

Jesus and the Cross

Jesus and Disciples via L/L Research llresearch.org

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1 Jesus

"I greet you in the love and the peace of the infinite Father. I come at your request, and I am known to you as Jesus. Your vibration has reached out to me this evening. And I perceive that you are true disciples, and that you are all too aware of my words, that you must take up your cross and follow me.

"It is well, my friends, my beloved children, to meditate upon that which is your cross so that you may the better take it up. But we ask you to remember, that it is through the cross that you can achieve redemption for all those about you, through your great love and sacrifice and ultimate resurrection. What I wish to say to you now is that you will be aware more and more as you grow towards the consciousness, which you choose to call Christ Consciousness, of the endless wonder of existence in the creation of the Father; to live, my friends, in a constellation of beings who are individual, unique and miraculous; to have, through grace and the holy spirit that dwells among you, all power for good and for love. Think you that you are unworthy of wonder and joy?

"Shed your unworthiness! You do not need it and it does not need you. Enter then into the kingdom which awaits you. A kingdom that is here, my friends, in this illusion, on this plane of existence. Enter into the kingdom of those who have washed in the waters of healing. Know that which is your cross, and love and accept that which is your cross, and so shall you be healed.

"It may not seem so to the world, but it is your soul that is of significance, and it is your soul that must be healed and washed and, once clean, you shall be called holy and

you shall be called chosen. Not by others and not by yourself, but by the impersonal and loving judgment of light. For your souls are the stuff of light. Thus, heal your souls by constantly standing in consciousness of love, and wash and wash with that love until you are clean. Let this be private and secret and speak to no man. For the world will not understand that which you do in the name of the Father.

"But that which is within will come out. And thus, you will become an instrument for love. What love I have in me is yours, my brothers and sisters. You are my beloved brethren. And you are next to my heart, as are all conscious beings. Know that you can and you will be healed of whatever keeps your soul in bondage.

"And seek always that holy ground which lies beneath your feet wherever you stand. I am with you in prayer. I am by your side in meditation. My love goes with you, my peace I give to you. I am known to you as Jesus. My peace to you, my friends." LLResearch 1979/11/03¹

1.1 Q'uo

"You wish to know how it is that the one known as Jesus the Christ could be the only son of God, as the Christians believe.

"It is more than understandable that spiritual seekers would hope for a savior. However, the one known as Jesus the Christ saw himself as a shadow, a being whose every hope and true identity lay in the reflection of the Creator and Father that overshadowed him.

"He who sees me, sees not me, but the Father," he said. "I do nothing but that which is done by the Father," he said. And

¹<https://llresearch.org/channeling/1979/1103>

he said then too, "All these things you shall do, and greater also."

"We realize that all these things are written down that we have quoted, that they have been there for scholars to see, for priests to teach, for your many years. Yet, because the concept of a channeled life is foreign to those who wish to preserve that which you call the ego, it has not been seen that the master known as Jesus was transparent and became, though human, a living channel through which could flow undistorted the powerful and perfecting love of the one infinite Creator.

"The master known as Jesus was a man, living a channeled or inspired and very impersonal life, yet containing and expressing emotion and affection. The master known as Jesus saw a pattern emerge during the short time of his actual ministry. It was the pattern of a warlike people, his own people, the Jews, who wished to become again a great kingdom as it had been at one time. It was felt by this teacher that as had his friend John the Baptist gone, so would he.

"He wished for his people a realization. He wished them to realize and truly know that their identity, their nationhood, and their kingdom was eternity itself. He wished them to lay down those weapons which make kingdoms of Earth and pick up instead those tools of peace and love which might create the growing and life-giving knowledge of a greater life, a greater kingdom than this Earthly one. Thirdly, this entity wished by his death to be remembered as one who intended to die of love for those who killed him.

"He wished to be remembered as one who loved. He wished to be a symbol of that greater kingdom which was the true kingdom of his people and all people. His instructions about bread and wine were that these be taken in remembrance, that when this food was taken, it would be food not of this Earth, not filling the hunger of this illusory plane, but, rather, he hoped that it might be seen as the true manna which is infinite and which feeds an infinite hunger—the thirst for truth and right action.

"Above all, he did not intend that any who wished to be a disciple rest back upon his laurels and think again and again in gratitude upon the savior while continuing a life

which was uninformed by those principles which the one known as Jesus taught. Indeed, the master known as Jesus had a stark vision of the nature of this illusion you experience. He saw the type of consciousness which you share, with all of its distortions and limitations, as producing a situation in which martyrdom was the nature of the life experience. The brevity of life within the physical body was a melancholy fact to him. The master wished therefore to imbue the suffering, the martyrdom of brief lives with a deep and abiding sense of the value and worth of the sacrifice of living a life.

"His instructions to his disciples included these words, "If you wish to follow me, take up your cross and follow." This entity also said, "Be ye whole or perfect as the Father is whole or perfect." The discipleship hoped for, that is, the discipleship which Jesus the Christ hoped to inspire, was a discipleship of sacrifice, the sacrifice of attachment to treasure, the sacrifice of the overwhelming attachment which most entities feel to doubt, despair, darkness of mind and disconsolation.

"This entity believed wholeheartedly with every fiber of its being that the kingdom which he called Heaven was within and all about all of us. He saw the kingdom of Heaven in seeds, in fields, in the leaven of a loaf and in the heart of any human being. He hoped by rising again to give hope to those whom he knew and loved. He hoped that those whom he had left behind would share the excitement of eternity. Many others have seen souls who have left the Earth world, have spoken to them, have touched them, and have known that life is, indeed, an infinite process. The one known as Jesus the Christ also wished to leave this remembrance behind—and this he did." LL-Research 1987/09/13²

2 Disciple Ira

"I am Ira, son of Mishdad. I come to you in the name of Jesus Christ, my Lord and Savior. We must identify ourselves to you who are servants of love and light, for we have been some time so identifying ourselves to this instrument. We have had no trouble passing this instrument's challenge, but this

²<https://llresearch.org/channeling/1987/0913>

instrument was displeased that we were not members of the Confederation, but rather what you might call an ascended master. The significant incarnation for this humble one of Jerusalem was that of Ira, son of Mish-dad, for it was in that lifetime that I followed Jehoshua, as he was called in his own dialect. You call this teacher Jesus. I was not worthy to touch his clothing, yet it was my joy to follow Jesus as my Lord and Savior.

"Because there has been much, much distortion concerning the import and intent of the sayings attributed to your Jesus, we find that in certain sensitive channels we are able to create a subtle channel. The method of impression is quite different from that which this instrument is used to, and we feel the instrument coping, and suggest the instrument not cope, but rather simply realize that the pace of speaking may be as brisk as possible, for we have no need to regulate speech, as we are using a somewhat different form of concept communication.

"In the spirit of love and in the spirit of Christ, let us pause to praise and thank the Father of All, and to worship at the feet of the one Father. Much is misunderstood that my teacher said, and I am most happy to share what in my own opinion was that given about what this instrument calls the elect. This is a grievous distortion of the true intent of Jesus' saying. Where to begin?

"Along many dusty roads I walked, trying to catch a word or two of his private conversations, and when he spoke he spoke quietly, yet clearly and with much pride and authority, although he was always begrimed and dusty from the road. Somehow we all looked up to him without knowing why, even before we had heard what he had to say. I believe that the true importance of the idea of the elect is already clear to each who has become aware of the concept of service to others and service to self. The numbers of the elect are not exact, but symbolical in intention. It was the way of the rabbis to use numbers symbolically. The number twelve meant completion. Twelve times twelve meant a completion of completions. All eventually which have self-consciousness shall be of the elect, shall be of service to others or service to self, shall choose, shall be the seed planted in good soil. However, at the end of a given period of experience, some shall be ready for the next step, and some not.

"I believe that Jesus' intent was to prepare humankind to meet the challenges of infinity and the larger life that lies beyond these Earthly vessels we call bodies. The concept of elitism or choosing one person above another would have been inherently distasteful to my teacher. Yet my teacher knew that one can offer information, but yet cannot expect that information to flower in every heart that receives it. It is certainly so in my own mind that my Savior felt himself to be the least and lowest of any man, indeed, the servant of all. This compassion would never be stinted by such an idea as a true elite in which some children of the Father were invited into the mansion and others not. This is not so, and this is not true. This was not the intention of my Lord and Savior, Jesus Christ. The road of my Savior was a road that asked all people to seek for something called the Kingdom of Heaven.

"Each who hears my voice may choose himself to be the elect by choosing to live a certain kind of life, by choosing to attempt to be of service in the spiritual sense, by intention, in as much of the experience as possible. These are those things, this manifestation of love, this thinking about love, by which each of you creates the condition of the chosen. It is you who choose yourself. You have not my experience in walking in Galilee with the Master. You have not my personal experiences, and I realize that because you did not experience these things, they will never be real to you, as they are to me. Yet I say to you as honestly as I know how through this instrument, that there was no intention in the one known to you as Jesus, but to me as Rabbi, or Jehoshua, this entity precluded, excluded no one, but took all potentially within the heart, yet never, never would the Master presume, always was he patient, except with those who did not tell the truth.

"I ask you now, you who have not walked with Jesus, to listen and pay attention to his true message, and to shut out of your ears and refuse to listen to the self-important bragging of those who depend upon anything but faith and call themselves chosen or elect. Yes, there shall indeed be the elect, and you shall indeed elect yourselves. That which is within your Holy Bible is a pitifully poor account in terms of volume of what the Rabbi had to say, of the impact that he had on peo-

ple personally, of the transformation we all felt when we were in his presence, of the astounding miracles that he did. The Master was a free person. He relied completely on the moment, and he listened within. This voice through which we are speaking we call a human channel, for that which he spoke was not his, but that which he received from the Father, although he often made the joke and the pun upon his own accord, being a somewhat humorous person by nature.

"And as we leave this instrument, we suggest that each may find it valuable to study the path that my Lord and Savior took, to think about the words of the Rabbi, to evaluate them, and to grasp the truth within this life story, for through lifetimes of unbroken desire to seek the Father in the way my Lord and Savior taught, I have been able to achieve that state which is between the third and fourth of your densities, as you would call them, that state in which I am in whatever position I wish, doing whatever service I wish.

"It is rare that we are able to speak consciously to an instrument such as this. Normally we speak in visions and dreams. We are honored at this rare opportunity, for we are not wise; we are still awaiting the beginning of what you shall call social memory complex. We are still, those of us who have harvested ourselves, by the grace of God, doing the work with those who would wish to be the chosen and the elect by their own choice, by their own election.

"We are happy to speak with this instrument at any time, whenever there is a call for this sort of information. We do find that in working with this instrument, we shall come under certain restrictions upon information—for that, you will have to forgive us—but we find, as this instrument is giving us validation—she is very far from full consciousness, but we are able to communicate with her well...

"We must pause. We are losing contact with this instrument.

"Carla

"I lost it. I'm sorry. It was real faint, but it was real clear. Very interesting. Thank you, Ira, son of Mishdad. I've still got some pressure there.

"I am Ira, son of Mishdad. I greet you in the name of Jesus Christ. We are sorry for the breakup, and this communication will be

breaking up, as this is very tiring to this instrument, we find. This instrument has an unusual access to its subconscious.

"We wish to offer one more concept before we leave, if we are able to get it through this instrument quickly enough, and that is that there was a question about the name, the importance of the name. We find in this instrument's song, the hymn, "At the name of Jesus, every knee shall bow," "Blessed be the name of the Lord." We find many such phrases in this instrument's worship. The naming is that which is the nature. When a person chooses a different nature and becomes passionately bonded to that nature in such a way that it will change the life, and seals the change by a name, that is a name of power, because that is a person of power. When a person chooses a symbol for perfect compassion and divine love for what this instrument calls the highest and best of all things, the seeker must name the symbol.

"If the seeker's faith is in itself, it will name itself. If the seeker's psychological makeup is such that it is aware of its many errors, and wishes to lean upon an idealized portion of itself, it may call upon the name of Jesus, for it is in that consciousness and in that consciousness only that you may be called elect, that you may choose to be chosen. You must become your journey, and your journey must become you, and the name of the consciousness that is your journey is Christ. You may choose your Christ, but it is in the name that the power lies, for the name is the nature, and the nature the name, and the I AM of consciousness is symbolized in its idealized form by my teacher, Jesus. I leave you in that blessed name.

"We are thankful we were able to conclude this communication, for it would be very bad manners for us to leave you without blessing you, urging you to good works, to loving God in Christ, and loving each other as yourselves. So our teacher has taught us, those of us who have stayed behind to aid each of you to make the great choice. Your little life is not long, and you shall be called to account. If you have not chosen—and we speak to those who may only read those words which we speak—choose now. Choose that symbol for which you would die. Choose that faith that is the I AM for you. Choose your consciousness. Choose to be a certain way. Choose to be chosen. If my teacher is

not yours, I leave you in peace, and bid you quickly, get hence, and right quickly, seek and find your true symbol, but let that symbol be the Christ to you, and may you seek to be the servant of all, for it truly is in serving that you shall grow, that you shall become strong and that you shall be healed of all bitterness, sadness and grief. We offer you the blessing of Jesus Christ. Go forth in peace, rejoicing in the power of the Spirit. Know that that Spirit is with you always. Amen. Amen. Amen. I am Ira, son of Mishdad. Amen." LLResearch 1988/11/13³

3 Hatonn

"It is said, my friends, that the one known as Jesus was incarnate by a virgin and was made man and dwelt among men and by them was crucified. This, my friends, is a much misunderstood story, a much misunderstood example, and a vastly underrated life. Around it has been built a great organization, all too lacking in the one thing that the entity known as Jesus to you desired and that is, my friends, the experience of being one with the Creator.

"The one whom we call Amira and whom you call Jesus did not desire to eliminate from his disciples' lives cares and concerns about the state of their spiritual wellbeing. Indeed, he constantly urged his disciples to become more close to perfection. And it is written in your holy works that he said, "Be perfect as your Father is perfect," and again, "It is not I that do these things, but my Father."

"My friends, as you go through your daily lives, so much of your attention is consumed with the needs of your physical vehicles, the security, your comfort, the enjoyment of your personality. But let us look at what is known as the virgin birth, that event which is celebrated every year by your peoples and that event which almost no one believes and even fewer understand. You, yourselves, my friends, are at some stage of holy conception by the inspirited self, that self who you really are. This self was not conceived by man but came to this plane of existence and to the human race asleep in a body, the physical

vehicle.

"The physical conception was, of course, not immaculate but the spiritual conception which each of you who seek are attempting to further is totally immaculate and takes place within what we may call your heart of hearts, within your deepest inner self. And like an infant, the spiritual self must be nurtured, loved and nourished through meditation and through as much right action as you can possibly interject into your daily lives.

"We realize that this seems to be an inhumanly difficult thing many times but once an understanding of the love of the infinite Creator has been realized, that which is difficult will become obvious. That which is crooked will be made straight." LLResearch 1980/11/30⁴

4 Q'uo

"As to the name, Sananda, the Christ name has moved through many namings. There is no one name of this consciousness that may declare itself unique at this time, that is, the only entity which speaks as the principle of the master known as Jehoshua, or Jesus. We ask that you yourself listen with an open heart to the messages of the one known to you as Sananda—how many names this energy has been perceived as having, how many more shall there be. You are one, as are most who have studied the consciousness, the mind and the actions of the one known as Jesus the Christ. Listen to this entity. Seems it to speak in humility, compassion and acceptance, encouraging each to love each other? If that be so, what matters it what it call itself?" LLResearch 1990/04/15⁵

"You have asked this day concerning the entity known to you as Jesus of Nazareth, what he is doing now and what this entity may continue to symbolize and suggest to those who seek the truth. At this level of contact, that is, the light trance of what this instrument calls conscious channeling, we do not wish to attempt to indicate, using this instrument, precisely what planetary sphere or what precise work this particular entity is now doing. We would, however, express

³<https://llresearch.org/channeling/1988/1113>

⁴<https://llresearch.org/channeling/1980/1130>

⁵<https://llresearch.org/channeling/1990/0415>

our feeling that this entity was one of a social memory complex that was at a stage of graduation to fifth density. This entity and the social memory complex of which it was a part had in common a full consciousness of love and compassion. A love that creates. A love that destroys. A love that transforms. A love that is all that there is. This love was not informed or balanced with wisdom. This state of love of this social memory complex thusly was, if not absolutely perfect, at a very high level of near perfection. And as such, this group was exquisitely poised at the appropriate nexus when the opportunity came for incarnation using Christ consciousness within the Earth plane in third density.”

LLResearch 1998/12/20⁶

“The central thrust of the metaphor of harvest for the one known as Jesus was that the fields were white with the crops, and all was ripe and ready to be harvested but that there were not enough workers for the harvest, and there was a call for those who followed this teacher to take up the honor and duty of attempting, each in her own way, to add to the possibility of awakening those blooming and ripened souls that are the pride and the product of 75,000 years of learning, so that they might make that last step over the line, from a faint-hearted will to serve the cause of love, to a passion and a fire to serve in a very focused and loving way for the good of the self those about the self and the planet itself.

“Indeed, in one of the other stories about the harvest, this entity suggested that laborers went into a vineyard to harvest grapes and worked most of the day, and there were those who came very late in the day to working upon the grapes, yet, at the end of the working day, all were given the same coin. This is true of the harvest as well. It does not matter when in the 75,000 years of learning the awakening and realization of the true nature of the self occurs, it matters only that it occur. The one known as Jesus the Christ was the first of the messengers of that which is to come and that which is already here in part: that being the age of unconditional love that is fourth density, that is the very nature of the lesson of third density. Gradu-

ation occurs when the heart is able to remain open, in more than half of the circumstances of life, to the welfare, happiness, comfort, safety and service of others. The heart needs to be awakened and inflamed with the desire to know the truth that lies within the open heart. By keeping the heart open, the learning process is greatly enabled for the seeker, and, by attempting to serve others, the eyes of love begin to be given reason to open.”

LLResearch 2002/11/27⁷

5 Amira

“I greet you in the love and the light of the Father. I am Amira. My children, you call to me and I come, but am I not always with you? Is my peace not in you? My incarnation is known to you and still you seek as if I were not here. I am with you always and yet it is not I nor all those things which I say. Ah, but those things given me by the Father, let it be so with all ... I am Amira. I am with you in the love and the light of the one infinite Creator.”

LLResearch 1981/12/20⁸

“A-mi-ra, A-mi-ra, A-mi-ra, A-mi-ra, A-mi-ra. I am Amira. I am with you in the love and the light of the Father. O, precious the moment, all glorious the hour, when first you are born. All that is old, my children, may now be put away. The manger of your light is ready for the babe. Now you are new. My children, my children, this is always true. Do not forget, but turn and rejoice. Peace. [Chanted all on the same tone.] A-mi-ra, A-mi-ra, A-mi-ra, A-mi-ra.”

LLResearch 1984/12/23⁹

“I am Amira. I greet you in the love, the light, and the life of the Father. How plunged you are into the mystery of day and night, good and evil. How clear are the eyes of those who search out my face in every situation. Yet, we would not ask you to search out a physical face, for the physical face of the Son of Man is beside you, is looking at you from the mirror, is your stranger, your friend, your child. I and others have come to comfort you, to leave the comfort of love behind. May you release the discomfort of worldly doubt and turn and return to those glories of the Father which enter by eye or

⁶<https://llresearch.org/channeling/1998/1220>

⁷<https://llresearch.org/channeling/2002/1127>

⁸<https://llresearch.org/channeling/1981/12/20>

⁹<https://llresearch.org/channeling/1984/1223>

mouth or thought or death. You who come with me, you who share my steps, you shall share them all. May your journey be transfigured by the joy of your countenance, as with perfect faith you reach at last that place from which there are no more steps, no more false divisions, that place where you begin to feel yourself falling, falling and falling, more and more deeper and deeper into an unmea-

sured and eternal sea of creative, divine love. I reach out my wounded hands to bless and sanctify the wounds you bear, that they too may be marks of past courage, never scars of pain. I leave you in the full sun, the glorious light and infinite love of the Father. Farewell and peace. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra. A-mi-ra.”¹⁰

¹⁰<https://llresearch.org/channeling/1979/1220>