

Divine Truth Document

FAQ Response

20130805 Jesus Identity S02Q08

Question	How many people completely believe you are Jesus?
Response By	Jesus
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Location	Wilkesdale, Queensland, Australia

Internet References

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Answer

Mary: In your opinion, how many people who listen to you believe completely that you are Jesus, and have resolved this issue within themselves?

None, not one: if I think about all the people I've personally spoken to over the last 9 years, it's probably around about 20,000 people or so; of those 20,000 people, around about, at the moment, about just over a thousand regularly listen and so, of the 20,000, you could basically say 20,000, there have been 20 times the number of people who have stopped listening than there are people who currently listen; now, of those 1,000 people, I would say about a hundred donate to us regularly, of those 1,000 people – so 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; and a lot of them listen, they 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?

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 be 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. Now, around 20 people have started to engage that process and so those 20 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; and 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 20 people, yourself and Corny, Cornelius. So, 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 and 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 9 years of speaking publicly, there's not ...

Mary: Is that sarcasm?

No, I'm just making fun. 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.

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; that makes no logical sense, because you can't prove or disprove that; so 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 ...

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 and 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; and so 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.

And 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 – he's saying he's Jesus and I don't believe he is – as the reason for leaving. And 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.

Mary: And this question, though, is speaking about people who believe completely that you are 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.

Yes, but they're not going to do it by any evidence other than the two evidences that I have already presented. Which is – 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: So, are you saying that to emotionally resolve who you are, people must consult these three things?

Yes.

Mary: And that's the only way to emotionally resolve who you are?

Yes. And, 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 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 thing and 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. So, 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. And yet, if you think about how do you get to know any other person, that's exactly how you get to know them. And 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: So, 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 ...

Exactly.

Mary: ... before they will then approach you in that way ...

Exactly.

Mary: ... and once they approach you in that way, then at least they have more evidence with which to resolve the issue.

Exactly, without having an open approach to somebody: so, 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. 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. And 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: Yeah, 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.

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.

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.

No, and also, it's not proof: it's not actually proof, like, 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 it's proof.

Mary: And, 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. You know this ...

And 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, as you know, ask them, 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. They don't see that ...

Not only that, they don't view me ... they don't think the normal rules of engagement apply to me. So it's not only that they don't ... because they already believe that I'm a liar. They already believe that I'm delusional before we begin. So, 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: Yeah, and this occurs even for people who attend our seminars regularly.

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 and 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. So, 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; and 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 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 and 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.

Mary: But people have a whole lot of preconceptions about your nature and character, anyway.

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.

And it's not going to be.

Mary: Which none of this is actually you.

Yeah, 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.

No, I agree.

Mary: They didn't know your character and nature.

No, they just, again, did the same thing as what they do with me now, and that is base it on their own ... I challenge so many things, let's face it, in terms of inside of a person when they speak to me; and 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. And 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: Yeah, only because the average person on the planet is so far from God right now. If we're all ...

Exactly, and also so steeped in fear.

Mary: If we're all closer to God and had less fear, then a person at-one with God wouldn't be so out of the ordinary.

Exactly, exactly, so, the average person on the planet, I understand where they're 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; and 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. And 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 – and so, yeah, 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. 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.

And 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. And my suggestion to them is, deal with that. Like, 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. And, 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. So, unless you're willing and prepared to accept those things, you're not ... 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.

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?" And 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: Yeah, lots more I could say on that issue, but let's move on.