

THE INNER LIFE AS
TEACHER AND HEALER

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What was going on in the Master's mind when He was simply walking down a road?

This of course was dependent in part on whether He was alone or with other people who perhaps were carrying on a conversation with Him. It must be realized that He was very much fascinated with all of creation and was very observant, so that when He was out walking alone, going down a road, if He saw small animals scurrying around, He noticed that and would very often pause to watch them—to lovingly watch them—and He had no malice toward any of them, not even a serpent or scorpion. But in general, when He was walking down a road—and this has already been mentioned—He frequently was communing with the Father in some sort of way: simply basking in the Father's Love or communing with the Spirit of the Father in some person whom He had met, perhaps the day before or even earlier, and was continuing to work with on the deeper spiritual levels—someone who perceived himself as having problems, who was not able to very well cope with what was going on, and who certainly did not have a deeper spiritual understanding of the meaning of his life. So, He very often was communing with the Spirit of God in another person. And He was embracing that one, speaking to him on deeper levels, and encouraging him to accept this identity with the Spirit within and to begin to release a sense of identity with the outer things of life—the

body, the emotions and feelings he might have, or situations he might be in, even though it might seem that these were situations he was locked into and from which he had no way of escape.

But on occasions when He was simply basking in the Father's Love, He would perhaps be more inclined to pause and go some place where He could sit down and really get into this deeply; however, when He was on a journey, going some place He needed to go and where He needed to be before a certain time, He perhaps did not take time for that. Also, it must be remembered that He lived in a part of the world where it was often extremely hot, particularly during the day, so that He might not have wanted to stop and try to have a meditation with God in the middle of the day when the sun was shining. But when He was going down the road along with other people, those who perhaps were following Him and who were asking questions and desiring to come to a better understanding of spiritual principles, as well as just a better understanding of God Himself, He was constantly focusing deep within and asking the Father to tell Him what to say—asking God to put the words into His mouth that not only would be helpful to these people but also would express the ideas in a way that they could easily accept. It must be remembered that the focus of the older scriptures was sometimes to describe God as a God of vengeance—as a God Who punished and Who was to be feared rather than as a God to be loved. And this was the case in all of the ancient world, that is, the Western ancient world—the concept that human beings were separate from God and that they had to go somewhere to try to find and appease Him rather than seek to find Him within their own hearts; for this was one of the great concepts the Master Himself brought to the inhabitants of

earth, namely, the teaching of the kingdom of God being within.

Did Jesus seek to commune on a deep level with everyone He chanced to meet, even when passing them on the street?

Frequently He did that. That is not to say that He had the time to commune with every person He passed while walking down the street. But often as He was walking through the marketplace and observing people and what was going on in their lives, He was also communing with them and acknowledging the Spirit of the Father within them. And this was particularly true with those who stood out as either being open to receiving such an experience of communion and benefiting from it or being so unspiritual it was just apparent that they needed it. And this was something that He wanted to do—to try to awaken a deeper knowing of the Father within them.

How was it that people who came into His Presence—into the Presence of the Master—were blessed?

This depended in part upon the intent or the focus of the people who were coming into His Presence. If they came to Him desiring to be blessed and desiring to receive anything, whether a teaching or some sort of healing that they could receive from Him, then of course it was totally different from that of a person who came into His Presence and perhaps didn't even know who He was. And sometimes it is true that those with whom He was communing on a deeper level did notice or feel something that was going on. Even when they did not recognize it in that moment, at a later point in time they might say to themselves, "It appears that something of a higher nature has happened and things are somewhat

different. I don't know how to explain it." Those who had been seeking spiritually—those who went into the temple and desired to know more about leading a spiritual life and who were trying to attune themselves with God, with the Spirit of Holiness, which was one of the great concepts of the Jewish religion, namely, that of Holiness—were prepared to perhaps recognize something within Him; and in some instances this really did happen.

As the Master was communing with the Spirit of God within them and embracing It, then in this embrace there was an experience of oneness with that person; and those who were somewhat spiritually developed were aware of this. They would say, "There appears to be a Light emanating from Him," or "I feel a Love coming forth from Him. Even though He may not have touched me or I may not have even been looking at Him, I felt this; and I turned to see where it was coming from." There were a number of people who were aware of this Light. It seemed there was a radiance about Him that was more than just a person with a happy smile on his face. There was a sensing of something holy within Him, and this was the very strong attraction that He had for people who were really trying to be spiritual and were interested in these things, because they noticed this and felt that there was something divine in Him. And this is the very reason that some of them had such very high regard for Him and were willing to do anything He asked them to do—or anything to make His mission on earth easier for Him to fulfill. And He also recognized that this was true and gave thanks to the Father for it, as well as for the opportunities these people accepted for themselves—and the ensuing deeper spiritual attunement they gained from it.

How did the Master approach situations of imminent physical danger, such as the time the people of Nazareth wanted to throw Him off a cliff?

Naturally, being in a human body and having to identify with this sense of separation that one has on earth, as well as being a very sensitive person and aware of the feelings of other people, He was also sensitive to animosity. And one might say that initially there may have been some feelings of anxiety or at least apprehension—perhaps the word “fear” is too strong here—but almost immediately He then turned within to God the Father, intentionally anchored Himself in that particular moment in the Father’s Love, and whispering to the Father said, “I desire a holy outcome to this situation. I desire that no one be harmed in what is going on here and that You bring about a resolution that is not only loving but also one in which each one will have presented to him an opportunity that will bring him further along on his path of spiritual development.” And then those around Him perhaps perceived Him as being bold; however, the reality was that He had no fear. When one anchors himself in the Father’s Love and one feels himself resting in the Heart of God, fear just melts away—and apprehension also. At this particular point—this was at the beginning of His mission—He had given His whole life to God, and He was willing to accept whatever the Father deemed to be holy and perfect in that moment, although He did not really think that it was the Father’s Will for Him at that time to be losing His connection with the human body. So, instead of backing away or running away, He just turned toward them and passed through the crowd—walked through it—and they, not expecting this sort of response, just stepped back and let Him pass through.

It is true that some of those who were upset and were thinking about throwing Him off the cliff also recognized in this moment that there was something truly deep and divine and powerful in Him. And even though they didn't understand it and they felt challenged by it because what He was teaching and telling them seemed to contradict the only thing they felt they had to cling to spiritually, they also sensed that there was something here that was true and real and perfect; and they knew that they were, even in this moment, having a choice as to whether to be open to God's preparing and showing them something or giving them a blessing, or to close their eyes, not be open, and make their own decision as to what God was like and what He wanted. And many of them even accepted within that by making such a decision themselves they were defining God in their own terms and deciding what was true and spiritual. So, even as He passed through the crowd—just turned toward those who wanted to harm Him and walked through their midst, rather than walking away—some of the people just stood there and were simply amazed, even though they still felt indignant about some of the things He had said. And as they watched Him pass through and walk away, it made a deep impression on them, and certain ones did later desire to know more about Him and to set aside those feelings they had.

In other situations also, particularly at the end of His earthly life, He was then even more grounded in Spirit, so that He just released Himself into the Father's Heart and always said, "Whatever the situation is, there must surely be something holy in it, there must be someone who can be blessed, or there must be some reason in it for the blessing of future generations. I put Myself wholly in alignment with Your Will, and I allow You to show Me from moment to moment—to lead Me

into this and to the resolution You have prepared.” By having, even at an early age, developed a total trust and faith in God, He was able to do this. And it must be remembered: He set the pattern for those on earth. He Himself did not have that pattern to observe when He came here. He was the one who developed and set the pattern; so, it was a greater challenge for Him than it was for those who came later and, therefore, could observe Him and try to emulate Him.

How were teachings received and delivered to the crowds?

When He knew that He was going to be addressing crowds of people, He very often prepared Himself several days in advance; and where possible He did withdraw and have prayer and meditation. He would commune with God and rest in that Spirit, and ask the Father to reveal all things that He needed to know in advance and to help Him to always be open to receiving in the moment anything the Father would give. And so, this was His preparation, and this anchored Him in God’s Love before He began to address the crowd of people. And then, as He was doing so, He was so in tune with the Father and looking inward toward Him—listening to any promptings from Him—that He certainly had no room in His consciousness for anxiety or feeling nervous about anything, because He was trusting the Father. He addressed them by speaking in as simple terms as He could and then by illustrating points with stories that would help people to understand what He was talking about—giving them an example that they could hold in their minds and then also use to apply within their own lives. He realized that many of the things He was saying were new and totally foreign to the thought patterns of that time, so that He had to have a great deal of patience in dealing with people.

An earlier question addressed His preparation in higher realms before He came to earth [see pages 384-387]. Was there a set of pre-selected teachings, or a curriculum, that was part of His mission, or did the teachings arise more or less in response to how the situations unfolded as He lived His life?

There was an element of both of these. Before His birth He was certainly aware that He would be faced with decisions He had to make—choices He had to make. Also there was to a great extent a pattern given for how He would go about doing this; however, in the situations on earth, things can change from moment to moment, depending upon the intentions and the thoughts of all the people involved, and there were occasions on which spur-of-the-moment decisions were called for as to how to best get across the spiritual ideas He was trying to help human beings understand in order to bring humanity forward to a higher level of spiritual realization. And these spur-of-the-moment decisions were determined by the mentality and the attitudes of those who were in His Presence as He was teaching. He may have thought, or it may have started out, that a teaching situation involved people who knew quite a bit about the scriptures and spirituality and who perhaps just needed some direction on how to understand some of these things, but then some other person who did not really understand these concepts might have suddenly entered the group; therefore, as He looked within and asked the Father, He was also open to giving teachings and ideas to those on different levels of understanding and different levels of spiritual awareness, and simultaneously allowing the Father through Him to bless them.

How were the teachings delivered privately to the disciples?

This was a situation that would be less likely to have any foreign vibration enter into it, and He very often had a structured program that He would have prepared within His mind—after communing with the Father as to what He would do from day to day and how He would try to bring about an understanding of the spiritual principles. And yet again, questions that would be asked, which might suddenly reveal an incapacity of one person to really understand these things, would bring forth a need for Him to touch deeper with the Father and say, “What is the concept, what are the words that I can speak, what is the example, what story can I tell to get this point across to this person who is asking, who is certainly desiring, and who is preparing himself to also be a vessel through which You, the Father, may express?” And so, very lovingly He would stop at any moment and readjust the teaching patterns He had prepared and perhaps thought He was going to follow that day. Sometimes He was able to see that possibly He might have to spend several days on one concept before He went on to the next one. And He would see that events had to come up in the lives of His disciples, those who were following Him, that not only gave them a choice they had to make but also impressed upon them what the choice was and what the implications would be—according to which way they might choose to resolve the situations.

Were the teachings given to the disciples *secret* in the sense that, even to this day, they are not well known, or were they just a more in-depth version of what He told the multitudes?

They were certainly a more in-depth version, but so far as secrecy might be concerned, in the sense that we don't know today what some of these teachings were, that would mainly be that the disciples were sometimes not capable of fully

grasping the ideas; therefore, it was not so much a thing of secrecy as that they were not able to comprehend, relate to, and record these things in a way that gave the true and total meaning, because they did not understand that fully themselves. Also, one must remember that, as time went by, some concepts were forgotten and other concepts were, in a sense, interpreted in accordance with their own understandings at that time and, therefore, were not preserved for future generations in the purest form that the Master had given them. [For further information on the Master's teachings, the reader is referred to the chapters on Communion and Forgiveness.]

How did He respond inwardly and outwardly when He encountered situations in which a person was being cruel, either to someone else or to an animal?

The initial response was that it gripped His heart, and He certainly wanted to lift the suffering of the person or the animal that was being abused. And He quickly would ask the Father, "How can I allow You through Me to bring about a loving response to this situation and to bring about peace in the heart of the perpetrator, who is himself frustrated by not having an understanding of spiritual ideas and principles and who is simply lashing out as the only way he knows to cope with his own frustrations, feelings of alienation, and feelings of lacking love—not only lacking love in his own heart but also in not having other human beings giving forth love to him?" And so, He frequently would approach those and would try to begin to talk to them and in some way ask if He might be of some assistance or be able to lend a helping hand to the one who was being abused. Always He looked upon the heart of the abuser, knowing that the Heart of the Father was there and acknowledging His Spirit, for even when you

encounter people who are cruel or evil, if you can offer them a totally unconditional love, they will notice it. Many people who intentionally set out to do some evil deed are doing so expecting and desiring that you will have a negative response, which gives them a feeling that they now have the right to have an even more evil response to you. Whereas, if they suddenly realize that you have an appreciation for something deep within them and you are not judging them to be evil or to be lacking in any way, they notice this; and very often it disarms them of their tight clench on this desire to express themselves violently or in evil ways. So, He was always open to desiring to be—and being—the vessel through which these people—those who were the instigators—would be blessed, as well as to giving relief to the others. And through this remarkable gentleness and love, and this patience that had no end, He impressed the souls of both the victim and the perpetrator in such a way that they, it seemed, forgot the situation, turned and looked at Him, and were trying to understand what He was offering them. They were not accustomed to this sort of response to them.

When Jesus overturned the tables of the moneychangers in the temple, was this a response to the commercialization of the temple worship, or was it a response to the blood sacrifice of innocent animals?

Primarily it was a response to a total lack of regard for the Holiness of the Father and for the temple that represented His Holiness—a response to people being so disrespectful of the Father as to actually just disregard this Holiness that was supposed to be dwelling in the Holy of Holies. Those who had any respect or regard would not even have dreamed of coming into the temple with animals for sale or carrying on any

other sort of trade. They would definitely have taken off their shoes and come in bowing before this Presence. And their total lack of feeling for this, lack of interest in it, except as a way of profiteering from it, was something that moved Him deeply. And even though He went through this act, it is by no means to be understood that He was out of control. Sometimes, on the earth level, you don't get other people's attention without doing something that they don't expect and that might even be a show of anger, but in no wise was He incapable of dwelling in the Spirit of the Father and offering Love while He was doing this. He wanted to get their attention, and this was needed because some of them were just seeing Him as a teacher there, who perhaps was an idle person who couldn't think of anything else to do with His life, and they were totally disregarding the deeper, spiritual aspects of man's being. He thought it was time to get their attention, to jolt them awake, and to let them know that there is much more to spirituality and that one should always have a feeling of reverence for God the Father.

One of the things that He also wanted very much to bring forth and give to people was that we carry this respect and honor for God over to respect and honor for the Spirit of God in other people, which was practically a new concept in those days; and it takes time for people to absorb such ideas. So, He came and He, you might say, threw the ideas out there—He talked about them. Some of this was recorded accurately, and some may not have been so totally accurate. But then it took a long time for human beings to adapt themselves to this way of thinking and to desire to learn more about it. On the earth there is a process: You go from one step to the next, and you must master, say, step number five—you must totally

master that and absorb it into your whole being—before you are ready to go to step number six.

*The Jewish religion certainly had developed through the centuries, and each step added to that which came before. Even some of the later prophets before Jesus contributed to this; for example, God said, “I desired mercy, and not sacrifice” [Hos 6:6]. And so, Jesus came to open up a much, much greater spiritual vista that could be comprehended by those who attempted to do so and also to emphasize that spirituality is not just a matter of concepts—that you don’t just come and bring an offering to God and let it go at that—but rather it is the Kingdom of God within. It becomes something that is a part of your conscious experience. **You dwell in It; you become absorbed by It; and then you go forth into the world expressing It.** He gave such a perfect example! And He knew that His life had to be an example—that just teachings themselves would be the vogue perhaps for a couple of decades, and then they would be lost. He had to give the example Himself, and it had to be one that was totally comprehensive of the whole human experience here so that people could see that spirituality was not escapism but rather something that could be applied to every facet of their lives.*

When we are trying to help people, and they don't seem to really want any help, what should we do?

This is a knowing that will come upon you when you are anchored in Spirit and go forth to these situations, when you are from day to day, hour to hour, moment to moment, seeking to align yourself totally with the Will of God and you have the willingness to have a patience without limits and a love without limits. And when you have offered every possible

opportunity and every possible means of helping other people or their circumstances and they are, in a sense, thumbing their noses at you and not accepting what is being offered, then there comes a time when this is withdrawn because another scenario has to present itself in their lives. The reason for this is that these people have to reach a point where they see that they cannot depend upon outer circumstances and the outer life to satisfy them. And so, situations have to be brought about in their lives that get their attention and cause them to turn within.

The Father is always loving. Initially, He presents softer, kinder experiences through which one may grow; but when one doesn't take an interest in these things, then the conditions have to be changed, and sometimes there has to be a situation that jolts one awake before he realizes that he has become absorbed in a limited consciousness that cuts off the awareness of God—a consciousness that wants to establish an identity with outer things that have no ultimate reality. So, the inner knowing will come, and very often it will just be a circumstance. Conditions in life may rearrange themselves so that for some reason you are withdrawn from the situation: You may have been trying to help someone for a long time, and for some reason he or she suddenly moves to a different locality; or you may yourself be going somewhere else. But the infinite patience and love must still be there, and you must also continue to offer this love and to pray—to extend love, to embrace, and to ask the Father to help these people so that they may develop spiritually and awaken to deeper values in whatever way is appropriate for them.

Was humor a part of His way of relating to people? If so, what kind of humor?

He had a wonderful sense of humor, and His humor was a very kind and loving one. It was not a humor that was satirical or a humor in which one would be ridiculing another person. It was always gentle, and He often used that in situations when another person was being aggressive or antagonistic toward Him. If He saw and had this inner knowing that it would be beneficial, instead of giving the usual human response to an act of aggression, He might turn the situation into a humorous one—or turn the whole thing into a joke. If someone was insulting Him, He just didn't accept it as an insult. He accepted it as a joke. And this very often is disarming to those who come across as wanting to be antagonistic and bring a negative vibration into relationships. Also, He realized, even in teaching spiritual concepts, that sometimes when you can give an example that would be humorous, it might stick in the minds of the students, the apostles—those who were following Him—better than just a dry concept.

So, humor was certainly a part of His being, and it was also there as a child. It was part of His charm as a child to always bring humor to situations. He also realized, even while still quite young, that when there were so many chores, so many things going on in the household, and people's nerves were frayed, that to bring laughter to the situation brought relief and helped everyone to endure better—to continue with a lighter heart doing what they knew they had to do. He understood the great value of humor, but it was never, ever, a humor that was offensive in manner—a humor that would make fun of or put down another person in some way.

Did He engage in conversation about what we might consider to be day-to-day things—events going on around Him, ideas,

and so on—and if so, was that a frequent or infrequent part of His discourse with people?

He did engage in this sort of thing, concerning things that might come up, such as how to best put the harness on the camel, how to mount on the back of a camel, or how to tie the bags the camel was burdened with so that they would not slip off. He did get involved in conversations of this sort with people; and yet, even while He was talking, particularly after He became an adult, He was simultaneously communing with the Spirit of God within them. He used the situations and even the small talk and chatter as just an excuse to be in the presence of these people and allow Him the opportunity to commune with them face to face, rather than in absentia.

Is there more about the inner life of Jesus that He would tell us?

No matter what situations come up in life, to be anchored in the Spirit of the Father and to keep that deep relationship is the primary means of support and security that you should depend upon, and it should also be the primary focus of your life. This not only makes the situations of life easier for you, it also helps you to play your role perfectly as an empty vessel of the Father through which other people are blessed, as well as helps you to accept and desire to have as your purpose on earth that of being a vessel through which others come to, and have an experience of, the Love of the Father. It is actually the highest purpose that can be taken, and it also gives you endurance to carry on with all the experiences and situations that life on earth would bring to you. Otherwise, you could become disheartened; you could become depressed; and you could become bored. And because of this,

you might make no use of your life whatsoever—simply withdraw and have no higher purpose.

*It is to be recommended that each one strive to come to understand that there really is no higher goal or purpose to have in his life than to, first of all, establish and come to a very close relationship with the Father so that one communes with Him, and then to allow communing to become such a natural thing that one no longer sees it as a structured exercise or something he spends time doing during a certain hour of the day but rather something he strives to stay anchored in all the time. And once one has done this, he really does not have any other purpose in life here other than staying in a state of consciousness of being in the Father—and also being of assistance to other people. When one really is in close relationship with the Father and one observes the lives of others around him in the world, it touches the heart deeply to see that there are so many who have absolutely no concept of having a relationship with God—and have no interest in this. And then one realizes, “I have a reason for being here. I have a purpose that I can deliberately take for myself to be of assistance.” And one also realizes that there is no greater role he could play than to contribute to the spiritual welfare of the world. Surely, one could have a career in which he brings laughter into the lives of other people as a comedian, or one may bring an experience of an appreciation of beauty through one of the arts—music, painting, or otherwise—but as one continues to develop, he sees that simply bringing humor alone into the lives of people and causing them to laugh, although that certainly is not to be disregarded or to be considered to have no value, is only a beginning; there is much more that can be offered. Then one begins to see that he wants to have other people come to **experience**, to **share in**,*

and to **know** this relationship with the Father. One wants them to have every experience of Love that one himself has with the Father.

So then one begins to see that this is the higher purpose in being on earth—that even though one might have hobbies while here and one might enjoy walking on the beach or in the woods and would like to get away, when one takes upon himself to be the vessel through which the Father can pour forth blessings to other people, then one is placed in a position where he has to make a choice: “Am I going to run off and play right now for this hour, or am I going to participate in this situation I happen to see going on right here in the life of this person who really needs something? He doesn’t know what he needs, although he thinks he knows. What he really needs is an embrace on a deeper level.” Then one begins to see that the real joy is in embracing the Spirit of the Father in the other person, much more than just going off and walking on the beach, which is not to say that one shouldn’t also do that very often just to unwind, to commune with the Father, and to enjoy the ocean. But when one reaches the point where he wants to be the Father’s vessel, he realizes that he always has the choice to play the role of the servant—the helper—and that his life is at the disposal of the Father to bring any kind of experience or awareness into the lives of others, whether they are consciously seeking or not. If there is the possibility that they might be brought further along on their pathway toward spiritual realization, **anything that one can do is an honor and an opportunity, and there is no higher choice that one could have.**

Would the Master speak to us of His inner life leading up to and during the trial and crucifixion?

(In answering this question and the following one, the Master spoke directly, very quietly and serenely.)

As the time came for the fulfillment of the Father's purpose for the life on earth, as the time came to show forth His Love in the most extreme circumstances and situations, I even more intensely than ever did seek to allow Myself to be the Father expressed on earth. I desired to vacate My being so that He might fully manifest as Me and that His Light and Spirit might be My identity. And I came to Him and said,

Father, this situation does not appear to be a very kind and joyous one to experience and endure; however, I know that Your Will is perfect and that You would not ask Me to go through anything for no reason at all. You would only ask this if tremendous blessings could be brought forth to many of My brothers. And so I come to You and I say: I do feel some apprehension; however, I rest in You; I have total trust; and I ask You to continue to present to Me opportunities to relate to Your Heart and the hearts of My brothers, even as I go through this situation to the ultimate climax. I ask that You touch each one I encounter. May it be said that the Spirit of the Father was walking the earth as Jesus, and may those who are capable of recognizing such be able to see and experience this. As this body is laid aside, I ask that it have served the full purpose for which it was taken on and that this life on earth would have been the means through which a doorway was opened, so that all those who sought to know You would be able to find that experience of Your Love more quickly. And I ask that those who

don't know to seek and who lash out and express their sense of alienation and frustration in acts of violence also not be forgotten, that they may be touched in some way. Give every opportunity, and help Me that I may be totally willing and may allow You through me to express Your Will, express Your Love, and extend Your Light on earth and in the consciousness of all My brothers. So now, I go forth and desire to see only You in each one I encounter. I desire to see in those who have plotted to end My earthly life a purity and a holiness that is just beyond a cloud that will not be allowed to forever obstruct it.

And in giving forth My whole being to the Father and having a total Love for every human being, I set My resolve; and I went forth and allowed situations to arrange themselves in whatever way would be perfect. I did not condemn, and I had no regrets. I only desired to extend Love and to give the pattern for all those who came after—the perfect pattern that would hasten them along on their pathway of spiritual awareness and understanding so that they might more quickly release their clench on personal interpretations and realize that there is nothing else to seek.

Please tell us what happened between the time when Your spirit left the body and when You were again seen in Your resurrected body.

As the connection with the physical body was released, there was a resting in the Light and Love of the Father's Heart; and as I looked down upon the world, great Love poured forth through My heart and touched the earth and all the

inhabitants thereof to embrace those who felt they had lost something—had lost someone. I came before the hearts of those who wanted to be rid of Me. I looked upon them, and I spoke to them. Deep on the spirit level I extended Love to them. And I asked the Father to prepare a way for them to release and go beyond these attitudes—to recognize that Love is always there and that they can accept it and allow it to extend forth from them into all the world. And there was also a realization that this life of Mine on earth had really opened a door, a door of Light and Love, so that all who cried out could much more easily find the way in their awareness back to the Father and that those innocent ones who were at the mercy of unkind souls would now have one they could call to and not ever have to feel lost and abandoned.

And yet, I realized that those who had been so closely involved in My life on earth not only needed some further comfort but also needed to see that life is eternal, and to understand that what appears to come to an end is not the true identity of the soul. And so I watched. I looked upon them as they grieved, and I saw them as they felt lost—as sheep without a shepherd. And I prepared Myself with the help of the Father so that I might be revealed to them. I had great joy in coming back and making Myself known—and in giving the final meaning and understanding of My life and mission so that they might know and comprehend it and have the example, the extreme example, of one going through torture and death and yet crying out to the Father, “Forgive them. They don’t know what they are doing. I desire that one day each of these hearts will be awakened and understand that this is not the appropriate approach and that those who follow Me may now know that the perfect response is never-ending patience and limitless Love—no matter what the situations in their

lives may be.” And so, when the time was perfect, I did come back to reveal Myself to them so that they might know fully that My true identity was that of one who always was, and always will be, an extension of the Spirit of the Father and that they had nothing to fear, and to assure them that I was with them forever and ever and that I would go forth with them—in their hearts, if they allowed it—preparing each situation and providing for all their needs, always urging them to follow My example of extending Love and being one who brings hope to the earth.