

Subject: The Lost Years. Part 2.

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Here it talks about how wealthy his family was.

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Graham D-wyea: Hi, Je--s, this is Graham. We seem to have dropped Steve's call, so I'm going to monitor the panel here so that when he comes in I can bring him back on. And I invite you, if you'd like, to use this time to speak further of Ascension or any other comments you'd like to share.
Thank you.

J: I would like to begin with what Steve has asked me about my early years, about my life as a child and as a young man, as an adult coming of age. And I want to begin by telling you, I had an incredible life as Jes--, as Yeshua. I had an incredible family. Yes, both above and below. And that is where so much confusion often occurs.

But I and my human family, and my beloved mother and my beloved father, and yes, my siblings, my extended family, they were so supportive since the day I was conceived. And yes, of course, it was known, although it was kept in many ways quiet - although it could not be kept that quiet, because I was quite adventurous. They supported my journey, and of course that is why I had been sent to this family in such exceptional circumstances.

At a very early age, around five, five and a half, I was completely, can I say, reunited or filled with the H-ly S-irit. That full reconnection to Father-Mother One, what you think of as G-d or Source, what I think of as Mother-Ho-y Sp-rit, took place.(2)

And so that awareness and that connection, that knowing, and what you would think of as information, was available to me from the start, or from the very early age.

But I was also of a very educated family, and one that placed great value - not just my mother or father, but my entire family - who placed value on the learning, and what you can think of as the s-cred learnings, of both Hebrew, certainly of the Laws, the Laws as a J-w, but also the universal laws. So I learned not just the languages of Greek, and I travelled.

There is - and I have spoken in other situations about my learning to assist my father in this, what you would now think of as construction business. He was far more than just a humble carpenter, although that is the job that he took or assumed when we first returned to Nazareth. But through these family ties I was brought to study and exposed to many scholars and many different points of view, including the Eastern philosophies.

My cousin, my beloved cousin John, who I loved as a brother, with him we studied and became familiar with the Essenes. So the exposure was brought. The difficulty was very often that I would correct my teachers, or I would challenge my teachers, not in a way that was offensive, for I was a very polite boy, and even a more polite young man. I did not ever wish really to draw great attention to myself. But what I could not understand sometimes was when there was a point of law or a point of philosophy that I knew was either incomplete or not rounded or even incorrect, I would ask about it. And it was wonderful. This is the gift of being trained in a true scholastic environment: it is not just about obeying or obedience or adherence - and that is also the message that I would give to our fundamentalist friends, or any -ism - it is about exploring.

But it is about exploring from the inner knowing, and from your connection, because there is no being - no being - on Earth that is not touched or gifted with the wisdom, the energy, of

the Ho-y Spi-it. It is available, and it is truly gifted to many. Yes, you can turn away and say no, but that has never been understood - not while I was in human form, and not really now. It always comes back to this situation of self-loathing or self-worth, the lack of self-worth.

Now, you would say to me, Yeshua, if you were filled with the connection and the knowing, why was it necessary for you to be prepared in this way? My parents - particularly my mother, a very astute woman - it wasn't just the value of education and culture. She knew that I would move in and amongst the people, in and amongst the cultures, and that in order to have credibility in my teachings, as I entered my more public life, that there would need to be a full understanding and an acculturation into these belief systems, even those that I did not completely agree with.

And that would be necessary in order for me to be accepted amongst my people. Because, although my message was universal, and always has been, it was to the people of the Je-ish faith, those who had been promised and who were looking for a savior, a messiah, for a leader to take them out of this bondage, to make them what they thought would be leaders of the world.

But of course it is not of this world that I lead you. Yes, I teach you, I guide you, I help you. I help you every single day, whether you know it or not. I help you to maneuver and to deal with this world that you live in.

Whether you feel that you are on top of the world, on top of your journey, on top of your game, or whether you are lost, I am still with you, and I am guiding you. And I have many voices, and even many faces, but they have always been the same message.

So, now, Steve?

S: Yes, I'm back

J: We welcome you back.

S: Thank you. Graham, could you just orient me to where we are in the questions?

G: Absolutely. Welcome back.

S: Well, thank you.

G: --sus was just talking about his upbringing and childhood, and just continued on your original question around Ascension.

S: Okay. So have we asked you, Lo-d, about the manner of your birth yet?

J: What do you want to know about my birth?

S: I take it we haven't asked that question. Well, the problem is that some people say you weren't born in a manger or a stable, that you in fact didn't come from parents of a humble and poor background humble obviously but that instead you came from a well established family. They weren't poor by any means. Which version is correct, Lo-d?

J: We have known good times and bad. I was of a very well-established family. Let me make that very clear. And the establishment of our family was in the lineage, and yes, position, not just in terms of wealth, but in terms of heritage, of respect. Were my parents humble? Absolutely. For they could not have brought me forward if they were not. But as I was saying, in my family there was a tradition, and a deep respect, and yes, in your society you would say an expectation, of what an upbringing would be, and what that would be entailing in terms of training and scholarship, education, exposure, acculturation.

Now, when I was born, when I took form, let us put it that way, upon this beautiful Earth, it was during a time of mass migration and confusion. And it wasn't what you would think of, has been romanticized as, a stable, a manger, but it was in a very humble situation, where there was a back room, yes, where animals were close by.

But that was not unusual, you know. So yes, in that situation,

because of the requirements of government, I was born as [laughs] somewhat of a displaced person. But my family, my family was what you would think of as a very well-placed lineage.

S: Well, that's very helpful. When your parents left Israel, where exactly did they go? What part of Egypt - I think it was Egypt - did they go to?

J: We went to a small village just outside what you would think of now as Alexandria. It was very humble. But then again there was family. So you have to understand, in our society, as in many of yours, the family took care of us. So it was not that I was in any way, or that our family was in any way, deprived. That simply was not the case at all. We had comfort.

My mother tended, in the beginning - well, always, really, but - to be what I would say would be very protective. She did not want to have me exposed to too many people in a strange and foreign place. She often feared that, should people know of the promise of my being, that it would place me in harm's way. And so I was kept very close in the early, early years, not that I would wish to go anywhere anyway. But she kept me very close by her side within the family compound.

S: All right. And the Aquarian Gospel describes you as coming into contact with the Egyptian hierophants. Did you in fact take a course of study with the Egyptian priests while in Egypt?

J: Yes, I did. As I have said

S: Like the description?

J: Yes, we have. But understand what I say, because I came into my knowing, into the fulfillment with the Holy Spirit, at a very, very early age. And so yes, I studied with the high priests and was exposed to their belief systems. The Egyptians, later - the Greeks, the Romans to some extent, although that did not really have great impact at all, but the early times, and the understandings of the workings of the universe, the role of a priest in society was embedded from those early teachings in Egypt.

But it was - also there were studies with the Hebrew scholars as well. I learned Greek. I studied many cultures, and especially from the East, from that tradition, which was common, not unusual, in my family. But it did not - it did not cause contradiction, because there is no contradiction. Yes, you may ask your question.

Part 2.

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