes, very much. You have great faith, and I am somewhat surprised at it myself, but you have it, and God hears and answers your prayers. You must continue to pray and believe.

You must not doubt that I am with you and wrote to you; neither must you doubt that I can help you in every time and heed.

Yes, you will receive that inflowing of the Holy Spirit as they did, even while you are on earth, and will be able to know that God is your Father to the extent that they knew. Only you must pray more and believe more. You will not only receive that but you will also receive power to convince men of my teachings and lead them to my Father's Love, and also to show that you possess this Love by being able to heal the sick by merely praying for them.

This I tell you now, because you will soon commence to take my messages and you must have these powers and faith.

Yes, I hear your prayers to the Father and I try to let you feel my love, and you do sometimes. But you must not let your prayers come to me as God; I am only your friend and brother. Yes, I know, but these sayings I did not say at all. I merely claimed to be my Father's son and messenger. I did not claim to be God.

Yes, I said that my Father sent me and that is true. I did live before I came to earth with my Father in the heavens and so did you.

I meant that in the Kingdom of God there are homes and that I would go and prepare a place where my followers should have a home with me, separate from the homes of the spirits who are not believers in or followers of me; that my kingdom was to be a separate kingdom from the other parts of the spirit lands, and that those who wanted to live with me would have to get this love of God in their hearts to do so. My kingdom is one where Love is supreme and where it is manifested in the purest and highest degree. I have not seen God in the sense that I have seen you, but that in the sense that my love is so very abundant and so truly His Love, that He appears to my soul's eyes just as plainly as you appear to my natural eyes.

Many of my sayings were merely symbolical and not intended to be taken literally. My Father cannot be seen by anyone of His children, and no man has ever seen Him, for He is not of form or substance that can be seen. You are now very near where you will see Him with your soul's eyes, as I did, and when you do, then you will be able to know that His Love is in your heart to its fullest. Why you are so greatly blessed with this Love and Faith I really do not know, even though I do know so much of His truth and Love. But I see that you have great possibilities of faith and love which will make you a most wonderful man doing His work of saving souls for His kingdom.

Well, I can readily see how you may doubt; but as I know, you must believe me for I am telling you the truth. It will leave you as the Love flows in, and you will then be able to realize that you are free indeed. They will not after the time appointed shall end. No more will the opportunity come, and no more will God give His Love and Grace to men or spirits. They will love only with the natural love that belongs to them as mortals. They will never receive this great Love which comes by the operation of the Holy Spirit. They will continue to live forever, but their happiness will not be of the kind that my followers will have and they will not be contented in that happiness. They will forever long for something that they can never get.

I will not let you write more tonight as you are now in a condition of more happiness. Well, I love you with a love that will never end and that will keep you in all your troubles and worries free from everything that tends to make you doubt God's love or my teachings.

So, with this love I now bless you and pray that God's love may come into your heart more abundantly.

JESUS

The New Birth

James Padgett: 24 Jan 1915

I am here, Jesus.

You are now in condition, and I will give you a short message. When I was on earth I was not worshiped as God but was considered merely as the son of God in the sense that in me were imposed the Truths of my Father and many of His wonderful and mysterious powers. I did not proclaim myself to be God, neither did I permit any of my disciples to believe that I was God, but only that I was His beloved son sent to proclaim to mankind His truths and show them the way to the Love of the Father.

I was not different from other men, except that I possessed to a degree this Love of God, which made me free from sin, and prevented the evils that formed a part of the nature of men from becoming a part of my nature. No man who believes that I am God has a knowledge of the truth or is obeying the commandments of God by worshiping me. Such worshipers are blaspheming and are doing the cause of God and my teachings great injury.

Many a man would have become a true believer in and worshiper of the Father and follower of my teachings, had not this blasphemous dogma been interpolated into the Bible. It was not with my authority, or in consequence of my teachings that such a very injurious doctrine was promulgated or believed in.

I am only a son of my Father as you are, and while I was always free from sin and error, as regards the true conception of my Father's true relationship to mankind, yet you are His son also; and if you will seek earnestly and pray to the Father with faith, you may become as free from sin and error as I was then and am now.

The Father is Himself, alone. There is no other God besides Him, and no other God to be worshiped. I am His teacher of truth, and am the Way, the Truth and the Life, because in me are those qualities of good and knowledge which fit me to show the way and lead men to eternal life in the Father, and to teach them that God has prepared a Kingdom in which they may live forever, if they so desire.

But notwithstanding my teachings, men and those who have assumed high places in what is called the Christian Church, impose doctrines so at variance with the truth, that, in these latter days, many men in the exercise of an enlightened freedom and of reason, have become infidels and turned away from God and His Love, and have thought and taught that man, himself, is sufficient for his own salvation.

The time has come when these men must be taught to know that while the teachings of these professed authorities on the truths of God are all wrong, they, these same men, are in error when they refuse to believe in God and my teachings. What my teachings are, I know it is difficult to understand from the writings of the New Testament, for many things therein contained I never said, and many things that I did say are not written therein. I am now going to give to the world the truths as I taught them when on earth, and many that I never disclosed to my disciples or inspired others to write.

No man can come to the Father's Love, except he be born again. This is the great and fundamental Truth which men must learn and believe, for without this New Birth men cannot partake of the Divine Essence of God's Love, which, when possessed by a man, makes him at one with the Father. This Love comes to man by the workings of the Holy Ghost, causing this love to flow into the heart and soul, and filling it, so that all sin and error must be eradicated.

I am not going to tell to-night just how this working of the spirit operates, but, I say, if a man will pray to the Father and believe, and earnestly ask that this Love be given him, he will receive it; and when it comes into his soul, he will realize it.

Let not men think that by any effort of their own they can come into this union with the father, because they cannot. No river can rise higher than its source; and no man who has only the natural love and filled with error can of his own powers cause that natural love to partake of the Divine, or his nature to be relieved of such sin and error.

Man is a mere creature and cannot create anything higher than himself; so man cannot rise to the nature of the Divine, unless the Divine first comes into that man and makes him a part of Its Own Divinity.

All men who do not get a part of this Divine Essence will be left in their natural state, and while they may progress to higher degrees of goodness and freedom from sin and from everything that tends to make them unhappy, yet, they will be only natural men, still.

I came into the world to show men the way to this Divine Love of the Father and teach them his spiritual truths, and my mission was that in all its perfection, and incidentally, to teach them the way to greater happiness on earth as well as in the spirit world by teaching them the way to the purification of the natural love; even though they neglected to seek for and obtain this Divine Love and become one with the Father.

Let men ponder this momentous question, and they will learn that the happiness of the natural man, and the happiness of the man who has obtained the attributes of Divinity, are very different, and in all eternity must be separate and distinct. My teachings are not very hard to understand and follow, and if men will only listen to them and believe them and follow them, they will learn the way and obtain the one perfect state of happiness which the father has prepared for his children. no man can obtain this state of Celestial bliss, unless he first gets this Divine Love of the Father, and so becomes at one with the Father.

I know it is thought and taught that morality and correct living and great natural love will assure a man's future happiness, and to a degree this is true, but this happiness is not that greater happiness which God desires His children to have; and to show the way to which I came to earth to teach. But in some hearts and minds my truths found a lodgement and were preserved to save mankind from total spiritual darkness and a relapse to worship of form and ceremony only.

I have written you this to show that you must not let the teachings of the Bible, and what men wrote or professed to have written therein, keep you from receiving and understanding what I write.

I shall write no more to-night, but I will continue to tell you the Truths which will be "my New Gospel to all men," and when they have heard my messages they will believe that there is only one God, and only one to be worshiped.

With my love and blessings, I close for this time.

JESUS

God's Nature and Love for humankind

James Padgett: 31 Jan 1915

I am here, Jesus:

As I told you I will write my second message to-night. I am not going to tell you of my Father's Kingdom at this time, but of His Nature as my God and your God.

He is the only one who is supreme and all powerful and loving, and wise. He is not a being of form or individuality as men understand but is a substance of being and soul. His soul is that part of Him which embraces all the affections and love, and which is bestowed on man in order that he may become like his Father.

I am not yet so possessed of that soul essence, as to make me just like the Father in all His attributes, but I expect that sometime in the future, when I have received that divine essence in all its fullness, I will be likened unto the Father; and so may every one of His creatures, if he will only seek for it with true faith and earnestness.

The Father is not capable of being seen with the physical or spiritual sight, but can only be seen with the soul's eyes of perfect love. He is not in any particular place, or seated on a throne in His Heavens, but His attributes are everywhere, and fills the whole universe. The earth is a very small portion of the universe, and men must not believe that God is only in the heavens, where the sons of earth go when they cease to live as mortals.

God, is a God of Love, above everything else; and the sooner mankind learns and believes that fact, the sooner will happiness exist on the earth, as well as in the heavens. He is not a God of hatred, nor does He chastise His children in wrath or anger. His love is with all mankind, be they saints or sinners, and no man suffers punishment because the Father wants him to suffer. He is also a God of Mercy and Forgiveness; and will forgive the sins of men, and shed His Mercy over them, if they will truly and in sincerity ask His Forgiveness and seek His Mercy.

He is also a God of Wisdom; and His plans for the redemption and salvation of mankind are the only plans that can be adopted for men to try to follow, in order that they may receive this salvation. He is also a God of Power, and in the days to come, when He sees fit to carry out and perfect His plans in their full fruition. He will through the working of His Spirit, which is perfect in its working destroy all sin and error in His Universe, and perfect harmony will reign, and man will be at peace and happiness.

So, God is everything in nature and attributes which will not only redeem men from their sins but will make them lovers of one another and brothers in the true sense of the word. The world will not be destroyed as it is taught

by some, in the interpreting of the Bible, but when the great day of judgment comes, all sin will be eradicated from the world, and mankind will continue to live upon the earth, free from sin and unhappiness, just as it is supposed Adam and Eve lived in the Garden of Eden.

Never has man seen God, and the stories in the Old Testament about some of the prophets and leaders of the Jews in their early captivity and wanderings, are not true, for God cannot be seen as therein described. His angels and messengers who were at one time mortals of earth, were seen, and spoke to the prophets and represented themselves as being angels of God, but no angel or spirit ever represented himself to be God; not even the angels who delivered to Moses the tablets of stone, as it is written. God works always through His Angels, and never directly, as some of the Bible writers teach. I was His chosen son to do the work of redeeming the earth from sin, and I came as my Father's representative, I never was God, nor did I ever claim to be, either to my disciples or to the Jews or the Sanhedrin.

It is written in the Bible that the voice of God spoke to my disciples on the Mount of Transfiguration, and to John and those present at my baptism, but it was not the voice of God, but the voice of one of God's Highest Angels.

No man has ever heard the voice of God, for He has no voice. He works in a silent mysterious way, through the operation of His soul upon the soul of men, just as the coming of the Holy Ghost at Pentecost. While the Bible says that there was a noise as of a mighty wind, yet that was not perceptible to the physical ears of the disciples, but in their souls, they felt the presence of such a manifestation, and in order to have mankind understand that there was this wonderful manifestation, they used the imagery of the voice of a mighty wind. So, man must understand that God speaks to man through His angels, or through the communication of His Soul and theirs.

I speak thus because I want it made plain that God is not the person, loving or otherwise, which the Bible may teach man that He is. He is only the personification of love, power, and wisdom, and is without form or personal appearance. This is my knowledge of what God is.

I will not write further tonight. With my blessing and love.

JESUS

The Gift of God's Love

James Padgett: 03 Mar 1915

I am here, Jesus.

You are in a better condition to-night and I will continue my messages.

"God is a God of love, and no man can come to Him, unless he receives the Love of the Father in his soul." As men are by nature sinful and inclined to error and the violation of God's laws, they can be redeemed from that sin only by obtaining this Love; and that can be obtained only through prayer and faith in the willingness of God to bestow this Love upon whomsoever may ask for it. I do not mean that there must be formal prayers or compliance with any church creeds or dogmas; but the prayer that is efficacious is that which emanates from the soul and earnest aspirations of a man. So let men know, that unless they have the real soul longings for this Love, it will not be given to them - no mere intellectual desires will suffice. The intellect is not that faculty in man that unites him to God. Only the soul is made in the likeness of the Father, and unless this likeness is perfected by a filling of the soul with the Divine Love of the Father, the likeness is never complete.

Love is the one great thing in God's economy of real existence. Without it, all would be chaos and unhappiness; but where It exists, harmony and happiness also exist. This I say, because I know from personal experience that it is true. Let not men think that God is a God who wants the worship of men with the mere intellectual faculties, that is not true. His Love is the one thing that can possibly unite Him and them. This Love is not the Love that is a part of man's natural existence; the love that men have, who have not received a part of the Divine Love, is not sufficient to make them one with the Father; nor is that love the kind that will enable them to enter the Celestial Spheres and become as the Angels who are filled with this Divine Love, and who do always the Will of the Father. This Love is found only in the souls of those who have received it through the ministrations of the Holy Spirit - the only instrument of God's workings, that is used in bringing about the salvation of men.

I have seen the operations of the Spirit upon the souls of men and know what I tell you to be true. No man must rest in the assurance that any other instrumentality or medium than the Holy Spirit, will enable him to obtain this Love. He must not rest in the thought that without this he can become a part of God's Kingdom, for no love but this Divine Love can entitle and qualify him to enter that Kingdom.

When on earth I taught the doctrine of salvation only through the workings of the Holy Spirit in fulfilling the commandments of the Father. Mere belief in me or in my name without this Love, will never enable any man to become

the possessor of this Love. Hence the saying, "that all sins against me or even against God's commandments may be forgiven men, but the sin against the Holy Spirit will not be forgiven them, neither while on earth nor when in the spirit world." unpardonable This means that so long as a man rejects the influences of the Spirit he sins against it, and such sin prevents him from receiving this Divine Love; and hence, in that state he cannot possibly be forgiven, and be permitted to enter into the Celestial Kingdom of the Father.

God's Love is not that which needs the love of man to give it a Divine Essence, but on the contrary, the love of man in order to become Divine in its nature, must be completely enveloped in or absorbed by the Divine Love of the Father. So, let man know that his love is but the mere shadow of what the Father's Love is, and that so long as he refuses to receive this Love of the Father, he will be compelled to remain apart from the Father, and enjoy only the happiness which his natural love affords him.

I am so certain that all men may receive this Love, if they will only seek for it in the true way and with earnest desire and faith, that I know it is possible for all men to be saved. But men have the great gift of free will, and the exercise of that gift towards the seeking and finding of this Love seems to be a difficulty that will prevent a large majority of the human race from receiving this great redemptive boon.

My Father is not desirous that any man should live through all eternity without this Love; but the time will come, and very soon, when the privilege of obtaining this Love will be withdrawn from mankind; and when that great event takes place, never afterwards will the privilege be restored; and men who are then without It will be compelled to live through all eternity with only their natural love to comfort them and get whatever happiness they may be able to obtain from such love. Men may think that this time of separation will never come, but in that they are mistaken, and when too late, they will realize it.

The harmony of my Father's universe is not depending on all men receiving this Divine Love because in the workings of God's laws of harmony on men's souls all sin and error will be eradicated, and only truth will remain; but the mere absence of sin does not mean that all parts of God's creation will be peopled by spirits and men who are equally happy, or who are filled with the same kind of love. The man who is free from sin and has only his natural love, will be in perfect harmony with other men possessing the same kind of love; but he will not be in harmony with those spirits who have this Divine Love and the supreme happiness which It gives. And yet, such differences in love and happiness will not create discord or want of harmony in the universe.

Adam and Eve, or whom they personify, had not this Celestial Love - only the natural love that belonged to their creation as human beings, and yet, they were comparatively happy; but their happiness was not like that of the angels who live in the Celestial Heavens where only this Divine Love of God exists. They were mortals, and when temptation came to them, the love that they possessed was not able to resist it, and they succumbed. So, even though man may hereafter live forever and be free from sin and error, yet he will always be subject to temptations which this natural love may not be able to resist. I mean that his nature will be merely the nature that Adam and Eve had - nothing greater or less.

Even in that condition he may be able to resist all temptations that may assail him, yet, he will always be subject to fall from his state of happiness, and so become more or less unhappy. This is the future of men who have not received the Divine Love.

But the spirit who has this Divine Love becomes, as it were, a part of Divinity Itself, and will never be subject to temptation or unhappiness. He will be free from all powers that may possibly exist for leading him to unhappiness - as if he were a very God. I mean that His Divinity cannot possibly be taken from him by any power or influence or instrumentality in all the universe of God.

This love makes a mortal and sinful man an Immortal and sinless spirit, destined to live through all eternity in the presence of and at one with the Father.

So, if men would only think and realize the importance of obtaining this Divine Love, they would not be so careless in their thoughts and aspirations concerning those things which will determine their future state through all eternity.

The importance of these truths cannot be too forcibly placed before men for their consideration; and, when the time comes for them to pass over, the more they have pondered on and obtained a knowledge of these truths, the better will be their condition in the spirit world. The spirit world will not help them so very much to obtain a more enlightened insight into these spiritual matters, because in this world men differ and have their opinions just as on earth.

Of course, they have not all the temptations to indulge their passions and appetites, which they had when in the flesh; but as regards their opinion of spiritual things, the opportunities are not very much greater, except in this, that because of the freedom from the passions and influences of the flesh, they may sooner turn their thoughts to higher things, and in this way sooner realize that only this New Birth in Love of the Divine can save them entirely from the natural results that follow the possession of only the natural love.

A spirit is only a man without an earthly body, and the cares that necessarily belong to the obligations of earth ties. Even as a spirit, some retain these cares for a long time after coming over, and then are relieved of them by paying the penalties of a violated law. Well, I have written long and must stop. So, I say with my blessings and love, good night.

Your fellow spirit,

JESUS

The Power of God's Love

James Padgett: 06 Mar 1915

I am here, Jesus.

I want to write tonight on the power of Divine Love to redeem men from sin and error.

My Father's Love is, as I have written, the only thing in all this universe that can save men from their evil natures (sin) and make them at one with Him. This Divine Love I have already explained, and when mankind will read my messages and try to understand the meaning of this Love, it will soon become more at peace with itself and with God.

This Divine Love is the one great power that moves the universe, and without it there would not be that wonderful harmony that exists in the Celestial Heavens of the spirit world; nor would so much happiness exist among the angels who inhabit these spheres.

This Divine Love is also the influence which makes men on earth think and do that which makes for peace and good will among men. It is not possessed by all men, in fact, by comparatively few, yet its influence is felt over nearly the whole earth. Even those who have never heard of my teachings, or of my Father, enjoy the benefit of its influence, in some kind of belief or faith in an overshadowing spirit of great power and watchfulness. I know that this is true, for I have visited all parts of the earth, and have looked into men's hearts and found in them some elements of belief, which evidenced that this Great Love was influencing these unenlightened people. So, notwithstanding the fact that my gospel is not preached to every creature, as I commanded when on earth, yet this Love of the Father is everywhere and all pervading.

Still, it is not received in all that fullness that enables those who feel its influence to realize that God is their Father, and they are his children, who may become members of his household in the Celestial Spheres.

No man can receive this Love unless he has faith in the Father's willingness to bestow it upon him, and truly and with earnestness prays for it.

Every man has in him the natural love which will give him great happiness in eternity as a mere spirit and an inhabitant of the spheres lower than the Celestial - even though he refuses to seek for the Divine Love that will make him a Divine angel of the Celestial Heavens.

Only this Divine Love can change the natural man into a man having the Divine nature in Love that the Father has. I do not mean that man, even though he be filled with this Love to the highest degrees, will ever become a god and equal to the Father in any of his powers or attributes. This cannot be, but this Love will make him like the Father in Love and happiness and harmony. This Love has no counterpart in all creation and comes from the Father alone. It changes not, nor is ever bestowed on anyone who is unworthy, or refuses to seek for it in the only way provided by the Father.

My experience in these Celestial Heavens is, that this Love has the power to change the most hardened sinner into a true child of God, if only through faith and prayer such sinner will seek for it. Let this Love take possession of a man or spirit, and its power to purify and change the heart of that man or spirit never fails.

Your brother and friend,

JESUS

The meaning of immortality

James Padgett: 28 May 1915

I am here, Jesus.

I want to tell you what I mean by immortality, as you and your friend differed today in your ideas of what it means.

When Adam (as he is called) was told that if he should disobey God and eat of the forbidden fruit, he should surely die, the word death meant death of the soul, so far as its future progress in that which would insure its receiving the Divine essence of the Father's Love was involved. It did not mean the physical death or the death of the body, because it is very apparent that after his doom was pronounced, he lived in the flesh a great many years.

But his soul's progression stopped, and it was only after my coming to earth and teaching the doctrine and truth of man being restored to the condition which Adam occupied before his fall, did mankind have the privilege of becoming immortal again - that is, of being permitted and in condition to obtain that soul progress which would enable them to become one with and a part of the Father in His Love and Affections.

I do not mean that Adam was endowed with this Divine Love when he was created, but that he had that formation of soul potentialities which, if properly exercised, would have brought him in that unison with the Father that would have made his nature Divine; and when he disobeyed the commandments of the Father, he died, so far as that possibility of obtaining the Divine nature was concerned.

As to those who lived on earth between Adam's fall and my revelation of the truth of redemption, they did not receive this nature, or potentiality, and were compelled to live only as mortals and spirits having the natural love. They never were admitted into the Father's heavenly kingdom but existed merely as spirits having the natural love which was bestowed upon Adam and his race.

Abraham, Isaac and the rest of the persons who are described in the Bible as being children of God, and obedient to his commands, were not partakers of this Divine nature, and became so only after my coming to earth and showing the way to its attainment.

When I was sent to earth, God sent me with the truth as to mankind's redemption, and at the same time conferred upon mankind the privilege of receiving His Divine Essence. No sacrifice or death of mine brought this great boon - but only with my coming came this Love and the way to obtain it.

Adam was not created immortal, but had only the potentiality of immortality, and after his "death" man ceased to have even this potentiality - until God sent it to them with my coming to earth.

When it was said, "as in Adam all men died, so in (me) were all men made alive," it was merely meant that when Adam fell, that which formed a part of his being and made it possible for him to become immortal was taken from him; that is, as to that potentiality and privilege, he died, and was no more able to attain to the condition of soul that enabled him to become one with the Father, or to partake of His Divinity; and that in this condition of death mankind remained until, as I say, I came and brought with me the restored gift of the soul attribute which made it possible for man to again become immortal.

When this gift was bestowed upon man, it was also bestowed upon all those who were then living in the spirit world, but they could obtain it only in the way that was provided for man to obtain it. Understand me, everything that was lost by Adam's fall was restored by my coming with the restored gift; and it embraced every spirit who had ever lived as mortal and every mortal who thereafter lived up to the present time.

My coming, of itself, or the death or sacrifice of me by the Jews, did not restore mankind to the condition that existed in Adam before his fall; I was only a messenger of God sent with that gift, and to teach the truth of its restoration to mankind and to spirits. And when, after my death, I descended into hell, as the Bible says (but which saying does not express the destination of my going, for the true meaning is that I went into the world of spirits), I proclaimed to the spirits the truth of the bestowal of this restored life which had been lost by Adam's disobedience.

All spirits, good and bad, now have this restored potentiality of obtaining the Divine nature that I have spoken of, and immortality. So you see, when Adam died it was the death of the soul quality or potentiality which makes immortality possible.

When the Bible speaks of those men of ancient times who were God's prophets and beloved children as walking with Him, it merely means that they had obtained such a high development of their natural love that they could occupy those spheres in the spirit world (upon their physical death), which made them - mere spirits of mortals - close to the Father and supremely happy. I mean that happiness which does not partake of the Divine nature. They were not in the same condition of soul attributes as was Adam before his fall, for they did not have this potentiality; and any interpretation of anything written in the Bible which gives to any man or spirit at that time the possibility of receiving the Divine Essence of the Father is erroneous and misleading.

As I have said, my death or sacrifice by blood, as is emphasized in creeds and worship of the churches, did not in the slightest degree work to bring about the restoration of this great favour of God to man. They were merely the results of the conditions of the beliefs of men in the Jewish nation, which would not tolerate my declarations of truth. My death, etc., did not appease any wrath of God towards men; but of His own Great Love for His creatures, He bestowed this gift, or privilege of the soul, which man had lost by Adam's disobedience.

It was the disobedience of believing that he was not dependent upon God for the soul quality or potentiality that made it possible for him to partake of God's Divine nature. The tree of good and evil merely represented the knowledge that God had reserved unto Himself of the existence of that which, if known to Adam, would have subjected him to temptations that would destroy this soul quality of which I have spoken. And when Adam ate of the fruit of this tree - that is when he disobeyed God and sought the knowledge of those things which subjected him to the temptations that might cause him to cease to be all good - God took away the potentiality of Adam becoming one with Him and immortal. It was a direct punishment for

disobedience, and the result was that man was left mere man, either as a mortal or as a spirit.

I do not think that it was ever said that if Adam should eat of the tree of life, he would live forever and become as a god, because he was already the recipient of this tree of life: in that attribute of his soul which could, by its proper development, make himself like the God's. And here you must understand that "God's" could mean only those who possessed this Divine nature of the Father. There was only one God, and all other living beings in the spirit world were merely those who were possessed of the God-like qualities of love and obedience; none were God's. The angels of God were merely the spirits that I have last described.

When it was said that man was made a little lower than the angels, it meant that while these angels had that Divine nature perfected to a more or less degree, man had only the potentiality of soul that would enable him to obtain that development which would perfect him so that he could become an angel. But this saying does not apply to any man born after Adam, and before my coming with the announcement that God had restored to man this Divine attribute which Adam had forfeited.

So, you see, the loss of immortality does not mean the death of the physical body, but the death of that quality or potentiality of the soul which enabled man to become like the Father in certain of His Divine attributes. And more strictly speaking, the mere possession of the soul of this quality is not immortality, or rather it does not make a man or spirit immortal, but merely gives him such quality of soul and potentiality that, by its proper development, he may become immortal.

In the future, all men, either as spirits or mortals, will possess that soul quality or potentiality, until the great day of judgment shall again take from those who have not, at the time, perfected their souls into the enjoyment of the Divine nature, as I have explained. When that day comes, those who are without this Divine essence in their souls will be forever deprived of the privilege of receiving the great gift of this Divine Essence, or in other words, of God's Divine Love. And after that time, those spirits who have never acquired this Divine nature will be permitted to live merely as spirits enjoying their natural love - just as Adam after his fall, and all spirits and men who lived between that time and my coming, lived only in their natural love. This is the second death. Adam's was the first, and the great day of judgment will declare the second. And after that, never again will man have the opportunity of partaking of this Divine Essence of the Father and becoming "as one of the God's."

Men may reason to the utmost of their limited intellects in the way of saying that God would not subject his creatures to this second death and thereby deprive them of this great boon of becoming partakers of His Divine nature,

and the great happiness that comes with it, but such reasoning, or the conclusion reached, will not change the fact. What I tell you is the fact, and many men, to their sorrow, will when too late realize that it is true.

And men will not be justified in complaining of this. The opportunity is now given and will in the future be given to all men and spirits to become the children of the Father, in the angelic and Divine sense, and if they refuse to do so, they can have no grounds upon which to base the accusation of injustice against the Father or His Love.

He will still be their Father, even though they may not accept His Great Gift, and they will from the natural love bestowed upon them be comparatively happy; but they will not partake of His heavenly Kingdom. They will be like the guests invited to the marriage feast, who, because of various excuses, declined to attend. While they were not deprived of other food and sustenance, yet the more precious food which the host had provided for them at the feast, they never partook of, and never thereafter had the opportunity to.

Many of my parables in the Bible illustrate this great truth when properly understood - as men did in those days when I was on earth, but now harden their hearts and shut their intellects to the truths of these parables and to my teachings.

Of course, ultimately, all these men will be saved from sin and error, and in fact, sin and error will be destroyed entirely. Men and spirits will live in comparative happiness; but they will live in death and not in life, so far as the life of the soul, with its possibilities of becoming Divine and of enjoying the great happiness which the Divine Love of the Father bestows, is concerned.

So you see, immortality does not pertain to the physical body or to the spiritual body, or to the soul unqualifiedly, but to those qualities of the soul which makes it possible for the soul to become in its nature Divine. And immortality does not mean mere continuous existence, because every spirit and every soul may live through all eternity in their individualized form. When it was said in the Bible that I brought immortality and life to light, it did not mean that I showed man merely that they would, as spirits, continue to live forever, but it meant that they would live forever in the Father's Kingdom, with natures Divine and not capable of being deprived of the great and true life which is found only in that Kingdom.

So let you and your friend think over what I have written, and in places where my meaning may not appear plain, I will try, by the inspiration of my knowledge and power, to enlighten your souls and intellects. You are both very mediumistic and easy recipients of inspiration, and as your souls seem to be attuned to the truth, and as you are seeking earnestly for the truth, I

will endeavour with all my powers to inspire you with such intellectual thoughts and spiritual perceptions as will enable you to see these truths in all their nakedness - face to face, and not as through a glass, darkly.

I must now stop - and give you my blessings, and the blessing of the Father.

Your friend and brother,

JESUS

A Description of Jesus' Birth and Life up to the Time of His Public Ministry

James Padgett: 07 Jun 1915

I am here, Jesus.

I want to write to you to-night about my birth and life up to the time of my public ministry.

I was born in Bethlehem, as you know, in a manger, and when I was a few days old my parents took me to Egypt, in order to avoid the soldiers of Herod who were sent to destroy me, and who did kill a great number of male infants of less than two years of age.

The Bible story of my birth and the flight of my parents and the murder of the innocents, is substantially correct; and I only wish to add to it, that when my parents arrived in Bethlehem they were not compelled to seek the manger of a stable in order that I might be born, on account of poverty, for they were supplied with funds and everything that was needed to make my birth comfortable for my mother; and as a matter of fact my father was not poor in the world's goods as poverty was considered in those days.

The Bible says the wise men came and brought offerings of gold and frankincense to my parents, or rather to me, but my parents have told me that it did not amount to so very much, so far as the money value of the same was concerned, and that their expenses of fleeing to Egypt was met by the funds that my father had prior to his reaching Bethlehem.

After they arrived in Egypt my father sought the home of a Jew, who was his relative, and lived there for a long time, doing the work that his trade fitted him to do; and by his work supported the family, and to an extent, educated myself and my brothers and sisters, for I had four brothers and three sisters, and were all, except myself, born in Egypt.

When I became of proper age, I attended the common school provided for small children, and was taught those things that had to do with the religion of the Jews, and some things that were not religious in their nature. I was never taught the philosophy of the Egyptians or of the other pagan

philosophies; and when it is stated that I received my religious ideas or moral teachings from any of these philosophers, they are mistaken.

My education as to these matters of religion was derived from the teachings of the Old Testament, or rather from Jewish teachers whose textbook was the Old Testament.

My development in the knowledge of the truths which I taught during my public ministry, was caused by my inner spiritual faculties, and my teacher was God, who, through His angels and through my soul perceptions, caused to come to me those truths or rather the knowledge of them, and in no other way did I obtain it. I was not born with the knowledge that I was the son of God sent to earth to teach these great truths, or to announce to mankind the rebestowal of the great gift of immortality, and the means of acquiring it. But this knowledge of my mission came to me after I became a man and had the frequent communions with God by my spiritual senses.

I was never in the presence of the Jewish priests, expounding to them the law and asking questions when about twelve years of age, as stated in the Bible, and not before my first appearance, after I became a man did I attempt to show priest or layman, that I was the messenger of the Father, and sent by Him to proclaim the glad tidings of immortality restored and of the great love of the Father which was necessary to make all men at one with Him, and to give them a home in His Kingdom.

I never was a sinful boy or man and did not know what sin was in my heart; and strange as it may seem, I never sought to teach others these truths until after my mission was declared by John the Baptist.

In my boyhood days I was the same as other boys and engaged in the plays of childhood and had the feelings of a child, and never thought I was anything else than a child. In no wise was I different from other children, except in the particular that I have named, and any account of me to the contrary is untrue.

My teachings were those that the Father had committed to me from the beginning, but which I was only conscious of after I became a close communicant of the Father and learned from Him my mission. So, you must believe that I was a son of man as well as a son of God, and that in the literal sense. I would not have been true to my mission had I claimed that I was the only son of God, for it is not true - and men should not so teach it.

Yes, I know it was said that my mother was told of the object of my birth and what a blessed woman she was, but this is not true. My mother, as she has told me, had no reason to suppose that I was different from other children born of men. The story of the Angel of God coming to her and telling her that she must submit to the birth of a child who would be begotten by God or by His Holy Spirit, and that she, as a virgin, should bear and give birth to that

child, is not true, for she never in all her life told me that she had any such visitor; and I know that she would be as much surprised, as are many men, that such a thing as the birth of a child by a virgin could take place. So, you see the Bible account of my being begotten and all the attending circumstances are not true.

My father, Joseph, never supposed at any time that I was not his child, and the story of the angel coming to him and telling him that he must not put her away because of appearance is not, true, because he never in all my conversations with him, intimated that I was other than his own child.

Between the time that I was twelve years of age and my public ministry, I lived at home with my parents, and assisted my father in his business of carpenter, and during all this time no hint ever fell from him that I was not his child, or that I was different from other children, except that I did not do sinful things.

When I commenced to get this divine love into my soul, I became very close to the Father, and this relationship resulted in my realizing that I was sent by God with a mission to perform and a great and important truth to declare; and, at last the voice in my soul told me that I was my Father's true son and I believed it, and commenced to teach and preach the truths of His love bestowed and the salvation of men.

I knew John the Baptist when I was a child growing up. He was my cousin and we often played together, and afterwards discussed the truth of my mission and the way in which it should be made known to the world.

John was a great psychic and saw in his vision who I was and what my mission on earth was, and, hence, when the time came, he made the announcement of my coming. He realized the difference in our missions and spoke of his not being worthy to unloosen my shoes. But, yet he did not fully understand my mission and the great truth of the bestowal of immortality upon man by the Father.

I first became the Christ when I was anointed by my Father, and that occurred at the time of my baptism by John. I as Christ am different from myself as Jesus. Christ means that principle which the Father has conferred upon me, which made me at one with Him in the possession of this great love. Christ is that love itself made manifest in me as man. This Christ principle is universal and is everywhere, just as is the Holy Spirit, but I am limited in my place of occupancy just as you are.

I never as Jesus merely, promised the great gift, mentioned in the Bible, such as, where two or three are gathered together there will I be also; for it would be impossible for me to be in all places at the same time. But Christ, being without form or limitation, is omnipresent and, consequently, may fulfill my

promise in this regard. Christ is as much alive today as ever. He was never crucified and never died as did Jesus.

Well, I think you are too sleepy now to continue, well because you need sleep. I know of no special influence being exerted over you to produce sleep.

I will continue in the near future.

Your brother and friend,

JESUS

Jesus continues his description of his birth and life up to the time of his public ministry

James Padgett: 08 Jun 1915

I am here, Jesus.

I will continue my letter as to my birth and work, as I commenced it last night.

When I was satisfied that I was chosen by my Father to perform His work of declaring to the world the bestowal of His great gift of the divine love that was in His nature, and which formed the predominant principle of that nature, I commenced my ministry, and continued to work for the redemption of mankind, on earth, until my death on the cross. I was not then as perfect as I am now, and my knowledge of the truths of the Father was not so great as it is now.

Let men know though, that what I taught was true, even though I did not teach all the truth, and they will learn that I am my Father's true son, and the special messenger by whom these great truths was to be taught to mankind.

I was not, when on earth, so filled with the love of the Father as I am now and had not the power to make men feel that this love is the only thing that will reconcile them to the Father and make them at one with Him, as I have now. So men must believe that I am communicating to them the real truths which will show them the way to the Father's love and to their own salvation.

You have in your mind the desire to know how it was that the wise men came to me with their offerings and adoration, if I was not specially created by God to become His son and representative on earth.

Well, the wise men came, but their coming was not because of any knowledge they had that I was a child divinely created, or that I was not a natural child, but because they were astrologers and at the time saw a new and brilliant star in the heavens, and which to them meant that some important event had taken place; and, being students of the Old Testament,

wherein such a star was referred to as the forerunner of the birth of a saviour, they concluded that that star was the one intended, and that my birth being a lowly one, as they expected was the one that the Scriptures meant, and, consequently, that I was the Christ spoken of. But outside of this knowledge as astrologers and that of the Scriptures, they had no knowledge that I was the Christ to be born; and when it is asserted that they had any information from God or His angels that I was the Christ, that assertion is not true.

I know this, because since my coming to the spirit world, I have met these men and talked with them, and they have told me what I write. So, while I was the Christ referred to in the Bible - I mean in the prophecies of the Old Testament - yet those wise men had no other knowledge of that fact than what I have told you.

I know that I was sent by the Father to perform the mission which I performed, and that it was intended in the beginning that I should be anointed as the Christ, but this I did not know until after I became a man and was then told what my mission was by the angel and my own inner voice.

My mother or father or brethren did not know, and even after I had proclaimed my mission and showed the wonderful powers that had been given to me, they did not believe in my mission, but thought that I was beside myself, that is, as you say, crazy with the belief that I was the chosen one of my Father. The Bible, itself, shows that this was their condition of mind.

So, while I am the Christ of the Bible, and the chosen instrument of the Father to make known the great truths which I have proclaimed, and which I shall proclaim through you, yet I am not the only begotten son of God in the sense in which it is usually accepted. And much less am I God. As I have said, there is only one God, and I am merely His son and teacher sent to the world to declare to mankind the bestowal of the gift of immortality and the way in which men may obtain it.

I will deal further with myself as we progress in our writings. Let no man believe that I was born of the Virgin Mary, or that I was begotten by the Holy Spirit, or that I am God, for all these things are not true.

For the present I will stop, and with all my love and blessings and the blessings of the Father, will say good night.

Your friend and brother,

JESUS

Jesus explains the phrase "He that liveth and believeth on me shall never die."

James Padgett: 15 Aug 1915

I am here, Jesus.

I was with you tonight at the meeting of the Christians and I saw that you were thinking of several things that I had written and wanted to tell the preacher of my truths. But of course, you could not. He took a bit from the Bible which I am credited with having uttered and I did, but I did not mean exactly what he explained it to mean when I said he that liveth and believeth on me shall never die. I meant that the man whose soul was not dead to sin and believed in the truths that I had disclosed, that is that God's Divine Love was waiting to enter into and fill his soul with its essence and substance and that means by prayer and faith, received that Divine Love he should never die. That is he would become immortal as God is immortal.

No mere belief in me as Jesus the man or as the son of God is sufficient to give a man eternal life for while he must believe that I was sent by God to proclaim the great truth that He had again bestowed on man, the possibility of obtaining this Divine Love by his prayers and faith, yet unless he believed this and became the possessor of this Divine Love he could never claim eternal life.

I wish that the preachers would pay more attention to the truths which I taught, that is, those truths which showed men the Father's Love waiting to be bestowed and the way to obtain it, thanks to my personality.

I, Jesus as the son of man or of God, do not save any man from his sins and make him one with the Father, but the truths which I taught and which were taught me by the Father are the things that save.

I know that the preachers attempt to explain these things by the light of the Bible as they understand that light, but so often it is so obscured that instead of preaching from light they preached from darkness.

For these reasons among others, I am so anxious to declare to you my teachings of these truths that the world may know what truth is, and what the individual must do in order to attain eternal life or immortality. I will try with all my power to bring about this opportunity for your receiving my messages and believe that very soon I will succeed.

So believe in my love and my desire for your success.

Your brother in Christ,

JESUS

Jesus' blood does not wash away our sins

James Padgett: 12 Sep 1915

I am here, Jesus.

I was with you tonight and saw that the Spirit was filling your heart with the Divine Love of the Father and that you realized its presence and felt that even though the people who worshipped me in their ignorance, yet they have this Love of the Father to a great degree.

I do not approve of their frequent reference to my blood as saving them from their sins and keeping them in the grace and favour of the Father, for, as I have told you, my blood has nothing to do with the salvation of any soul - only the Divine Love of the Father saves a soul from sin and makes it one with the Father in His Love and divinity.

But, nevertheless, these people have this Love in their hearts, and while with their intellects they look upon me as God, yet their souls are turning to God, and consequently, they receive the blessings of the Father's Love and are receiving to a large extent the development of their souls.

I am glad that you attend these meetings (The Church of the Holiness, Washington, D. C.), for in them is a wonderful presence of the Spirit and the Love of the Father, and while you may not be in sympathy with their doctrines as to who and what saves them from sin and unrighteousness, yet the Influence of the Spirit is so great that it helps your soul development.

I tried to influence the speakers to tell just what the conditions of their souls were, and what experience they had in receiving and enjoying the Divine Love; and many of them experience and have as a part of their religious possession just what they said they had.

It will be beneficial to you to attend this church and get the benefit of the presence of the Holy Spirit which is with them in their worship.

I was with you and tried to make you feel my presence, and I did, and you felt a little exaltation of your soul qualities and enjoyed the services, especially the singing and the prayers.

So, while you must not be influenced by their doctrines as to my being God or to be worshipped, yet if you will ignore this and only consider that their real worship is of God and that their souls are in unison with Him, you will find that these services will do you much good.

I am with you very much and am trying to get you relieved from the worries which come to you. I am also trying to help you get in that spiritual condition which is necessary in order for you to take and continue my formal messages.

Yes, you are, and I am glad that it is so. I want you to become a man so possessed of this Love and of faith, so strong that nothing that you may encounter will swerve you from your convictions and from your work.

I see that you are anxious to continue this work and you will soon be able to do so.

Yes, I know that the Bible iterates and reiterates the statement that I am God, and that my blood saves from sin, and that I am a propitiation for mankind, but nevertheless, the Bible is all wrong, and these false doctrines must be corrected and men taught the true plan of salvation. I will be with you very often until we have commenced our work in the way that we desire to carry it forward. Let not anything that you may read in the Bible cause you to have a conception that may not agree with what I shall write. Let your mind be blank on these truths and wait until I shall disclose them to you and believe me.

John never wrote these statements as contained in his epistles and Gospel, and he will write to you denying that he did. The Bible contains many truths and many of my sayings, but also, many statements that were never made by me or by the apostles, and my mission now is to correct all these errors. So you see we have much work ahead of us and we must commence it as soon as possible.

I am with you tonight to comfort and encourage you and help you to overcome not only your worries, and if you will only pray to the Father and believe, you will be successful in both particulars.

I will not write more tonight as others are here to write, and I desire that they shall do so.

Your brother and friend,

JESUS

Faith

James Padgett: 10 Oct 1915

I am here, Jesus.

I came to-night to tell you that you are nearer the Kingdom than you have been for a long time, and that if you pray to the Father in more earnestness you will soon realize the inflowing of the Divine Love, that will make you free indeed and fit you to enjoy that close communion with the Father that will enable you to forget all your worries and disappointments, and see with your soul perceptions the great truths which I and my followers may endeavour to teach you.

I know, that at times, it seems difficult to grasp the full meaning of faith in the Father and His Love, but if you will earnestly seek for His Love, you will find that there will come to you such a belief in His Wonderful Love and in the nearness of His presence, that you will be free from all doubt.

You have asked me "what is faith" and I will answer: Faith is that which when possessed in its real and true meaning makes the aspirations and longings of the soul a real, living existence; and one so certain and palpable that no doubt will arise as to its reality.

This faith is not the belief that arises from the mere operation of the mind, but that which comes from the opening of the perceptions of the soul, and which enables its possessor to see God in all His Beauty and Love. I do not mean that the possessor of this faith will actually see God in form or feature, for he has none such, but his soul perceptions will be in such condition that all the Attributes of the Father will appear so plainly to him, that they will be as real as anything that he can see with the eyes of the spirit form. Such faith comes only with constant earnest prayer, and the reception into the soul of the Divine Love.

No man can be said to have faith who has not this Divine Love. Of course, faith is a progressive quality or essence of the soul, and increases as possession of this Divine Love increases, and is not dependent on anything else. Your prayers call from the Father a response that brings with it faith, and with this faith comes a knowledge of the existence of this Love in your own soul.

Many persons, I know, understand this faith to be a mere belief, but it is greater than belief, and is existing in its true sense only in the soul. Belief may arise from a conviction of the mind, but faith never can. Its place of being is in the soul, and no one can possess it unless his soul is awakened by the inflowing of this Love.

So that, when we pray to the Father to increase our faith it is a prayer for the increase of Love. Faith is based on the possession of this Love, and without it there can be no faith, because it is impossible for the soul to exercise its function when Love is absent from it.

Sometime, as you progress in these writings, you will be in soul condition to understand just what faith is, but until that time your faith will be limited by your possession of this Love.

Well, in my healing of the sick, and the blind and the others of earth, who needed a cure, when I said: "as your faith so be it unto you," I meant that they must believe that the Father had power to bring about the cure; but I did not mean that if their minds merely had the belief that I might cure them, that then they would be cured. Belief was not sufficient of itself, but faith was required.

Faith is not a thing that can be obtained by a mere exercise of the mind but has to be sought for with the soul perceptions, and when obtained will be enjoyed only by the soul perceptions.

I am with you in all my love and power, for I love you as I told you and desire that you shall become free and happy, so that you can do my work.

With all my love and blessings I will say good night.

Your brother and friend,

JESUS

The personality of God

James Padgett: 22 Nov 1915

I am here, Jesus.

I have heard what the Professor said to you and you must try your best to comprehend its meaning, for it contains a description of the true conception of God in a way that only one having the developed soul perceptions could explain. The only difficulty in the way of your fully understanding this idea of who and what God is, is that the idea is not one that the mere mind can grasp, for only the soul that has been developed to a sufficient degree can comprehend. But yet, you may be able to conceive of its meaning to an extent that will enable you to get closer to our Father as a real, personal Father, and not as a being of formless existence only. I mean that the idea of personality may bring the Father nearer to you, so that you may realize a deeper meaning of His Love and care and mercy and interest in you and in all His creatures.

In my message on God, you will find that the idea of personality is spoken of, but not emphasized so much as in the writing of the Professor; but the truth is that our Father is, to the soul perceptions, a Being of real existence and personality.

I know how difficult it is for the mind to conceive, even in a faint way, how such a personality can be a part of a Being who is declared to be a mere spirit without form or limitation, and everywhere at the same time; but I tell you that it is a truth that by the soul's faculties is comprehensible the personal attribute of the Father.

Of course, men will not understand this truth so long as they depend upon the mere intellect to comprehend it, and to them it may not mean much; but it is of the greatest importance to mankind, both in their lives on earth and in the spirit world. "Thou, God seest me", is not a mere meaningless generality which men repeat and do not understand, for God does see every act of man; and as I said when on earth, not even a sparrow falls without my

Father knowing it, and the hairs of your head are all numbered. So if men will only learn that this great truth is of such importance, they will take more care of the manner in which they live their lives.

As I was saying men must realize that God knows not only their acts but their thoughts, and every idle thought will have to be accounted for, and the penalties which his laws impose will have to be paid.

So, if men would only realize this fact, of God's being able to see and know what their lives on earth are, they would many times, think before they do some things which they do, supposing that no one but themselves know of them. I am very glad that the Professor wrote to you on this subject to night, for it is one that is very important in our plan of revealing the truths of God and His attributes.

Very soon I will write you another message, and one that will be very important to mankind.

I will come again soon and tell you of some things that you must learn. So, with all my love and blessings, I am,

Your own brother and friend,

JESUS

Sin Has Been Created by Humankind, Not God

James Padgett: 25 Dec 1915

Jesus and Mary discuss this message – you can watch the full [discussion](#) on [YouTube](#) (20130324)

I am here, Jesus.

I come to-night, because I see that you are lonesome and feel the need of companionship, and I come to you as a brother and friend to cheer you and make you feel that though you have no mortal friend with you, yet you have a friend in the spirit who is closer than a mortal brother and who loves you with a deep and abiding love.

To-day has been one in which the people of your land have celebrated what they suppose is my birthday, and have also worshiped me as one of the triune Godhead, as they believe. But as I have told you before, such worship is all wrong and is very distasteful to me, and only makes me the more anxious and determined that this great falsehood shall be exposed and not believed in any longer.

There is only one God and that is the Father, and He alone, must be worshiped, for He alone can save mortals from the result of their sins and from the consequences of the great fall of the first parents. I do not want

men to look upon me as anything more than an elder brother who is filled with the Divine Love of the Father, and very close to Him in the Qualities of Love and Faith.

I am a spirit who is possessed of a knowledge of the Attributes of the Father, that no other spirit is, and yet am only one of his children as you and the rest of mankind are, and for my own brothers to worship me as god makes me very unhappy, seeing that they can have such a little knowledge of the Truths of the Father.

Tomorrow this worship and praise will be continued, and I must look upon it with all the distaste that I have and realize that I am not able to set men aright in their beliefs and worship. Oh, I tell you the harvest is ripe, and the laborers are few, but very soon, I hope this truth of the oneness of God, and the brotherhood of myself with all humanity may be revealed to mankind through the messages that you may receive and transmit to men.

The one Great Truth that is the foundation of men's salvation is the New Birth, and the fact that the Divine Love of the Father is waiting for every man to let it enter his soul and make him at one with the Father.

I am with you very often and am trying to impress you with the great necessity of having these truths revealed, as men's souls are longing for the truth, and their intellects are dissatisfied with the present teachings of theology, and the sayings of the Bible in many places. While this is to be deplored, yet the time will come when the light that I came into the world to disclose, will shine for every man who may come within the reach of my teachings.

Last night, I was reading, as you read an article, which advocated the eliminating from the Christian teachings of a large part of the New and nearly the whole of the Old Testament, and the formulating of a faith based entirely on my sayings and the writings of some of the Bible writers. Such a plan is one that should be investigated by the thinking Christians of the present day, and in a modified way adopted.

The only difficulty in carrying out this plan effectively and having it produce the results desired, is that the Bible does not contain many sayings of mine disclosing the truths and does contain many sayings attributed to me which I never said.

Take that saying over which a controversy is now being had, and which is referred to in another article contained in the book mentioned, that is, that I said, I came not to bring peace to the world, but rather a sword.

Now, while it appears in Matthews' Gospel as coming from me, I never said, it nor used any expression that would convey the meaning that some of the commentators are endeavouring to place upon the words. I never taught war

upon a man's neighbours, and never at any time was such a thought a part of my teachings to the disciples or to any others.

No, militarism is all wrong, and against all the precepts of truth, and it should not, for a moment, be believed by any Christian or by anyone else that such action was ever advocated by me.

While the truth will cause a division, as I know, among men as to what the truth is, and may even separate and cause bitter thoughts and even hatred to arise in the souls of men towards their fellow men, and even brother may come to dislike brother, yet the accomplishing of such results was not the object of my coming to earth and teaching the truths, but rather are they results of the unavoidable conflict between truth and error. Truth cannot compromise even for the sake of peace, and error will not submit or acknowledge its untruth so long as it can get any mortal to believe in and advocate it.

And because of the great gift of free will to man, truth itself, with all the power and knowledge of the Father back of it, will not compel a man to accept it against his will, and hence, as man is very fallible and thinks and believes according as his finite, mental faculties convince him that a certain thing is or is not true, he will not be willing to surrender his convictions until the truth shall come to him in such a way as to persuade him of its reality; and as men differ so much in the operations of their minds and reasoning faculties there will necessarily be a great division among them as to what is and what is not true. And hence there will arise disputes and hatred and even wars among them in maintaining their respective beliefs and opinions as to what is truth.

While these feelings of discord must necessarily follow the advent of Truth, yet I did not come for the purpose of bringing a sword, but for the purpose of showing men what the Truths are and of causing harmony and belief in these Truths. Never is hatred, nor discord nor war among men justified - no matter what the cause - and if men will only learn the Truth there will never exist such feelings or acts.

Truth is of itself, a thing apart, and admits of no variations or modifications, and, hence, the minds of men must submit to and embrace Truth; it will never accommodate itself to the beliefs of men. One is fixed and unchangeable, and the other is always changeable, and until founded on a knowledge of the Truth, will at some time or other have to change, because in the end Truth will be established in the hearts and minds of men, so that harmony and peace shall reign in all God's universe.

Error does not exist in the world because God created it or permits it to exist, but solely because there belongs to man an unrestricted will, which controls and influences his thoughts and acts, and which in turn is influenced by the desires and appetites of the mortal.

I know it is said that if God did not permit evil and carnal thoughts and desires to exist in the world, there would be no reason or possibility for man to exercise his will in a way that would bring him to all these feelings of hatred, etc., that I speak of. But this is merely saying that if a man had not the power of free will, he would commit no sin and indulge in no error, for you must know that in his creation he was given not only the privilege and the power, under certain conditions, to become a being entirely free from sin - which is merely the violation of God's established laws - but also the privilege and power to violate these laws. As he wills so shall he be.

Everything in nature may be turned into an instrument of harm if the laws which establish the functioning's and workings of these things are violated. Sin as an abstract thing, does not exist, but is the result of disobedience to some law whose operations in conformity to its creation must be pursued, and should always be pursued; and men who violate it must suffer the consequences of such violation.

Mortals may not fully realize that every law carries with it a penalty for its violation, and this applies to the smallest law in the material universe as well as to the greatest law in the Spiritual Kingdom, and this penalty is just as sure in its operation as is the law itself.

A man may be created, physically, almost perfect and so long as he lives in that way which does not violate some physical law which is operating to keep him in that physical perfection, he will suffer no pain or inharmony in his being; but just as soon as he does violate this law, the penalty therefore asserts itself, and he suffers. Now this arises not because there was existing in the abstract any pain or suffering and had not man violated this law, he would never have known that there was such a thing as pain or suffering; but when he did violate the law, there came into operation the penalty which, as I said is always the result of violating the laws of harmony.

And the same principle applies to the moral and spiritual universe. As I said, there is no such thing as sin or error in the abstract, for so long as a mortal may know and follow the truth he will never realize the existence of any such thing as sin or error, but the moment that law of truth is violated, the penalty asserts itself, and man realizes that sin and error do exist; not as an abstract entity, but as a concrete sensitive thing, which will continue to exist, until the violation of that law ceases, and harmony in its operation is again restored, or rather until man in his thoughts and acts is brought into harmony with the operations of the law.

So you see, God did not create or permit sin or error to exist in the sense that it is an independent entity, waiting to influence men to do wrong and violate His laws of perfect harmony, but rather that when men in the exercise of their will, which He will not compel, violates one of His laws, and thereby, as to themselves, interferes with that harmony, they cause the inharmony to

arise, which brings with it the pains and sufferings and sins and errors which are prevalent in the world.

Let men think, if they can, of sin or error in the abstract, and then try to describe it. What is the result? Only vacuity.

So I say, God did not create sin or error, but gave to man that great gift of will, free and not subject to His control, and then man became the responsible being that he is. But in giving man this great gift, He did not relinquish or subordinate His will to that of man nor did He confer upon man the power to change or modify His immutable laws, which He, Himself, will not do. And within the limitations that man can exercise his will, that is when such exercise does not interfere with the will of God or His laws, man may exercise that will with impunity, and without responsibility, as it were, but when in the exercise of that will he infringes upon the will of God or violates one of His laws, then, while man is not controlled in the exercise of his will, yet for such violation he must pay the penalty which such violation calls into operation.

God has decreed that His universe shall be one of harmony in its workings, and that no man shall destroy or interfere with that harmony, and no man can; but as man is a part of that harmony, his every act which tends to interfere therewith - and it does not, except as to himself - brings upon himself the penalty of that interference.

Let a man who has violated this harmony, and thereby as to himself, becomes inharmonious, again get into that harmony, and as to him there would be no sin or error; and let every man do this and there would be no sin or error in all God's universe.

So, I repeat, there is no sin or error, in the abstract, in all the universe, and they appear only when man in the exercise of his will, interferes, as to himself, in the harmony of God's laws. It makes no difference what the cause of this interference may be, or in what way the will of man may have been exercised, or for what reason, to bring about this inharmony, the effect is the same. Because harmony and inharmony cannot exist together no matter what the cause may be. No matter that in one case the cause may appear excusable or even, apparently forced on the individual. The excuse for, or apparent justification of the cause will not make what is inharmonious unite and work in unison with God's laws of harmony.

And hence the man whose will may be excused in the way mentioned by reason of heredity, or environments, or want of proper mental or moral instruction is just as much out of harmony with the violated law, as is the man who wilfully violates the law. The penalty must be enforced just the same in each case, as the only remedy is the restoration of the harmony.

But there is this difference between the individuals of what may be called the involuntary class and the individuals of the voluntary class, the former will find it easier, and with more rapidity, to get into this condition of harmony than will the latter.

So men must not accuse God in permitting sin and error to exist in the world, as they do not exist, except as man brings them into existence by the wrongful exercise of his will. All sin and error bring their sufferings, and if there were no sufferings, and men were permitted to exercise their wills irrespective of the laws which govern the universe, without incurring the penalties then the only result would be that anarchy would prevail in all God's universe where men live, and in the spirit universe as well, for the will and its great franchise of unrestricted exercise pass with the mortal when he leaves his material body.

So with all my love I will say, good-night.

Your brother and friend,

JESUS

The vicarious atonement is false and misleading

James Padgett: 10 Jan 1916

I am here, Jesus.

I come to-night to tell you of a truth which is important to all mankind, and which I desire that you receive just as I write it, so give your best care to receiving just what I shall attempt to write.

I have read with you to-night many sayings contained in the alleged epistles of Paul and Peter, and I realize that they do not seem to be consistent with the truth that has been declared to you by myself and by the apostles who have written to you, and I desire that you shall understand some of these inconsistencies and discard from your mind these sayings of the epistles wherever they do not agree with what we have written or what we shall write.

In the first place, the continual reference of these epistles to my being God is all wrong and must not be believed; also the statement that my blood washes away sin or that I died on the cross for the salvation of men, or that I took upon myself the sins of mankind and thereby relieved them from the burden of their sins, and the punishment which they must suffer in expiation of their evil deeds and thoughts.

Again, when it said, that from the beginning the Father had foreordained my death on the cross that man might be redeemed from the penalties of sin in all men who lived thereafter, are all wrong and have no foundation as facts

in the plan of God for the salvation of man and the restoring of the harmony of His universe and the eradication of all sin and error from the world.

Neither Paul nor Peter wrote these things, and never did I teach them, for they are not in accord with the great plan of salvation; and the further away will be the realization by them of the truth of the only plan the Father has provided for their redemption, which I came to earth to declare and explain to my apostles first, and then to the whole world.

In these epistles too much emphasis is given to the importance of faith and works. I mean faith in the mere beliefs which these epistles taught followed by works - and not enough importance to the foundation truth of man's redemption from sin and becoming reconciled to the Father. I mean the New Birth by the inflowing into their souls of the Divine Love of the Father's through the ministrations of the Holy Spirit.

Many of their teachings as to man's conduct towards man and as to the lives that the recipients of these truths should lead as effecting their own purification and becoming in a condition of righteousness, are true, and are as applicable to the conduct and living of men today as they were in the days in which the apostles taught. But when the epistles teach or lead men in any particular to understand that these, what may be called merely moral principles, will enable a man by their observance, to enter into the Kingdom of God, or the Celestial Kingdom, they are false and misleading, and men when they become spirits will realize that while leading the lives which these teachings call them to lead, they will become very happy and occupy conditions and positions in the spirit world that will make their happiness far superior to that which they enjoy on earth and even enable them to become occupants of higher spiritual spheres; yet they will never be permitted to enter the Kingdom of the Father, which can only be attained to by the possession of Divine Love.

So I say, men must understand and realize the difference between the results to them from leading merely good and moral lives which affect and develop the natural love and those results which ensue from the New Birth.

I have attempted to explain to you why the great and important truth of my mission to earth, as I explained it to my apostles, and as was taught by them and written by them, was not preserved and contained in the Bible as now written and accepted by the church as canonical. The great desire in those days was to show and impress upon men those teachings which affected their conduct on earth, and to hold out to them the rewards that would follow such living, and also the rewards which would follow their lives in the spirit world which would become their homes after death. And, as I have said, the leading of lives in accordance with these teachings would insure men a great happiness in the spirit world, but not the happiness which my teachings, if observed, would lead to.

In the various copyings and compilations of the writings of the apostles many changes from the originals were made, and those persons who performed this work, and I mean by this the dignitaries and rulers of the church, did not know the difference between those things which would bring about a purification of the natural love, and those things which were necessary to fit a soul for entrance into the Kingdom of Heaven. And hence, when they came to perform this work, they made the error of teaching that the living of the moral life would entitle the soul to a reward which they supposed, would be the Kingdom of Heaven and immortality.

And this erroneous teaching has prevented many a man from gaining the right to the Kingdom of Heaven, as they honestly and sincerely believed would be theirs, when they came to pass into the spirit world.

Many of these teachings are intended to make a reformation in the lives of men and to purge their souls from sin and error so far as the natural love forms a part of the condition of the soul; and I taught these moral truths to a very large extent, for such teachings were necessary, because men's will were out of harmony with God's laws, which affected the natural love, as well as out of harmony with the laws that affected the Divine Love of the Father; and it is the object and plan of God to bring into harmony both of these loves, and thereby enable man to enjoy those things which are provided and waiting for him.

As I said when on earth, "Narrow is the way and strait is the gate which leads to life everlasting and few there be that enter therein," I repeat now; for it is apparent from the observation of the way in which mankind from the beginning have exercised their wills, which God leaves free to their own volition, that a vast majority of men will never enter in at the strait gate, but be contented to live in the spheres and happiness which their natural love, in its perfect state and progress, will fit them for.

That all men will ultimately be brought into harmony with God, in either the natural love or in the Higher One, is certain, and that all sin and error will finally be eradicated from God's universe is decreed, but the time will depend to a great extent, upon the wills and desires of men, and, hence, while my great mission in coming to earth and teaching men, was to show the way to the Celestial Kingdom, yet a lesser part of my mission was to teach them a way to their redemption from sin and error that would result in the purification of the natural love; and to my great regret and to the untold injury to man, my moral teachings were more at large set forth in portions of the Bible, as now accepted, than were my teachings of the Higher Truths.

I will not write more to-night but will continue later.

Well my dear brother, I see that you are in a much better condition spiritually than you have been for some time, and you must thank the Father for it. Your conception of last night's experience is true, and you received a wonderful amount of the Divine Love, and I was with you in love and blessing.

So continue to pray and trust in the Father and you will realize a wonderful happiness and power and peace.

I must stop now. Your brother and friend,

JESUS

The relationship of man to the creation of the world, and the origin of life

James Padgett: 15 Jan 1916

I am here, Jesus.

I come to-night to tell you that you are in a very much better condition than you have been for some time, and your rapport with us is so very much greater, that I feel that I should write you a message upon an important subject which is vital to the salvation of man from the sins and errors of his life on earth, and I will write a portion of what I desire to write.

Well, I will first say that there are so many men and women on the earth, who believe, or assert that they believe, that through their own efforts they can develop those soul qualities which are necessary to bring them in accord with the Soul of the Father, that I find that the task of convincing these persons of the errors of their beliefs, or assumption of beliefs, will be a very great one; and this task will not be confined to those who have given real and deep study to the mysteries of life, both on earth and thereafter, but also to a much greater number who have a kind of smattering of this supposed knowledge, which the wiser or more learned publish to the world as a result of their investigations.

It is more difficult to convince the ignorant, who think that they know the laws of being and the plan of the workings of God's universe, than to convince those who have given sincere thoughtful study to the same, because the latter, generally, as they progress in their investigations become convinced that the more they should know as a result of their investigations, the less they really know.

I do not know just what is the most important subject for comment tonight relating to these matters, for there are so many, all which I must at same time instruct you about; but I will write to-night about "The relationship of man to the creation of the world, and the origin of life."

Your Bible says: in the beginning God created the heavens and the earth, etc., out of a void, and continued that creation until there was a perfect heaven with all its glories, and a perfect earth with inhabitants of every kind - all perfect and made just as an all-wise and all-powerful God would create; and as a climax to all, man, who was so perfect that he was made in the image of his Creator.

Well, this story is just as good and satisfactory as any that has been conceived and written by man, and is just as worthy of belief, but as a fact it is not true, for there never was a time or period when there was a void in the universe or when there was chaos.

God never created anything out of nothing, but His creations, such as are perceived by and known to men, were merely the change in form or composition of what had already existed, and always will exist as elements, though there will undoubtedly be changes in form and appearance and in constituent elements in their relation to one another.

God was always existent - a Being without beginning, which idea the finite mind, I know cannot grasp, but it is true; and so also everything which is in the universe to-day always existed, though not in form and composition as they now are; and as they are they will not continue to be, for change eternal is the law of his universe. I mean as to all things which may be spoken of as having a substance whether they be material or ethereal.

Of course, His Truths never change, and neither do the laws by which the harmony of the universe is preserved and continued perfect.

Now, the earth on which you live did not always have an existence, as an earth, and neither did the firmament and the great galaxy of planets and stars, but they were not created out of nothing, and neither was there chaos, for in God's economy of being there is never any chaos, which if it should be, would mean the absence of the workings of His laws and harmony.

But the earth and the firmament were created - at one time they had no existence as such, and at a coming time they may cease to have such existence. and this creation was in an orderly way, according to design, with no element of chance entering into it; and such creation was not through what your wise men may call accretion or evolution - that is self-evolution - for every new or additional exponent of growth or manifestations of increase was the result of god's laws, which he operated in the creation of the creature.

There is no such thing as self-evolution, or that development which arises from the unassisted growth of the thing developed, and this applies to all nature as well as to man. To grow, to become nearer perfection, implies the decay and disappearance of some elements which have performed their missions and work in the growth of the thing created, and never do the same

elements continue in the development of that which the laws in their operations, bring to greater and greater perfection.

But in all this work of creation there are laws of disintegration and apparent retrogression operating, as well as laws of positive construction and advancement; and again these former laws do not operate by chance, but by design just as do the latter class of laws. The All Creator knows, when for the purpose of bringing forth the perfect creature - be he man or animal or vegetable or mineral - the laws of decay and retrogression as well as the laws of advancement and increased effectiveness shall operate, and he never makes a mistake in setting into operation these laws, and never pronounces the result of His work, "Not good."

As has been said, a thousand years are as a day with God, and while for many long years it may appear to man, there are retrogression and delay in bringing to perfection a creature of the Creator's works, yet that apparent retrogression is not such a fact, but only a course or method adopted for bringing forth the higher or greater perfection. I know it is difficult to explain these workings of creation to the finite, earthy mind but you may grasp some conception of what I desire to make known.

Man, in his creation, was not the slow growth as were some of the other creations of God, but was from and at the beginning made perfect, with the exception of the qualities of Divinity and Immortality. He did not grow from a lower creature, as some of your scientists have proclaimed, by the slow process of evolution, and this a self-evolution, resulting from inherent qualities which were developed by experience, but he was created the perfect man.

I will stop for the present.

Your brother and friend,

JESUS

Part 2: The relationship of man to the creation of the world, and the origin of life.

James Padgett: 06 Feb 1916

I am here, Jesus.

I come to-night to resume my discourse of several nights ago. As I was saying man is the creature of God, made in perfection and instantaneously, as it were, not having a slow growth as other creations, and when he was created, he needed no evolution or additional attributes to make him the perfect man. His physical body was perfect, and also his spiritual body and his soul.

He had, in addition to these three constituents, a gift which, by his disobedience, he forfeited, and which was never restored to him until my coming, and which when possessed by him made him more than mere man. As to those things which were made constituent and absolute parts of him, they were perfect, and no evolution was necessary to give them any increased perfection. Man then was a more perfect being than he is now, or ever has been since his fall from his condition of perfection.

After his disobedience and the consequent death of the potentiality of partaking of the Divine nature of the Father, which is the gift above mentioned, man was left in a state where he depended exclusively upon the qualities which he then possessed for his future happiness, and freedom from those things which would cause him to lose the harmony that then existed between him and the laws governing his being.

The greatest of all the qualities bestowed upon him was that of the will power which was wholly unrestricted in its operations. Although, when exercised in a manner which brought this will in conflict with the laws controlling this harmony, man had to suffer and pay the penalties of such violations. But notwithstanding that these perversions of the exercise of the will brought the sins and errors which now exist on earth, God did not place any limitations on this exercise.

Man, in his creation, had bestowed upon him appetites and desire pertaining to his physical nature, as well as desires of his higher or spiritual nature, and they were all intended to work in harmony and not in antagonism; and in such workings, man was kept pure and free from sin - which is merely the violation of God's laws of harmony. But after the first disobedience, which is the greatest demonstration of the power of man to exercise that will, even when God had forbade him to do so, and after man lost this great potentiality that I speak of, succeeding disobediences became easier; and as these disobediences occurred man lost to a great extent the desires for the spiritual things, and the animal or physical part of his nature asserted itself, and then, instead of exercising these appetites which belonged to the physical nature in such a wise way that no inharmony would ensue - and here let me say that even after the fall it was possible and even expected that man would exercise these appetites in the way mentioned, he indulged them beyond their proper functions, and increased such indulgence, until he commenced to find, as he thought, more pleasure, in such indulgence, than in the thoughts and exercise of his higher nature, and the aspirations which belonged to it.

This deterioration of man was not sudden, but gradual, until, at one time, he became in a state or condition of being bordering on that of the lower animals, and in fact because of this increased indulgence of these appetites

he seemed to be transformed into the lower animal; but yet he remained man, a being created in the image of his Maker.

And from this position of low degradation or degeneracy man slowly commenced to progress towards the attainment of his original condition before the fall. Never in all this time, was his freedom of will taken from him, nor attempted to be controlled by God - but always the laws of compensation worked, and man suffered as he continued to create sin and evil.

But as man on earth continued to degenerate and to permit, what is sometimes called his animal nature to dominate his spiritual nature, many men died, and continued to die, and their physical bodies went back to the dust of which they were created, and their spiritual selves became inhabitants of the spirit world, where they were freed, in a longer or shorter time, from the desire to exercise these animal appetites and the spiritual part of man again asserted itself, until many of these spirits became free from sin and evil and in harmony with the laws of God, controlling their natures and conditions as they existed before their degeneracy and before the disobedience commenced.

And these spirits, thus made free and in their spiritual dominance commenced to try to assist men while living on earth to direct his will in such ways as to rid himself of submission to these appetites, and to become again a true man as in his creation state, minus the potentiality that I have mentioned. But these efforts on the part of spirits have been slow in their effects, and while men in individual cases, have been almost regenerated, yet as whole the progress has not been as rapid as is desirable - sin and evil still exist in the world, and men's perverted appetites and desires still control then to a large extent.

Of course, this progress from the bottom of degeneracy has taken place in some parts of the earth, faster than in others, and, hence, you have your distinction between the civilized and the uncivilized races or nations; but this does not necessarily mean that the civilized people, as individuals, have made greater progress in the manner indicated, than have the individuals of some of the so called uncivilized nations, for it is a fact, that among some men of the former nations are perversions and manifestations of perversions of these appetites that do not exist in the latter nations.

Advancement in the intellectual qualities do not necessarily mean progress in the spiritual asserting itself over the perversions of these appetites, for will is not a thing entirely of the mind, and neither are these appetites and desires, because back of the mind are the affections usually called the heart's desires, which is the seat of these appetites, and from which these desires arise; and as they arise the will is influenced by them and as the will is influenced come positive thoughts and deeds.

It is not surprising that your scientists believe and preach the doctrine of the evolution of man from a lower species of animal, or from an atom or from something that they cannot just understand or give a name to, because in their studies of the history of mankind, and of the created world, they find that man has developed and progressed amazingly from what appeared to have been his condition in some ages past.

But history does not extend to the time when man was in this lowest condition of degeneracy, and hence all the conclusions that these scientists reach are based upon facts, sufficient unto themselves, which show the progress of man only after the turning point of his degeneracy. They have no fact, and, of course, when the word "facts" is here used, it refers exclusively to the material things of nature - showing them the gradual decline of man from his state of being a perfect man to that when his retrogression or degeneracy ceased, and his progress of return to his former estate commenced.

So, if the scientists will believe and teach that man, instead of evolving from an atom or some other infinitesimal something, or from a lower species of animal than man, evolved from his state or condition when he was at the bottom of his degeneracy, to which he had descended from the perfect man, then they will believe and teach the truth, and their theory of evolution will then have as its foundation or basis, a fact, which now it has not - only a speculation.

This in short, is the history and truth of the creation of the universe of man - of man's fall and degeneracy, and evolution and progress. And through all this creation and subsequent existence, runs life, permeating it and always with it, and the origin of Life is God.

I have finished, and I hope that you will find some instruction as well as entertainment in what I have written. I will come again soon and write you another truth. The fact that you waited for sentences to be formulated to express my thoughts, merely means that I was manipulating your brain so that the proper expression or idea could be conveyed to your hand as I wrote it.

You have my love and blessings, and I am more interested as time passes in you and your work. Keep up your courage and your desires will be fulfilled.

Your friend and brother

JESUS

Receiving Divine Love is the only way to become at-one with God

James Padgett: 28 Feb 1916

I am here, Jesus.

I desire to-night to write you on the subject: How a soul must receive the Divine Love of the Father in order to become an inhabitant of the Kingdom of God and realize that immortality of which I have written you.

In the first place, it must be understood that the Divine Love of the Father is an entirely distinct kind of love from the love which the Father bestowed upon man at the time of his creation, and which man has possessed in a more or less condition of purity ever since that time.

This Divine Love was never conferred upon man as a perfect and completed gift, either at the time of his creation, or since my coming to earth, but as a gift which is waiting for man's own efforts and aspirations to obtain, and without which it can never become his, although it is always close to him, waiting to answer his call.

Then understanding what this Love is, and that man must seek for it, and what its effect upon the soul of man is, it becomes very important that man should make the obtaining of it, the one great object of his aspirations and desires. For when he possesses it to a degree that makes him at one with the Father, he ceases to be a mere man, and becomes of a nature of soul existence that makes him Divine, with many qualities of the Father, the chief of which is, of course, Love; and also causes him to absolutely realize the fact of his immortality.

Mere moral goodness, or the possession of the natural love to its fullest degree will not confer upon man this Divine Nature that I have mentioned; nor will good acts, and charity and kindness, of themselves lead men to the possession of this Love, but the possession of this Love in truth and in fact, will lead to charity, and good deeds, and kindness, always unselfish, and to a brotherhood of men on earth that the mere natural love cannot possibly lead to or cause to exist.

I know that men preach about the Fatherhood of God, and the brotherhood of man, and urge men to attempt to cultivate the thoughts and deeds of love and self-sacrifice and charity in a way to bring about the greatly to be wished for unity of life and purpose on the part of men; and by reason of this natural love can, themselves, do a great work in bringing about this brotherhood. Yet the chain that binds them together cannot possibly be any stronger than the natural love which forges it; and when that becomes overshadowed by ambition and material desires, the brotherhood will become greatly weakened, or disappear entirely, and men will realize that its foundation was

not built upon a rock, but rather upon the infirm sand, which could not sustain the superstructure, when the storms arising from men's ambition and desires for power and greatness, and many other material things, beat upon it. So I say, there is a great necessity for something more than man's mere natural love to help him form a brotherhood that will remain steadfast and firm under all conditions and among all men.

So this natural love, under circumstances the most favourable to preserve the constancy of man's happiness and freedom from sin and error, proved itself to be not sufficient to maintain that condition, then what may be expected of it when circumstances are such that this love has degenerated from its pure state and has become defiled by all these tendencies of men to do that which is in violation not only of God's laws, but of everything that would otherwise help men to realize a true brotherhood.

As I have heretofore said in my writings, there will come a time when this natural love will be restored to its original state of purity and freedom from sin, and when this brotherhood may exist in a degree of perfection that will make all men happy.

Yet that time is far off and will not be realized on earth at all, until the New Birth and the New Heavens appear, and in the meantime men's dreams of this great brotherhood will not be realized.

I know that men expect that sometime, in the far distant future, by means of education and conventions and preachments of moral truth, this dream of an ideal brotherhood will be established on earth, and all the souls of hatred and war, and the oppression of the weak by the strong will disappear. But I tell you that if men depend upon this mere natural love and all the great feelings and impulses that may arise from it, to bring about this condition so much desired, they will find disappointments and lose faith in the goodness of men, and at times a retrogression, not only in that love, but in the conduct of men towards one another, and in the treatment of nations by one another.

I have digressed somewhat from my subject, but I thought it best to show to man that his dependence upon himself, which is his dependence on this natural love, is not sufficient and adequate to bring him into a condition of happiness even on earth, and therefore totally inadequate to bring him into the Kingdom of Heaven.

The Divine Love that I speak of, is of Itself not only able to make a man an inhabitant of the Father's Kingdom, but is sufficient to enable him to bring about and realize to the fullest of his dreams that great brotherhood, even while on earth.

This love of the Father's Own Self is of a never changing nature, and in all places and under all conditions is working out the same results and converting the souls of men on earth as well as of the spirits in the spirit world, into not only the image but the Substance of the Divine Nature. It may be possessed in smaller or greater degree, depending upon man himself; and this degree of possession determines the condition of the soul, and its nearness to the Father's Kingdom, whether the soul be in the flesh or in the spirit.

Man does not have to wait to become a spirit, in order to seek for and obtain this Love, for the soul on earth is the same soul as when in the spirit world, and its capacity for receiving this Love is just as great in one place as in the other. Of course on earth there are many circumstances and surroundings and limitations on man that prevent the free workings of the soul in the way of aspirations and faith that do not exist after man becomes an inhabitant of the spirit world but, nevertheless, and notwithstanding, all these drawbacks and stumbling blocks of the earth life, the soul of man may receive this Divine Love without limitations and to an abundance that will make him a new creature as the scriptures say.

The possession of this Divine Love also means the absence of those desires and longings of what is called the natural man, which produce selfishness and unkindness and other qualities which create sin and error, and prevent the existence of this true brotherhood which men so earnestly desire as the forerunner of peace and good will, and the more of this Divine Love that enters into the soul of man, the less there is of evil tendencies and desires, and the more of the Divine Nature and Qualities.

The Father is all Goodness and Love and Truth, and Forgiveness, and Kindness, and these Qualities the souls of men become possessed of, when they receive and possess the Divine Love. And when man is sincere and faithful, and possesses these Qualities, they never leave him or change; and when this brotherhood shall be founded on them, it will be built on a rock and will continue to live and become purer and firmer in its binding effect, and in the great results that will flow from it, for its foundation stone will be the Divine Nature of the Father, which is without variableness or change and never disappointing.

A brotherhood so created and joined together is, as I say, "the only true brotherhood that will make for man a kind of heaven on earth, and banish wars and hatred and strife and selfishness, and the principal of mine and thine. The mine will be changed to ours, and all mankind will be truly brothers, without reference to race or sect or intellectual acquirements. all will be recognized as the children of the one father."

Such will be the effect of the existence of this Love in men's souls on earth, and when such souls leave their envelope of flesh, they will find their homes in the Kingdom of God - parts of the Divinity of the Father, and partakers of his Immortality.

But only this Divine Love will fit the souls of men for this Kingdom because in this Kingdom all things partake of this Divine Nature and nothing which has not that Quality can possibly enter therein.

So men must understand, that no mere belief or ceremony of church or baptism, or any of these things are sufficient to enable a soul to become an inhabitant of this Kingdom. Men may do and deceive themselves in their beliefs that anything short of or other than this Divine Love can ensure them an entrance into the Kingdom.

Beliefs may help men to seek and aspire to the possession of this Love, but unless and until this Divine Love is actually possessed by the souls of men, they cannot become partakers of the divine nature and enjoy the happiness and peace of the Father's Kingdom.

When the way to obtain this Love is so easy and the joy of its possession is so great, it is surprising that men will be satisfied with the husks of formalism and the satisfaction and delusion of mere lip worship and intellectual beliefs.

As I have said this Love is waiting for every man to possess, who sincerely and with true soul aspirations seek it. It is not a part of, but surrounding and enveloping every man, but at the same time forming no part of him unless his longings and prayers have opened up his soul, so that it may flow in and infill him with its presence.

Man is never compelled to receive it, as he is never compelled to do other things against his will, but as in the latter case, when in the exercise of that same will, he refuses to let the Divine Love flow into his soul, he must suffer the penalty, which is the utter and absolute deprivation of any possibility to become an inhabitant of the Kingdom of God, or Celestial Kingdom, and of any consciousness of the fact of his immortality.

Let men turn their thoughts and aspirations to God, and in truth and sincerely pray to the Father for an inflowing into their souls of his Divine Love, and have faith, and they always find that the Father will bestow his love upon them, in accordance with the extent of their aspirations and longings, which are mediums of opening up their souls to the workings of the Holy Spirit, which, as I have before written, is the messenger of God, for the conveying of His Divine Love from his Fountainhead of Love to the souls of the prayerful and aspiring men.

In no other way can the Divine Love be possessed by man, and always it is an individual matter between the particular man and the Father. No other man or body of men or church or spirits or angels can do the work of the individual. As to him, his soul is the only thing involved, and only his aspirations, and his prayers, and his will can open up his soul to the inflowing of this Love which makes him a part of its own divinity.

Of course, the prayers and kind thoughts and loving influences of good men and divine spirits and angels can and do help the souls of men in turning to His Love, and in progressing in its possession, but as to the question, will a man become possessor or not of this love, it depends upon the man.

Well I have written enough for to-night and must stop.

So my dear brother I will say with all my love and blessings, good night.

Your brother and friend,

JESUS

Sin & Redemption

James Padgett: 02 Mar 1916

Jesus and Mary discuss this message – you can watch the full [discussion](#) on [YouTube](#) (20151028)

I am here, Jesus.

I desire to write to-night on the subject of how the redeemed soul is saved from the penalties which sin and error has brought upon it.

When the soul is in a condition of sin and error it is not responsive to the inflowing of the Holy Spirit, and in order to get into a condition of receptivity to these influences it must have an awakening as to its actual condition of enslavement by these things; and until such an awakening comes to it there is no possibility of its receiving the Love of God into it, and of turning its thoughts to the Truths of God and to the practices of life that will help it in its progress towards a condition of freedom.

I would not have mankind believe that any soul is compelled to stay in this condition of slavery to sin until the Holy Spirit comes to it with the Father's Love to bestow it in all abundance, for the mission of the Holy Spirit is not to awaken man's soul to a realization of sin and death, but merely to bring to that soul this Love when it, the soul, is ready to receive it.

The awakening must come from other causes that influence the mind as well as the soul, and cause them to realize that the life man lives is not the correct life or one in accord with the demands of the laws of God, or with the real longings of their own hearts and souls.

Until this awakening comes the soul is really dead so far as its having a consciousness of the existence of the truths of its redemption is concerned, and such death means a continuance in such thoughts of sin and evil, and in the life which leads only to condemnation and death for long, long years, it may be.

But to come nearer to my point of discourse.

The soul that is existing in sin and error will have, sooner or later, to pay the penalties for such sin and error, and there is no escape from the payment of these penalties except in the redemption that the Father has provided by the New Birth. These penalties are only the natural results of the operation of God's laws and they must be endured until the full penalty is paid. Even though a man may progress to higher condition of soul excellence and have much happiness, yet he must pay the last farthing and thus release himself from these penalties.

With much love,

I am your friend and brother,

JESUS

How the Divine Love enters into the soul of man

James Padgett: 23 Mar 1916

Jesus and Mary discuss this message – you can watch the full [discussion](#) on [YouTube](#) (20170718)

I am here, Jesus.

I am here according to promise, and desire to write you on a subject that all men should be acquainted with. "How the Divine Love enters into the soul of a man."

As I have told you before, man is a creature of God, having a body, spirit and soul; and all these are necessary to make the perfect man. But these three parts of man are different in their characteristics and functions, and are separate and distinct, and have qualities that are unlike in their composition as well as in the duration of their existence.

The body, as you and all men know, has an existence which lasts only during the life of the mortal on earth, and after that life ends, dissolves into its elements, which no more can form the same body either in the mortal world or in the spirit world, for these elements are merely things of matter and may be and are used to form other bodies and manifestations of the material of nature; not necessarily in the form of human beings, for they enter into other forms both animal and vegetable, and are so disseminated that never again will they become parts of a resurrected body. Your orthodox do not

teach this truth but think in some mysterious way that the mortal body will sometime be resurrected.

No, the body when it has performed its function of maintaining and shielding the soul and spirit of man during his earth life, is no longer and cannot thereafter be a part of that man and may be considered as something that is no longer a part of him.

This body though, as a matter of fact, even during the life of the mortal is not the same body during that life, for continually there are changes in the elements that compose that body; and one element or set of elements, gives place to others and becomes lost or absorbed in the great sea of elements that help form or constitute the universe of God.

By operation of the laws of attraction and repulsion, these elements, as they replace others which disappear, conform themselves to the general appearance or outline of the parent body, so that the identity of the body as well as of its appearance is preserved; and as a man grows older, the laws which make the changes in his appearance cause these new elements to conform to these changes, so that, even while the material continues to envelop the spirit during the short span of a man's life, yet that material is not the same for any length of time. I make this preliminary statement merely to show that the material part of man is not at all connected with the real man, so far as the persistent nature for him is concerned, and this material need not be considered in discussing the subject that I desire to write about.

The spirit part of man is that part which contains what may be called the functions of life and the force and power existing in him and which immediately control him in his conduct and living. This real, existing principle of life, unlike the body, never dies, but continues to live after the spirit drops its envelope of flesh.

This spirit part of man contains the seat of the mental faculties and reasoning powers and uses the organs of the material body to manifest these attributes. These faculties live and exist, even though the physical body may be in such imperfect condition that the spirit may not be able to make its manifestations in such a way as to enable the mortal to perceive or sense the material things of nature, as they are called. To specify, even though the material organs of sight may become impaired or destroyed, yet in that spirit body, which is within the physical body, exists the actual sight just as perfectly and completely as if these impaired or destroyed organs were doing their functioning; and the same is true as regards the hearing and the others of what are called the five senses of man.

And as to the reasoning faculties and mental qualities, they exist in the perfect state whether the brain is healthy or not, or whether it performs its work or refuses to do so. These qualities do not depend upon the soundness or perfect workings of the organs of the physical body in order that these spirit qualities may exist in a perfect condition, but the proper workings of the physical organs, or rather the proper and natural movements and manifestations of the brain, and the conscious operations of the mental faculties, do depend upon the spirit faculties being able to use these physical organs in a proper way and in accordance with the harmony of the creation of the relative and correlative parts of man.

These spirit faculties, which man calls the intellect and the five senses, are a part of the spirit body which is enclosed in the material body and which in turn encloses the soul. When the material body dies, the spirit body continues to exist and live on in the world of spirit, and with it and as continuing parts of it, these intellectual faculties, performing all their functions free from the limitations that the physical organs placed upon them. And when this change takes place, these mental qualities, notwithstanding that they have not the material organs through which they functioned when in the mortal frame, can conceive thoughts of things material and hear and see things of the material just as they did, and even more perfectly, when they were enveloped by the environments of flesh and blood.

So you see when the mortal dies, the only thing that dies and is left behind is the mere physical body, and with the spirit body survives all those things which can be said to be the real man, so far as the mind is concerned. Hence, man never ceases to remember and to progress and to know that he is a being which death cannot destroy or change into something that he was not before death came to him. And thus, I answer the question: "When a man dies shall he live again?" He never ceases to live, and his living is not a new life, but merely the continuation of the old life with all the things of mind and conscience that were his in the old life.

In the purely spirit life the spirit body continues to contain the soul and will be its protector and covering so long as that spirit body shall last. But this body then begins to change, and by disintegration into what we may call spirit elements, and the formation of new elements to replace the disappearing ones. This change in this body is not caused by the same laws that operated to change and disintegrate and replace the physical body, but by the law controlling the development of the soul which the spirit body contains.

The soul is the real man because it is the only thing or part of man that may become immortal, the only part of man that was made in the image of its Creator, and the only part of man that may become a part of the Substance

of its maker and partake of His Divine nature. I say may, for that is an important part of this great possibility. I know this possibility of the soul becoming immortal by partaking of the Divine nature of God, is true; for it is a proven fact in the case of many souls who are now in the Celestial Heavens. I also know that there are many souls in the spirit world, who have been there for many centuries, who have never received this Divine nature and consciousness of immortality. Whether such souls who have not received this Divine nature shall become or are immortal, has never been demonstrated. This I do know, that in the economy of God's plan for the forming of His Kingdom, at some time - when, I don't know - this privilege of partaking of His Divine nature and the certainty of immortality will be withdrawn from the souls of men and spirits, and then, whether these souls who suffer this condemnation will partake of immortality no spirit knows, only God.

There are other things that I know and here tell you, and among them is this: that so long as the soul does not receive this Divine nature, the mind, which I have described as being a part of the spirit body, continues to exist and dominates both soul and body; and in its progress it may attain to a condition of purity and perfection such as were possessed by the first created living souls - our first parents. Many spirits now are in this condition, but yet are mere men, and their souls remain only in the image of God - nothing more.

While God is mind, mind is not God, and also while God is spirit, spirit is not God. So that when men teach that mind is God, and that men must seek to attain to that mind, and thus become like God, they fall far short of the truth. The mind is only an attribute of God, and beyond and back of that mind is the real God - the personality, and that is Soul, from which emanates all these attributes and manifestations which mortals as well as spirits may be conscious of.

But while God is Soul, yet that Soul is a thing of Substance with a nature Divine, and the seat and fountainhead of all the great attributes that belong to Him, such as love and power and life and omniscience and mercy. And here I must state one fact which may startle those who believe and teach that mind is God, and that is, that which is called the human mind is not a part of the mind of God, for this human mind and all its faculties and wonderful qualities are mere special creatures just as are the spirit body and material body of man. As I have said, man was created in the image of God only as regards the soul; and here always bear in mind that the creation was only an image.

The mind of man was a special creation, just as were the minds of the lower animals, differing only in degree. And if God had not given to man a soul and the spirit body to envelop it, and in which he placed this mind of man,

when man died the death of the physical body, that would have been the end of him ; as such death is of the body, which is not a part of this soul image of God.

As I have heretofore written you, when God created man and made him in His own image as to the soul, he also gave to man the possibility of obtaining the Substance of the Father; that is, of having that soul which was a mere image become that soul which is of the Substance of the Creator. I have also explained to you how man, by his disobedience, lost that possibility, and for long centuries was deprived of this great privilege, and how it was again restored to him at the time of my coming to earth, so that he now and for nineteen centuries past has had the possession of this great gift or privilege of partaking of the Substance of the Father.

Well, when man, by the way that has been pointed out to him, becomes possessed of the Substance of the Father's Divine nature, even in an initial degree, his soul commences to change and lose its character as a mere image, and to progress towards the attainment of that condition when this image disappears and the Divine Substance takes its place; and as the progress continues he receives so much of the Substance that his soul takes on the Divine nature of the Father, and his at-onement with the Father becomes so perfect that he becomes an inhabitant of the Father's Kingdom. This occurs when he becomes fitted to enter the first Celestial Sphere. And just here occurs another thing which may startle those who teach that the mind is the essence of God, and that (is that) the mind which man, both as mortal and spirit, possesses up to that point in the progress of the soul where the transformation into the Divine nature takes place, becomes a thing of naught; or rather becomes absorbed in the mind of the soul, which is the real mind of the Father. And then and ever after, only this mind of the soul is that which enables the real Divine man to understand the things of God, to help him in his progress.

I will continue later. You are tired. But remember that I love you and you have me with you at all times to help and sustain and comfort you.

Good night my dear brother, Your friend and brother,

JESUS

Part 2: How the Divine Love enters into the soul of a man

James Padgett: 08 May 1916

I am here, Jesus.

I come tonight to finish my message and will do so, if your condition is such that you may receive it. Well, as you may remember, my subject is: "How the Divine Love enters into the soul of a human being."

I have already explained to you the difference between, and the respective functions of the physical body, the spiritual body and the soul, and how the real man is the soul, which may live forever. I have also shown you how the physical and spiritual bodies change their component parts, and as such bodies, disintegrated and disappear in the form that they may have at any one time.

Well, the soul is the man and becomes the angel of God's kingdom. The soul may also become only the everlasting part of man in the spiritual kingdom as contradistinguished from the Celestial Heavens.

The only way in which the soul may become an inhabitant of the Celestial Spheres, is by its obtaining of the Divine Love and thereby become a partaker of the Divine nature of the Father; and this can be accomplished only by the inflowing of the Divine Love, by means of the operation of the Holy Spirit, which is the instrumentality used by God to carry this Love to the souls of men.

As I have before said, this Love never forces itself into the souls of men, and comes only when men seek for it in sincerity and with effort. It is waiting for all men to receive it, but never comes into the soul of its own initiative, and without invitation. So the important question is, how does it come into the soul and what must men do to induce its inflowing.

There is only one way, and that is by the opening up of the soul in such a manner that this Love, when it comes in response to sincere seeking, may find an entrance and a condition of development that will cause it to find lodgement and abiding place, harmonious and satisfactory to the qualities of its own existence. Of course, man cannot of himself open up his soul to this inflowing, for, while he has great power, yet the will is not sufficient; nor has he any other inherent qualities that will enable him to place his soul in such condition as to make possible the work of the Holy Spirit in causing the Love to flow into the soul.

The only means by which this can be accomplished are prayer and faith. When a man in true earnestness and sincere aspirations, prays to the Father for this Divine Love, such prayer not only brings Love, but causes those

portions of the soul which are capable of receiving this Love to open up to its coming and to work in such a way as to attract the Love.

The Holy Spirit never performs this work of preparing the soul for the reception of this Love, but merely brings the Love and causes its inflowing when the soul is in condition to receive it. In answer to prayer, there are other instrumentalities of the Father working to prepare the soul condition that is required, and these instrumentalities are the bright spirits of the Celestial Heavens, whose duties, among others, are to answer the prayers of the penitent in the way of infilling the soul with influences that turn the thoughts and aspirations to this Divine Love and its operations.

As I said when on earth, there is no other way to get into the sheep fold but through the gateway provided, - he that attempts to climb over the fence is a thief and a robber. But this should be modified to fit the exact fact, for there is no possibility of getting into this fold by climbing the fence. There is only one way - that through the gate of prayer and sincere longing.

I know that many men believe that the performance of church duties, and the observation of the requirements of the church as to baptism and the sacraments, etc., will be sufficient to enable them to get into the Kingdom; but I tell you that they are all wrong, and their disappointment will be very great when they come into the spirit world.

What are called moral deeds and good thoughts will not cause this inflowing of the Divine Love because these things are necessary steps towards the purification of the soul in its natural love; and (yet) no matter how pure this love may become, yet it is not the Divine Love or any portion of it.

Good thoughts and deeds, though, may help to turn the aspirations of the soul to these higher conditions, and open up its perceptions to a degree that may lead to prayer and faith, and, therefore, in addition to their work of purifying the natural love may prove to be of great value in assisting men towards the development of the soul so that the Divine Love may enter into it. But to depend on good thoughts and moral deeds and a life pure from sin to give man the right to an entrance into the Celestial Kingdom, is a great mistake.

The Divine Love is a thing entirely apart from the nature of man, even in its purest state, and was never conferred on man as was the natural love, and, consequently, when man obtains this Divine Love, and it becomes a part of his soul qualities, his nature, as it were, changes, and he becomes a new creature. An additional something has been conferred upon him, and it becomes impossible for him to remain the mere man that he was, and he always would, be, except for this change in his nature.

I know that men do not understand the distinction between a man with only the natural love and one with the Divine Love, but the distinction is so great,

that the one, when possessed to a sufficient degree, makes the man a part of Divinity, while the other, no matter how fully possessed and how pure it may become, makes man merely man, though a perfect one.

Whosoever will pray in sincerity for the inflowing of this Divine Love will receive it. It is not a respecter of persons, and the sincere aspirations of the soul of any man, be he prince or peasant, rich or poor, will invariably cause this Love to come into his soul and change his nature, so that he will become a new creature, and one not subject to death forever more.

The merely intellectual prayers are not efficacious, for it does not have any effect in opening up the soul, and neither does much of this praying do the work. One little moment of this true praying will be more effective in causing this Divine Love to flow towards the soul than a whole lifetime of idle repetition of prayers that come from a source merely mental. And here let me say that the mind is not the soul, and much less God.

Well, I think I have made plain how this Love flows into a man's soul, and in addition what its effect is, when possessed by man. There is nothing in all God's universe that can take its place for the purpose of making a man at-one with the Father, and of causing him to become Divine, in so far as he possesses this Love.

So I say to all men, pray and pray and never cease to pray for the inflowing of this Love, for there is no limit to its abundance, or the amount which man or spirit can obtain. Always in the Celestial Heavens, we spirits continually pray for an increased bestowal, and always our prayers are answered - but always there is more to follow.

I must not write more tonight.

I am satisfied with the correctness of your receiving my message, and will come again and write you another.

With all my love and blessings,

I am your brother and friend,

JESUS

The conditions under which Divine Love cannot continue to flow into a soul

James Padgett: 17 Sep 1916

Jesus and Mary discuss this message – you can watch the full [discussion on YouTube](#) (20130619)

I am here, Jesus.

I was with you to-night at the meeting and heard what the preacher said, and he declared some truths, and also said some-things that were not true. He said "only those who have been converted are sons of God."

All men are the children of God, and His love and care are over all, and they are very dear to Him, otherwise He would not have rebestowed His love upon them and given them the privilege of becoming inhabitants of His Celestial Kingdom.

The mere fact that they are sinners makes them no less His children, who He is so anxious to redeem and fill with the Divine Love, and when the preacher says "they who are sinners are not the sons of God," he does not declare the truth, for they are all His sons - some to enjoy the pure life and bliss which the purification of their natural love will bring to them, and others to enjoy and inhabit the Celestial Kingdom which the New Birth will bring to them.

But all are His sons, though some have wandered and become strangers to His Love, just as was the prodigal son who left his father's house for a far country. This doctrine of the sinful not being sons of God is a damnable and harmful doctrine and will cause many to give up hope of ever becoming anything else than the sons of perdition - or as these orthodox say - of the devil.

The Father's mercy is for all, and if certain of His children do not choose to seek and receive the Divine Love which, when possessed, will make angels of them, yet they are His sons, and will in the fullness of time, or before the time of the great consummation, become pure and happy beings, as were the first parents before the fall.

And while this preacher has a great amount of the Divine Love in his soul and is earnestly and in the right way seeking for more, yet his beliefs and teachings as to the destiny and future condition of those who may receive this love and become at one with the Father are all wrong, and will tend to retard his own progress in the development of his soul and in his advancement towards the Kingdom of God.

He, of course, is possessed of these beliefs because of his study and construction of some of the declarations of the Bible, and therefore, is not

teaching what he does not believe, or what, to his own conscience, is false. Nevertheless, it is false and he will have to suffer the consequences of such false beliefs and teachings.

Ignorance, while it will not relieve him from its consequences, and neither will it invoke the penalties of the law that apply to the wilful deceiver or teacher of false doctrines, yet neither will it excuse him or relieve him from the penalties of that law which demands the truth, and only the truth to be believed and taught. He will have to get rid of these false beliefs, even though he may have some of the divine in his soul; for whenever there exists untruth in belief in the heart and soul of man, to that extent it interferes with the inflowing of the love into and the progress of that soul towards perfect unity with the Father.

Truth is of itself a fact. It can have no affiliation with untruth, no matter that untruth is the result of ignorance, for all untruth is the result of ignorance, and must be eradicated from the hearts of men before there can be that harmony between God and man which the very nature of truth itself requires. So that if no man could be the son of God, who has not the perfect harmony which truth absolutely demands, God would have no sons amongst men. The condition of the sinner and that of the man who has experienced the New Birth differs only in the fact that one has not commenced to have in his soul the essence of Truth, while the other, to an extent, has that essence. All may have that essence, and to a great abundance. Some may never have the essence of Divine Truth, yet no man will be left without the essence of the truth which leads to the perfect man.

The truth of the angel existence, and the truth of the perfect man are equally truths, though the former is of a higher degree and nature than the other.

Our first parents were the children of God - His own creatures - good and perfect, and after their fall they became no less His children, for His love was so great for them that in the fullness of perfection of His plans He again bestowed upon them the privilege of receiving His Divine Love, and sent me to proclaim the fact and to show men the way to obtain that great love.

The death that had existed for all the long centuries was supplanted by life potential, and I became the way, the truth and the life, and immortality became a possibility to men.

So that, all men are the sons of God in one relation or the other; depending in the one case whether a man will turn from his sins and be satisfied with the perfection of his natural love and the home that belongs to the perfect man, or seeks for the inflowing into his soul the divine love which will enable him to enter the Divine Heavens and have the certainty of immortality.

When God rebestowed this Divine Love on man, there was no man in existence, or spirit either, who could be called His son, if it were necessary

that he had been converted as the preacher said, because none had received this love which is the only thing or power in all God's universe that can convert a man dead in trespass and sin: yet God loved all His children and conferred upon them this great gift, because they were His children. If God had loved only the righteous there would have been no one who could have been the object of His bounty. He would have had no sons or children of His love.

And now that He has rebestowed this gift, and some of the sons of men have received and possess it, and are more in harmony with Him, it is not true that those who were His sons and children before its bestowal are any less His sons and children, because they may not have sought and made this gift their own.

No, the Father's love is so great and broad and deep, that it goes out to all the children of earth, waiting to bestow it upon them, and the lost sheep is as much His child as the ninety and nine who are safe in the fold, and although the lost one may never find or enter the fold, where those are that possess His Divine Love are sheltered, yet that sheep remains and is the object of His love.

So let preachers and others, who have assumed the responsibility of teaching men the truths of the Father, cease from proclaiming the doctrine that only those who have received the new birth are the sons of God. They, of course, are not His obedient sons until they have obtained either the Divine Love and Essence of the Father, or the purity of the first parents before the fall, but yet they are His, even though defiled by their own creations of sin and error.

GOD IS LOVE - and love knows no limitations in its heights or depths. It exists in the highest heavens, and reaches to the lowest hells, and will in its own way and in its own time work its own fulfillment. All men will come into harmony with the will of the Father, which is perfect, and even though some, and I may say the majority of men, will not accept the invitation to become angels of His Celestial Kingdom, which is not compulsory, yet they do His will by becoming in the future, near or far, free from the sin and error of their own creation, and pure and perfect as were they, whom the Father first created and pronounced good.

Man's greatest enemy to man is he, who having received the assurance of possessing the Divine Love, and thereby becoming as it were, a divine son of the Father, and who believes in the errors of the Bible and the misinterpretations of its truths, declares that all others of mankind are hated of God, and are objects of His wrath, and certain of eternal damnation and everlasting torment.

It is deplorable that such beliefs and such declarations should exist and continue to be made, especially on the part of those who undertake to lead the masses in the way to God's truths and plans for men's happiness, and redemption from the evils and sins that cause them so much suffering.

But all this shows the power and blindness of belief founded upon error and untruthful teachings. And strange as it may seem, these leaders of the ignorant may have some of the Divine Love in their souls, and yet their mental and intellectual beliefs be so fixed and unmoveable that the possession of this love will not cause them to understand that the Father's love is for all, and that wrath is not a part of His being, but a quality of sinful man that these believers in error attribute to Him.

If God may be said to hate anything, He hates sin, but He loves the sinner, who is the creature of His will, and who is so unfortunate as to have created that which defiles him and to wander away, not only from the Father, but from his own perfect and pure creation.

Well, I have written enough for to-night and I hope that what I have said may prove beneficial not only to the sinner, but to the man, preacher, or layman, who possessing some of the Divine Love, proclaims that only he or others like him, are the sons of God.

As Paul said, "they see through a glass darkly," but then they shall see face to face, and when they do, they will see such evidences and manifestations of the Father's love that they will know that they and their sinning brothers are all sons of the Father, although one may be an heir to the Celestial Kingdom and the Divine Essence of the Father, while the other may be an heir only to the pure love of the Father, to bless and make them happy in the pure natural love and perfect manhood which the so-called Adam possessed before his fall.

I must stop now, but in doing so say, that you must not let what any of these orthodox believers may say disturb your faith in our communications, for they know only what the Bible tells them, and you know the truths that we declare.

I will soon come and write to you a message of truth that I have been waiting sometime to write. Believe that I love you and am with you, praying for you and helping you with my influence.

Good-night, and may the Father bless you.

Your brother and friend,

JESUS

The real Lord's Prayer

James Padgett: 02 Dec 1916

You can watch the presentation on [Prayer for God's Love](#) on [YouTube](#).

I am here, Jesus.

I merely want to say a word for the benefit of you and your friend, and that is, that I have listened to your conversation tonight and find that it is in accord with the truth; and the influence of the Spirit is with you both. Continue in your line of thought and in prayer to the Father, and, also, in your making known to others, whenever the opportunity arises, the importance of seeking for and getting the Divine Love.

As your friend said, the only prayer that is necessary is the prayer for the inflowing of this Love; all other forms, or real aspirations, of prayer are secondary, and of themselves, will not tend to produce this love in the souls of men.

Let your prayer be as follows:

Our Father, who art in heaven, we recognize:

That Thou Art--art all holy and loving and merciful, and that we are the children of Thy care and not the subservient, sinful and depraved creatures that our false teachers would have us believe.

That we are the greatest of Thy creations and the most wonderful of all Thy handiworks, and that we are the objects of Thy great Soul's love and tenderest care.

That Thy will is that we become at one with Thee and partake of Thy great love which Thou hast bestowed upon us through Thy mercy and desire that we become, in truth, Thy children; and not through the sacrifice and death of any one of Thy creatures, even though the world thinks that one Thy equal and a part of Thy godhead.

That Thou will open up our souls to the inflowing of Thy love, and that then will come Thy holy spirit to bring into our souls, this, Thy love in great abundance until our souls may be transformed into the very essence of Thyself; and that there may come to us faith--such faith as will cause us to realize that we are truly Thy children and that we are one with Thee in very substance and not in image only.

Let us have such faith as will cause us to know that Thou art our Father and the bestower of every good and perfect gift, and that only we, ourselves, can prevent Thy love changing us from the mortal to the immortal.

Let us never cease to realize that Thy love is waiting for each and all of us, and that when we come to Thee with faith and earnest aspirations, Thy love will never be withholden from us.

Keep us in the shadow of Thy love every hour and moment of our lives, and help us to overcome all temptations of the flesh and the influence of the powers of the evil ones who so constantly surround us and endeavour to turn our thoughts away from Thee to the pleasures and allurements of this world.

We thank Thee for Thy love and for the possibility of receiving it, and believe that Thou art our Father--the loving Father who smiles upon us in our weakness, and is always ready to help us and take us to Thy arms of love.

We pray thus with all the earnestness and longings of our soul, and trusting in Thy love give Thee all the glory and honour and love that our finite souls can give.

This is the only prayer that men need offer to the Father. It is the only one that appeals to the love of the Father, and with the answer, which will surely come, will come all the blessings that men may need, and which the Father sees are for the good of His creatures.

I am in very great rapport with you to-night, and see that the Father's love is with you, and that your souls are hungry for more.

So, my brothers, continue to pray and have faith, and in the end will come a bestowal of the love like unto that which came to the apostles at Pentecost.

I will not write more now.

In leaving you, I will leave my love and blessings and the assurance that I pray to the Father for your happiness and love.

Good night.

Your brother and friend,

JESUS

What are the greatest truths in all the world?

James Padgett: 20 Apr 1916

Jesus and Mary discuss this message – you can watch the full [discussion](#) on [YouTube](#) (20130410)

Solomon, of the Old Testament.

I come only to say, that very soon I desire to write you another message, conveying to you some great truth of the Father. I will not write more now but will soon come.

(What is the greatest thing in all the world?)

Prayer and faith on the part of mortals; and Love - the Divine Love - on the part of God. The latter is waiting, and the former causes it to enter into the souls of men.

No other truths are so great and momentous to men.

Let what I say sink deep into your memory and try the experiment. I know you do try but try and then try and never cease trying. Love will come to you and with It faith, and then knowledge and then ownership.

I could write for a long time, yet, but I must not as you are tired.

So with my love and blessings, I will say good-night, and may the Father's Love take possession of you.

So with my love and blessings, I will say good-night, and may the Father's Love take possession of you.

Your brother in Christ,

SOLOMON

What is the soul?

James Padgett: 02 Mar 1917

I am here, Jesus.

I come tonight to write my message on the soul, and will do so, if we can establish the necessary rapport.

Well, the subject is of vast importance, and difficult of explanation, for there is nothing on earth known to man, with which a comparison may be made, and, generally men cannot understand truth, or the nature of things, except by comparison with what they already know to exist, and with whose qualities and characteristics they are acquainted.

There is nothing in the material world that will afford a basis of comparison with the soul, and, hence, it is difficult for men to comprehend the nature and qualities of the soul by the mere intellectual perceptions and reason: and in order to understand the nature of this great creation - the soul - men must have something of a spiritual development and the possession of what may be known as the soul perceptions. Only soul can understand soul, and the soul that seeks to comprehend the nature of itself, must be a live soul, with its faculties developed to a small degree, at least.

First, I will say, that the human soul must be a creature of God and not emanation from Him, as a part of His soul: and when men speak and teach that the human soul is a part of the Over-Soul, they teach what is not true. This soul is merely a creature of the Father, just as are the other parts of man, such as the intellect and the spirit body and the material body, and

which before its creation had no existence. It has not existed from the beginning of eternity, if you can imagine that eternity ever had a beginning. I mean that there was a time when the human soul had no existence; and whether there will ever come a time when any human soul will cease to have an existence, I do not know, nor does any spirit, only God knows that fact.

But this I do know, that whenever the human soul partakes of the Essence of the Father, and thereby becomes Divine itself, and the possessor of His Substance of Love, that soul realizes to a certainty that it is Immortal, and can never again become less than Immortal. As God is Immortal, the soul that has been transformed into the Substance of the Father becomes Immortal, and never again can the decree, "dying thou shalt die," be pronounced upon it.

As I said, there was a period in eternity when the human soul did not exist and was created by the Father, and when it was made the highest and most perfect of all God's creation, to such an extent that it was made in His image - the only one or thing of all His creations that was made in His image, and the only part of man that was made in His image, for the soul is the man and all his attributes and qualities, such as his intellect and spirit body and material body and appetites and passions, are merely appendages or means of manifestation given to that soul, to be its companions while passing through its existence on earth, and also, qualifiedly, while living in eternity. I mean some of the appendages will accompany the soul in its existence in the spirit world, whether that existence be for all eternity or not.

But this soul, great and wonderful as it is, was created in the mere image and likeness of God, and not in or of His Substance or Essence - the Divine of the universe - and it, the soul, may cease to exist without any part of the Divine nature or Substance of the Father being lessened or in any way affected; and hence, when men teach or believe that man, or the soul of man is Divine, or has any of the qualities or Substance of the Divine, such teaching and belief are erroneous, because man is only and merely the created man, the mere likeness but no part of the Father or of His Substance and qualities.

While the soul of man is of the highest order of creation, and his attributes and qualities correspond, yet he is no more divine in essential constituents, than are the lower objects of creation - they each being a creation, and not an emanation, of their Creator.

True it is that the soul of man is of a higher order of creation than any other created things, and is the only creature made in the image of God, and was made the perfect man, yet man - the soul - can never become anything different or greater than the perfect man, unless he receives and possesses the Divine Essence and qualities of the Father, which he did not possess at his creation, although, most wonderful gift, with his creation, God bestowed upon him the privilege of receiving this Great Substance of the Divine

nature, and thereby become Divine himself. The perfectly created man could become the Divine Angel, if he, the man, so willed it and obeyed the commands of the Father, and pursued the way provided by the Father for obtaining and possessing that Divinity.

As I have said, the souls, the human souls, for the indwelling of which God provided material bodies, that they might live the mortal lives, were created just as, subsequently, these material bodies were created; and this creation of the soul took place long before the appearance of man on earth as a mortal, and the soul prior to such appearance, had its existence in the spirit world as a substantial conscious entity, although without visible form, and, I may say, individuality, but yet, having a distinct personality, so that it was different and distinct from every other soul.

Its existence and presence could be sensed by every other soul that came in contact with it, and yet to the spirit vision of the other soul it was not visible. And such is the fact now. The spirit world is filled with these unincarnated souls, awaiting the time of their incarnation, and we spirits know of and sense their presence, and yet with our spirit eyes we cannot see them, and not until they become dwellers in the human form and in the spirit body that inhabits that form, can we see the individual soul.

And the fact that I have just stated, illustrates, in a way, describes the Being of Him, in whose image these souls are created. We know and can sense the existence and presence of the Father, and yet, even with our spiritual eyes we cannot see Him; and only when we have our soul developed by the Divine Essence of His Love, can we perceive Him with our soul perception, because you have not words in your language to convey its meaning, and nothing in created nature, of which you have knowledge of in which a comparison can be made. But it is a truth; for the vision of the soul perception to its possessor is just as real, as I may say, objective, as is the vision of the mortal sight to the mortal.

It may be asked in considering this matter of the creation of the soul, "were all souls that have been incarnated, or that are awaiting incarnation, created at the same time, or is that creation still going on?" I do know that the spirit world contains many souls, such as I have described awaiting their temporary homes, and the assumption of individuality in the human form, but as to whether that creation has ended, and at some time the reproduction of men for the embodying of these souls, will cease, I do not know, and the Father has never revealed it to me, or to the others of His angels who are close to Him in His Divinity and Substance.

The Father has not revealed to me all the truths and the workings an objects of His creative laws, and neither has He given to me all power and wisdom and omniscience as some may find justification for believing in certain of the statements of the Bible. I am a progressive spirit, and as I grew in love

and knowledge and wisdom when on earth, I am still growing in these qualities, and the love and mercy of the Father come to me with the assurance that never in all eternity will I cease to progress towards the very fountain head of these attributes of Him, the only God, the All in All.

As I was saying, the soul of man is the man, before, while in the mortal existence and ever after in the spirit world, and all other parts of man, such as the mind and body and spirit are mere attributes, which may be dissevered from him as the soul progresses in its development toward its destiny of either the perfect man or the Divine Angel, and in the latter progression, men may not know it, but it is a truth, that the mind - that is the mind as known to mankind - becomes, as it were, non-existent; and this mind as some say, the carnal mind, becomes displaced and replaced by the mind of the transformed soul, which is in substance and quality, to a degree, the mind of Deity, itself.

Many theologians and philosophers and metaphysicians believe and teach that the soul, spirit and mind are substantially one and the same thing, and that anyone of them may be said to be the man - the ego, and that in the spirit world one or the other of these entities is that which persists and determines in its development or want of development the condition or state of man after death. But this conception of these parts of man are erroneous, for they each have a distinct and separate existence and functioning, whether man be a mortal or spirit.

The mind in its qualities and operations, is very well known to man, because of its varied manifestations, and being that part of man which is more of the nature of the material, and has been the subject of greater research and study than has been the soul or the spirit.

While men have, during all the centuries, speculated upon and attempted to define the soul and its qualities and attributes, yet to them it has been intransitive, and impossible of comprehension by the intellect which is the only instrumentality that man generally possesses to search for the great truth of the soul, and hence, the question, of what is the soul, has never been satisfactorily or authoritatively answered, though to some of these searchers, when inspiration may have shed a faint light upon them, some glimpse of what the soul is, has come to them. Yet to most men who have sought to solve the problem, the soul and spirit and mind are substantially the same thing.

But the soul, as concerning man is a thing of itself, alone. A substance real, though invisible to mortals. The discernor and portrayer of men's moral and spiritual condition - never dying, so far as known, and the real ego of the man. In it are centred the love principle, the affections, the appetites and the passions, and possibilities of receiving and possessing and assimilating those things that will either elevate man to the state or condition of the

Divine Angel or the perfect man, or lower him to the condition that fits him for the hells of darkness and suffering.

The soul is subject to the will of man, which is the greatest of all endowments that were bestowed upon him by his Maker at his creation, and is the certain index of the workings of that will either in thought or action, and in the souls, qualities of love and affection and appetites and passions are influenced by the power of the will, either for good or evil. It may be dormant and stagnate, or it may be active and progress. And so its energies may be ruled by the will for good or evil, but these energies belong to it and are no part of the will.

The soul's home is in the spirit body, whether that body is encased in the mortal or not, and it is never without such spirit body, which in appearance and composition is determined by the condition and state of the soul. And finally, the soul or its condition decides the destiny of man, as he continues in his existence in the spirit world; not a final destiny, because the condition of the soul is never fixed, and as this condition changes, man's destiny changes, for destiny is the thing of the moment, and finality is not known to the progress of the soul, until it becomes the perfect man and is then satisfied and seek no higher progress.

Now, in your common language and also in your theological and philosophical terms, mortals who have passed to spirit life are said to be spirits, and in a certain sense this is true, but such mortals are not nebulous, unformed and invisible existences, they have a reality of substance, more real and enduring, than has man as a mortal, and are in form and features visible and subject to touch and the object of the spiritual senses. So, when men speak of soul, spirit and body, if they understood the truth of the terms, they would say, soul, spirit-body, and material-body.

There is a spirit, but it is altogether distinct and different from the spirit body, and also from the soul. It is not part of the spirit body, but is an attribute of the soul, exclusively and without the soul, it could not exist. It has no substance as has the soul, and it is not visible to even the spirit vision - only the effect of its workings can be seen or understood, - and it is without body, form or substance. And yet it is real and powerful, and when existing never ceasing in its operations - and is an attribute of all souls.

Then what is the spirit? Simply this - the active energy of the soul. As I have said, the soul has its energy, which may be dormant, or which may be active. If dormant, the spirit is not in existence; if active the spirit is present and manifests that energy in action. So, to confuse the spirit with the soul, as being identical, leads to error and away from the truth.

It is said that God is spirit, which in a sense is true, for spirit is a part of His great soul qualities, and which He uses to manifest His presence in the universe; but to say that spirit is God is not stating the truth, unless you are

willing to accept as true the proposition that a part is the whole. In the divine economy, God is all of spirit, but spirit is only the messenger of God, by which He manifests the energies of His Great Soul.

And so with man. Spirit is not man-soul, but man-soul is spirit, as it is the instrumentality by which the soul of man makes known its energies and powers and presence.

Well, I have written enough for to-night, but sometime I will come and simplify this subject. But remember this, that Soul is God, soul is man, and all manifestations, such as spirit, and spirit body are merely evidences of the existence of the soul - the real man.

I have been with you as I promised, and I know that Father will bless you.

So, with my love and blessing, I will say good night.

Your brother and friend,

JESUS

The Kingdom of God or the kingdom of the perfect man

James Padgett: 05 May 1917

The kingdom of God on earth and in the spirit world or the way to the kingdom of the perfect man.

I am here, Jesus.

I come tonight to write on the only way by which men can reach the Kingdom of God, or the way to the perfect man.

This is a subject that many men and teachers have endeavoured to explain to mankind, and the ways described have been as varied and sometimes contradictory as the thoughts and education of these men have differed; and all have sought to base their teachings and conclusions on the Bible. I, of course, mean those who profess to be Christians. As to other teachers and reformers, as they have been called, their teachings are based on the doctrines of the various sects to which they have belonged or professed allegiance.

But the Kingdom of God is more peculiarly a phrase that is found in and belongs to the Christian Bible, and to some extent in the Hebrew scriptures.

In considering the subject of this message it is first important to understand what is meant by the "Kingdom of God." Some understand or conceive it to be a kingdom on earth in which the will and laws of God will be followed and obeyed by men in the mortal life, and others understand it to be that Kingdom of God which exists and will continue to exist in perfection in the

spirit world; and some few, that kingdom which will find its home or place of existence in the Celestial Spheres.

Now, the way to each of these kingdoms is not the same, although in pursuing the way to one, and that the Celestial Kingdom, the way to the others, must necessarily be followed, or in other words, he who follows the way to the Celestial Kingdom pursues that course which in its pursuit, will cause him to do those things and obey those laws of God that are necessary to establish the Kingdoms on earth and in the spirit world; but he who pursues only the way that leads to the establishment of the kingdom on earth and in the spirit world, cannot possibly become an inhabitant of the Celestial Kingdom. The Kingdom of God on earth, or in the spirit world, may be obtained by man, or spirit, by obeying the will of God in those essentials that will work a purification of his natural love, and cause that coming into harmony with His laws which affect and control man as mere man; that is, that will restore man to the condition of perfection that existed before the fall of the first parents; and many of my teachings, when on earth, of which there are preserved a number in the Bible, were intended to instruct men into that way of life that would develop their moral qualities and free them from the taint and destructiveness of sin in which they were then and are now living.

By the observance of my teachings and sincere obedience to these moral precepts, man will lose those things that belong to his appetites and passions and evil thoughts and desires, and realize that in their places will come a purer love and more spiritual desires and thoughts which lead to a cleansing of his heart and soul, and which means a living and thinking in harmony with the will and laws of God. For God is all good, and all His laws require that man shall become good in order that this kingdom in the spirit world shall be established.

Naturally, and I mean according to His creation, man is good, and not the depraved creature that for so many centuries the teachings and doctrines of the church have declared him to be; and when he shall arrive at that state of goodness that was his in the beginning, he will merely have rid himself of those contaminating appetites, thoughts and desires that made him the sinful and inharmonious being that he now is.

So, from this, you will see that the work of man, in order to enable the kingdom to become established on earth, is largely a work of renunciation; and this truth was taught by prophets and teachers prior to the time of my coming to earth and teaching the way to the Celestial Kingdom; and the same truth applies to the spirits that shall make up and establish the kingdom in the spirit world.

In these kingdoms of the purification and regaining of the perfected natural love, there will be nothing of the divine nature of the Father, except as may be generally said, all the objects of His creation, by reason of being such objects, may partake of the image of the divine. But this is not the divine. The Divine in its true sense is that which partakes of the very essence and nature of god, and not that which is merely the object of his creation.

Man, in body, soul and spirit body, is only a creation of God, and, as to the soul, an image of its Creator, but this creation was not made of any, the least part of the essence or substance of God; and this creation can, if it so please the Father, in its composite and coordinated existence, be utterly destroyed and reduced to the elements of which it was created, without in the smallest degree affecting the true substance or nature of God. So you will see, that in truth there is in or of man nothing of the divine; and, hence, when the kingdom of God shall be established on earth, or in the spirit world, there will be therein, nothing of the divine, only the existence of the perfect creatures, living and thinking in harmony with the laws of God which control their creation and existence.

So that the way in which these two kingdoms of the non-divine can be established, is by man pursuing that course of thinking and living that will enable him to renounce and get rid of those things - foreign to his true nature - which prevent him from coming again into the exact harmony with the will of God as expressed and made obligatory by the law of man's creation.

The observance of the moral law will enable men to accomplish this end. The love with which man was endowed, as the perfect man, enables him, as it becomes purified and more harmonious, to love God and to love his fellow-man as himself, for this natural love is one that in its perfection and nature is universal, and in its exercise every man is his neighbour's brother.

The progressive qualities of this love which every man may obtain, are truly and wonderfully set forth by Peter in one of his epistles as contained in the Bible (II Peter, Chapter 1, Verses 5, 6, 7) and if men will seek these successive steps in acquiring the purifying development of this love, they will obtain the great object sought for.

As I have written, the Bible contains many of my teachings which if followed, will lead to this end, and men will realize the Kingdom of God on earth.

And here let me correct one mistaken belief or idea that has so long prevailed among mankind, and which, in its results, has delayed the coming of the kingdom on earth; and the correction is, that God by His mere fiat, or irrespective of the desires and workings of men's souls, will not establish this kingdom. Its establishment depends upon men, themselves, and until their loves become and they become in harmony with God's will, this kingdom will never be established.

I know that it is believed and taught and emphasized, and men place all their hopes and expectations of a heaven of bliss on the statement, that I will at some time come in the clouds of heaven with a great shout, to earth, and by the power which they believe exists in me, establish the Kingdom of God - a kind of kingdom in which I will be the king and rule supreme, and receive as my subjects those who believe in and worship me, and send those who do not into eternal damnation and outer darkness.

Well, this is pitiable, untrue and all erroneous. This kingdom will never be established in this way, for only man, himself, can call into existence this kingdom, only by becoming the pure perfect man that existed when God's earthly kingdom had at man's creation, its existence. Man alone, brought sin into the world, and man must himself destroy sin, and then harmony with the Father's Will, will be restored, and also this kingdom.

But, from what I have written, it must not for a moment or in the slightest degree, be inferred even, that God is not taking and will not take any part in the reestablishment of this kingdom, for it is a fact, that He is working through His angels upon the souls and thoughts of men to bring this kingdom on earth; but He will not force its establishment - it must come voluntarily on the part of men.

When He created man, He gave him a free will - the most wonderful of the natural gifts to man - and He will not, by the exercise of His power arbitrarily control the direction of that will, but as to it leaves man supreme. Of course, while this is so, yet if man in such exercise contravenes the laws of God, man must suffer the consequences, for He never changes or sets aside His laws. Man may exercise his free will as he desires and as his thoughts and appetites may influence him to do, but the freedom of exercise does not prevent the imposition of the penalties that the laws prescribe when they are violated. Thus you see there is freedom without limitation, but every inharmonious exercise of that freedom must invite the infliction of that which necessarily follows the violation of harmony.

God wants and is patiently waiting for the love of man, and is always the loving Father who delights not in the suffering of His creatures, for He wants their love to come voluntarily and without constraint or fear of punishment or hope of reward, except that reward which must necessarily follow the blending of God's love and the love of man.

Then I say, the Kingdom of Heaven on earth is not the Divine Kingdom, and has not in it that which is necessarily divine, except the love of God to His creatures to bless and make them happy. His essence and substance are not conferred upon them, for if they were, men would not remain in the kingdom of earth, but would, to a degree, be in the Celestial Heaven, even while on earth, and as I know some men, while still mortals, are in this Divine Heaven.

Now, what I have said with reference to the Kingdom of Heaven on earth, applies with equal truth to the Kingdom of God in the spirit world, for there the inhabitants are merely the spirits of men after they have surrendered their physical bodies, and become purified in their natural love and in harmony with the will and laws of God controlling their existence as perfect men.

While the Kingdom of God has not yet been established on earth, it has been in the spirit world, for in the highest sphere of that world the souls of men have become purified and harmony has been restored, and the souls of men enjoy the supreme happiness that was bestowed upon them at the time of their first creation, which God pronounced very good.

Sometime you will have described to you the bliss and wonderful happiness of that kingdom; and I will not say that this is beyond all conception of men, and was established not by the mere power and will of God, but by the exercise of the will of men after they became spirits in renouncing evil and sin, and having their thoughts and desires and soul in its natural love purified and made harmonious. And here I must say, that all men who have ever lived, or who shall ever live, will, at some time live in this Kingdom of God in the spirit world, or in the Kingdom of the Celestial Spheres; but the large majority will find their homes in the former kingdom.

The hells and dark places will be emptied of their inhabitants and abolished forever, and, surprising as it may seem to mortals, not by the fiat of god, but the exercise of men's will and desires and longings for the attainment of the purification of their love, and by their reaching the goal of their aspirations. But God will be with them in their efforts, and his angels will do his will in helping mortals and spirits along this way to the spiritual kingdom.

Then how important it is that mortals should understand and realize the great work that they must do in establishing the kingdom on earth and the kingdom in the spirit world, and not rest supinely in the mere intellectual belief that God will in His own way and at His own time, establish this kingdom, and that they who believe in God and observe the creeds and doctrines of their churches and perform their duties as church members, will become inhabitants of that kingdom, and in a moment become pure and undefiled and in harmony with the will of God and His laws. It is a very harmful belief, because the only way to this kingdom is the way of renunciation and purification, and all the beliefs ever possessed by men that do not lead to this purification of men's souls, will not lead to this kingdom.

Man, with the help of the Father, must hew his own destiny, and the Father, without the effort of man will not make for him a destiny that his condition of soul and love do not entitle him to.

But there is a Kingdom greater and different and unlike these kingdoms of which I have been writing, and that is the Celestial Kingdom of God; and only those who receive of the Divine Essence can become inhabitants of this Kingdom. The souls of men must become transformed into the very Nature Divine of God, and the natural love of man be changed in all its qualities and elements into the Divine Love of the Father.

I have written that many of my moral teachings are recorded in the Bible, and that I came, or rather my acceptance by the Father as His beloved son, and the reception into my soul of His Divine Love qualified me to teach the way to the several kingdoms; and as was said in that Book, what was lost by the disobedience of the first man was restored by the coming of the second, and that only means, that by reason of the knowledge that came to me of truth and of the laws of harmony that govern God's universe, I was enabled to teach men the way to a return to the purity and development of their souls in natural love that existed before the great loss caused by the disobedience of the first man. I was not to bring about this restoration by any great power or Godlike qualities of omniscience that I might be supposed to possess, but merely by teaching men to love God and their brothers, and to pursue that course of living and thinking that would necessarily enable them to renounce sin and evil and come into a state of harmony with the laws of their creation.

Now, while I taught these moral truths, I also taught the great spiritual truths that show men the way to the Celestial Kingdom, for in my communions with the Father there came to me not only the Divine Love which transformed my soul into the substance of the Father in its love qualities, but also the knowledge by which this Divine Love might be acquired and the certain way to the Celestial Kingdom, even though to a degree while in the flesh.

But my spiritual teachings that show the way to the Celestial Kingdom were not so well understood by my hearers - and not even by my intimate disciples - but more so by John, and consequently were not preserved in the Bible, as were my moral teachings. And as to the Bible, I mean the original manuscripts were not written until many years after my death. Even in these manuscripts not many of my teachings as to the way that leads to this Celestial Kingdom, were contained; and afterwards when these manuscripts were copied, and the copies recopied, these important truths were not preserved - scarcely any. Though the fundamental ones, namely: God is love, and except a man be born again he cannot enter into the Kingdom of Heaven were retained.

And as time went by and the recopying continued, fewer and fewer of my precepts were preserved, and men came to know less and less of these higher truths, and, consequently, the mere moral teachings became better

understood and were used by the teachers and instructors of the masses to lead men to a kingdom of God.

And in addition to this, these leaders changed even these moral truths and the interpretations of the early writers in such a way as to enable these leaders to attain to wealth and power and control over the common people in their beliefs and observances of worship. The God of love then, to a large extent, became a God of hatred and wrath, inflicting punishment upon those who dared to disobey those injunctions that the hierarchy of the church placed upon them as the demands and will of God.

But these matters have been written upon more fully elsewhere, and I will not further enlarge upon them, and will now disclose the true way that leads to the Kingdom of God in the Celestial Heavens.

Well, we have written a long time tonight, and I think it best to postpone my further writing till later.

I must say this though, that I am pleased that you are in so much better condition, and I feel that now we can proceed more rapidly with our messages.

Remember this, that my promises will be fulfilled, and you must have faith. I am with you very often, and love you as you know, and will continue to pray to the Father for you.

So trust me and be assured that I am helping you in your desire.

Good night and God bless you.

Your brother and friend,

JESUS

***Part 2: Jesus:
The only Way to the Kingdom of God in the
Celestial Heavens.***

James Padgett: 15 May 1917

I am here, Jesus.

I come to-night and desire to finish my message and hope that you may be able to receive it.

Well, to continue. I have described the way to the Kingdom of God on earth and in the spirit world, and now I will describe the only way to the Kingdom of God in the Celestial Heavens.

As I have written before, when man was created, in addition to having bestowed upon him those things that made him the perfect man and in harmony with the laws and will of the Father, he also bestowed upon him the potentiality or privilege of receiving the Divine Love, provided he should seek for it in the only way that God had planned for its attainment. But instead of embracing this great privilege, man became disobedient and sought to exercise his own will, and did so in that manner that lead not only to his fall from the condition and the condition of the perfect manhood in which God had created him, but also to the loss of the great privilege of receiving this Divine Love, which privilege was never rebestowed upon him until my coming and teaching that rebestowal and the true way to obtain this Love.

Now, here it had better be understood what this Divine Love was and is, for it is the same today that it was when man was created in the image of God. This love differs from the natural love of man, with which he was endowed when created and which belongs to all men and which they all possess in a more or less perfect condition, in this, that the Divine Love is that love which belongs to or is a part of God, possessing His Nature and composed of His Substance, and which when possessed by man to a sufficient degree, makes him Divine and of the Nature of God. This Great Love God intended should be received and possessed by all men who should desire to receive it and who would make the effort to obtain it.

It is the Love that contains in itself the divine, which the natural love does not. Many, I know, write and believe that all men, irrespective of the kind of love they have in their souls, possess what they call "the divine spark," which needs only the proper development to make all men divine. But this conception of the state of man in his natural condition is all wrong, for man has not in him any part of the divine, and never can have, unless he receives and has developed in him, this Divine Love.

In all God's universe and creation of things material and spiritual the only one of His creatures who can possibly have within him anything of a divine nature is he who possesses this Divine Love. The bestowal of this love was intended, in its operation and effect, to transform man from the merely perfect man into the divine angel, and thus create a Kingdom of God in the Celestial Spheres, where only that which is divine can enter and find a habitation. And you must understand, that as it depends very largely upon man, himself, to establish the Kingdom of God on earth or in the spiritual world, so it also depends largely on man to establish the Kingdom in the Celestial Heavens. God will not and does not by any power that He may have establish this Divine Kingdom, and if man had never received this Divine Love into his soul, there never would have been any such kingdom brought into existence.

There is now a Kingdom in the Celestial Sphere, but not a finished one, for it is still open and in the process of formation, and is open to the entry of all spirits, and men must seek for it in the only way that the Father has provided, and no man or spirit will be excluded from it, who, with all the longings of his soul, will aspire to enter that kingdom.

I must also state that the time will come when this Celestial Kingdom will be completed, and thereafter neither spirit nor man will be able to enter therein; for this Divine Love of the Father will again be withdrawn from man, as it was from the first parents, and the only kingdom that will then be accessible to man will be the kingdom that will exist on earth, or that which now exists in the spirit world.

Then what is the way that leads to this Celestial Kingdom? The only way? For there is but one!

The observance of the moral precepts and the cleansing of men's souls from sin by following these precepts, will not lead to this kingdom, for as it can be readily seen, the stream can rise no higher than its source, and the source of the souls of men in a merely purified state, is the condition of the perfect man - that condition in which he was before his fall - and, hence the results of the observance and living of the merely moral precepts and the exercise of the natural love in its pure state, is, that man will be restored to the condition of the perfect man - the created man in whom there is nothing of the divine. But this restored condition of man will be so perfect and so in harmony with God's will and His laws governing the highest and most perfect of His creatures, that man will be very happy. Yet, he will continue to be only the created being, having nothing more than the image of his Maker.

So, I say, living in a harmony with the moral laws and the exercise of this natural love in its highest and purest state towards God and towards his fellow man, will not lead into the way to the Celestial Kingdom, but the greatest height of his attainment will be the kingdom on earth or that in the spirit heavens.

And the distinct and differing nature of these kingdoms from that of the Celestial Heavens, will enable mankind to understand the difference between the missions of the great teachers and reformers who preceded me in their work among men, and the mission which I was selected to perform on earth. The former could not possibly have taught the way to the Celestial Kingdom, for until my coming, this Divine Love of which I write was not possible for man to obtain. the privilege was not, before that time, in existence after the first parents lost it, and there was no Celestial Kingdom in which men could find their eternal home.

So, I repeat, all the moral teachings of the world's history could not show the way to the Celestial Kingdom of God, and cannot now, for morality, as understood and taught by mankind and by the spirits and angels, cannot give to man that which is absolutely necessary in order to transform his soul into that state or condition that fits him for an entrance into this truly Divine Kingdom of the Father.

But the way thereto is simple and single and men were taught that way by me when I was on earth; and could have been taught that way during all the centuries since I left the human life; and I must say that some have been so taught and have found that way, but comparatively few, for the mortals whose ostensible and claimed mission and privilege were to teach that way. I mean the priests and preachers and churches have neglected to teach the same, but rather, though in earnestness and realizing their allegiance to God and their obligations to mankind, have taught merely the way which the observance of the moral precepts would lead men into.

And all this, notwithstanding, that in the Bible, which most of those professing to be Christians believe contains my sayings and teachings, is set forth this way to the Celestial Kingdom. The words are few and the way is plain, and no mystery prevents men from comprehending the meaning thereof. When I said, "Except a man be born again, he cannot enter into the Kingdom of God," I disclosed the only and true way to this kingdom. During my time on earth there were some who understood this great truth, and since that time, there have been some who not only understood this truth but found the way and followed it until they reached the goal and are now inhabitants of this kingdom; but the vast majority of men - priests, teachers and people - have never understood, and have never sought to find the way. This great truth to their spiritual senses has been, as it were, a hidden thing; and as they read or even recite the same to their hearers it has no special significance, but is merely as one of the moral precepts, such as "Love your neighbour as yourself", and with not as much importance attached to it as to some of these moral instructions.

And so, all down the ages since the great kingdom has been waiting for men, they, though in all sincerity and in love towards God, have sought for and to a greater or lesser extent, found only the kingdom of the perfect man, and have neglected to seek for and missed the kingdom of the divine angel.

Then, as I have said, this Divine Love of the Father, when possessed by the soul of man, makes him in his substance and essence Divine like unto the Divinity of the Father, and only such souls constitute and inhabit the Celestial or Divine Kingdom of God; and this being so, it must be readily seen that the only way to the Celestial Kingdom is that which leads to the obtaining of this Divine Love, which means the New Birth; and which New Birth is brought about by the flowing into the souls of men this Divine Love,

whereby the very Nature and Substance of the Father, and wherefrom men cease to be the merely created beings, but become the souls of men born into the Divine reality of God.

Then the only way to the Celestial Kingdom being by the New Birth, and that birth being brought to men only by the inflowing and working of this Divine Love, and whether or not a man shall experience this birth depending in its initiative on the man himself, the question arises how or in what way can a man obtain this Divine Love and this New Birth and the Celestial Kingdom. And because the way is so easy and simple, it may be that men will doubt the truth of my explanation, and continue to believe and place all their hopes upon the orthodox doctrines of the vicarious atonement - the washing of the blood, my sufferings on the cross and bearing all the sins of the world, and my resurrection from the dead - doctrines as harmful to the salvation of mankind as they are without truth or foundation in fact or effect.

The only way then is simply this: that men shall believe with all the sincerity of their minds and souls that this Great Love of the Father is waiting to be bestowed upon each and all of them, and that when they come to the Father in faith and earnest aspirations, this love will not be withheld from them. and in addition to this belief, pray with all the earnestness and longings of their souls that he open up their souls to the inflowing of this Love, and that then may come to them the Holy Spirit to bring this Love into their souls in such abundance that their souls may be transformed into the very Essence of the Father's Love.

The man who will thus believe and pray will never be disappointed, and the way to the kingdom will be his as certainly as that the sun shines day by day upon the just and the unjust alike.

No mediator is needed, nor are the prayers or ceremonies of priests or preachers, for God comes to man, himself, and hears his prayers and responds thereto by sending the Comforter, which is the Father's messenger for conveying into the souls of men this great divine love.

I have thus explained the only way to the Celestial Kingdom of God and to the divine nature in love; and there is no other way whereby it is possible to reach this kingdom and the certain knowledge of immortality.

So, I implore men to meditate on these great truths, and in meditating believe, and when believing, pray to the Father for the inflowing into their souls of this Divine Love, and in doing so they will experience belief, faith and possession and ownership of that which can never be taken from them - no, not in all eternity.

And so it is with man to choose and fix his destiny. Will that destiny be the perfect man or the Divine Angel?

I have finished and feel that you have received my message as I intended and am pleased. I will not write more now, and with my love and blessings, will say good night.

Your brother and friend,

JESUS

God is good

James Padgett: 23 May 1917

I am here, Jesus:

Jesus, your brother and friend.

I come tonight to say a few words that you may be encouraged in your spiritual condition and made to feel that I am with you in your doubts and despondency.

I was with you last night and realized just what your condition is, and tried to influence you with my love and sympathy, and when you felt that you were all alone I endeavoured to impress you with my help and the power of the love that I have received from the Father.

I know that while you are in the flesh and temptations come to you, there will be times when you will think that you are forsaken, or that the Father's love is not in and about you in all its beauty and sustaining influence, and that then thoughts will come to you, such as Job speaks of in the book that you have been reading, and God will seem a long way off.

But, my brother, let me tell you with all the knowledge and love that I have, that God is never a way off from you in his love and that he is always ready and willing to help and comfort you, if you will only have faith and let your longings go out to him for the inflowing of this love into your soul. It is never absent from you and awaits only your invitation for making itself real and consciously present with you. You only can prevent its coming into your soul, and, if you will believe that this is true and endeavour to realize how close this love is to you and how anxious the Father is that you receive it, you will be able to overcome these thoughts that arise from the weakness of the flesh, or rather, from the strength of the animal part of your nature.

So try to remember what I say, and whenever these thoughts come to you, look upon them as merely thoughts that come in the visions of the night and have no real foundation for their existence. As you may not know, real thoughts can arise only from that which is real, and when this love of the Father comes into your soul, appetites and passions that arise from the perversion of the animal nature of your being, cease to be real and are merely the recollections of what has been - a resultant of that perversion. This love

makes that which a foretime was perverse a genuine thing of truth, in harmony with God and goodness.

Life is of God and, when not perverted by the will of man, is like unto the goodness from which it comes; and good and evil are conditions which are only, as in the one case, God is real, and in the other, evil is not real as being a part of the creation of God. It, sin, is the creation of man, and that man disobedient and out of harmony with his own creation and the laws of his Creator.

I write this to encourage your faith in the goodness of God, and in the inherent goodness of yourself, and to confirm your faith and knowledge in the truth that in God's universe all is good, and only that is sinful which man himself, in violation of the will of the Father, had created and afterwards cultivated and nurtured. So believe this, that when this love comes into your soul you have the possession of that which will enable you to forget the creatures of your own will and make successful your efforts to cease the cultivation of this resultant of your own creation.

It is only when you, for the moment, forget or cease to realize that this love is yours, does the existence of the evil, which was as you may think to be naturally yours, become to you real, at least in your thoughts appear to be real. You have experienced the condition of soul when these thoughts had no place in your life, and were to you as if they had never been; and what you have thus experienced may, if you let live your faith in the possession of this love, continue to be your condition without intermission, and you be enabled to enjoy consciously the reality of its continuous existence.

Add I further know, that this state of freedom from thoughts of evil requires you to watch and, upon the first suggestion of such thoughts, pray to the Father for the increased expression of his love and you will not be disappointed. As in the prayer which I have given you, you are taught to ask that help may be given you to overcome all temptations of the flesh and the influence of the evil ones, so I repeat, let your supplications for this help ascend to the Father when first you feel the temptation, for so far as regards your condition of soul qualities, these temptations and influences are real.

The evil ones are with all mortals, and the condition of the soul determines whether they, the evil ones, can or not make a rapport with the mortals; and when this love comes into the soul such rapport is impossible. Then the secret of overcoming temptations is to have the soul qualities in such condition that the rapport cannot be made.

I know that men, sometimes, by their course of thinking of things good and pure invite this rapport, but this is not to be relied on as a sure preventive, for thoughts are changeable and the results of the appetites and emotions, and the natural, as I may say, tendencies of men are to gratify these appetites

when not curbed by the higher development of their moral qualities, which qualities are very susceptible to the influence of the sensual natures of man.

I felt the necessity of writing to you as I have, for it is so important both for yourself, personally, and as my instrument for the work that has been given you to do, that you acquire more of this love and the knowledge by which you may be helped so very much to overcome these temptations and influences. The more love, the less the power of temptation and the possibility of thoughts that do not find their source in this love.

So I say to you: watch and pray.

Well, I will not write more tonight, and with my love and blessings will say good- night and God bless you.

I will come soon and write another message, and hope that you may be in condition to receive it as successfully and correctly as you did my last one.

Your friend and brother,

JESUS

Who and what is God?

James Padgett: 25 May 1917

I am here, Jesus.

I have been with you as you prayed and joined in your prayer to the Father for the inflowing of His Great Love into your soul in great abundance; and I know that His Holy Spirit is present and that His love is flowing into your soul, and that you are becoming in at-onement with the Father. His love will always come to you when you pray as you have tonight, and His listening ear is always open to the earnest aspirations of His children who come to him with the true longings of the soul. You have the secret of reaching the Father's love, and on all occasions, when you feel that you need that Love or desire a nearness to the Father, use the secret and you will not be disappointed.

You are in better condition tonight in your soul development and perceptions and can receive my message which I have desired for some time to communicate, and to do which I was waiting only for you to be in a complete rapport with me.

Well, you will remember, that in the early stages of our writings, I communicated to you my knowledge and conception of "who and what God is," and that I have recently told you that I desired to rewrite the message, as your condition is now so much better to receive these truths than it was when the message was written; and so, tonight, I will deliver the message,

and will take a more complete possession of your brain and control of your hand than I was able to do at the time mentioned.

Then the question is: Who and What is God?

In dealing with this question, you must realize that it is not so easy to describe in language that mortals can comprehend the Essence and Attributes of God, and I feel the limitations that I am under in endeavouring to give you a satisfactory description of the only and true God; not because of the paucity of knowledge and conception on my part, but because of the fact that you have not the required soul development to enable me to form the necessary rapport with you, in order that through your brain, may be expressed the exact truth as to who the Father is.

Well, to begin, God is Soul, and Soul is God. Not the soul that is in the created man, but the Soul that is Deity and self-existent, without beginning or ending, and Whose entity is the one great fact in the universe of being.

God is without form, such as has been conceived of by man in nearly all ages, and especially by those who believe in the Bible of the Hebrews as well as in that of the Christians. But nevertheless, He is of form, which only the soul perceptions of the soul of a man which has arrived at a certain degree of development, that is taken on the Divine nature of the Father and thus become a part of the Soul of God, can discern and realize as an entity. There is nothing in all nature with which men are acquainted or have knowledge of, that can be used to make a comparison, even in the spirit perceptions, with this Great Soul; and hence, for men to conceive of God as having a form in any manner resembling that of man, is all erroneous; and those who, in their beliefs and teachings, deny the anthropomorphic God, are correct.

But, nevertheless, God is of form such as to give him an entity and Substance and seat of habitation, in contradistinction to that God which, in the teachings of some men, is said to be everywhere in this Substance and entity - in the trees and rocks, and thunder and lightning, and in men and beasts, and in all created things, and in whom men are said to live and move and have their being. No, this concept of God is not in accord with the truth, and it is vital to the knowledge and salvation of men that such conception of God be not entertained or believed in.

To believe that God is without form is to believe that he is a mere force or principle or nebulous power, and, as some say, the resultant of laws; which laws, as a fact, He has established for the controlling of His universe of creation, and which are expressed to men by these very powers and principles, that to some extent, they can comprehend.

The child has asked: "Who made God?" And because the wise men cannot answer that question, in their wisdom, they conclude and assert that there can be no real God of personality or soul form, and, hence, only force,

principle or evolved laws can be God; and in their own conceit think that they have solved the question. But the child may not be satisfied with the answer, and may ask the wise men: "Who made principle and force and laws that must be accepted as the only God?" And then, the wise men cannot answer, unless they answer: "God," which they do not believe, but which let me say, is the true and only answer.

God is back of force and principle and law, which are only expressions of His being, and which without Him could not exist; and they are only existences, changeable, dependent and subject to the will of God, who only, is Being.

God then, is Soul, and that Soul has its form, perceptible only to Itself, or that of man, which, by reason of the sufficient possession of the very Substance of the Great Soul has become like unto God, not in image only, but in very Essence. We spirits of the highest soul progression are enabled by our soul perceptions to see God and His form. But here, I use the words "see" and "form," as being the only words that I can use to give mortals a comparative conception of what I am endeavouring to describe.

When it is remembered that mortals can scarcely conceive of the form of the spirit body of a man, which is composed or formed of the material of the universe, though not usually accepted to be of the material, it will be readily seen that it is hardly possible for me to convey to them a faint idea even of the Soul form of God, which is composed of that which is purely spiritual - that is, not of the material, even though to the highest degree sublimated.

And although I am not able because of the limitations mentioned, to describe to men that form which they may glean a conception of the Soul's form - as such form can be seen only with the soul's eye, which eyes men do not possess - it must not be believed that because men cannot understand or perceive the truth of the Soul's form, therefore, it is not a truth. A truth, truth of the Soul's form, therefore, it is not a truth. A truth, though not conceived or perceived by men, spirits or angels, is still a truth, and its existence does not depend upon its being known; and even though all the mortals of earth, and the spirits and angels of heaven, save one, could not perceive the existence of that truth, yet its existence perceived by that one irrefutably proves its reality.

But, as I have said, the truth of God's form - the Soul's form can be testified to by more than one of the celestial spirits of men passed from earth; and the possibility is before mortals of the present life, in the great future, if their souls have become possessed of the Divine Substance of God's Love in sufficient abundance to perceive God as I have attempted to explain.

The created soul of man has its form, it being made in the image of God, yet man cannot see that form, although it is a fact and can be testified to by many in the spirit realms.

And here it needs to be said, that when in our message we speak of God as being without form, we mean any such form as men have or think they have conceived of, and our expressions must not be considered as contradictory to what I have tried to explain as the form of God.

Well, in addition to the form, God has a personality, and this is expressed and made known to man by certain attributes, which to the consciousness of man is existent in the universe; and to some philosophers and scientists and wise men these attributes are their impersonal God himself, and to them the only God. They make the created, the Creator, not realizing that behind the expression must be the Cause; and that greater than the attribute must be That from which the expression of the attribute is projected, or, as they better like to say, evolved.

And here, I, who know, desire to say that these manifested attributes or forces and powers and principles and laws and expressions do not, all together, constitute or be that from which they flow or in which they have their source. God is Himself, alone. His Attributes or expressions manifested to mortals or spirits, are only the results or effects of the workings of His Spirit, which Spirit is only the active energy of His Soul - Himself. And hence, the form of God is not distributed over the whole universe of creation where His attributes may be, or because they are everywhere manifested.

No, as was said by Moses of old, and as was said by me when on earth: God is in His Heavens. And although it may be surprising and startling to mortals to hear, God has His habitation, and God the Substance, the Self-existing and Soul form, has His locality, and men do not live and move and have their existence in God; but in His emanations and expressions and spirit they do.

As you are somewhat exhausted, I think this a good place to stop.

I am pleased that you are in such good condition. So be prepared for an early resumption of the message.

With my love and blessings, I will say, good night.

Your brother and friend,

JESUS

God and His personality

James Padgett: 07 Apr 1919

I am here, Jesus.

Let me write a few lines.

I see that you were much interested in what the preacher said tonight about God and His personality, and that you gave him several questions which he could not answer. This must be expected, for to men is not given ordinarily a true conception of God, or who or what He is, and only by the development of their souls by the Divine Love can they obtain any conception of His being. As their souls thus develop they become a part of His Divinity, and their soul perceptions become opened up to a realization of who God is, to a small degree at least, and then they know that He is something more than an all-enveloping energy, supplemented by a purposeful will.

The preacher has not these soul perceptions and cannot conceive of God, the Soul, but can only express to you the truthfulness of the evidences of God's existence, such as the energy that he spoke of.

As you know, this energy is His Spirit, although the preacher has not the exact conception of what this Spirit is or how it operates. He confuses the soul and spirit and makes the mere instrument by or with which God expresses His energy, to be the real true substance of God, the Soul. He is right when he says that he cannot go back of this energy to find God, for his soul perceptions have not yet been awakened to a cognition of that from which the energy proceeds, or which is the very source from which flows all the manifestations, that to his mind constitute God.

He is like the theologians and philosophers, who believe that these manifestations and energies and forces are the only God, the only personal God; and he may be shocked to hear that his teachings amount to only this. But it is true, and to him there is no more personal God than to the others, with this exception; that he attempts to believe that in some manner and in some way connected with this energy, there is a Will which has in it a purpose of love or kindness or fatherly care; but the real personal God, with his Great Soul of Love which is being always bestowed upon the individual man, he does not conceive of or make his own.

God is Soul, and only Soul, which has in it all the attributes of Love and wisdom and thought for the welfare of His creatures. He is a thinking and seeing God, and all the energies of His Soul are used to make men better and happier. As is the natural father of the man a personal father, so is the Great Soul of God, a Personal Father to all his children; and men when they have the development of their souls in the Divine Love will know that God is personal - something more than an all-enveloping energy or force or mere manifestation of His existence.

The preacher says, in substance, that God is everywhere, and His presence may be realized by all who are willing to receive that manifestation, and that whether they are or not willing, that presence exists just the same. This is pantheism, toned down a little by his beliefs in a more personal God, but still pantheism, and wholly wrong and violative of God's being.

The source of things can never be the things themselves, although the things as they flow from the source have some of the qualities of the source itself, and so these manifestations of God's existence, while they are of His qualities, yet they are not equivalent of His presence or the source from which they flow. God is not everywhere, but in His Heavens, and all these expressions of His powers and will and energies are merely evidences that there is a source from which they all come, and they are not that source itself.

And again, the preacher said that God created the body of man and not the spirit, as he calls it, meaning the soul, so that the body is a creation by itself and cannot contain in it the spirit or the spirit body, but that this spirit is outside of the human body, and is in a general way a part of one Great Spirit that is universal and everywhere and that, therefore, all men, no matter what their conditions may be in the earth life or in the eternity part of life, are brothers, and God is the Father of them all.

Well in this the preacher is mistaken, for every man has his own individual spirit (and) soul, and on the state or condition of that soul depends the happiness or misery of the man; and he is merely the brother of other men because he is a creature of God and made in his image, and not because he is a part of the universal spirit, which the preacher believes permeates everything and exists everywhere. And God is the Father, because these children are His creatures, the objects of His creation, and individualized, each working out his own destiny. As we have told you, some of these children will always remain the merely created children, while others will partake of His Divine Love, and become a part of His divinity, and inhabitants of the Celestial Spheres.

The preacher has many things to learn, and as he believes in the search for the truth, if he will let the Divine Love flow into his heart and transform his soul into the very essence and substance of the Father's divinity, he will be able to learn many things spiritual as well as of things material. are governed by law, and unless the soul gets into a condition that enables it to see and realize the higher truths of the spirit world, it can never obtain knowledge of things spiritual, and one of the objects of such knowledge is God.

Well, I have written enough and will stop.

With my love, I will say good night.

Your brother and friend,

JESUS

Many errors contained in the Bible

James Padgett: 18 Oct 1919

I am here, Jesus.

Let me write a few lines for I must tell you of an important truth that is necessary for men to know in order to reach the Celestial Kingdom, and a knowledge of the plan of salvation.

I know that the Bible contains many sayings attributed to me in reference to this plan, and many of my alleged sayings are believed in by those who claim to be Christians, which are not true, for I never said them and they are contrary to what I received from the Father as to the true plan of men's redemption from sin, and as to the only way, by which, they can obtain the true at-onement with the Father and a knowledge of their own immortality.

Many of these sayings were written by men who knew not the only way to a oneness with the Father, and were the results of the teachings of the manuscripts that then existed and were received by the Jews as the revelations of Moses, and of many of the prophets who had no knowledge of the Divine Love or of its rebestowal upon humanity. These men made me say those things that accorded with their ideas of what was necessary to a salvation or possibility of their becoming at one with me and with the Father, and in writing their ideas confused the truth with what they supposed was the truth as contained in the Old Testament; and much harm has been done by attributing many of these sayings to me, because of the supposed authority that thereby attached to them.

My disciples never taught, and never understood that their salvation, or that of any man, depended upon faith in me as the son of God, or that I, the mere Jesus, had in me any virtue to forgive sin or to insure an entrance into the true Kingdom of God, or that, I, as the man Jesus was a son of God in the sense that the Bible teaches. They knew that the Father had revealed to me the truth, and that I had in me that Love, which to a large extent, made me like unto and at one with the Father.

That my teachings of the rebestowal of the Divine Love was true, and that when they or any man should possess this Love, to the extent of that possession, they would become at one with the Father, and also with me, who possessed it to a greater degree than any man. I say, they knew this and taught it to the people as I had taught it to them; but when the compilers of the present New Testament came to declare my sayings and teachings, they knew not of this Love, and hence, could not understand what many of my true expressions meant, and gave them an interpretation so far as my real sayings were concerned, that would comply with their knowledge.

No, I am not correctly quoted in many of these sayings, and I may say in the large majority of them, for when they were written, as now contained in the New Testament, men had lost the knowledge of their true meaning, and out of their own minds recorded that which they thought was what I had really said.

I do not see how these false sayings can be corrected, except to take each saying and show, by its incompatibility with what I now say, its falsity. This would take too much time and expend much energy that could the better be employed in declaring what the truth actually is. But this I will say, that whenever these sayings impart that I claim to be God, or that I could or did forgive men of their sins, or that whatsoever should be asked of the Father in my name would be received, are all untrue and has greatly misled the true seeker of knowledge of Immortality.

My disciples were close to me and understood better my sayings than all others, and yet they did not understand all the truth, and left the mortal life with many expectations that were not fulfilled and in the very nature of the same could not be fulfilled. They were in certain non-essentials influenced in their beliefs and expectations by their training in the teachings of these Old Testament manuscripts and were very largely Jews in belief when they died. They understood the vital things that determined their relationship to God and to their existence in the future world, but as to many of the non-essentials they retained the faith of their fathers, and were not able to receive all the truth which I could have taught them.

I must not linger to correct these alleged sayings of mine, but must occupy my time and yours in declaring and revealing the Truth as it exists now and existed then, and you and the world may know, that wherever and whenever these Bible sayings of mine conflict with what I have written and shall write you, they are untrue and were never said by me. Thus, in this general way, I will make plain to men that the Bible must not in all particulars be relied on or believed in as containing the Truth or my declarations of the Truth.

I will soon come and write a message on a vital truth and hope that you will be in condition to receive it. I will now say good night and God bless your efforts and keep you safely in His care.

Your brother and friend,

JESUS

Incarnate soul

James Padgett: 15 Feb 1920

I am here, Jesus.

I am here as I promised last night and will write on the subject of the Incarnate Soul.

You may have observed in your studies of the different theories of the creation of man that always the question has arisen as to the relationship of the spiritual and physical - that is, as to the soul and the material body. I know that many theories have been set forth as to how and when the soul became a part of the physical body and what was the means adopted by the laws of nature, as they are called, for the lodgement of the soul into that body, and the relationship that one bore to the other. Of course this applies only to those mortals who believe that there is a soul separate in its existence and functioning's from the mere physical body; as to those who do not believe in the distinctive soul, I do not attempt to enlighten but leave them to a realization of the fact when they shall have come into the spirit world and find themselves existing without such body, but really existing, with the consciousness that they are souls.

When the physical body is created it has no consciousness of its having been created, for it is merely of the unconscious creations that are of the other material creatures of nature, and does not feel or sense in any degree the fact, that it is a living thing dependent upon the proper nourishment of its mother for its growth and continued life in accordance with the laws of nature, and the objects of its own creation. The father and mother, being necessary to the creation or formation of this merely animal production, know only that in some way there has come into existence an embryo thing that may eventuate into a human being like unto themselves.

If this thing were allowed to remain without the soul it would soon fail to fulfill the object of its creation and disintegrate into the elements of which it is formed, and mankind would cease to exist as inhabitants of the earth. This physical part of man is really and only the result of the commingling of those forces that are contained in the two sexes, which according to the laws of nature, or of man's creation, are suited to produce the one body fitted for the home of the soul that may be attracted to it, to develop its individuality as a thing of life and possible immortality.

The result of this commingling is intended only as a temporary covering or protection for the growth of the real being, and does not in any way limit or influence the continuous existence of the soul, and when its functions have ended, the soul, which has then become individualized, continues its life in new surroundings and in gradual progression, and the mere instrument used for its individualization is disseminated into the elements forming its

appearance and substance. As this body was called from the elements for a certain purpose, when that purpose shall have been served, it returns to these elements.

This body, of itself, has neither consciousness nor sensation, and in the beginning has only the borrowed life of its parents, and then when the soul finds its lodgement, it has only the life of the soul: for the human life can exist only so long as the soul inhabits the body, and after such habitation commences, the borrowed life of the parents ceases to exercise any influence or directing force on the body. This, then, is really the true description of the physical body, and if it were all of man, he would perish with its death and cease to exist as a part of the creation of the universe of God.

But the soul is the vital, living and never dying part of man - is really the man - and the only thing that was intended to continue an existence in the spirit world. It was made in the image of God, and there is no reason for its existing for the continuing companionship of the physical body. And when men say or believe that the body is all of man, and when it dies man ceases to exist, they do not understand the relationship or functioning of soul and body and know only the half-truth which is visible to their senses - that the body dies and can never again be resuscitated. This is a determined fact and all arguments by analogy, to show that man must continue to live notwithstanding the death of that body, are not apposite and very inconclusive.

All these analogous appearances only show that the objects of the analogy ultimately die, and thus fail to prove that these objects are eternal, just as much as if there had never been any change in their condition or appearance. The final demonstration is that they die, and when this analogy is applied to man, it must show that he dies also, and is no more.

But the questions are asked, whence comes the soul, by whom created, how does it become incarnated in man and for what purpose, and what is its destiny?

First let me state, that man has nothing to do with the creation of the soul or its appearance in the flesh. His work is to provide a receptacle for its coming - a mere host, as it were, for its entry into the flesh, and existence as a mortal or in the appearance of a mortal. But his responsibility in this particular is very great, for man can destroy that receptacle, or care for it so that the soul may continue in earth life a longer or shorter time. And while this receptacle is the creation of man and without him it could not be brought into existence, yet the soul is no part of his creation and is independent of the body - and after the earth life, in the spirit world, it will cease to remember that it was ever connected with or dependent upon the creation of its parents. The soul, in the spirit life, as a truth, is so separated from and dissociated with that body which was its home while in the earth life that it

looks upon it as a mere vision of the past and not a subject for its consideration.

As has been told you, the soul was created by the Father long before its appearance in the flesh, and awaited such incarnation for the purpose only of giving it an individuality, which it did not have in its pre-existence, and in which it has a duplex personality - male and female - that is needed to be separated and made individual. We who have had this pre-existence and incarnation in the flesh and have obtained this individuality, know the truth of what I have here stated.

There is a law of God controlling these things that renders these pre-existing souls capable of knowing the desirability of incarnation and they are always anxious and ready for the opportunity to be born in the flesh and to assume the separate individuality that they are privileged to assume. As men provide the receptacle for their appearing and homing, as it were, they become aware of the fact and take advantage of the opportunity to occupy the receptacle, and become ostensibly a human being with the necessary result of individuality.

I am glad that you are in a better condition and will continue the messages as we have been desiring to do for some time.

I shall be with you and help you in every way, and hope that you will keep up your faith and prayers to the Father. Good night and God bless you.

Your brother and friend,

JESUS

The Prayer for Divine Love

Our Father, Who is in Heaven, we recognize that You are All Holy and Loving and Merciful, and that we are Your Children, and not the subservient, sinful and depraved creatures that false teachers would have us believe. We know that we are the Greatest of Your Creations, and the Most Wonderful of all Your Handiworks, and the objects of your Great Soul's Love and Tenderest Care.

We know that Your Will is that we become At-One with You and partake of Your Great Love which You have bestowed upon us through Your Mercy and desire that we become, in truth, Your Children through Love, and not through the sacrifice and death of any of Your Creatures.

We pray that You will open up our Souls to the inflowing of Your Love, and that then will come your Holy Spirit to bring into our Souls this, Your Divine Love, in Great Abundance, until our Souls are transformed into the Very Essence of Yourself; and that there will come to us Faith— such Faith as will cause us to realize that we are truly Your Children and one with You in Very Substance, and not in image only.

Let us have such Faith as will cause us to know that You are Our Father, and the Bestower of every Good and Perfect Gift, and that, only we ourselves, can prevent Your Love changing us from the mortal into the Immortal. Let us never cease to realize that Your Love is waiting for each and all of us, and, that when we come to You, in Faith and Earnest Aspiration, Your Love will never be withheld from us. Keep us in the shadow of Your Love every hour and moment of our lives, and help us to overcome all temptations of the flesh, and the influence of the powers of the evil ones who so constantly surround us and endeavour to turn our thoughts away from You to the pleasures and allurements of this world.

We thank You for Your Love and the privilege of receiving it, and we believe that You are Our Father—the Loving Father who smiles upon us in our weakness, and is always ready to help us and take us to Your Arms of Love.

We pray this with all the earnestness and sincere longings of our Souls, and, trusting in Your Love, give You all the Glory and Honour and Love that our finite souls can give.

AMEN

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It does not and cannot contain the entire of God's Truth since God's Truth is infinite and humankind will forever continue to discover more of God's Truth as we progress in receiving more of God's Love.

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