

Jesus's Disciple Ira on the Elect

Ira via L/L Research llresearch.org

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1 Introduction

This transcript from L/L Research is of Ira a human disciple of Jesus Christ while he was alive, and who died and was judged to have successfully followed Jesus on the right hand of God, and their soul is awaiting the fulfillment of the age otherwise known as the first resurrection or the Kingdom of Heaven. He discusses what it means to be part of the elect, and how one must choose to follow Christ and seek to be the servant of all in order to be chosen for the Kingdom of Heaven.

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 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 Mishdad, 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 wor-

thy 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 symbolic 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 stunted 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 people 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 1988/11/13 ¹

¹<https://llresearch.org/channeling/1988/1113>