

Jesus' Early Manhood

#2 of a Series from
"The Life & Teachings of Jesus"

The Jesus Books Series

1. The Birth and Childhood of Jesus
2. Jesus' Early Manhood
3. Jesus' Transition Years
4. Jesus Chooses His Apostles
5. Jesus Begins Public Work
6. The Preaching Tours of Jesus
7. Crisis in Jesus' Earth Life
8. The Transfiguration of Jesus
9. Parables and Miracles of Jesus
10. Jesus' Rejection in Jerusalem
11. Jesus' Final Warnings, Arrest and Crucifixion
12. The Resurrection and Faith of Jesus

Copyright © 2011
All rights reserved

Published in the United States of America
By The Jesus Books Publishers
www.thejesusbooks.com

Library of Congress Cataloging-in-Publication Data
is available upon request

ISBN-13: 978-1461014300
ISBN-10: 1461014301

PRINTED IN THE UNITED STATES OF AMERICA

10 9 8 7 6 5 4 3 2 1

First Edition

To Joshua ben Joseph
the Human Jesus

Table of Contents

Jesus' Early Manhood 1

1. The Twenty-First Year (A.D. 15) 2
2. The Twenty-Second Year (A.D. 16) 10
3. The Twenty - Third Year (A.D. 17) 14
4. The Damascus Episode 19
5. The Twenty - Fourth Year (A.D. 18) 23
6. The Twenty - Fifth Year (A.D. 19) 28
7. The Twenty - Sixth Year (A.D. 20) 34

The Later Adult Life of Jesus 41

1. The Twenty - Seventh Year (A. D. 21) 42
2. The Twenty - Eighth Year (A. D. 22) 49
3. The Twenty - Ninth Year (A.D. 23) 55
4. The Human Jesus 60

On the Way to Rome 65

1. At Joppa - Discourse on Jonah 68
2. At Caesarea 73
3. At Alexandria 82
4. Discourse on Reality 88
5. On the Island of Crete 96
6. The Young Man Who Was Afraid 99
7. At Carthage - Discourse on Time and Space 105
8. On the Way to Naples and Rome 109

The World's Religions 113

1. Cynicism 114
2. Judaism 119
3. Buddhism 127
4. Hinduism 132
5. Zoroastrianism 139
6. Suduanism (Jainism) 142
7. Shinto 143

8. Taoism 145
9. Confucianism 149
10. "Our Religion" 151

The Sojourn at Rome 156

1. True Values 162
2. Good and Evil 164
3. Truth and Faith 169
4. Personal Ministry 174
5. Counseling the Rich Man 180
6. Social Ministry 190
7. Trips About Rome 192

The Return from Rome 198

1. Mercy and Justice 201
2. Embarking at Tarentum 206
3. At Corinth 211
4. Personal Work in Corinth 218
5. At Athens – Discourse on Science 226
6. At Ephesus – Discourse on the Soul 231
7. The Sojourn at Cyprus – Discourse on Mind 235
8. At Antioch 241
9. In Mesopotamia 243

Jesus' Early Manhood

Jesus' Early Manhood

^{128:0.1} **AS JESUS** of Nazareth entered upon the early years of his adult life, he had lived, and continued to live, a normal and average human life on earth. Jesus came into this world just as other children come; he had nothing to do with selecting his parents. He did choose this particular world as the planet whereon to carry out his seventh and final bestowal, his incarnation in the likeness of mortal flesh, but otherwise he entered the world in a natural manner, growing up as a child of the realm and wrestling with the vicissitudes of his environment just as do other mortals on this and on similar worlds.

^{128:0.2} Always be mindful of the twofold purpose of Michael's bestowal on Earth:

1. The mastering of the experience of living the full life of a human creature in mortal flesh, the completion of his sovereignty in Nebadon.

Jesus' Early Manhood

2. The revelation of the Universal Father to the mortal dwellers on the worlds of time and space and the more effective leading of these same mortals to a better understanding of the Universal Father.

^{128:0.3} All other creature benefits and universe advantages were incidental and secondary to these major purposes of the mortal bestowal.

The Twenty-First Year (A.D. 15)

^{128:1.1} With the attainment of adult years Jesus began in earnest and with full self-consciousness the task of completing the experience of mastering the knowledge of the life of his lowest form of intelligent creatures, thereby finally and fully earning the right of unqualified rulership of his self-created universe. He entered upon this stupendous task fully realizing his dual nature. But he had already effectively combined these two natures into one -- Jesus of Nazareth.

^{128:1.2} Joshua ben Joseph knew full well that he was a man, a mortal man, born of woman. This is shown in the selection of his first title, the *Son of Man*. He was

Jesus' Early Manhood

truly a partaker of flesh and blood, and even now, as he presides in sovereign authority over the destinies of a universe, he still bears among his numerous well-earned titles that of Son of Man. It is literally true that the creative Word -- the Creator Son -- of the Universal Father was "made flesh and dwelt as a man of the realm on Earth." He labored, grew weary, rested, and slept. He hungered and satisfied such cravings with food; he thirsted and quenched his thirst with water. He experienced the full gamut of human feelings and emotions; he was "in all things tested, even as you are," and he suffered and died.

^{128:1.3} He obtained knowledge, gained experience, and combined these into wisdom, just as do other mortals of the realm. Until after his baptism he availed himself of no supernatural power. He employed no agency not a part of his human endowment as a son of Joseph and Mary.

^{128:1.4} As to the attributes of his prehuman existence, he emptied himself. Prior to the beginning of his public

Jesus' Early Manhood

work his knowledge of men and events was wholly self-limited. He was a true man among men.

^{128:1.5} It is forever and gloriously true: "We have a high ruler who can be touched with the feeling of our infirmities. We have a Sovereign who was in all points tested and tempted like as we are, yet without sin." And since he himself has suffered, being tested and tried, he is abundantly able to understand and minister to those who are confused and distressed.

^{128:1.6} The Nazareth carpenter now fully understood the work before him, but he chose to live his human life in the channel of its natural flowing. And in some of these matters he is indeed an example to his mortal creatures, even as it is recorded: "Let this mind be in you which was also in Christ Jesus, who, being of the nature of God, thought it not strange to be equal with God. But he made himself to be of little import and, taking upon himself the form of a creature, was born in the likeness of mankind. And being thus fashioned as a man, he humbled himself and became obedient to death, even the death of the cross."

Jesus' Early Manhood

^{128:1.7} He lived his mortal life just as all others of the human family may live theirs, "who in the days of the flesh so frequently offered up prayers and supplications, even with strong feelings and tears, to Him who is able to save from all evil, and his prayers were effective because he believed." Wherefore it behooved him *in every respect* to be made like his brethren that he might become a merciful and understanding sovereign ruler over them.

^{128:1.8} Of his human nature he was never in doubt; it was self-evident and always present in his consciousness. But of his divine nature there was always room for doubt and conjecture, at least this was true right up to the event of his baptism. The self-realization of divinity was a slow and, from the human standpoint, a natural evolutionary revelation. This revelation and self-realization of divinity began in Jerusalem when he was not quite thirteen years old with the first supernatural occurrence of his human existence; and this experience of effecting the self-realization of his divine nature was completed at the time of his second supernatural experience while in the

Jesus' Early Manhood

flesh, the episode attendant upon his baptism by John in the Jordan, which event marked the beginning of his public career of ministry and teaching.

^{128:1.9} Between these two celestial visitations, one in his thirteenth year and the other at his baptism, there occurred nothing supernatural or superhuman in the life of this incarnated Creator Son. Notwithstanding this, the babe of Bethlehem, the lad, youth, and man of Nazareth, was in reality the incarnated Creator of a universe; but he never once used aught of this power, nor did he utilize the guidance of celestial personalities, aside from that of his guardian seraphim, in the living of his human life up to the day of his baptism by John. And we who thus testify know whereof we speak.

^{128:1.10} And yet, throughout all these years of his life in the flesh he was truly divine. He was actually a Creator Son of the Paradise Father. When once he had espoused his public career, subsequent to the technical completion of his purely mortal experience of sovereignty acquirement, he did not hesitate publicly

Jesus' Early Manhood

to admit that he was the Son of God. He did not hesitate to declare, "I am Alpha and Omega, the beginning and the end, the first and the last." He made no protest in later years when he was called Lord of Glory, Ruler of a Universe, the Lord God of all creation, the Holy One of Israel, the Lord of all, our Lord and our God, God with us, having a name above every name and on all worlds, the Omnipotence of a universe, the Universe Mind of this creation, the One in whom are hid all treasures of wisdom and knowledge, the fullness of Him who fills all things, the eternal Word of the eternal God, the One who was before all things and in whom all things consist, the Creator of the heavens and the earth, the Upholder of a universe, the Judge of all the earth, the Giver of life eternal, the True Shepherd, the Deliverer of the worlds, and the Captain of our salvation.

^{128:1.11} He never objected to any of these titles as they were applied to him subsequent to the emergence from his purely human life into the later years of his self-consciousness of the ministry of divinity in humanity, and for humanity, and to humanity on this

Jesus' Early Manhood

world and for all other worlds. Jesus objected to but one title as applied to him: When he was once called Immanuel, he merely replied, "Not I, that is my elder brother."

^{128:1.12} Always, even after his emergence into the larger life on earth, Jesus was submissively subject to the will of the Father in heaven.

^{128:1.13} After his baptism he thought nothing of permitting his sincere believers and grateful followers to worship him. Even while he wrestled with poverty and toiled with his hands to provide the necessities of life for his family, his awareness that he was a Son of God was growing; he knew that he was the maker of the heavens and this very earth whereon he was now living out his human existence. And the hosts of celestial beings throughout the great and onlooking universe likewise knew that this man of Nazareth was their beloved Sovereign and Creator-father. A profound suspense pervaded the universe of Nebadon throughout these years; all celestial eyes were continuously focused on Earth -- on Palestine.

Jesus' Early Manhood

^{128:1.14} This year Jesus went up to Jerusalem with Joseph to celebrate the Passover. Having taken James to the temple for consecration, he deemed it his duty to take Joseph. Jesus never exhibited any degree of partiality in dealing with his family. He went with Joseph to Jerusalem by the usual Jordan valley route, but he returned to Nazareth by the east Jordan way, which led through Amathus. Going down the Jordan, Jesus narrated Jewish history to Joseph and on the return trip told him about the experiences of the reputed tribes of Ruben, Gad, and Gilead that traditionally had dwelt in these regions east of the river.

^{128:1.15} Joseph asked Jesus many leading questions concerning his life mission, but to most of these inquiries Jesus would only reply, "My hour has not yet come." However, in these intimate discussions many words were dropped which Joseph remembered during the stirring events of subsequent years. Jesus, with Joseph, spent this Passover with his three friends at Bethany, as was his custom when in Jerusalem attending these festival commemorations.

Jesus' Early Manhood

2. The Twenty-Second Year (A.D. 16)

^{128:2.1} This was one of several years during which Jesus' brothers and sisters were facing the trials and tribulations peculiar to the problems and readjustments of adolescence. Jesus now had brothers and sisters ranging in ages from seven to eighteen, and he was kept busy helping them to adjust themselves to the new awakenings of their intellectual and emotional lives. He had thus to grapple with the problems of adolescence as they became manifest in the lives of his younger brothers and sisters.

^{128:2.2} This year Simon graduated from school and began work with Jesus' old boyhood playmate and ever-ready defender, Jacob the stone mason. As a result of several family conferences it was decided that it was unwise for all the boys to take up carpentry. It was thought that by diversifying their trades they would be prepared to take contracts for putting up entire buildings. Again, they had not all kept busy since three of them had been working as full-time carpenters.

Jesus' Early Manhood

^{128:2.3} Jesus continued this year at house finishing and cabinetwork but spent most of his time at the caravan repair shop. James was beginning to alternate with him in attendance at the shop. The latter part of this year, when carpenter work was slack about Nazareth, Jesus left James in charge of the repair shop and Joseph at the home bench while he went over to Sepphoris to work with a smith. He worked six months with metals and acquired considerable skill at the anvil.

^{128:2.4} Before taking up his new employment at Sepphoris, Jesus held one of his periodic family conferences and solemnly installed James, then just past eighteen years old, as acting head of the family. He promised his brother hearty support and full cooperation and exacted formal promises of obedience to James from each member of the family. From this day James assumed full financial responsibility for the family, Jesus making his weekly payments to his brother. Never again did Jesus take the reins out of James's hands. While working at Sepphoris he could have walked home every night if necessary, but he

Jesus' Early Manhood

purposely remained away, assigning weather and other reasons, but his true motive was to train James and Joseph in the bearing of the family responsibility. He had begun the slow process of weaning his family. Each Sabbath Jesus returned to Nazareth, and sometimes during the week when occasion required, to observe the working of the new plan, to give advice and offer helpful suggestions.

^{128:2.5} Living much of the time in Sepphoris for six months afforded Jesus a new opportunity to become better acquainted with the gentile viewpoint of life. He worked with gentiles, lived with gentiles, and in every possible manner did he make a close and painstaking study of their habits of living and of the gentile mind.

^{128:2.6} The moral standards of this home city of Herod Antipas were so far below those of even the caravan city of Nazareth that after six months' sojourn at Sepphoris Jesus was not averse to finding an excuse for returning to Nazareth. The group he worked for were to become engaged on public work in both Sepphoris and the new city of Tiberias, and

Jesus' Early Manhood

Jesus was disinclined to have anything to do with any sort of employment under the supervision of Herod Antipas. And there were still other reasons which made it wise, in the opinion of Jesus, for him to go back to Nazareth. When he returned to the repair shop, he did not again assume the personal direction of family affairs. He worked in association with James at the shop and as far as possible permitted him to continue oversight of the home. James's management of family expenditures and his administration of the home budget were undisturbed.

^{128:2.7} It was by just such wise and thoughtful planning that Jesus prepared the way for his eventual withdrawal from active participation in the affairs of his family. When James had had two years' experience as acting head of the family -- and two full years before he (James) was to be married -- Joseph was placed in charge of the household funds and intrusted with the general management of the home.

Jesus' Early Manhood

3. The Twenty ~ Third Year (A.D. 17)

^{128:3.1} This year the financial pressure was slightly relaxed as four were at work. Miriam earned considerable by the sale of milk and butter; Martha had become an expert weaver. The purchase price of the repair shop was over one third paid. The situation was such that Jesus stopped work for three weeks to take Simon to Jerusalem for the Passover, and this was the longest period away from daily toil he had enjoyed since the death of his father.

^{128:3.2} They journeyed to Jerusalem by way of the Decapolis and through Pella, Gerasa, Philadelphia, Heshbon, and Jericho. They returned to Nazareth by the coast route, touching Lydda, Joppa, Caesarea, thence around Mount Carmel to Ptolemais and Nazareth. This trip fairly well acquainted Jesus with the whole of Palestine north of the Jerusalem district.

^{128:3.3} At Philadelphia Jesus and Simon became acquainted with a merchant from Damascus who

Jesus' Early Manhood

developed such a great liking for the Nazareth couple that he insisted they stop with him at his Jerusalem headquarters. While Simon gave attendance at the temple, Jesus spent much of his time talking with this well-educated and much-traveled man of world affairs. This merchant owned over four thousand caravan camels; he had interests all over the Roman world and was now on his way to Rome. He proposed that Jesus come to Damascus to enter his Oriental import business, but Jesus explained that he did not feel justified in going so far away from his family just then. But on the way back home he thought much about these distant cities and the even more remote countries of the Far West and the Far East, countries he had so frequently heard spoken of by the caravan passengers and conductors.

^{128:3.4} Simon greatly enjoyed his visit to Jerusalem. He was duly received into the commonwealth of Israel at the Passover consecration of the new sons of the commandment. While Simon attended the Passover ceremonies, Jesus mingled with the throngs of visitors

Jesus' Early Manhood

and engaged in many interesting personal conferences with numerous gentile proselytes.

^{128:3.5} Perhaps the most notable of all these contacts was the one with a young Hellenist named Stephen. This young man was on his first visit to Jerusalem and chanced to meet Jesus on Thursday afternoon of Passover week. While they both strolled about viewing the Asmonean palace, Jesus began the casual conversation that resulted in their becoming interested in each other, and which led to a four-hour discussion of the way of life and the true God and his worship. Stephen was tremendously impressed with what Jesus said; he never forgot his words.

^{128:3.6} And this was the same Stephen who subsequently became a believer in the teachings of Jesus, and whose boldness in preaching this early gospel resulted in his being stoned to death by irate Jews. Some of Stephen's extraordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus. But Stephen never even faintly surmised that the Galilean

Jesus' Early Manhood

he had talked with some fifteen years previously was the very same person whom he later proclaimed the world's Savior, and for whom he was so soon to die, thus becoming the first martyr of the newly evolving Christian faith. When Stephen yielded up his life as the price of his attack upon the Jewish temple and its traditional practices, there stood by one named Saul, a citizen of Tarsus. And when Saul saw how this Greek could die for his faith, there were aroused in his heart those emotions which eventually led him to espouse the cause for which Stephen died; later on he became the aggressive and indomitable Paul, the philosopher, if not the sole founder, of the Christian religion.

^{128:3.7} On the Sunday after Passover week Simon and Jesus started on their way back to Nazareth. Simon never forgot what Jesus taught him on this trip. He had always loved Jesus, but now he felt that he had begun to know his father-brother. They had many heart-to-heart talks as they journeyed through the country and prepared their meals by the wayside.

Jesus' Early Manhood

They arrived home Thursday noon, and Simon kept the family up late that night relating his experiences.

^{128:3.8} Mary was much upset by Simon's report that Jesus spent most of the time when in Jerusalem "visiting with the strangers, especially those from the far countries." Jesus' family never could comprehend his great interest in people, his urge to visit with them, to learn about their way of living, and to find out what they were thinking about.

^{128:3.9} More and more the Nazareth family became engrossed with their immediate and human problems; not often was mention made of the future mission of Jesus, and very seldom did he himself speak of his future career. His mother rarely thought about his being a child of promise. She was slowly giving up the idea that Jesus was to fulfill any divine mission on earth, yet at times her faith was revived when she paused to recall the Gabriel visitation before the child was born.

Jesus' Early Manhood

4. The Damascus Episode

^{128:4.1} The last four months of this year Jesus spent in Damascus as the guest of the merchant whom he first met at Philadelphia when on his way to Jerusalem. A representative of this merchant had sought out Jesus when passing through Nazareth and escorted him to Damascus. This part-Jewish merchant proposed to devote an extraordinary sum of money to the establishment of a school of religious philosophy at Damascus. He planned to create a center of learning which would out-rival Alexandria. And he proposed that Jesus should immediately begin a long tour of the world's educational centers preparatory to becoming the head of this new project. This was one of the greatest temptations that Jesus ever faced in the course of his purely human career.

^{128:4.2} Presently this merchant brought before Jesus a group of twelve merchants and bankers who agreed to support this newly projected school. Jesus manifested deep interest in the proposed school, helped them plan for its organization, but always

Jesus' Early Manhood

expressed the fear that his other and unstated but prior obligations would prevent his accepting the direction of such a pretentious enterprise. His would-be benefactor was persistent, and he profitably employed Jesus at his home doing some translating while he, his wife, and their sons and daughters sought to prevail upon Jesus to accept the proffered honor. But he would not consent. He well knew that his mission on earth was not to be supported by institutions of learning; he knew that he must not obligate himself in the least to be directed by the "councils of men," no matter how well-intentioned.

^{128:4.3} He who was rejected by the Jerusalem religious leaders, even after he had demonstrated his leadership, was recognized and hailed as a master teacher by the businessmen and bankers of Damascus, and all this when he was an obscure and unknown carpenter of Nazareth.

^{128:4.4} He never spoke about this offer to his family, and the end of this year found him back in Nazareth going about his daily duties just as if he had never

Jesus' Early Manhood

been tempted by the flattering propositions of his Damascus friends. Neither did these men of Damascus ever associate the later citizen of Capernaum who turned all Jewry upside down with the former carpenter of Nazareth who had dared to refuse the honor which their combined wealth might have procured.

^{128:4.5} Jesus most cleverly and intentionally contrived to detach various episodes of his life so that they never became, in the eyes of the world, associated together as the doings of a single individual. Many times in subsequent years he listened to the recital of this very story of the strange Galilean who declined the opportunity of founding a school in Damascus to compete with Alexandria.

^{128:4.6} One purpose which Jesus had in mind, when he sought to segregate certain features of his earthly experience, was to prevent the building up of such a versatile and spectacular career as would cause subsequent generations to venerate the teacher in place of obeying the truth which he had lived and

Jesus' Early Manhood

taught. Jesus did not want to build up such a human record of achievement as would attract attention from his teaching. Very early he recognized that his followers would be tempted to formulate a religion *about* him which might become a competitor of the gospel of the kingdom that he intended to proclaim to the world. Accordingly, he consistently sought to suppress everything during his eventful career which he thought might be made to serve this natural human tendency to exalt the teacher in place of proclaiming his teachings.

^{128:4.7} This same motive also explains why he permitted himself to be known by different titles during various epochs of his diversified life on earth. Again, he did not want to bring any undue influence to bear upon his family or others which would lead them to believe in him against their honest convictions. He always refused to take undue or unfair advantage of the human mind. He did not want men to believe in him unless their hearts were responsive to the spiritual realities revealed in his teachings.

Jesus' Early Manhood

^{128:4.8} By the end of this year the Nazareth home was running fairly smoothly. The children were growing up, and Mary was becoming accustomed to Jesus' being away from home. He continued to turn over his earnings to James for the support of the family, retaining only a small portion for his immediate personal expenses.

^{128:4.9} As the years passed, it became more difficult to realize that this man was a Son of God on earth. He seemed to become quite like an individual of the realm, just another man among men. And it was ordained by the Father in heaven that the bestowal should unfold in this very way.

5. The Twenty – Fourth Year (A.D. 18)

^{128:5.1} This was Jesus' first year of comparative freedom from family responsibility. James was very successful in managing the home with Jesus' help in counsel and finances.

^{128:5.2} The week following the Passover of this year a young man from Alexandria came down to Nazareth

Jesus' Early Manhood

to arrange for a meeting, later in the year, between Jesus and a group of Alexandrian Jews at some point on the Palestinian coast. This conference was set for the middle of June, and Jesus went over to Caesarea to meet with five prominent Jews of Alexandria, who besought him to establish himself in their city as a religious teacher, offering as an inducement to begin with, the position of assistant to the chazan in their chief synagogue.

^{128:5.3} The spokesmen for this committee explained to Jesus that Alexandria was destined to become the headquarters of Jewish culture for the entire world; that the Hellenistic trend of Jewish affairs had virtually outdistanced the Babylonian school of thought. They reminded Jesus of the ominous rumblings of rebellion in Jerusalem and throughout Palestine and assured him that any uprising of the Palestinian Jews would be equivalent to national suicide, that the iron hand of Rome would crush the rebellion in three months, and that Jerusalem would be destroyed and the temple demolished, that not one stone would be left upon another.

Jesus' Early Manhood

^{128:5.4} Jesus listened to all they had to say, thanked them for their confidence, and, in declining to go to Alexandria, in substance said, "My hour has not yet come." They were nonplused by his apparent indifference to the honor they had sought to confer upon him. Before taking leave of Jesus, they presented him with a purse in token of the esteem of his Alexandrian friends and in compensation for the time and expense of coming over to Caesarea to confer with them. But he likewise refused the money, saying: "The house of Joseph has never received alms, and we cannot eat another's bread as long as I have strong arms and my brothers can labor."

^{128:5.5} His friends from Egypt set sail for home, and in subsequent years, when they heard rumors of the Capernaum boatbuilder who was creating such a commotion in Palestine, few of them surmised that he was the babe of Bethlehem grown up and the same strange-acting Galilean who had so unceremoniously declined the invitation to become a great teacher in Alexandria.

Jesus' Early Manhood

^{128:5.6} Jesus returned to Nazareth. The remainder of this year was the most uneventful six months of his whole career. He enjoyed this temporary respite from the usual program of problems to solve and difficulties to surmount. He communed much with his Father in heaven and made tremendous progress in the mastery of his human mind.

^{128:5.7} But human affairs on the worlds of time and space do not run smoothly for long. In December James had a private talk with Jesus, explaining that he was much in love with Esta, a young woman of Nazareth, and that they would sometime like to be married if it could be arranged. He called attention to the fact that Joseph would soon be eighteen years old, and that it would be a good experience for him to have a chance to serve as the acting head of the family. Jesus gave consent for James's marriage two years later, provided he had, during the intervening time, properly trained Joseph to assume direction of the home.

Jesus' Early Manhood

^{128:5.8} And now things began to happen -- marriage was in the air. James's success in gaining Jesus' assent to his marriage emboldened Miriam to approach her brother-father with her plans. Jacob, the younger stone mason, onetime self-appointed champion of Jesus, now business associate of James and Joseph, had long sought to gain Miriam's hand in marriage. After Miriam had laid her plans before Jesus, he directed that Jacob should come to him making formal request for her and promised his blessing for the marriage just as soon as she felt that Martha was competent to assume her duties as eldest daughter.

^{128:5.9} When at home, he continued to teach the evening school three times a week, read the Scriptures often in the synagogue on the Sabbath, visited with his mother, taught the children, and in general conducted himself as a worthy and respected citizen of Nazareth in the commonwealth of Israel.

Jesus' Early Manhood

6. The Twenty ~ Fifth Year (A.D. 19)

^{128:6.1} This year began with the Nazareth family all in good health and witnessed the finishing of the regular schooling of all the children with the exception of certain work which Martha must do for Ruth.

^{128:6.2} Jesus was one of the most robust and refined specimens of manhood to appear on earth since the days of Adam. His physical development was superb. His mind was active, keen, and penetrating -- compared with the average mentality of his contemporaries, it had developed gigantic proportions -- and his spirit was indeed humanly divine.

^{128:6.3} The family finances were in the best condition since the disappearance of Joseph's estate. The final payments had been made on the caravan repair shop; they owed no man and for the first time in years had some funds ahead. This being true, and since he had taken his other brothers to Jerusalem for their first Passover ceremonies, Jesus decided to

Jesus' Early Manhood

accompany Jude (who had just graduated from the synagogue school) on his first visit to the temple.

^{128:6.4} They went up to Jerusalem and returned by the same route, the Jordan valley, as Jesus feared trouble if he took his young brother through Samaria. Already at Nazareth Jude had got into slight trouble several times because of his hasty disposition, coupled with his strong patriotic sentiments.

^{128:6.5} They arrived at Jerusalem in due time and were on their way for a first visit to the temple, the very sight of which had stirred and thrilled Jude to the very depths of his soul, when they chanced to meet Lazarus of Bethany. While Jesus talked with Lazarus and sought to arrange for their joint celebration of the Passover, Jude started up real trouble for them all. Close at hand stood a Roman guard who made some improper remarks regarding a Jewish girl who was passing. Jude flushed with fiery indignation and was not slow in expressing his resentment of such an impropriety directly to and within hearing of the soldier. Now the Roman

Jesus' Early Manhood

legionnaires were very sensitive to anything bordering on Jewish disrespect; so the guard promptly placed Jude under arrest. This was too much for the young patriot, and before Jesus could caution him by a warning glance, he had delivered himself of a voluble denunciation of pent-up anti-Roman feelings, all of which only made a bad matter worse. Jude, with Jesus by his side, was taken at once to the military prison.

^{128:6.6} Jesus endeavored to obtain either an immediate hearing for Jude or else his release in time for the Passover celebration that evening, but he failed in these attempts. Since the next day was a "holy convocation" in Jerusalem, even the Romans would not presume to hear charges against a Jew. Accordingly, Jude remained in confinement until the morning of the second day after his arrest, and Jesus stayed at the prison with him. They were not present in the temple at the ceremony of receiving the sons of the law into the full citizenship of Israel. Jude did not pass through this formal ceremony for several years, until he was next in Jerusalem at a Passover and in connection with his propaganda work in behalf of the

Jesus' Early Manhood

Zealots, the patriotic organization to which he belonged and in which he was very active.

^{128:6.7} The morning following their second day in prison Jesus appeared before the military magistrate in behalf of Jude. By making apologies for his brother's youth and by a further explanatory but judicious statement with reference to the provocative nature of the episode which had led up to the arrest of his brother, Jesus so handled the case that the magistrate expressed the opinion that the young Jew might have had some possible excuse for his violent outburst. After warning Jude not to allow himself again to be guilty of such rashness, he said to Jesus in dismissing them: "You had better keep your eye on the lad; he's liable to make a lot of trouble for all of you." And the Roman judge spoke the truth. Jude did make considerable trouble for Jesus, and always was the trouble of this same nature -- clashes with the civil authorities because of his thoughtless and unwise patriotic outbursts.

Jesus' Early Manhood

^{128:6.8} Jesus and Jude walked over to Bethany for the night, explaining why they had failed to keep their appointment for the Passover supper, and set out for Nazareth the following day. Jesus did not tell the family about his young brother's arrest at Jerusalem, but he had a long talk with Jude about this episode some three weeks after their return. After this talk with Jesus Jude himself told the family. He never forgot the patience and forbearance his brother-father manifested throughout the whole of this trying experience.

^{128:6.9} This was the last Passover Jesus attended with any member of his own family. Increasingly the Son of Man was to become separated from close association with his own flesh and blood.

^{128:6.10} This year his seasons of deep meditation were often broken into by Ruth and her playmates. And always was Jesus ready to postpone the contemplation of his future work for the world and the universe that he might share in the childish joy and youthful gladness of these youngsters, who never

Jesus' Early Manhood

tired of listening to Jesus relate the experiences of his various trips to Jerusalem. They also greatly enjoyed his stories about animals and nature.

^{128:6.11} The children were always welcome at the repair shop. Jesus provided sand, blocks, and stones by the side of the shop, and beavies of youngsters flocked there to amuse themselves. When they tired of their play, the more intrepid ones would peek into the shop, and if its keeper were not busy, they would make bold to go in and say, "Uncle Joshua, come out and tell us a big story." Then they would lead him out by tugging at his hands until he was seated on the favorite rock by the corner of the shop, with the children on the ground in a semicircle before him. And how the little folks did enjoy their Uncle Joshua. They were learning to laugh, and to laugh heartily. It was customary for one or two of the smallest of the children to climb upon his knees and sit there, looking up in wonderment at his expressive features as he told his stories. The children loved Jesus, and Jesus loved the children.

Jesus' Early Manhood

^{128:6.12} It was difficult for his friends to comprehend the range of his intellectual activities, how he could so suddenly and so completely swing from the profound discussion of politics, philosophy, or religion to the lighthearted and joyous playfulness of these tots of from five to ten years of age. As his own brothers and sisters grew up, as he gained more leisure, and before the grandchildren arrived, he paid a great deal of attention to these little ones. But he did not live on earth long enough to enjoy the grandchildren very much.

7. The Twenty – Sixth Year (A.D. 20)

^{128:7.1} As this year began, Jesus of Nazareth became strongly conscious that he possessed a wide range of potential power. But he was likewise fully persuaded that this power was not to be employed by his personality as the Son of Man, at least not until his hour should come.

^{128:7.2} At this time he thought much but said little about the relation of himself to his Father in heaven.

Jesus' Early Manhood

And the conclusion of all this thinking was expressed once in his prayer on the hilltop, when he said: "Regardless of who I am and what power I may or may not wield, I always have been, and always will be, subject to the will of my Paradise Father." And yet, as this man walked about Nazareth to and from his work, it was literally true -- as concerned a vast universe -- that "in him were hidden all the treasures of wisdom and knowledge."

^{128:7.3} All this year the family affairs ran smoothly except for Jude. For years James had trouble with his youngest brother, who was not inclined to settle down to work nor was he to be depended upon for his share of the home expenses. While he would live at home, he was not conscientious about earning his share of the family upkeep.

^{128:7.4} Jesus was a man of peace, and ever and anon was he embarrassed by Jude's belligerent exploits and numerous patriotic outbursts. James and Joseph were in favor of casting him out, but Jesus would not consent. When their patience would be severely tried,

Jesus' Early Manhood

Jesus would only counsel: "Be patient. Be wise in your counsel and eloquent in your lives, that your young brother may first know the better way and then be constrained to follow you in it." The wise and loving counsel of Jesus prevented a break in the family; they remained together. But Jude never was brought to his sober senses until after his marriage.

^{128:7.5} Mary seldom spoke of Jesus' future mission. Whenever this subject was referred to, Jesus only replied, "My hour has not yet come." Jesus had about completed the difficult task of weaning his family from dependence on the immediate presence of his personality. He was rapidly preparing for the day when he could consistently leave this Nazareth home to begin the more active prelude to his real ministry for men.

^{128:7.6} Never lose sight of the fact that the prime mission of Jesus in his seventh bestowal was the acquirement of creature experience, the achievement of the sovereignty of Nebadon. And in the gathering of this very experience he made the supreme

Jesus' Early Manhood

revelation of the Paradise Father to Earth and to his entire local universe. Incidental to these purposes he also undertook to untangle the complicated affairs of this planet as they were related to the Lucifer rebellion.

^{128:7.7} This year Jesus enjoyed more than usual leisure, and he devoted much time to training James in the management of the repair shop and Joseph in the direction of home affairs. Mary sensed that he was making ready to leave them. Leave them to go where? To do what? She had about given up the thought that Jesus was the Messiah. She could not understand him; she simply could not fathom her first-born son.

^{128:7.8} Jesus spent a great deal of time this year with the individual members of his family. He would take them for long and frequent strolls up the hill and through the countryside. Before harvest he took Jude to the farmer uncle south of Nazareth, but Jude did not remain long after the harvest. He ran away, and Simon later found him with the fishermen at the

Jesus' Early Manhood

lake. When Simon brought him back home, Jesus talked things over with the runaway lad and, since he wanted to be a fisherman, went over to Magdala with him and put him in the care of a relative, a fisherman; and Jude worked fairly well and regularly from that time on until his marriage, and he continued as a fisherman after his marriage.

^{128:7.9} At last the day had come when all Jesus' brothers had chosen, and were established in, their lifework. The stage was being set for Jesus' departure from home.

^{128:7.10} In November a double wedding occurred. James and Esta, and Miriam and Jacob were married. It was truly a joyous occasion. Even Mary was once more happy except every now and then when she realized that Jesus was preparing to go away. She suffered under the burden of a great uncertainty: If Jesus would only sit down and talk it all over freely with her as he had done when he was a boy, but he was consistently uncommunicative; he was profoundly silent about the future.

Jesus' Early Manhood

^{128:7.11} James and his bride, Esta, moved into a neat little home on the west side of town, the gift of her father. While James continued his support of his mother's home, his quota was cut in half because of his marriage, and Joseph was formally installed by Jesus as head of the family. Jude was now very faithfully sending his share of funds home each month. The weddings of James and Miriam had a very beneficial influence on Jude, and when he left for the fishing grounds, the day after the double wedding, he assured Joseph that he could depend on him "to do my full duty, and more if it is needed." And he kept his promise.

^{128:7.12} Miriam lived next door to Mary in the home of Jacob, Jacob the elder having been laid to rest with his fathers. Martha took Miriam's place in the home, and the new organization was working smoothly before the year ended.

^{128:7.13} The day after this double wedding Jesus held an important conference with James. He told James, confidentially, that he was preparing to leave home.

Jesus' Early Manhood

He presented full title to the repair shop to James, formally and solemnly abdicated as head of Joseph's house, and most touchingly established his brother James as "head and protector of my father's house."

He drew up, and they both signed, a secret compact in which it was stipulated that, in return for the gift of the repair shop, James would henceforth assume full financial responsibility for the family, thus releasing Jesus from all further obligations in these matters.

After the contract was signed, after the budget was so arranged that the actual expenses of the family would be met without any contribution from Jesus, Jesus said to James: "But, my son, I will continue to send you something each month until my hour shall have come, but what I send shall be used by you as the occasion demands. Apply my funds to the family necessities or pleasures as you see fit. Use them in case of sickness or apply them to meet the unexpected emergencies which may befall any individual member of the family."

^{128:7.14} And thus did Jesus make ready to enter upon the second and home-detached phase of his adult life

Jesus' Early Manhood

before the public entrance upon his Father's business.

The Later Adult Life of Jesus

^{129:0.1} JESUS had fully and finally separated himself from the management of the domestic affairs of the Nazareth family and from the immediate direction of its individuals. He continued, right up to the event of his baptism, to contribute to the family finances and to take a keen personal interest in the spiritual welfare of every one of his brothers and sisters. And always was he ready to do everything humanly possible for the comfort and happiness of his widowed mother.

^{129:0.2} The Son of Man had now made every preparation for detaching himself permanently from the Nazareth home; and this was not easy for him to do. Jesus naturally loved his people; he loved his family, and this natural affection had been tremendously augmented by his extraordinary devotion to them. The more fully we bestow ourselves upon our fellows, the more we come to love them; and

Jesus' Early Manhood

since Jesus had given himself so fully to his family, he loved them with a great and fervent affection.

^{129:0.3} All the family had slowly awakened to the realization that Jesus was making ready to leave them. The sadness of the anticipated separation was only tempered by this graduated method of preparing them for the announcement of his intended departure. For more than four years they discerned that he was planning for this eventual separation.

1. The Twenty – Seventh Year (A. D. 21)

^{129:1.1} In January of this year, A.D. 21, on a rainy Sunday morning, Jesus took unceremonious leave of his family, only explaining that he was going over to Tiberias and then on a visit to other cities about the Sea of Galilee. And thus he left them, never again to be a regular member of that household.

^{129:1.2} He spent one week at Tiberias, the new city which was soon to succeed Sepphoris as the capital of Galilee; and finding little to interest him, he passed on successively through Magdala and Bethsaida to

Jesus' Early Manhood

Capernaum, where he stopped to pay a visit to his father's friend Zebedee. Zebedee's sons were fishermen; he himself was a boatbuilder. Jesus of Nazareth was an expert in both designing and building; he was a master at working with wood; and Zebedee had long known of the skill of the Nazareth craftsman. For a long time Zebedee had contemplated making improved boats; he now laid his plans before Jesus and invited the visiting carpenter to join him in the enterprise, and Jesus readily consented.

^{129:1.3} Jesus worked with Zebedee only a little more than one year, but during that time he created a new style of boat and established entirely new methods of boatmaking. By superior technique and greatly improved methods of steaming the boards, Jesus and Zebedee began to build boats of a very superior type, craft which were far more safe for sailing the lake than were the older types. For several years Zebedee had more work, turning out these new-style boats, than his small establishment could handle; in less than five years practically all the craft on the lake had been

Jesus' Early Manhood

built in the shop of Zebedee at Capernaum. Jesus became well known to the Galilean fisherfolk as the designer of the new boats.

^{129:1.4} Zebedee was a moderately well-to-do man; his boatbuilding shops were on the lake to the south of Capernaum, and his home was situated down the lake shore near the fishing headquarters of Bethsaida. Jesus lived in the home of Zebedee during the year and more he remained at Capernaum. He had long worked alone in the world, that is, without a father, and greatly enjoyed this period of working with a father-partner.

^{129:1.5} Zebedee's wife, Salome, was a relative of Annas, onetime high priest at Jerusalem and still the most influential of the Sadducean group, having been deposed only eight years previously. Salome became a great admirer of Jesus. She loved him as she loved her own sons, James, John, and David, while her four daughters looked upon Jesus as their elder brother. Jesus often went out fishing with James, John, and

Jesus' Early Manhood

David, and they learned that he was an experienced fisherman as well as an expert boatbuilder.

^{129:1.6} All this year Jesus sent money each month to James. He returned to Nazareth in October to attend Martha's wedding, and he was not again in Nazareth for over two years, when he returned shortly before the double wedding of Simon and Jude.

^{129:1.7} Throughout this year Jesus built boats and continued to observe how men lived on earth. Frequently he would go down to visit at the caravan station, Capernaum being on the direct travel route from Damascus to the south. Capernaum was a strong Roman military post, and the garrison's commanding officer was a gentile believer in Yahweh, "a devout man," as the Jews were wont to designate such proselytes. This officer belonged to a wealthy Roman family, and he took it upon himself to build a beautiful synagogue in Capernaum, which had been presented to the Jews a short time before Jesus came to live with Zebedee. Jesus conducted the services in this new synagogue more than half the time

Jesus' Early Manhood

this year, and some of the caravan people who chanced to attend remembered him as the carpenter from Nazareth.

^{129:1.8} When it came to the payment of taxes, Jesus registered himself as a "skilled craftsman of Capernaum." From this day on to the end of his earth life he was known as a resident of Capernaum. He never claimed any other legal residence, although he did, for various reasons, permit others to assign his residence to Damascus, Bethany, Nazareth, and even Alexandria.

^{129:1.9} At the Capernaum synagogue he found many new books in the library chests, and he spent at least five evenings a week at intense study. One evening he devoted to social life with the older folks, and one evening he spent with the young people. There was something gracious and inspiring about the personality of Jesus which invariably attracted young people. He always made them feel at ease in his presence. Perhaps his great secret in getting along with them consisted in the twofold fact that he was

Jesus' Early Manhood

always interested in what they were doing, while he seldom offered them advice unless they asked for it.

^{129:1.10} The Zebedee family almost worshiped Jesus, and they never failed to attend the conferences of questions and answers which he conducted each evening after supper before he departed for the synagogue to study. The youthful neighbors also came in frequently to attend these after-supper meetings. To these little gatherings Jesus gave varied and advanced instruction, just as advanced as they could comprehend. He talked quite freely with them, expressing his ideas and ideals about politics, sociology, science, and philosophy, but never presumed to speak with authoritative finality except when discussing religion — the relation of man to God.

^{129:1.11} Once a week Jesus held a meeting with the entire household, shop, and shore helpers, for Zebedee had many employees. And it was among these workers that Jesus was first called "the Master." They all loved him. He enjoyed his labors with Zebedee in Capernaum, but he missed the

Jesus' Early Manhood

children playing out by the side of the Nazareth carpenter shop.

^{129:1.12} Of the sons of Zebedee, James was the most interested in Jesus as a teacher, as a philosopher. John cared most for his religious teaching and opinions. David respected him as a mechanic but took little stock in his religious views and philosophic teachings.

^{129:1.13} Frequently Jude came over on the Sabbath to hear Jesus talk in the synagogue and would tarry to visit with him. And the more Jude saw of his eldest brother, the more he became convinced that Jesus was a truly great man.

^{129:1.14} This year Jesus made great advances in the ascendant mastery of his human mind and attained new and high levels of conscious contact with his indwelling Thought God Spirit.

^{129:1.15} This was the last year of his settled life. Never again did Jesus spend a whole year in one place or at one undertaking. The days of his earth pilgrimages

Jesus' Early Manhood

were rapidly approaching. Periods of intense activity were not far in the future, but there were now about to intervene between his simple but intensely active life of the past and his still more intense and strenuous public ministry, a few years of extensive travel and highly diversified personal activity. His training as a man of the realm had to be completed before he could enter upon his career of teaching and preaching as the perfected God-man of the divine and posthuman phases of his Earth bestowal.

2. The Twenty - Eighth Year (A. D. 22)

^{129:2.1} In March, A.D. 22, Jesus took leave of Zebedee and of Capernaum. He asked for a small sum of money to defray his expenses to Jerusalem. While working with Zebedee he had drawn only small sums of money, which each month he would send to the family at Nazareth. One month Joseph would come down to Capernaum for the money; the next month Jude would come over to Capernaum, get the money from Jesus, and take it up to Nazareth. Jude's fishing

Jesus' Early Manhood

headquarters was only a few miles south of Capernaum.

^{129:2.2} When Jesus took leave of Zebedee's family, he agreed to remain in Jerusalem until Passover time, and they all promised to be present for that event. They even arranged to celebrate the Passover supper together. They all sorrowed when Jesus left them, especially the daughters of Zebedee.

^{129:2.3} Before leaving Capernaum, Jesus had a long talk with his new-found friend and close companion, John Zebedee. He told John that he contemplated traveling extensively until "my hour shall come" and asked John to act in his stead in the matter of sending some money to the family at Nazareth each month until the funds due him should be exhausted. And John made him this promise: "My Teacher, go about your business, do your work in the world; I will act for you in this or any other matter, and I will watch over your family even as I would foster my own mother and care for my own brothers and sisters. I will disburse your funds which my father holds as you have directed

Jesus' Early Manhood

and as they may be needed, and when your money has been expended, if I do not receive more from you, and if your mother is in need, then will I share my own earnings with her. Go your way in peace. I will act in your stead in all these matters."

^{129:2.4} Therefore, after Jesus had departed for Jerusalem, John consulted with his father, Zebedee, regarding the money due Jesus, and he was surprised that it was such a large sum. As Jesus had left the matter so entirely in their hands, they agreed that it would be the better plan to invest these funds in property and use the income for assisting the family at Nazareth; and since Zebedee knew of a little house in Capernaum which carried a mortgage and was for sale, he directed John to buy this house with Jesus' money and hold the title in trust for his friend. And John did as his father advised him. For two years the rent of this house was applied on the mortgage, and this, augmented by a certain large fund which Jesus presently sent up to John to be used as needed by the family, almost equaled the amount of this obligation; and Zebedee supplied the difference, so

Jesus' Early Manhood

that John paid up the remainder of the mortgage when it fell due, thereby securing clear title to this two-room house. In this way Jesus became the owner of a house in Capernaum, but he had not been told about it.

^{129:2.5} When the family at Nazareth heard that Jesus had departed from Capernaum, they, not knowing of this financial arrangement with John, believed the time had come for them to get along without any further help from Jesus. James remembered his contract with Jesus and, with the help of his brothers, forthwith assumed full responsibility for the care of the family.

^{129:2.6} But let us go back to observe Jesus in Jerusalem. For almost two months he spent the greater part of his time listening to the temple discussions with occasional visits to the various schools of the rabbis. Most of the Sabbath days he spent at Bethany.

^{129:2.7} Jesus had carried with him to Jerusalem a letter from Salome, Zebedee's wife, introducing him to the former high priest, Annas, as "one, the same as my

Jesus' Early Manhood

own son." Annas spent much time with him, personally taking him to visit the many academies of the Jerusalem religious teachers. While Jesus thoroughly inspected these schools and carefully observed their methods of teaching, he never so much as asked a single question in public. Although Annas looked upon Jesus as a great man, he was puzzled as to how to advise him. He recognized the foolishness of suggesting that he enter any of the schools of Jerusalem as a student, and yet he well knew Jesus would never be accorded the status of a regular teacher inasmuch as he had never been trained in these schools.

^{129:2.8} Presently the time of the Passover drew near, and along with the throngs from every quarter there arrived at Jerusalem from Capernaum, Zebedee and his entire family. They all stopped at the spacious home of Annas, where they celebrated the Passover as one happy family.

^{129:2.9} Before the end of this Passover week, by apparent chance, Jesus met a wealthy traveler and his

Jesus' Early Manhood

son, a young man about seventeen years of age. These travelers hailed from India, and being on their way to visit Rome and various other points on the Mediterranean, they had arranged to arrive in Jerusalem during the Passover, hoping to find someone whom they could engage as interpreter for both and tutor for the son. The father was insistent that Jesus consent to travel with them. Jesus told him about his family and that it was hardly fair to go away for almost two years, during which time they might find themselves in need. Whereupon, this traveler from the Orient proposed to advance to Jesus the wages of one year so that he could intrust such funds to his friends for the safeguarding of his family against want. And Jesus agreed to make the trip.

^{129:2.10} Jesus turned this large sum over to John the son of Zebedee. And you have been told how John applied this money toward the liquidation of the mortgage on the Capernaum property. Jesus took Zebedee fully into his confidence regarding this Mediterranean journey, but he enjoined him to tell no man, not even his own flesh and blood, and Zebedee

Jesus' Early Manhood

never did disclose his knowledge of Jesus' whereabouts during this long period of almost two years. Before Jesus' return from this trip the family at Nazareth had just about given him up as dead. Only the assurances of Zebedee, who went up to Nazareth with his son John on several occasions, kept hope alive in Mary's heart.

^{129:2.11} During this time the Nazareth family got along very well; Jude had considerably increased his quota and kept up this extra contribution until he was married. Notwithstanding that they required little assistance, it was the practice of John Zebedee to take presents each month to Mary and Ruth, as Jesus had instructed him.

3. The Twenty – Ninth Year (A.D. 23)

^{129:3.1} The whole of Jesus' twenty-ninth year was spent finishing up the tour of the Mediterranean world. The main events, as far as we have permission to reveal these experiences, constitute the subjects of the narratives which immediately follow this paper.

Jesus' Early Manhood

^{129:3.2} Throughout this tour of the Roman world, for many reasons, Jesus was known as the *Damascus scribe*. At Corinth and other stops on the return trip he was, however, known as the *Jewish tutor*.

^{129:3.3} This was an eventful period in Jesus' life. While on this journey he made many contacts with his fellow men, but this experience is a phase of his life which he never revealed to any member of his family nor to any of the apostles. Jesus lived out his life in the flesh and departed from this world without anyone (save Zebedee of Bethsaida) knowing that he had made this extensive trip. Some of his friends thought he had returned to Damascus; others thought he had gone to India. His own family inclined to the belief that he was in Alexandria, as they knew that he had once been invited to go there for the purpose of becoming an assistant chazan.

^{129:3.4} When Jesus returned to Palestine, he did nothing to change the opinion of his family that he had gone from Jerusalem to Alexandria; he permitted them to continue in the belief that all the time he had

Jesus' Early Manhood

been absent from Palestine had been spent in that city of learning and culture. Only Zebedee the boatbuilder of Bethsaida knew the facts about these matters, and Zebedee told no one.

^{129:3.5} In all your efforts to decipher the meaning of Jesus' life on Earth, you must be mindful of the motivation of the Michael bestowal. If you would comprehend the meaning of many of his apparently strange doings, you must discern the purpose of his sojourn on your world. He was consistently careful not to build up an overattractive and attention-consuming personal career. He wanted to make no unusual or overpowering appeals to his fellow men. He was dedicated to the work of revealing the heavenly Father to his fellow mortals and at the same time was consecrated to the sublime task of living his mortal earth life all the while subject to the will of the same Paradise Father.

^{129:3.6} It will also always be helpful in understanding Jesus' life on earth if all mortal students of this divine bestowal will remember that, while he lived this life of

Jesus' Early Manhood

incarnation *on Earth*, he lived it *for his* entire universe. There was something special and inspiring associated with the life he lived in the flesh of mortal nature for every single inhabited sphere throughout all the universe of Nebadon. The same is also true of all those worlds which have become habitable since the eventful times of his sojourn on Earth. And it will likewise be equally true of all worlds which may become inhabited by will creatures in all the future history of this local universe.

^{129:3.7} The Son of Man, during the time and through the experiences of this tour of the Roman world, practically completed his educational contact-training with the diversified peoples of the world of his day and generation. By the time of his return to Nazareth, through the medium of this travel-training he had just about learned how man lived and wrought out his existence on Earth.

^{129:3.8} The real purpose of his trip around the Mediterranean basin was to *know men*. He came very close to hundreds of humankind on this journey. He

Jesus' Early Manhood

met and loved all manner of men, rich and poor, high and low, black and white, educated and uneducated, cultured and uncultured, animalistic and spiritual, religious and irreligious, moral and immoral.

^{129:3.9} On this Mediterranean journey Jesus made great advances in his human task of mastering the material and mortal mind, and his indwelling God Spirit made great progress in the ascension and spiritual conquest of this same human intellect. By the end of this tour Jesus virtually knew -- with all human certainty -- that he was a Son of God, a Creator Son of the Universal Father. The God Spirit more and more was able to bring up in the mind of the Son of Man shadowy memories of his Paradise experience in association with his divine Father ere he ever came to organize and administer this local universe of Nebadon. Thus did the God Spirit, little by little, bring to Jesus' human consciousness those necessary memories of his former and divine existence in the various epochs of the well-nigh eternal past. The last episode of his prehuman experience to be brought forth by the God Spirit was his farewell conference

Jesus' Early Manhood

with Immanuel of Salvington just before his surrender of conscious personality to embark upon the Earth incarnation. And this final memory picture of prehuman existence was made clear in Jesus' consciousness on the very day of his baptism by John in the Jordan.

4. The Human Jesus

^{129:4.1} To the onlooking celestial intelligences of the local universe, this Mediterranean trip was the most enthralling of all Jesus' earth experiences, at least of all his career right up to the event of his crucifixion and mortal death. This was the fascinating period of his *personal ministry* in contrast with the soon-following epoch of public ministry. This unique episode was all the more engrossing because he was at this time still the carpenter of Nazareth, the boatbuilder of Capernaum, the scribe of Damascus; he was still the Son of Man. He had not yet achieved the complete mastery of his human mind; the God Spirit had not fully mastered and counterparted the mortal identity. He was still a man among men.

Jesus' Early Manhood

^{129:4.2} The purely human religious experience -- the personal spiritual growth -- of the Son of Man well-nigh reached the apex of attainment during this, the twenty-ninth year. This experience of spiritual development was a consistently gradual growth from the moment of the arrival of his Thought God Spirit until the day of the completion and confirmation of that natural and normal human relationship between the material mind of man and the mind-endowment of the spirit -- the phenomenon of the making of these two minds one, the experience which the Son of Man attained in completion and finality, as an incarnated mortal of the realm, on the day of his baptism in the Jordan.

^{129:4.3} Throughout these years, while he did not appear to engage in so many seasons of formal communion with his Father in heaven, he perfected increasingly effective methods of personal communication with the indwelling spirit presence of the Paradise Father. He lived a real life, a full life, and a truly normal, natural, and average life in the flesh. He knows from personal experience the equivalent of the

Jesus' Early Manhood

actuality of the entire sum and substance of the living of the life of human beings on the material worlds of time and space.

^{129:4.4} The Son of Man experienced those wide ranges of human emotion which reach from superb joy to profound sorrow. He was a child of joy and a being of rare good humor; likewise was he a "man of sorrows and acquainted with grief." In a spiritual sense, he did live through the mortal life from the bottom to the top, from the beginning to the end. From a material point of view, he might appear to have escaped living through both social extremes of human existence, but intellectually he became wholly familiar with the entire and complete experience of humankind.

^{129:4.5} Jesus knows about the thoughts and feelings, the urges and impulses, of the evolutionary and ascendant mortals of the realms, from birth to death. He has lived the human life from the beginnings of physical, intellectual, and spiritual selfhood up through infancy, childhood, youth, and adulthood -- even to the human experience of death. He not only passed

Jesus' Early Manhood

through these usual and familiar human periods of intellectual and spiritual advancement, but he *also* fully experienced those higher and more advanced phases of human and God Spirit reconciliation which so few Earth mortals ever attain. And thus he experienced the full life of mortal man, not only as it is lived on your world, but also as it is lived on all other evolutionary worlds of time and space, even on the highest and most advanced of all the worlds settled in light and life.

^{129:4.6} Although this perfect life which he lived in the likeness of mortal flesh may not have received the unqualified and universal approval of his fellow mortals, those who chanced to be his contemporaries on earth, still, the life which Jesus of Nazareth lived in the flesh and on Earth did receive full and unqualified acceptance by the Universal Father as constituting at one and the same time, and in one and the same personality-life, the fullness of the revelation of the eternal God to mortal man and the presentation of perfected human personality to the satisfaction of the Infinite Creator.

Jesus' Early Manhood

^{129:4:7} And this was his true and supreme purpose. He did not come down to live on Earth as the perfect and detailed example for any child or adult, any man or woman, in that age or any other. True it is, indeed, that in his full, rich, beautiful, and noble life we may all find much that is exquisitely exemplary, divinely inspiring, but this is because he lived a true and genuinely human life. Jesus did not live his life on earth in order to set an example for all other human beings to copy. He lived this life in the flesh by the same mercy ministry that you all may live your lives on earth; and as he lived his mortal life in his day and *as he was*, so did he thereby set the example for all of us thus to live our lives in our day and *as we are*. You may not aspire to live his life, but you can resolve to *live your lives* even as, and by the same means that, he lived his. Jesus may not be the technical and detailed example for all the mortals of all ages on all the realms of this local universe, but he is everlastingly the inspiration and guide of all Paradise pilgrims from the worlds of initial ascension up through a universe of universes and on through Havona to Paradise. Jesus is the *new*

Jesus' Early Manhood

and living way from man to God, from the partial to the perfect, from the earthly to the heavenly, from time to eternity.

^{129:4.8} By the end of the twenty-ninth year Jesus of Nazareth had virtually finished the living of the life required of mortals as sojourners in the flesh. He came on earth the fullness of God to be manifest to man; he had now become well-nigh the perfection of man awaiting the occasion to become manifest to God. And he did all of this before he was thirty years of age.

On the Way to Rome

^{130:0.1} THE tour of the Roman world consumed most of the twenty-eighth and the entire twenty-ninth year of Jesus' life on earth. Jesus and the two natives from India -- Gonod and his son Ganid -- left Jerusalem on a Sunday morning, April 26, A.D. 22. They made their journey according to schedule, and Jesus said good-bye to the father and son in the city of Charax

Jesus' Early Manhood

on the Persian Gulf on the tenth day of December the following year, A.D. 23.

^{130:0.2} From Jerusalem they went to Caesarea by way of Joppa. At Caesarea they took a boat for Alexandria. From Alexandria they sailed for Lasea in Crete. From Crete they sailed for Carthage, touching at Cyrene. At Carthage they took a boat for Naples, stopping at Malta, Syracuse, and Messina. From Naples they went to Capua, whence they traveled by the Appian Way to Rome.

^{130:0.3} After their stay in Rome they went overland to Tarentum, where they set sail for Athens in Greece, stopping at Nicopolis and Corinth. From Athens they went to Ephesus by way of Troas. From Ephesus they sailed for Cyprus, putting in at Rhodes on the way. They spent considerable time visiting and resting on Cyprus and then sailed for Antioch in Syria. From Antioch they journeyed south to Sidon and then went over to Damascus. From there they traveled by caravan to Mesopotamia, passing through Thapsacus and Larissa. They spent

Jesus' Early Manhood

some time in Babylon, visited Ur and other places, and then went to Susa. From Susa they journeyed to Charax, from which place Gonod and Ganid embarked for India.

^{130:0.4} It was while working four months at Damascus that Jesus had picked up the rudiments of the language spoken by Gonod and Ganid. While there he had labored much of the time on translations from Greek into one of the languages of India, being assisted by a native of Gonod's home district.

^{130:0.5} On this Mediterranean tour Jesus spent about half of each day teaching Ganid and acting as interpreter during Gonod's business conferences and social contacts. The remainder of each day, which was at his disposal, he devoted to making those close personal contacts with his fellow men, those intimate associations with the mortals of the realm, which so characterized his activities during these years that just preceded his public ministry.

Jesus' Early Manhood

^{130:0.6} From firsthand observation and actual contact Jesus acquainted himself with the higher material and intellectual civilization of the Occident and the Levant; from Gonod and his brilliant son he learned a great deal about the civilization and culture of India and China, for Gonod, himself a citizen of India, had made three extensive trips to the empire of the yellow race.

^{130:0.7} Ganid, the young man, learned much from Jesus during this long and intimate association. They developed a great affection for each other, and the lad's father many times tried to persuade Jesus to return with them to India, but Jesus always declined, pleading the necessity for returning to his family in Palestine.

1. At Joppa – Discourse on Jonah

^{130:1.1} During their stay in Joppa, Jesus met Gadiah, a Philistine interpreter who worked for one Simon a tanner. Gonod's agents in Mesopotamia had transacted much business with this Simon; so Gonod

Jesus' Early Manhood

and his son desired to pay him a visit on their way to Caesarea. While they tarried at Joppa, Jesus and Gadiah became warm friends. This young Philistine was a truth seeker. Jesus was a truth giver; he was the truth for that generation on Earth. When a great truth seeker and a great truth giver meet, the result is a great and liberating enlightenment born of the experience of new truth.

^{130:1.2} One day after the evening meal Jesus and the young Philistine strolled down by the sea, and Gadiah, not knowing that this "scribe of Damascus" was so well versed in the Hebrew traditions, pointed out to Jesus the ship landing from which it was reputed that Jonah had embarked on his ill-fated voyage to Tarshish. And when he had concluded his remarks, he asked Jesus this question: "But do you suppose the big fish really did swallow Jonah?" Jesus perceived that this young man's life had been tremendously influenced by this tradition, and that its contemplation had impressed upon him the folly of trying to run away from duty; Jesus therefore said nothing that would suddenly destroy the foundations

Jesus' Early Manhood

of Gadiah's present motivation for practical living. In answering this question, Jesus said: "My friend, we are all Jonahs with lives to live in accordance with the will of God, and at all times when we seek to escape the present duty of living by running away to far-off enticements, we thereby put ourselves in the immediate control of those influences which are not directed by the powers of truth and the forces of righteousness. The flight from duty is the sacrifice of truth. The escape from the service of light and life can only result in those distressing conflicts with the difficult whales of selfishness which lead eventually to darkness and death unless such God-forsaking Jonahs shall turn their hearts, even when in the very depths of despair, to seek after God and his goodness. And when such disheartened souls sincerely seek for God -- hunger for truth and thirst for righteousness -- there is nothing that can hold them in further captivity. No matter into what great depths they may have fallen, when they seek the light with a whole heart, the spirit of the Lord God of heaven will deliver them from their captivity; the evil

Jesus' Early Manhood

circumstances of life will spew them out upon the dry land of fresh opportunities for renewed service and wiser living."

^{130:1.3} Gadhah was mightily moved by Jesus' teaching, and they talked long into the night by the seaside, and before they went to their lodgings, they prayed together and for each other. This was the same Gadhah who listened to the later preaching of Peter, became a profound believer in Jesus of Nazareth, and held a memorable argument with Peter one evening at the home of Dorcas. And Gadhah had very much to do with the final decision of Simon, the wealthy leather merchant, to embrace Christianity.

^{130:1.4} (In this narrative of the personal work of Jesus with his fellow mortals on this tour of the Mediterranean, we shall, in accordance with our permission, freely translate his words into modern phraseology current on Earth at the time of this presentation.)

Jesus' Early Manhood

^{130:1.5} Jesus' last visit with Gadiab had to do with a discussion of good and evil. This young Philistine was much troubled by a feeling of injustice because of the presence of evil in the world alongside the good. He said: "How can God, if he is infinitely good, permit us to suffer the sorrows of evil; after all, who creates evil?" It was still believed by many in those days that God creates both good and evil, but Jesus never taught such error. In answering this question, Jesus said: "My brother, God is love; therefore he must be good, and his goodness is so great and real that it cannot contain the small and unreal things of evil. God is so positively good that there is absolutely no place in him for negative evil. Evil is the immature choosing and the unthinking misstep of those who are resistant to goodness, rejectful of beauty, and disloyal to truth. Evil is only the misadaptation of immaturity or the disruptive and distorting influence of ignorance. Evil is the inevitable darkness which follows upon the heels of the unwise rejection of light. Evil is that which is dark and untrue, and which, when consciously embraced and willfully endorsed, becomes sin.

Jesus' Early Manhood

^{130:1.6} "Your Father in heaven, by endowing you with the power to choose between truth and error, created the potential negative of the positive way of light and life; but such errors of evil are really nonexistent until such a time as an intelligent creature wills their existence by mischoosing the way of life. And then are such evils later exalted into sin by the knowing and deliberate choice of such a willful and rebellious creature. This is why our Father in heaven permits the good and the evil to go along together until the end of life, just as nature allows the wheat and the tares to grow side by side until the harvest." Gadiah was fully satisfied with Jesus' answer to his question after their subsequent discussion had made clear to his mind the real meaning of these momentous statements.

2. At Caesarea

^{130:2.1} Jesus and his friends tarried in Caesarea beyond the time expected because one of the huge steering paddles of the vessel on which they intended to embark was discovered to be in danger of cleaving. The captain decided to remain in port while a new one

Jesus' Early Manhood

was being made. There was a shortage of skilled woodworkers for this task, so Jesus volunteered to assist. During the evenings Jesus and his friends strolled about on the beautiful wall which served as a promenade around the port. Ganid greatly enjoyed Jesus' explanation of the water system of the city and the technique whereby the tides were utilized to flush the city's streets and sewers. This youth of India was much impressed with the temple of Augustus, situated upon an elevation and surmounted by a colossal statue of the Roman emperor. The second afternoon of their stay the three of them attended a performance in the enormous amphitheater which could seat twenty thousand persons, and that night they went to a Greek play at the theater. These were the first exhibitions of this sort Ganid had ever witnessed, and he asked Jesus many questions about them. On the morning of the third day they paid a formal visit to the governor's palace, for Caesarea was the capital of Palestine and the residence of the Roman procurator.

Jesus' Early Manhood

^{130:2.2} At their inn there also lodged a merchant from Mongolia, and since this Far-Easterner talked Greek fairly well, Jesus had several long visits with him. This man was much impressed with Jesus' philosophy of life and never forgot his words of wisdom regarding "the living of the heavenly life while on earth by means of daily submission to the will of the heavenly Father." This merchant was a Taoist, and he had thereby become a strong believer in the doctrine of a universal Deity. When he returned to Mongolia, he began to teach these advanced truths to his neighbors and to his business associates, and as a direct result of such activities, his eldest son decided to become a Taoist priest. This young man exerted a great influence in behalf of advanced truth throughout his lifetime and was followed by a son and a grandson who likewise were devotedly loyal to the doctrine of the One God -- the Supreme Ruler of Heaven.

^{130:2.3} While the eastern branch of the early Christian church, having its headquarters at Philadelphia, held more faithfully to the teachings of Jesus than did the Jerusalem brethren, it was regrettable that there was

Jesus' Early Manhood

no one like Peter to go into China, or like Paul to enter India, where the spiritual soil was then so favorable for planting the seed of the new gospel of the kingdom. These very teachings of Jesus, as they were held by the Philadelphians, would have made just such an immediate and effective appeal to the minds of the spiritually hungry Asiatic peoples as did the preaching of Peter and Paul in the West.

^{130:2.4} One of the young men who worked with Jesus one day on the steering paddle became much interested in the words which he dropped from hour to hour as they toiled in the shipyard. When Jesus intimated that the Father in heaven was interested in the welfare of his children on earth, this young Greek, Anaxand, said: "If the Gods are interested in me, then why do they not remove the cruel and unjust foreman of this workshop?" He was startled when Jesus replied, "Since you know the ways of kindness and value justice, perhaps the Gods have brought this erring man near that you may lead him into this better way. Maybe you are the salt which is to make this brother more agreeable to all other men; that is, if you

Jesus' Early Manhood

have not lost your savor. As it is, this man is your master in that his evil ways unfavorably influence you. Why not assert your mastery of evil by virtue of the power of goodness and thus become the master of all relations between the two of you? I predict that the good in you could overcome the evil in him if you gave it a fair and living chance. There is no adventure in the course of mortal existence more enthralling than to enjoy the exhilaration of becoming the material life partner with spiritual energy and divine truth in one of their triumphant struggles with error and evil. It is a marvelous and transforming experience to become the living channel of spiritual light to the mortal who sits in spiritual darkness. If you are more blessed with truth than is this man, his need should challenge you. Surely you are not the coward who could stand by on the seashore and watch a fellow man who could not swim perish! How much more of value is this man's soul floundering in darkness compared to his body drowning in water!"

^{130:2.5} Anaxand was mightily moved by Jesus' words. Presently he told his superior what Jesus had said,

Jesus' Early Manhood

and that night they both sought Jesus' advice as to the welfare of their souls. And later on, after the Christian message had been proclaimed in Caesarea, both of these men, one a Greek and the other a Roman, believed Philip's preaching and became prominent members of the church which he founded. Later this young Greek was appointed the steward of a Roman centurion, Cornelius, who became a believer through Peter's ministry. Anaxand continued to minister light to those who sat in darkness until the days of Paul's imprisonment at Caesarea, when he perished, by accident, in the great slaughter of twenty thousand Jews while he ministered to the suffering and dying.

^{130:2.6} Ganid was, by this time, beginning to learn how his tutor spent his leisure in this unusual personal ministry to his fellow men, and the young Indian set about to find out the motive for these incessant activities. He asked, "Why do you occupy yourself so continuously with these visits with strangers?" And Jesus answered: "Ganid, no man is a stranger to one who knows God. In the experience of finding the

Jesus' Early Manhood

Father in heaven you discover that all men are your brothers, and does it seem strange that one should enjoy the exhilaration of meeting a newly discovered brother? To become acquainted with one's brothers and sisters, to know their problems and to learn to love them, is the supreme experience of living."

^{130:2.7} This was a conference which lasted well into the night, in the course of which the young man requested Jesus to tell him the difference between the will of God and that human mind act of choosing which is also called will. In substance Jesus said: The will of God is the way of God, partnership with the choice of God in the face of any potential alternative. To do the will of God, therefore, is the progressive experience of becoming more and more like God, and God is the source and destiny of all that is good and beautiful and true. The will of man is the way of man, the sum and substance of that which the mortal chooses to be and do. Will is the deliberate choice of a self-conscious being which leads to decision-conduct based on intelligent reflection.

Jesus' Early Manhood

^{130:2.8} That afternoon Jesus and Ganid had both enjoyed playing with a very intelligent shepherd dog, and Ganid wanted to know whether the dog had a soul, whether it had a will, and in response to his questions Jesus said: "The dog has a mind which can know material man, his master, but cannot know God, who is spirit; therefore the dog does not possess a spiritual nature and cannot enjoy a spiritual experience. The dog may have a will derived from nature and augmented by training, but such a power of mind is not a spiritual force, neither is it comparable to the human will, inasmuch as it is not *reflective* -- it is not the result of discriminating higher and moral meanings or choosing spiritual and eternal values. It is the possession of such powers of spiritual discrimination and truth choosing that makes mortal man a moral being, a creature endowed with the attributes of spiritual responsibility and the potential of eternal survival." Jesus went on to explain that it is the absence of such mental powers in the animal which makes it forever impossible for the animal world to develop language in time or to experience anything

Jesus' Early Manhood

equivalent to personality survival in eternity. As a result of this day's instruction Ganid never again entertained belief in the transmigration of the souls of men into the bodies of animals.

^{130:2.9} The next day Ganid talked all this over with his father, and it was in answer to Gonod's question that Jesus explained that "human wills which are fully occupied with passing only upon temporal decisions having to do with the material problems of animal existence are doomed to perish in time. Those who make wholehearted moral decisions and unqualified spiritual choices are thus progressively identified with the indwelling and divine spirit, and thereby are they increasingly transformed into the values of eternal survival -- unending progression of divine service."

^{130:2.10} It was on this same day that we first heard that momentous truth which, stated in modern terms, would signify: "Will is that manifestation of the human mind which enables the subjective consciousness to express itself objectively and to experience the phenomenon of aspiring to be Godlike." And it is in this same sense

Jesus' Early Manhood

that every reflective and spiritually minded human being can become *creative*.

3. At Alexandria

^{130:3.1} It had been an eventful visit at Caesarea, and when the boat was ready, Jesus and his two friends departed at noon one day for Alexandria in Egypt.

^{130:3.2} The three enjoyed a most pleasant passage to Alexandria. Ganid was delighted with the voyage and kept Jesus busy answering questions. As they approached the city's harbor, the young man was thrilled by the great lighthouse of Pharos, located on the island which Alexander had joined by a mole to the mainland, thus creating two magnificent harbors and thereby making Alexandria the maritime commercial crossroads of Africa, Asia, and Europe. This great lighthouse was one of the seven wonders of the world and was the forerunner of all subsequent lighthouses. They arose early in the morning to view this splendid lifesaving device of man, and amidst the exclamations of Ganid Jesus said: "And you, my son, will be like

Jesus' Early Manhood

this lighthouse when you return to India, even after your father is laid to rest; you will become like the light of life to those who sit about you in darkness, showing all who so desire the way to reach the harbor of salvation in safety." And as Ganid squeezed Jesus' hand, he said, "I will."

^{130:3.3} And again we remark that the early teachers of the Christian religion made a great mistake when they so exclusively turned their attention to the western civilization of the Roman world. The teachings of Jesus, as they were held by the Mesopotamian believers of the first century, would have been readily received by the various groups of Asiatic religionists.

^{130:3.4} By the fourth hour after landing they were settled near the eastern end of the long and broad avenue, one hundred feet wide and five miles long, which stretched on out to the western limits of this city of one million people. After the first survey of the city's chief attractions -- university (museum), library, the royal mausoleum of Alexander, the palace, temple of Neptune, theater, and gymnasium -- Gonod

Jesus' Early Manhood

addressed himself to business while Jesus and Ganid went to the library, the greatest in the world. Here were assembled nearly a million manuscripts from all the civilized world: Greece, Rome, Palestine, Parthia, India, China, and even Japan. In this library Ganid saw the largest collection of Indian literature in all the world; and they spent some time here each day throughout their stay in Alexandria. Jesus told Ganid about the translation of the Hebrew scriptures into Greek at this place. And they discussed again and again all the religions of the world, Jesus endeavoring to point out to this young mind the truth in each, always adding: "But Yahweh is the God developed from the revelations of Melchizedek and the covenant of Abraham. The Jews were the offspring of Abraham and subsequently occupied the very land wherein Melchizedek had lived and taught, and from which he sent teachers to all the world; and their religion eventually portrayed a clearer recognition of the Lord God of Israel as the Universal Father in heaven than any other world religion."

Jesus' Early Manhood

^{130:3.5} Under Jesus' direction Ganid made a collection of the teachings of all those religions of the world which recognized a Universal Deity, even though they might also give more or less recognition to subordinate deities. After much discussion Jesus and Ganid decided that the Romans had no real God in their religion, that their religion was hardly more than emperor worship. The Greeks, they concluded, had a philosophy but hardly a religion with a personal God. The mystery cults they discarded because of the confusion of their multiplicity, and because their varied concepts of Deity seemed to be derived from other and older religions.

^{130:3.6} Although these translations were made at Alexandria, Ganid did not finally arrange these selections and add his own personal conclusions until near the end of their sojourn in Rome. He was much surprised to discover that the best of the authors of the world's sacred literature all more or less clearly recognized the existence of an eternal God and were much in agreement with regard to his character and his relationship with mortal man.

Jesus' Early Manhood

^{130:3.7} Jesus and Ganid spent much time in the museum during their stay in Alexandria. This museum was not a collection of rare objects but rather a university of fine art, science, and literature. Learned professors here gave daily lectures, and in those times this was the intellectual center of the Occidental world. Day by day Jesus interpreted the lectures to Ganid; one day during the second week the young man exclaimed: "Teacher Joshua, you know more than these professors; you should stand up and tell them the great things you have told me; they are befogged by much thinking. I shall speak to my father and have him arrange it." Jesus smiled, saying: "You are an admiring pupil, but these teachers are not minded that you and I should instruct them. The pride of unspiritualized learning is a treacherous thing in human experience. The true teacher maintains his intellectual integrity by ever remaining a learner."

^{130:3.8} Alexandria was the city of the blended culture of the Occident and next to Rome the largest and most magnificent in the world. Here was located the largest Jewish synagogue in the world, the seat of

Jesus' Early Manhood

government of the Alexandria Sanhedrin, the seventy ruling elders.

^{130:3.9} Among the many men with whom Ganod transacted business was a certain Jewish banker, Alexander, whose brother, Philo, was a famous religious philosopher of that time. Philo was engaged in the laudable but exceedingly difficult task of harmonizing Greek philosophy and Hebrew theology. Ganid and Jesus talked much about Philo's teachings and expected to attend some of his lectures, but throughout their stay at Alexandria this famous Hellenistic Jew lay sick abed.

^{130:3.10} Jesus commended to Ganid much in the Greek philosophy and the Stoic doctrines, but he impressed upon the lad the truth that these systems of belief, like the indefinite teachings of some of his own people, were religions only in the sense that they led men to find God and enjoy a living experience in knowing the Eternal.

Jesus' Early Manhood

4. Discourse on Reality

^{130:4.1} The night before they left Alexandria Ganid and Jesus had a long visit with one of the government professors at the university who lectured on the teachings of Plato. Jesus interpreted for the learned Greek teacher but injected no teaching of his own in refutation of the Greek philosophy. Gonod was away on business that evening; so, after the professor had departed, the teacher and his pupil had a long and heart-to-heart talk about Plato's doctrines. While Jesus gave qualified approval of some of the Greek teachings which had to do with the theory that the material things of the world are shadowy reflections of invisible but more substantial spiritual realities, he sought to lay a more trustworthy foundation for the lad's thinking; so he began a long dissertation concerning the nature of reality in the universe. In substance and in modern phraseology Jesus said to Ganid:

^{130:4.2} The source of universe reality is the Infinite. The material things of finite creation are the time-

Jesus' Early Manhood

space repercussions of the Paradise Pattern and the Universal Mind of the eternal God. Causation in the physical world, self-consciousness in the intellectual world, and progressing selfhood in the spirit world -- these realities, projected on a universal scale, combined in eternal relatedness, and experienced with perfection of quality and divinity of value -- constitute the *reality of the Supreme*. But in an ever-changing universe the Original Personality of causation, intelligence, and spirit experience is changeless, absolute. All things, even in an eternal universe of limitless values and divine qualities, may, and oftentimes do, change except the Absolutes and that which has attained the physical status, intellectual embrace, or spiritual identity which is absolute.

^{130:4.3} The highest level to which a finite creature can progress is the recognition of the Universal Father and the knowing of the Supreme. And even then such beings of finality destiny go on experiencing change in the motions of the physical world and in its material phenomena. Likewise do they remain aware of selfhood progression in their continuing ascension of

Jesus' Early Manhood

the spiritual universe and of growing consciousness in their deepening appreciation of, and response to, the intellectual cosmos. Only in the perfection, harmony, and unanimity of will can the creature become as one with the Creator; and such a state of divinity is attained and maintained only by the creature's continuing to live in time and eternity by consistently conforming his finite personal will to the divine will of the Creator. Always must the desire to do the Father's will be supreme in the soul and dominant over the mind of an ascending son of God.

^{130:4.4} A one-eyed person can never hope to visualize depth of perspective. Neither can single-eyed material scientists nor single-eyed spiritual mystics and allegorists correctly visualize and adequately comprehend the true depths of universe reality. All true values of creature experience are concealed in depth of recognition.

^{130:4.5} Mindless causation cannot evolve the refined and complex from the crude and the simple, neither can spiritless experience evolve the divine characters of

Jesus' Early Manhood

eternal survival from the material minds of the mortals of time. The one attribute of the universe which so exclusively characterizes the infinite Deity is this unending creative bestowal of personality which can survive in progressive Deity attainment.

^{130:4.6} Personality is that cosmic endowment, that phase of universal reality, which can coexist with unlimited change and at the same time retain its identity in the very presence of all such changes, and forever afterward.

^{130:4.7} Life is an adaptation of the original cosmic causation to the demands and possibilities of universe situations, and it comes into being by the action of the Universal Mind and the activation of the spirit spark of the God who is spirit. The meaning of life is its adaptability; the value of life is its progressability -- even to the heights of God-consciousness.

^{130:4.8} Misadaptation of self-conscious life to the universe results in cosmic disharmony. Final divergence of personality will from the trend of the

Jesus' Early Manhood

universes terminates in intellectual isolation, personality segregation. Loss of the indwelling spirit pilot supervenes in spiritual cessation of existence. Intelligent and progressing life becomes then, in and of itself, an incontrovertible proof of the existence of a purposeful universe expressing the will of a divine Creator. And this life, in the aggregate, struggles toward higher values, having for its final goal the Universal Father.

^{130:4.9} Only in degree does man possess mind above the animal level aside from the higher and quasi-spiritual ministrations of intellect. Therefore animals (not having worship and wisdom) cannot experience superconsciousness, consciousness of consciousness. The animal mind is only conscious of the objective universe.

^{130:4.10} Knowledge is the sphere of the material or fact-discerning mind. Truth is the domain of the spiritually endowed intellect that is conscious of knowing God. Knowledge is demonstrable; truth is experienced. Knowledge is a possession of the mind;

Jesus' Early Manhood

truth an experience of the soul, the progressing self. Knowledge is a function of the nonspiritual level; truth is a phase of the mind-spirit level of the universes. The eye of the material mind perceives a world of factual knowledge; the eye of the spiritualized intellect discerns a world of true values. These two views, synchronized and harmonized, reveal the world of reality, wherein wisdom interprets the phenomena of the universe in terms of progressive personal experience.

^{130:4.11} Error (evil) is the penalty of imperfection. The qualities of imperfection or facts of misadaptation are disclosed on the material level by critical observation and by scientific analysis; on the moral level, by human experience. The presence of evil constitutes proof of the inaccuracies of mind and the immaturity of the evolving self. Evil is, therefore, also a measure of imperfection in universe interpretation. The possibility of making mistakes is inherent in the acquisition of wisdom, the scheme of progressing from the partial and temporal to the complete and eternal, from the relative and imperfect to the final and

Jesus' Early Manhood

perfected. Error is the shadow of relative incompleteness which must of necessity fall across man's ascending universe path to Paradise perfection. Error (evil) is not an actual universe quality; it is simply the observation of a relativity in the relatedness of the imperfection of the incomplete finite to the ascending levels of the Supreme and Ultimate.

^{130:4:12} Although Jesus told all this to the lad in language best suited to his comprehension, at the end of the discussion Ganid was heavy of eye and was soon lost in slumber. They rose early the next morning to go aboard the boat bound for Lasea on the island of Crete. But before they embarked, the lad had still further questions to ask about evil, to which Jesus replied:

^{130:4:13} Evil is a relativity concept. It arises out of the observation of the imperfections which appear in the shadow cast by a finite universe of things and beings as such a cosmos obscures the living light of the universal expression of the eternal realities of the Infinite One.

Jesus' Early Manhood

^{130:4.14} Potential evil is inherent in the necessary incompleteness of the revelation of God as a time-space-limited expression of infinity and eternity. The fact of the partial in the presence of the complete constitutes relativity of reality, creates necessity for intellectual choosing, and establishes value levels of spirit recognition and response. The incomplete and finite concept of the Infinite which is held by the temporal and limited creature mind is, in and of itself, *potential evil*. But the augmenting error of unjustified deficiency in reasonable spiritual rectification of these originally inherent intellectual disharmonies and spiritual insufficiencies, is equivalent to the realization of *actual evil*.

^{130:4.15} All static, dead, concepts are potentially evil. The finite shadow of relative and living truth is continually moving. Static concepts invariably retard science, politics, society, and religion. Static concepts may represent a certain knowledge, but they are deficient in wisdom and devoid of truth. But do not permit the concept of relativity so to mislead you that you fail to recognize the co-ordination of the universe

Jesus' Early Manhood

under the guidance of the cosmic mind, and its stabilized control by the energy and spirit of the Supreme.

5. On the Island of Crete

^{130:5.1} The travelers had but one purpose in going to Crete, and that was to play, to walk about over the island, and to climb the mountains. The Cretans of that time did not enjoy an enviable reputation among the surrounding peoples. Nevertheless, Jesus and Ganid won many souls to higher levels of thinking and living and thus laid the foundation for the quick reception of the later gospel teachings when the first preachers from Jerusalem arrived. Jesus loved these Cretans, notwithstanding the harsh words which Paul later spoke concerning them when he subsequently sent Titus to the island to reorganize their churches.

^{130:5.2} On the mountainside in Crete Jesus had his first long talk with Gonod regarding religion. And the father was much impressed, saying: "No wonder the boy believes everything you tell him, but I never knew

Jesus' Early Manhood

they had such a religion even in Jerusalem, much less in Damascus." It was during the island sojourn that Gonod first proposed to Jesus that he go back to India with them, and Ganid was delighted with the thought that Jesus might consent to such an arrangement.

^{130:5.3} One day when Ganid asked Jesus why he had not devoted himself to the work of a public teacher, he said: "My son, everything must await the coming of its time. You are born into the world, but no amount of anxiety and no manifestation of impatience will help you to grow up. You must, in all such matters, wait upon time. Time alone will ripen the green fruit upon the tree. Season follows season and sundown follows sunrise only with the passing of time. I am now on the way to Rome with you and your father, and that is sufficient for today. My tomorrow is wholly in the hands of my Father in heaven." And then he told Ganid the story of Moses and the forty years of watchful waiting and continued preparation.

Jesus' Early Manhood

^{130:5.4} One thing happened on a visit to Fair Havens which Ganid never forgot; the memory of this episode always caused him to wish he might do something to change the caste system of his native India. A drunken degenerate was attacking a slave girl on the public highway. When Jesus saw the plight of the girl, he rushed forward and drew the maiden away from the assault of the madman. While the frightened child clung to him, he held the infuriated man at a safe distance by his powerful extended right arm until the poor fellow had exhausted himself beating the air with his angry blows. Ganid felt a strong impulse to help Jesus handle the affair, but his father forbade him. Though they could not speak the girl's language, she could understand their act of mercy and gave token of her heartfelt appreciation as they all three escorted her home. This was probably as near a personal encounter with his fellows as Jesus ever had throughout his entire life in the flesh. But he had a difficult task that evening trying to explain to Ganid why he did not smite the drunken man. Ganid thought

Jesus' Early Manhood

this man should have been struck at least as many times as he had struck the girl.

6. The Young Man Who Was Afraid

^{130:6.1} While they were up in the mountains, Jesus had a long talk with a young man who was fearful and downcast. Failing to derive comfort and courage from association with his fellows, this youth had sought the solitude of the hills; he had grown up with a feeling of helplessness and inferiority. These natural tendencies had been augmented by numerous difficult circumstances which the lad had encountered as he grew up, notably, the loss of his father when he was twelve years of age. As they met, Jesus said: "Greetings, my friend! why so downcast on such a beautiful day? If something has happened to distress you, perhaps I can in some manner assist you. At any rate it affords me real pleasure to proffer my services."

^{130:6.2} The young man was disinclined to talk, and so Jesus made a second approach to his soul, saying: "I understand you come up in these hills to get away

Jesus' Early Manhood

from folks; so, of course, you do not want to talk with me, but I would like to know whether you are familiar with these hills; do you know the direction of the trails? and, perchance, could you inform me as to the best route to Phenix?" Now this youth was very familiar with these mountains, and he really became much interested in telling Jesus the way to Phenix, so much so that he marked out all the trails on the ground and fully explained every detail. But he was startled and made curious when Jesus, after saying good-bye and making as if he were taking leave, suddenly turned to him, saying: "I well know you wish to be left alone with your disconsolation; but it would be neither kind nor fair for me to receive such generous help from you as to how best to find my way to Phenix and then unthinkingly to go away from you without making the least effort to answer your appealing request for help and guidance regarding the best route to the goal of destiny which you seek in your heart while you tarry here on the mountainside. As you so well know the trails to Phenix, having traversed them many times, so do I well know the way to the city of your disappointed

Jesus' Early Manhood

hopes and thwarted ambitions. And since you have asked me for help, I will not disappoint you." The youth was almost overcome, but he managed to stammer out, "But -- I did not ask you for anything -- " And Jesus, laying a gentle hand on his shoulder, said: "No, son, not with words but with longing looks did you appeal to my heart. My boy, to one who loves his fellows there is an eloquent appeal for help in your countenance of discouragement and despair.

Sit down with me while I tell you of the service trails and happiness highways which lead from the sorrows of self to the joys of loving activities in the brotherhood of men and in the service of the God of heaven."

^{130:6.3} By this time the young man very much desired to talk with Jesus, and he knelt at his feet imploring Jesus to help him, to show him the way of escape from his world of personal sorrow and defeat. Said Jesus: "My friend, arise! Stand up like a man! You may be surrounded with small enemies and be retarded by many obstacles, but the big things and the real things

Jesus' Early Manhood

of this world and the universe are on your side. The sun rises every morning to salute you just as it does the most powerful and prosperous man on earth. Look -- you have a strong body and powerful muscles -- your physical equipment is better than the average. Of course, it is just about useless while you sit out here on the mountainside and grieve over your misfortunes, real and fancied. But you could do great things with your body if you would hasten off to where great things are waiting to be done. You are trying to run away from your unhappy self, but it cannot be done. You and your problems of living are real; you cannot escape them as long as you live. But look again, your mind is clear and capable. Your strong body has an intelligent mind to direct it. Set your mind at work to solve its problems; teach your intellect to work for you; refuse longer to be dominated by fear like an unthinking animal. Your mind should be your courageous ally in the solution of your life problems rather than your being, as you have been, its abject fear-slave and the bond-servant of depression and defeat. But most valuable of all, your potential of real

Jesus' Early Manhood

achievement is the spirit which lives within you, and which will stimulate and inspire your mind to control itself and activate the body if you will release it from the fetters of fear and thus enable your spiritual nature to begin your deliverance from the evils of inaction by the power-presence of living faith. And then, forthwith, will this faith vanquish fear of men by the compelling presence of that new and all-dominating *love of your fellows* which will so soon fill your soul to overflowing because of the consciousness which has been born in your heart that you are a child of God.

^{130:6,4} "This day, my son, you are to be reborn, re-established as a man of faith, courage, and devoted service to man, for God's sake. And when you become so readjusted to life within yourself, you become likewise readjusted to the universe; you have been born again -- born of the spirit -- and henceforth will your whole life become one of victorious accomplishment. Trouble will invigorate you; disappointment will spur you on; difficulties will challenge you; and obstacles will stimulate you. Arise,

Jesus' Early Manhood

young man! Say farewell to the life of cringing fear and fleeing cowardice. Hasten back to duty and live your life in the flesh as a son of God, a mortal dedicated to the ennobling service of man on earth and destined to the superb and eternal service of God in eternity."

^{130:6.5} And this youth, Fortune, subsequently became the leader of the Christians in Crete and the close associate of Titus in his labors for the uplift of the Cretan believers.

^{130:6.6} The travelers were truly rested and refreshed when they made ready about noon one day to sail for Carthage in northern Africa, stopping for two days at Cyrene. It was here that Jesus and Ganid gave first aid to a lad named Rufus, who had been injured by the breakdown of a loaded oxcart. They carried him home to his mother, and his father, Simon, little dreamed that the man whose cross he subsequently bore by orders of a Roman soldier was the stranger who once befriended his son.

Jesus' Early Manhood

7. At Carthage – Discourse on Time and Space

^{130:7.1} Most of the time en route to Carthage Jesus talked with his fellow travelers about things social, political, and commercial; hardly a word was said about religion. For the first time Gonod and Ganid discovered that Jesus was a good storyteller, and they kept him busy telling tales about his early life in Galilee. They also learned that he was reared in Galilee and not in either Jerusalem or Damascus.

^{130:7.2} When Ganid inquired what one could do to make friends, having noticed that the majority of persons whom they chanced to meet were attracted to Jesus, his teacher said: "Become interested in your fellows; learn how to love them and watch for the opportunity to do something for them which you are sure they want done," and then he quoted the olden Jewish proverb – "A man who would have friends must show himself friendly."

^{130:7.3} At Carthage Jesus had a long and memorable talk with a Mithraic priest about immortality, about

Jesus' Early Manhood

time and eternity. This Persian had been educated at Alexandria, and he really desired to learn from Jesus. Put into the words of today, in substance Jesus said in answer to his many questions:

^{130:7.4} Time is the stream of flowing temporal events perceived by creature consciousness. Time is a name given to the succession-arrangement whereby events are recognized and segregated. The universe of space is a time-related phenomenon as it is viewed from any interior position outside of the fixed abode of Paradise. The motion of time is only revealed in relation to something which does not move in space as a time phenomenon. In the universe of universes Paradise and its Deities transcend both time and space. On the inhabited worlds, human personality (indwelt and oriented by the Paradise Father's spirit) is the only physically related reality which can transcend the material sequence of temporal events.

^{130:7.5} Animals do not sense time as does man, and even to man, because of his sectional and circumscribed view, time appears as a succession of

Jesus' Early Manhood

events; but as man ascends, as he progresses inward, the enlarging view of this event procession is such that it is discerned more and more in its wholeness. That which formerly appeared as a succession of events then will be viewed as a whole and perfectly related cycle; in this way will circular simultaneity increasingly displace the onetime consciousness of the linear sequence of events.

^{130:7.6} There are seven different conceptions of space as it is conditioned by time. Space is measured by time, not time by space. The confusion of the scientist grows out of failure to recognize the reality of space. Space is not merely an intellectual concept of the variation in relatedness of universe objects. Space is not empty, and the only thing man knows which can even partially transcend space is mind. Mind can function independently of the concept of the space-relatedness of material objects. Space is relatively and comparatively finite to all beings of creature status. The nearer consciousness approaches the awareness of seven cosmic dimensions, the more does the concept of potential

Jesus' Early Manhood

space approach ultimacy. But the space potential is truly ultimate only on the absolute level.

^{130:7.7} It must be apparent that universal reality has an expanding and always relative meaning on the ascending and perfecting levels of the cosmos. Ultimately, surviving mortals achieve identity in a seven-dimensional universe.

^{130:7.8} The time-space concept of a mind of material origin is destined to undergo successive enlargements as the conscious and conceiving personality ascends the levels of the universes. When man attains the mind intervening between the material and the spiritual planes of existence, his ideas of time-space will be enormously expanded both as to quality of perception and quantity of experience. The enlarging cosmic conceptions of an advancing spirit personality are due to augmentations of both depth of insight and scope of consciousness. And as personality passes on, upward and inward, to the transcendental levels of Deity-likeness, the time-space concept will increasingly approximate the timeless and spaceless

Jesus' Early Manhood

concepts of the Absolutes. Relatively, and in accordance with transcendental attainment, these concepts of the absolute level are to be envisioned by the children of ultimate destiny.

8. On the Way to Naples and Rome

^{130:8.1} The first stop on the way to Italy was at the island of Malta. Here Jesus had a long talk with a downhearted and discouraged young man named Claudus. This fellow had contemplated taking his life, but when he had finished talking with the scribe of Damascus, he said: "I will face life like a man; I am through playing the coward. I will go back to my people and begin all over again." Shortly he became an enthusiastic preacher of the Cynics, and still later on he joined hands with Peter in proclaiming Christianity in Rome and Naples, and after the death of Peter he went on to Spain preaching the gospel. But he never knew that the man who inspired him in Malta was the Jesus whom he subsequently proclaimed the world's Deliverer.

Jesus' Early Manhood

^{130:8.2} At Syracuse they spent a full week. The notable event of their stop here was the rehabilitation of Ezra, the backslidden Jew, who kept the tavern where Jesus and his companions stopped. Ezra was charmed by Jesus' approach and asked him to help him come back to the faith of Israel. He expressed his hopelessness by saying, "I want to be a true son of Abraham, but I cannot find God." Said Jesus: "If you truly want to find God, that desire is in itself evidence that you have already found him. Your trouble is not that you cannot find God, for the Father has already found you; your trouble is simply that you do not know God. Have you not read in the Prophet Jeremiah, 'You shall seek me and find me when you shall search for me with all your heart'? And again, does not this same prophet say: 'And I will give you a heart to know me, that I am the Lord, and you shall belong to my people, and I will be your God'? And have you not also read in the Scriptures where it says: 'He looks down upon men, and if any will say: I have sinned and perverted that which was right, and it profited me not, then will God deliver that man's soul

Jesus' Early Manhood

from darkness, and he shall see the light!" And Ezra found God and to the satisfaction of his soul. Later, this Jew, in association with a well-to-do Greek proselyte, built the first Christian church in Syracuse.

^{130:8.3} At Messina they stopped for only one day, but that was long enough to change the life of a small boy, a fruit vendor, of whom Jesus bought fruit and in turn fed with the bread of life. The lad never forgot the words of Jesus and the kindly look which went with them when, placing his hand on the boy's shoulder, he said: "Farewell, my lad, be of good courage as you grow up to manhood and after you have fed the body learn how also to feed the soul. And my Father in heaven will be with you and go before you." The lad became a devotee of the Mithraic religion and later on turned to the Christian faith.

^{130:8.4} At last they reached Naples and felt they were not far from their destination, Rome. Gonod had much business to transact in Naples, and aside from the time Jesus was required as interpreter, he and Ganid spent their leisure visiting and exploring the city.

Jesus' Early Manhood

Ganid was becoming adept at sighting those who appeared to be in need. They found much poverty in this city and distributed many alms. But Ganid never understood the meaning of Jesus' words when, after he had given a coin to a street beggar, he refused to pause and speak comfortingly to the man. Said Jesus: "Why waste words upon one who cannot perceive the meaning of what you say? The spirit of the Father cannot teach and save one who has no capacity for sonship." What Jesus meant was that the man was not of normal mind; that he lacked the ability to respond to spirit leading.

^{130:8.5} There was no outstanding experience in Naples; Jesus and the young man thoroughly canvassed the city and spread good cheer with many smiles upon hundreds of men, women, and children.

^{130:8.6} From here they went by way of Capua to Rome, making a stop of three days at Capua. By the Appian Way they journeyed on beside their pack animals toward Rome, all three being anxious to see

Jesus' Early Manhood

this mistress of empire and the greatest city in all the world.

The World's Religions

^{131:0.1} DURING the Alexandrian sojourn of Jesus, Gonod, and Ganid, the young man spent much of his time and no small sum of his father's money making a collection of the teachings of the world's religions about God and his relations with mortal man. Ganid employed more than threescore learned translators in the making of this abstract of the religious doctrines of the world concerning the Deities. And it should be made plain in this record that all these teachings portraying monotheism were largely derived, directly or indirectly, from the preachments of the missionaries of Machiventa Melchizedek, who went forth from their Salem headquarters to spread the doctrine of one God -- the Most High -- to the ends of the earth.

^{131:0.2} There is presented herewith an abstract of Ganid's manuscript, which he prepared at Alexandria and Rome, and which was preserved in India for

Jesus' Early Manhood

hundreds of years after his death. He collected this material under ten heads, as follows:

1. Cynicism

^{131:1.1} The residual teachings of the disciples of Melchizedek, excepting those which persisted in the Jewish religion, were best preserved in the doctrines of the Cynics. Ganid's selection embraced the following:

^{131:1.2} "God is supreme; he is the Most High of heaven and earth. God is the perfected circle of eternity, and he rules the universe of universes. He is the sole maker of the heavens and the earth. When he decrees a thing, that thing is. Our God is one God, and he is compassionate and merciful. Everything that is high, holy, true, and beautiful is like our God. The Most High is the light of heaven and earth; he is the God of the east, the west, the north, and the south.

^{131:1.3} "Even if the earth should pass away, the resplendent face of the Supreme would abide in majesty and glory. The Most High is the first and the

Jesus' Early Manhood

last, the beginning and the end of everything. There is but this one God, and his name is Truth. God is self-existent, and he is devoid of all anger and enmity; he is immortal and infinite. Our God is omnipotent and bounteous. While he has many manifestations, we worship only God himself. God knows all -- our secrets and our proclamations; he also knows what each of us deserves. His might is equal to all things.

^{131:1.4} "God is a peace giver and a faithful protector of all who fear and trust him. He gives salvation to all who serve him. All creation exists in the power of the Most High. His divine love springs forth from the holiness of his power, and affection is born of the might of his greatness. The Most High has decreed the union of body and soul and has endowed man with his own spirit. What man does must come to an end, but what the Creator does goes on forever. We gain knowledge from the experience of man, but we derive wisdom from the contemplation of the Most High.

^{131:1.5} "God pours rain upon the earth, he causes the sun to shine upon the sprouting grain, and he gives us

Jesus' Early Manhood

the abundant harvest of the good things of this life and eternal salvation in the world to come. Our God enjoys great authority; his name is Excellent and his nature is unfathomable. When you are sick, it is the Most High who heals you. God is full of goodness toward all men; we have no friend like the Most High. His mercy fills all places and his goodness encompasses all souls. The Most High is changeless; and he is our helper in every time of need. Wherever you turn to pray, there is the face of the Most High and the open ear of our God. You may hide yourself from men, but not from God. God is not a great distance from us; he is omnipresent. God fills all places and lives in the heart of the man who fears his holy name. Creation is in the Creator and the Creator in his creation. We search for the Most High and then find him in our hearts. You go in quest of a dear friend, and then you discover him within your soul.

^{131:1.6} "The man who knows God looks upon all men as equal; they are his brethren. Those who are selfish, those who ignore their brothers in the flesh, have only weariness as their reward. Those who love their

Jesus' Early Manhood

fellows and who have pure hearts shall see God. God never forgets sincerity. He will guide the honest of heart into the truth, for God is truth.

^{131:1.7} "In your lives overthrow error and overcome evil by the love of the living truth. In all your relations with men do good for evil. The Lord God is merciful and loving; he is forgiving. Let us love God, for he first loved us. By God's love and through his mercy we shall be saved. Poor men and rich men are brothers. God is their Father. The evil you would not have done you, do not to others.

^{131:1.8} "At all times call upon his name, and as you believe in his name, so shall your prayer be heard. What a great honor it is to worship the Most High! All the worlds and the universes worship the Most High. And with all your prayers give thanks -- ascend to worship. Prayerful worship shuns evil and forbids sin. At all times let us praise the name of the Most High. The man who takes shelter in the Most High conceals his defects from the universe. When you stand before God with a clean heart, you become

Jesus' Early Manhood

fearless of all creation. The Most High is like a loving father and mother; he really loves us, his children on earth. Our God will forgive us and guide our footsteps into the ways of salvation. He will take us by the hand and lead us to himself. God saves those who trust him; he does not compel man to serve his name.

^{131:1.9} "If the faith of the Most High has entered your heart, then shall you abide free from fear throughout all the days of your life. Fret not yourself because of the prosperity of the ungodly; fear not those who plot evil; let the soul turn away from sin and put your whole trust in the God of salvation. The weary soul of the wandering mortal finds eternal rest in the arms of the Most High; the wise man hungers for the divine embrace; the earth child longs for the security of the arms of the Universal Father. The noble man seeks for that high estate wherein the soul of the mortal blends with the spirit of the Supreme. God is just: What fruit we receive not from our plantings in this world we shall receive in the next."

Jesus' Early Manhood

2. Judaism

^{131:2.1} The Kenites of Palestine salvaged much of the teaching of Melchizedek, and from these records, as preserved and modified by the Jews, Jesus and Ganid made the following selection:

^{131:2.2} "In the beginning God created the heavens and the earth and all things therein. And, behold, all he created was very good. The Lord, he is God; there is none beside him in heaven above or upon the earth beneath. Therefore shall you love the Lord your God with all your heart and with all your soul and with all your might. The earth shall be full of the knowledge of the Lord as the waters cover the sea. The heavens declare the glory of God, and the firmament shows his handiwork. Day after day utters speech; night after night shows knowledge. There is no speech or language where their voice is not heard. The Lord's work is great, and in wisdom has he made all things; the greatness of the Lord is unsearchable. He knows the number of the stars; he calls them all by their names.

Jesus' Early Manhood

^{131:2.3} "The power of the Lord is great and his understanding infinite. Says the Lord: 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts.' God reveals the deep and secret things because the light dwells with him. The Lord is merciful and gracious; he is long-suffering and abundant in goodness and truth. The Lord is good and upright; the meek will he guide in judgment. Taste and see that the Lord is good! Blessed is the man who trusts God. God is our refuge and strength, a very present help in trouble.

^{131:2.4} "The mercy of the Lord is from everlasting to everlasting upon those who fear him and his righteousness even to our children's children. The Lord is gracious and full of compassion. The Lord is good to all, and his tender mercies are over all his creation; he heals the brokenhearted and binds up their wounds. Whither shall I go from God's spirit? whither shall I flee from the divine presence? Thus says the High and Lofty One who inhabits eternity, whose name is Holy: 'I dwell in the high and holy place;

Jesus' Early Manhood

also with him who is of a contrite heart and a humble spirit!' None can hide himself from our God, for he fills heaven and earth. Let the heavens be glad and let the earth rejoice. Let all nations say: The Lord reigns! Give thanks to God, for his mercy endures forever.

^{131:2.5} "The heavens declare God's righteousness, and all the people have seen his glory. It is God who has made us, and not we ourselves; we are his people, the sheep of his pasture. His mercy is everlasting, and his truth endures to all generations. Our God is governor among the nations. Let the earth be filled with his glory! O that men would praise the Lord for his goodness and for his wonderful gifts to the children of men!

^{131:2.6} "God has made man a little less than divine and has crowned him with love and mercy. The Lord knows the way of the righteous, but the way of the ungodly shall perish. The fear of the Lord is the beginning of wisdom; the knowledge of the Supreme is understanding. Says the Almighty God: 'Walk before me and be perfect.' Forget not that pride goes

Jesus' Early Manhood

before destruction and a haughty spirit before a fall. He who rules his own spirit is mightier than he who takes a city. Says the Lord God, the Holy One: 'In returning to your spiritual rest shall you be saved; in quietness and confidence shall be your strength.' They who wait upon the Lord shall renew their strength; they shall mount up with wings like eagles. They shall run and not be weary; they shall walk and not be faint. The Lord shall give you rest from your fear. Says the Lord: 'Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; I will help you; yes, I will uphold you with the right hand of my righteousness.'

^{131:2,7} "God is our Father; the Lord is our redeemer. God has created the universal hosts, and he preserves them all. His righteousness is like the mountains and his judgment like the great deep. He causes us to drink of the river of his pleasures, and in his light we shall see light. It is good to give thanks to the Lord and to sing praises to the Most High; to show forth loving-kindness in the morning and the divine faithfulness every night. God's kingdom is an

Jesus' Early Manhood

everlasting kingdom, and his dominion endures throughout all generations. The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; he leads me beside still waters. He restores my soul. He leads me in the paths of righteousness. Yes, even though I walk through the valley of the shadow of death, I will fear no evil, for God is with me. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

^{131:2.8} "Yahweh is the God of my salvation; therefore in the divine name will I put my trust. I will trust in the Lord with all my heart; I will lean not upon my own understanding. In all my ways I will acknowledge him, and he shall direct my paths. The Lord is faithful; he keeps his word with those who serve him; the just shall live by his faith. If you do not well, it is because sin lies at the door; men reap the evil they plough and the sin they sow. Fret not yourself because of evildoers. If you regard iniquity in your heart, the Lord will not hear you; if you sin against God, you also wrong your own soul. God will bring every man's work to judgment with

Jesus' Early Manhood

every secret thing, whether it be good or evil. As a man thinks in his heart, so is he.

^{131:2.9} "The Lord is near all who call upon him in sincerity and in truth. Weeping may endure for a night, but joy comes in the morning. A merry heart does good like a medicine. No good thing will God withhold from those who walk uprightly. Fear God and keep his commandments, for this is the whole duty of man.

Thus says the Lord who created the heavens and who formed the earth: 'There is no God beside me, a just God and a savior. Look to me and be saved, all the ends of the earth. If you seek me, you shall find me if you search for me with all your heart.' The meek shall inherit the earth and shall delight themselves in the abundance of peace. Whoever sows iniquity shall reap calamity; they who sow the wind shall reap the whirlwind.

^{131:2.10} "'Come now, let us reason together,' says the Lord, 'Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool.' But there is no peace for the

Jesus' Early Manhood

wicked; it is your own sins which have withheld the good things from you. God is the health of my countenance and the joy of my soul. The eternal God is my strength; he is our dwelling place, and underneath are the everlasting arms. The Lord is near to those who are brokenhearted; he saves all who have a childlike spirit. Many are the afflictions of the righteous man, but the Lord delivers him out of them all. Commit your way to the Lord -- trust him -- and he will bring it to pass. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

^{131:2.11} "Love your neighbor as yourself; bear a grudge against no man. Whatsoever you hate do to no man. Love your brother, for the Lord has said: 'I will love my children freely.' The path of the just is as a shining light which shines more and more until the perfect day. They who are wise shall shine as the brightness of the firmament and they who turn many to righteousness as the stars forever and ever. Let the wicked forsake his evil way and the unrighteous man his rebellious thoughts. Says the Lord: 'Let them

Jesus' Early Manhood

return to me, and I will have mercy on them; I will abundantly pardon.'

^{131:2.12} "Says God, the creator of heaven and earth: 'Great peace have they who love my law. My commandments are: You shall love me with all your heart; you shall have no gods before me; you shall not take my name in vain; remember the Sabbath day to keep it holy; honor your father and mother; you shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not covet.'

^{131:2.13} "And to all who love the Lord supremely and their neighbors like themselves, the God of heaven says: 'I will ransom you from the grave; I will redeem you from death. I will be merciful to your children, as well as just. Have I not said of my creatures on earth, you are the sons of the living God? And have I not loved you with an everlasting love? Have I not called you to become like me and to dwell forever with me in Paradise?'"

Jesus' Early Manhood

3. Buddhism

^{131:3.1} Ganid was shocked to discover how near Buddhism came to being a great and beautiful religion without God, without a personal and universal Deity. However, he did find some record of certain earlier beliefs which reflected something of the influence of the teachings of the Melchizedek missionaries who continued their work in India even to the times of Buddha. Jesus and Ganid collected the following statements from the Buddhist literature:

^{131:3.2} "Out of a pure heart shall gladness spring forth to the Infinite; all my being shall be at peace with this supermortal rejoicing. My soul is filled with content, and my heart overflows with the bliss of peaceful trust. I have no fear; I am free from anxiety. I dwell in security, and my enemies cannot alarm me. I am satisfied with the fruits of my confidence. I have found the approach to the Immortal easy of access. I pray for faith to sustain me on the long journey; I know that faith from beyond will not fail me. I know my brethren will prosper if they become imbued with the faith of the

Jesus' Early Manhood

Immortal, even the faith that creates modesty, uprightnes, wisdom, courage, knowledge, and perseverance. Let us forsake sorrow and disown fear. By faith let us lay hold upon true righteousness and genuine manliness. Let us learn to meditate on justice and mercy. Faith is man's true wealth; it is the endowment of virtue and glory.

^{131:3.3} "Unrighteousness is contemptible; sin is despicable. Evil is degrading, whether held in thought or wrought out in deeds. Pain and sorrow follow in the path of evil as the dust follows the wind. Happiness and peace of mind follow pure thinking and virtuous living as the shadow follows the substance of material things. Evil is the fruit of wrongly directed thinking. It is evil to see sin where there is no sin; to see no sin where there is sin. Evil is the path of false doctrines. Those who avoid evil by seeing things as they are gain joy by thus embracing the truth. Make an end of your misery by loathing sin. When you look up to the Noble One, turn away from sin with a whole heart. Make no apology for evil; make no excuse for sin. By your efforts to make amends for past sins you acquire

Jesus' Early Manhood

strength to resist future tendencies thereto. Restraint is born of repentance. Leave no fault unconfessed to the Noble One.

^{131:3.4} "Cheerfulness and gladness are the rewards of deeds well done and to the glory of the Immortal. No man can rob you of the liberty of your own mind. When the faith of your religion has emancipated your heart, when the mind, like a mountain, is settled and immovable, then shall the peace of the soul flow tranquilly like a river of waters. Those who are sure of salvation are forever free from lust, envy, hatred, and the delusions of wealth. While faith is the energy of the better life, nevertheless, must you work out your own salvation with perseverance. If you would be certain of your final salvation, then make sure that you sincerely seek to fulfill all righteousness. Cultivate the assurance of the heart which springs from within and thus come to enjoy the ecstasy of eternal salvation.

^{131:3.5} "No religionist may hope to attain the enlightenment of immortal wisdom who persists in being slothful, indolent, feeble, idle, shameless, and

Jesus' Early Manhood

selfish. But whoso is thoughtful, prudent, reflective, fervent, and earnest -- even while he yet lives on earth -- may attain the supreme enlightenment of the peace and liberty of divine wisdom. Remember, every act shall receive its reward. Evil results in sorrow and sin ends in pain. Joy and happiness are the outcome of a good life. Even the evildoer enjoys a season of grace before the time of the full ripening of his evil deeds, but inevitably there must come the full harvest of evil-doing. Let no man think lightly of sin, saying in his heart: 'The penalty of wrongdoing shall not come near me.' What you do shall be done to you, in the judgment of wisdom. Injustice done to your fellows shall come back upon you. The creature cannot escape the destiny of his deeds.

^{131:3.6} "The fool has said in his heart, 'Evil shall not overtake me'; but safety is found only when the soul craves reproof and the mind seeks wisdom. The wise man is a noble soul who is friendly in the midst of his enemies, tranquil among the turbulent, and generous among the grasping. Love of self is like weeds in a goodly field. Selfishness leads to grief; perpetual

Jesus' Early Manhood

care kills. The tamed mind yields happiness. He is the greatest of warriors who overcomes and subdues himself. Restraint in all things is good. He alone is a superior person who esteems virtue and is observant of his duty. Let not anger and hate master you. Speak harshly of no one. Contentment is the greatest wealth. What is given wisely is well saved. Do not to others those things you would not wish done to you. Pay good for evil; overcome evil with the good.

^{131:3.7} "A righteous soul is more to be desired than the sovereignty of all the earth. Immortality is the goal of sincerity; death, the end of thoughtless living. Those who are earnest die not; the thoughtless are dead already. Blessed are they who have insight into the deathless state. Those who torture the living will hardly find happiness after death. The unselfish go to heaven, where they rejoice in the bliss of infinite liberality and continue to increase in noble generosity. Every mortal who thinks righteously, speaks nobly, and acts unselfishly shall not only enjoy virtue here during this brief life but shall also, after the dissolution

Jesus' Early Manhood

of the body, continue to enjoy the delights of heaven."

4. Hinduism

^{131:4.1} The missionaries of Melchizedek carried the teachings of the one God with them wherever they journeyed. Much of this monotheistic doctrine, together with other and previous concepts, became embodied in the subsequent teachings of Hinduism. Jesus and Ganid made the following excerpts:

^{131:4.2} "He is the great God, in every way supreme. He is the Lord who encompasses all things. He is the creator and controller of the universe of universes. God is one God; he is alone and by himself; he is the only one. And this one God is our Maker and the last destiny of the soul. The Supreme One is brilliant beyond description; he is the Light of Lights. Every heart and every world is illuminated by this divine light. God is our protector -- he stands by the side of his creatures -- and those who learn to know him become immortal. God is the great source of energy; he is the

Jesus' Early Manhood

Great Soul. He exercises universal lordship over all. This one God is loving, glorious, and adorable. Our God is supreme in power and abides in the supreme abode. This true Person is eternal and divine; he is the primal Lord of heaven. All the prophets have hailed him, and he has revealed himself to us. We worship him. O Supreme Person, source of beings, Lord of creation, and ruler of the universe, reveal to us, your creatures, the power whereby you abide immanent! God has made the sun and the stars; he is bright, pure, and self-existent. His eternal knowledge is divinely wise. The Eternal is unpenetrated by evil. Inasmuch as the universe sprang from God, he does rule it appropriately. He is the cause of creation, and hence are all things established in him.

^{131:4.3} "God is the sure refuge of every good man when in need; the Immortal One cares for all mankind. God's salvation is strong and his kindness is gracious. He is a loving protector, a blessed defender. Says the Lord: 'I dwell within their own souls as a lamp of wisdom. I am the splendor of the splendid and the goodness of the good. Where two or three gather

Jesus' Early Manhood

together, there am I also.' The creature cannot escape the presence of the Creator. The Lord even counts the ceaseless winking of every mortal's eyes; and we worship this divine Being as our inseparable companion. He is all-prevailing, bountiful, omnipresent, and infinitely kind. The Lord is our ruler, shelter, and supreme controller, and his primeval spirit dwells within the mortal soul. The Eternal Witness to vice and virtue dwells within man's heart. Let us long meditate on the adorable and divine Vivifier; let his spirit fully direct our thoughts. From this unreal world lead us to the real! From darkness lead us to the light! From death guide us to immortality!

^{131:4,4} "With our hearts purged of all hate, let us worship the Eternal. Our God is the Lord of prayer; he hears the cry of his children. Let all men submit their wills to him, the Resolute. Let us delight in the liberality of the Lord of prayer. Make prayer your inmost friend and worship your soul's support. 'If you will but worship me in love,' says the Eternal, 'I will give you the wisdom to attain me, for my worship is the virtue common to all creatures.' God is the illuminator

Jesus' Early Manhood

of the gloomy and the power of those who are faint. Since God is our strong friend, we have no more fear. We praise the name of the never-conquered Conqueror. We worship him because he is man's faithful and eternal helper. God is our sure leader and unfailing guide. He is the great parent of heaven and earth, possessed of unlimited energy and infinite wisdom. His splendor is sublime and his beauty divine. He is the supreme refuge of the universe and the changeless guardian of everlasting law. Our God is the Lord of life and the Comforter of all men; he is the lover of mankind and the helper of those who are distressed. He is our life giver and the Good Shepherd of the human flocks. God is our father, brother, and friend. And we long to know this God in our inner being.

^{131:4,5} "We have learned to win faith by the yearning of our hearts. We have attained wisdom by the restraint of our senses, and by wisdom we have experienced peace in the Supreme. He who is full of faith worships truly when his inner self is intent upon God. Our God wears the heavens as a mantle; he

Jesus' Early Manhood

also inhabits the other six wide-spreading universes. He is supreme over all and in all. We crave forgiveness from the Lord for all of our trespasses against our fellows; and we would release our friend from the wrong he has done us. Our spirit loathes all evil; therefore, O Lord, free us from all taint of sin. We pray to God as a comforter, protector, and savior -- one who loves us.

^{131:4.6} "The spirit of the Universe Keeper enters the soul of the simple creature. That man is wise who worships the One God. Those who strive for perfection must indeed know the Lord Supreme. He never fears who knows the blissful security of the Supreme, for the Supreme says to those who serve him, 'Fear not, for I am with you.' The God of providence is our Father. God is truth. And it is the desire of God that his creatures should understand him -- come fully to know the truth. Truth is eternal; it sustains the universe. Our supreme desire shall be union with the Supreme. The Great Controller is the generator of all things -- all evolves from him. And this is the sum of duty: Let no man do to another what

Jesus' Early Manhood

would be repugnant to himself; cherish no malice, smite not him who smites you, conquer anger with mercy, and vanquish hate by benevolence. And all this we should do because God is a kind friend and a gracious father who remits all our earthly offenses.

^{131:4.7} "God is our Father, the earth our mother, and the universe our birthplace. Without God the soul is a prisoner; to know God releases the soul. By meditation on God, by union with him, there comes deliverance from the illusions of evil and ultimate salvation from all material fetters. When man shall roll up space as a piece of leather, then will come the end of evil because man has found God. O God, save us from the threefold ruin of hell — lust, wrath, and avarice! O soul, gird yourself for the spirit struggle of immortality! When the end of mortal life comes, hesitate not to forsake this body for a more fit and beautiful form and to awake in the realms of the Supreme and Immortal, where there is no fear, sorrow, hunger, thirst, or death. To know God is to cut the cords of death. The God-knowing soul rises in the universe like the cream appears on top of the milk. We

Jesus' Early Manhood

worship God, the all-worker, the Great Soul, who is ever seated in the heart of his creatures. And they who know that God is enthroned in the human heart are destined to become like him -- immortal. Evil must be left behind in this world, but virtue follows the soul to heaven.

^{131:4.8} "It is only the wicked who say: The universe has neither truth nor a ruler; it was only designed for our lusts. Such souls are deluded by the smallness of their intellects. They thus abandon themselves to the enjoyment of their lusts and deprive their souls of the joys of virtue and the pleasures of righteousness. What can be greater than to experience salvation from sin? The man who has seen the Supreme is immortal. Man's friends of the flesh cannot survive death; virtue alone walks by man's side as he journeys ever onward toward the gladsome and sunlit fields of Paradise."

Jesus' Early Manhood

5. Zoroastrianism

^{131:5.1} Zoroaster was himself directly in contact with the descendants of the earlier Melchizedek missionaries, and their doctrine of the one God became a central teaching in the religion which he founded in Persia. Aside from Judaism, no religion of that day contained more of these Salem teachings. From the records of this religion Ganid made the following excerpts:

^{131:5.2} "All things come from, and belong to, the One God -- all-wise, good, righteous, holy, resplendent, and glorious. This, our God, is the source of all luminosity. He is the Creator, the God of all good purposes, and the protector of the justice of the universe. The wise course in life is to act in consonance with the spirit of truth. God is all-seeing, and he beholds both the evil deeds of the wicked and the good works of the righteous; our God observes all things with a flashing eye. His touch is the touch of healing. The Lord is an all-powerful benefactor. God stretches out his beneficent hand to both the

Jesus' Early Manhood

righteous and the wicked. God established the world and ordained the rewards for good and for evil. The all-wise God has promised immortality to the pious souls who think purely and act righteously. As you supremely desire, so shall you be. The light of the sun is as wisdom to those who discern God in the universe.

^{131:5.3} "Praise God by seeking the pleasure of the Wise One. Worship the God of light by joyfully walking in the paths ordained by his revealed religion. There is but one Supreme God, the Lord of Lights. We worship him who made the waters, plants, animals, the earth, and the heavens. Our God is Lord, most beneficent. We worship the most beautiful, the bountiful Immortal, endowed with eternal light. God is farthest from us and at the same time nearest to us in that he dwells within our souls. Our God is the divine and holiest Spirit of Paradise, and yet he is more friendly to man than the most friendly of all creatures. God is most helpful to us in this greatest of all businesses, the knowing of himself. God is our most adorable and righteous friend; he is our wisdom, life, and vigor of soul and body. Through our good

Jesus' Early Manhood

thinking the wise Creator will enable us to do his will, thereby attaining the realization of all that is divinely perfect.

^{131:5.4} "Lord, teach us how to live this life in the flesh while preparing for the next life of the spirit. Speak to us, Lord, and we will do your bidding. Teach us the good paths, and we will go right. Grant us that we may attain union with you. We know that the religion is right which leads to union with righteousness. God is our wise nature, best thought, and righteous act. May God grant us unity with the divine spirit and immortality in himself!

^{131:5.5} "This religion of the Wise One cleanses the believer from every evil thought and sinful deed. I bow before the God of heaven in repentance if I have offended in thought, word, or act -- intentionally or unintentionally -- and I offer prayers for mercy and praise for forgiveness. I know when I make confession, if I purpose not to do again the evil thing, that sin will be removed from my soul. I know that forgiveness takes away the bonds of sin. Those who do evil shall

Jesus' Early Manhood

receive punishment, but those who follow truth shall enjoy the bliss of an eternal salvation. Through grace lay hold upon us and minister saving power to our souls. We claim mercy because we aspire to attain perfection; we would be like God."

6. Suduanism (Jainism)

^{131:6.1} The third group of religious believers who preserved the doctrine of one God in India -- the survival of the Melchizedek teaching -- were known in those days as the Suduanists. Latterly these believers have become known as followers of Jainism. They taught:

^{131:6.2} "The Lord of Heaven is supreme. Those who commit sin will not ascend on high, but those who walk in the paths of righteousness shall find a place in heaven. We are assured of the life hereafter if we know truth. The soul of man may ascend to the highest heaven, there to develop its true spiritual nature, to attain perfection. The estate of heaven delivers man from the bondage of sin and introduces

Jesus' Early Manhood

him to the final beatitudes; the righteous man has already experienced an end of sin and all its associated miseries. Self is man's invincible foe, and self is manifested as man's four greatest passions: anger, pride, deceit, and greed. Man's greatest victory is the conquest of himself. When man looks to God for forgiveness, and when he makes bold to enjoy such liberty, he is thereby delivered from fear. Man should journey through life treating his fellow creatures as he would like to be treated."

7. Shinto

^{131:7.1} Only recently had the manuscripts of this Far-Eastern religion been lodged in the Alexandrian library. It was the one world religion of which Ganid had never heard. This belief also contained remnants of the earlier Melchizedek teachings as is shown by the following abstracts:

^{131:7.2} "Says the Lord: 'You are all recipients of my divine power; all men enjoy my ministry of mercy. I derive great pleasure in the multiplication of righteous

Jesus' Early Manhood

men throughout the land. In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature. Since the olden people did not know my name, I manifested myself by being born into the world as a visible existence and endured such abasement even that man should not forget my name. I am the maker of heaven and earth; the sun and the moon and all the stars obey my will. I am the ruler of all creatures on land and in the four seas. Although I am great and supreme, still I have regard for the prayer of the poorest man. If any creature will worship me, I will hear his prayer and grant the desire of his heart.¹

^{131:7,3} "Every time man yields to anxiety, he takes one step away from the leading of the spirit of his heart.¹ Pride obscures God. If you would obtain heavenly help, put away your pride; every hair of pride shuts off saving light, as it were, by a great cloud. If you are not right on the inside, it is useless to pray for that which is on the outside. If I hear your prayers, it is because you come before me with a clean heart, free from falsehood and hypocrisy, with a soul which

Jesus' Early Manhood

reflects truth like a mirror. If you would gain immortality, forsake the world and come to me."¹¹

8. Taoism

^{131:8.1} The messengers of Melchizedek penetrated far into China, and the doctrine of one God became a part of the earlier teachings of several Chinese religions; the one persisting the longest and containing most of the monotheistic truth was Taoism, and Ganid collected the following from the teachings of its founder:

^{131:8.2} "How pure and tranquil is the Supreme One and yet how powerful and mighty, how deep and unfathomable! This God of heaven is the honored ancestor of all things. If you know the Eternal, you are enlightened and wise. If you know not the Eternal, then does ignorance manifest itself as evil, and thus do the passions of sin arise. This wondrous Being existed before the heavens and the earth were. He is truly spiritual; he stands alone and changes not. He is indeed the world's mother, and all creation moves

Jesus' Early Manhood

around him. This Great One imparts himself to men and thereby enables them to excel and to survive. Even if one has but a little knowledge, he can still walk in the ways of the Supreme; he can conform to the will of heaven.

^{131:8.3} "All good works of true service come from the Supreme. All things depend on the Great Source for life. The Great Supreme seeks no credit for his bestowals. He is supreme in power, yet he remains hidden from our gaze. He unceasingly transmutes his attributes while perfecting his creatures. The heavenly Reason is slow and patient in his designs but sure of his accomplishments. The Supreme overspreads the universe and sustains it all. How great and mighty are his overflowing influence and drawing power! True goodness is like water in that it blesses everything and harms nothing. And like water, true goodness seeks the lowest places, even those levels which others avoid, and that is because it is akin to the Supreme. The Supreme creates all things, in nature nourishing them and in spirit perfecting them. And it is a mystery how the Supreme fosters,

Jesus' Early Manhood

protects, and perfects the creature without compelling him. He guides and directs, but without self-assertion. He ministers progression, but without domination.

^{131:8.4} "The wise man universalizes his heart. A little knowledge is a dangerous thing. Those who aspire to greatness must learn to humble themselves. In creation the Supreme became the world's mother. To know one's mother is to recognize one's sonship. He is a wise man who regards all parts from the point of view of the whole. Relate yourself to every man as if you were in his place. Recompense injury with kindness. If you love people, they will draw near you -- you will have no difficulty in winning them.

^{131:8.5} "The Great Supreme is all-pervading; he is on the left hand and on the right; he supports all creation and indwells all true beings. You cannot find the Supreme, neither can you go to a place where he is not. If a man recognizes the evil of his ways and repents of sin from the heart, then may he seek forgiveness; he may escape the penalty; he may change calamity into blessing. The Supreme is the

Jesus' Early Manhood

secure refuge for all creation; he is the guardian and savior of mankind. If you seek for him daily, you shall find him. Since he can forgive sins, he is indeed most precious to all men. Always remember that God does not reward man for what he does but for what he is; therefore should you extend help to your fellows without the thought of rewards. Do good without thought of benefit to the self.

^{131:8.6} "They who know the laws of the Eternal are wise. Ignorance of the divine law is misery and disaster. They who know the laws of God are liberal minded. If you know the Eternal, even though your body perish, your soul shall survive in spirit service. You are truly wise when you recognize your insignificance. If you abide in the light of the Eternal, you shall enjoy the enlightenment of the Supreme. Those who dedicate their persons to the service of the Supreme are joyous in this pursuit of the Eternal. When man dies, the spirit begins to wing its long flight on the great home journey."

Jesus' Early Manhood

9. Confucianism

^{131:9.1} Even the least God-recognizing of the world's great religions acknowledged the monotheism of the Melchizedek missionaries and their persistent successors. Ganid's summary of Confucianism was:

^{131:9.2} "What Heaven appoints is without error. Truth is real and divine. Everything originates in Heaven, and the Great Heaven makes no mistakes. Heaven has appointed many subordinates to assist in the instruction and uplifting of the inferior creatures. Great, very great, is the One God who rules man from on high. God is majestic in power and awful in judgment. But this Great God has conferred a moral sense even on many inferior people. Heaven's bounty never stops. Benevolence is Heaven's choicest gift to men. Heaven has bestowed its nobility upon the soul of man; the virtues of man are the fruit of this endowment of Heaven's nobility. The Great Heaven is all-discerning and goes with man in all his doings. And we do well when we call the Great Heaven our Father and our Mother. If we are thus servants of our

Jesus' Early Manhood

divine ancestors, then may we in confidence pray to Heaven. At all times and in everything let us stand in awe of the majesty of Heaven. We acknowledge, O God, the Most High and sovereign Potentate, that judgment rests with you, and that all mercy proceeds from the divine heart.

^{131:9.3} "God is with us; therefore we have no fear in our hearts. If there be found any virtue in me, it is the manifestation of Heaven who abides with me. But this Heaven within me often makes hard demands on my faith. If God is with me, I have determined to have no doubt in my heart. Faith must be very near the truth of things, and I do not see how a man can live without this good faith. Good and evil do not befall men without cause. Heaven deals with man's soul in accordance with its purpose. When you find yourself in the wrong, do not hesitate to confess your error and be quick to make amends.

^{131:9.4} "A wise man is occupied with the search for truth, not in seeking for a mere living. To attain the perfection of Heaven is the goal of man. The superior

Jesus' Early Manhood

man is given to self-adjustment, and he is free from anxiety and fear. God is with you; have no doubt in your heart. Every good deed has its recompense. The superior man murmurs not against Heaven nor holds a grudge against men. What you do not like when done to yourself, do not to others. Let compassion be a part of all punishment; in every way endeavor to make punishment a blessing. Such is the way of Great Heaven. While all creatures must die and return to the earth, the spirit of the noble man goes forth to be displayed on high and to ascend to the glorious light of final brightness."

10. "Our Religion"

^{131:10.1} After the arduous labor of effecting this compilation of the teachings of the world religions concerning the Paradise Father, Ganid set himself to the task of formulating what he deemed to be a summary of the belief he had arrived at regarding God as a result of Jesus' teaching. This young man was in the habit of referring to such beliefs as "our religion." This was his record:

Jesus' Early Manhood

^{131:10.2} "The Lord our God is one Lord, and you should love him with all your mind and heart while you do your very best to love all his children as you love yourself. This one God is our heavenly Father, in whom all things consist, and who dwells, by his spirit, in every sincere human soul. And we who are the children of God should learn how to commit the keeping of our souls to him as to a faithful Creator. With our heavenly Father all things are possible. Since he is the Creator, having made all things and all beings, it could not be otherwise. Though we cannot see God, we can know him. And by daily living the will of the Father in heaven, we can reveal him to our fellow men.

^{131:10.3} "The divine riches of God's character must be infinitely deep and eternally wise. We cannot search out God by knowledge, but we can know him in our hearts by personal experience. While his justice may be past finding out, his mercy may be received by the humblest being on earth. While the Father fills the universe, he also lives in our hearts. The mind of man is human, mortal, but the spirit of man is divine, immortal. God is not only all-powerful but also all-wise. If our

Jesus' Early Manhood

earth parents, being of evil tendency, know how to love their children and bestow good gifts on them, how much more must the good Father in heaven know how wisely to love his children on earth and to bestow suitable blessings upon them.

131:10.4 "The Father in heaven will not suffer a single child on earth to perish if that child has a desire to find the Father and truly longs to be like him. Our Father even loves the wicked and is always kind to the ungrateful. If more human beings could only know about the goodness of God, they would certainly be led to repent of their evil ways and forsake all known sin. All good things come down from the Father of light, in whom there is no variableness neither shadow of changing. The spirit of the true God is in man's heart. He intends that all men should be brothers. When men begin to feel after God, that is evidence that God has found them, and that they are in quest of knowledge about him. We live in God and God dwells in us.

Jesus' Early Manhood

^{131:10.5} "I will no longer be satisfied to believe that God is the Father of all my people; I will henceforth believe that he is also *my* Father. Always will I try to worship God with the help of the Spirit of Truth, which is my helper when I have become really God-knowing. But first of all I am going to practice worshiping God by learning how to do the will of God on earth; that is, I am going to do my best to treat each of my fellow mortals just as I think God would like to have him treated. And when we live this sort of a life in the flesh, we may ask many things of God, and he will give us the desire of our hearts that we may be the better prepared to serve our fellows. And all of this loving service of the children of God enlarges our capacity to receive and experience the joys of heaven, the high pleasures of the ministry of the spirit of heaven.

^{131:10.6} "I will every day thank God for his unspeakable gifts; I will praise him for his wonderful works to the children of men. To me he is the Almighty, the Creator, the Power, and the Mercy, but best of all, he is my spirit Father, and as his earth child

Jesus' Early Manhood

I am sometime going forth to see him. And my tutor has said that by searching for him I shall become like him. By faith in God I have attained peace with him. This new religion of ours is very full of joy, and it generates an enduring happiness. I am confident that I shall be faithful even to death, and that I will surely receive the crown of eternal life.

^{131:10.7} "I am learning to prove all things and adhere to that which is good. Whatsoever I would that men should do to me, that I will do to my fellows. By this new faith I know that man may become the son of God, but it sometimes terrifies me when I stop to think that all men are my brothers, but it must be true. I do not see how I can rejoice in the fatherhood of God while I refuse to accept the brotherhood of man. Whosoever calls upon the name of the Lord shall be saved. If that is true, then all men must be my brothers.

^{131:10.8} "Henceforth will I do my good deeds in secret; I will also pray most when by myself. I will judge not that I may not be unfair to my fellows. I am going to learn to love my enemies; I have not truly mastered this practice

Jesus' Early Manhood

of being Godlike. Though I see God in these other religions, I find him in `our religion' as being more beautiful, loving, merciful, personal, and positive. But most of all, this great and glorious Being is my spiritual Father; I am his child. And by no other means than my honest desire to be like him, I am eventually to find him and eternally to serve him. At last I have a religion with a God, a marvelous God, and he is a God of eternal salvation."

The Sojourn at Rome

^{132:0.1} SINCE Gonod carried greetings from the princes of India to Tiberius, the Roman ruler, on the third day after their arrival in Rome the two Indians and Jesus appeared before him. The morose emperor was unusually cheerful on this day and chatted long with the trio. And when they had gone from his presence, the emperor, referring to Jesus, remarked to the aide standing on his right, "If I had that fellow's kingly bearing and gracious manner, I would be a real emperor, eh?"

Jesus' Early Manhood

^{132:0.2} While at Rome, Ganid had regular hours for study and for visiting places of interest about the city. His father had much business to transact, and desiring that his son grow up to become a worthy successor in the management of his vast commercial interests, he thought the time had come to introduce the boy to the business world. There were many citizens of India in Rome, and often one of Gonod's own employees would accompany him as interpreter so that Jesus would have whole days to himself; this gave him time in which to become thoroughly acquainted with this city of two million inhabitants. He was frequently to be found in the forum, the center of political, legal, and business life. He often went up to the Capitolium and pondered the bondage of ignorance in which these Romans were held as he beheld this magnificent temple dedicated to Jupiter, Juno, and Minerva. He also spent much time on Palatine hill, where were located the emperor's residence, the temple of Apollo, and the Greek and Latin libraries.

Jesus' Early Manhood

^{132:0.3} At this time the Roman Empire included all of southern Europe, Asia Minor, Syria, Egypt, and northwest Africa; and its inhabitants embraced the citizens of every country of the Eastern Hemisphere. His desire to study and mingle with this cosmopolitan aggregation of Earth mortals was the chief reason why Jesus consented to make this journey.

^{132:0.4} Jesus learned much about men while in Rome, but the most valuable of all the manifold experiences of his six months' sojourn in that city was his contact with, and influence upon, the religious leaders of the empire's capital. Before the end of the first week in Rome Jesus had sought out, and had made the acquaintance of, the worth-while leaders of the Cynics, the Stoics, and the mystery cults, in particular the Mithraic group. Whether or not it was apparent to Jesus that the Jews were going to reject his mission, he most certainly foresaw that his messengers were presently coming to Rome to proclaim the kingdom of heaven; and he therefore set about, in the most amazing manner, to prepare the way for the better and more certain reception of their

Jesus' Early Manhood

message. He selected five of the leading Stoics, eleven of the Cynics, and sixteen of the mystery-cult leaders and spent much of his spare time for almost six months in intimate association with these religious teachers. And this was his method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries. It was this early acceptance of the teachings of the gospel preachers which gave that powerful impetus to the rapid spread of Christianity in Rome and from there throughout the empire.

^{132:0.5} The significance of this remarkable doing can the better be understood when we record the fact that, out of this group of thirty-two Jesus-taught religious leaders in Rome, only two were unfruitful; the

Jesus' Early Manhood

thirty became pivotal individuals in the establishment of Christianity in Rome, and certain of them also aided in turning the chief Mithraic temple into the first Christian church of that city. We who view human activities from behind the scenes and in the light of nineteen centuries of time recognize just three factors of paramount value in the early setting of the stage for the rapid spread of Christianity throughout Europe, and they are:

1. The choosing and holding of Simon Peter as an apostle.
2. The talk in Jerusalem with Stephen, whose death led to the winning of Saul of Tarsus.
3. The preliminary preparation of these thirty Romans for the subsequent leadership of the new religion in Rome and throughout the empire.

^{132:0.6} Through all their experiences, neither Stephen nor the thirty chosen ones ever realized that they had once talked with the man whose name became the subject of their religious teaching. Jesus' work in

Jesus' Early Manhood

behalf of the original thirty-two was entirely personal. In his labors for these individuals the scribe of Damascus never met more than three of them at one time, seldom more than two, while most often he taught them singly. And he could do this great work of religious training because these men and women were not tradition bound; they were not victims of a settled preconception as to all future religious developments.

^{132:0.7} Many were the times in the years so soon to follow that Peter, Paul, and the other Christian teachers in Rome heard about this scribe of Damascus who had preceded them, and who had so obviously (and as they supposed unwittingly) prepared the way for their coming with the new gospel. Though Paul never really surmised the identity of this scribe of Damascus, he did, a short time before his death, because of the similarity of personal descriptions, reach the conclusion that the "tentmaker of Antioch" was also the "scribe of Damascus." On one occasion, while preaching in Rome, Simon Peter, on listening to a description of the Damascus scribe, surmised that this individual might have been Jesus

Jesus' Early Manhood

but quickly dismissed the idea, knowing full well (so he thought) that the Master had never been in Rome.

1. True Values

^{132:1.1} It was with Angamon, the leader of the Stoics, that Jesus had an all-night talk early during his sojourn in Rome. This man subsequently became a great friend of Paul and proved to be one of the strong supporters of the Christian church at Rome. In substance, and restated in modern phraseology, Jesus taught Angamon:

^{132:1.2} The standard of true values must be looked for in the spiritual world and on divine levels of eternal reality. To an ascending mortal all lower and material standards must be recognized as transient, partial, and inferior. The scientist, as such, is limited to the discovery of the relatedness of material facts. Technically, he has no right to assert that he is either materialist or idealist, for in so doing he has assumed to forsake the attitude of a true scientist since any

Jesus' Early Manhood

and all such assertions of attitude are the very essence of philosophy.

^{132:1.3} Unless the moral insight and the spiritual attainment of mankind are proportionately augmented, the unlimited advancement of a purely materialistic culture may eventually become a menace to civilization. A purely materialistic science harbors within itself the potential seed of the destruction of all scientific striving, for this very attitude presages the ultimate collapse of a civilization which has abandoned its sense of moral values and has repudiated its spiritual goal of attainment.

^{132:1.4} The materialistic scientist and the extreme idealist are destined always to be at loggerheads. This is not true of those scientists and idealists who are in possession of a common standard of high moral values and spiritual test levels. In every age scientists and religionists must recognize that they are on trial before the bar of human need. They must eschew all warfare between themselves while they strive valiantly to justify their continued survival by enhanced

Jesus' Early Manhood

devotion to the service of human progress. If the so-called science or religion of any age is false, then must it either purify its activities or pass away before the emergence of a material science or spiritual religion of a truer and more worthy order.

2. Good and Evil

^{132:2.1} Mardus was the acknowledged leader of the Cynics of Rome, and he became a great friend of the scribe of Damascus. Day after day he conversed with Jesus, and night upon night he listened to his supernal teaching. Among the more important discussions with Mardus was the one designed to answer this sincere Cynic's question about good and evil. In substance, and in twentieth-century phraseology, Jesus said:

^{132:2.2} My brother, good and evil are merely words symbolizing relative levels of human comprehension of the observable universe. If you are ethically lazy and socially indifferent, you can take as your standard of good the current social usages. If you are spiritually indolent and morally unprogressive, you may take as

Jesus' Early Manhood

your standards of good the religious practices and traditions of your contemporaries. But the soul that survives time and emerges into eternity must make a living and personal choice between good and evil as they are determined by the true values of the spiritual standards established by the divine spirit which the Father in heaven has sent to dwell within the heart of man. This indwelling spirit is the standard of personality survival.

^{132:2.3} Goodness, like truth, is always relative and unflinching evil-contrasted. It is the perception of these qualities of goodness and truth that enables the evolving souls of men to make those personal decisions of choice which are essential to eternal survival.

^{132:2.4} The spiritually blind individual who logically follows scientific dictation, social usage, and religious dogma stands in grave danger of sacrificing his moral freedom and losing his spiritual liberty. Such a soul is destined to become an intellectual parrot, a social automaton, and a slave to religious authority.

Jesus' Early Manhood

^{132:2.5} Goodness is always growing toward new levels of the increasing liberty of moral self-realization and spiritual personality attainment -- the discovery of, and identification with, the indwelling God Spirit. An experience is good when it heightens the appreciation of beauty, augments the moral will, enhances the discernment of truth, enlarges the capacity to love and serve one's fellows, exalts the spiritual ideals, and unifies the supreme human motives of time with the eternal plans of the indwelling God Spirit, all of which lead directly to an increased desire to do the Father's will, thereby fostering the divine passion to find God and to be more like him.

^{132:2.6} As you ascend the universe scale of creature development, you will find increasing goodness and diminishing evil in perfect accordance with your capacity for goodness-experience and truth-discernment. The ability to entertain error or experience evil will not be fully lost until the ascending human soul achieves final spirit levels.

Jesus' Early Manhood

^{132:2.7} Goodness is living, relative, always progressing, invariably a personal experience, and everlastingly correlated with the discernment of truth and beauty. Goodness is found in the recognition of the positive truth-values of the spiritual level, which must, in human experience, be contrasted with the negative counterpart -- the shadows of potential evil.

^{132:2.8} Until you attain Paradise levels, goodness will always be more of a quest than a possession, more of a goal than an experience of attainment. But even as you hunger and thirst for righteousness, you experience increasing satisfaction in the partial attainment of goodness. The presence of goodness and evil in the world is in itself positive proof of the existence and reality of man's moral will, the personality, which thus identifies these values and is also able to choose between them.

^{132:2.9} By the time of the attainment of Paradise the ascending mortal's capacity for identifying the self with true spirit values has become so enlarged as to result in the attainment of the perfection of the

Jesus' Early Manhood

possession of the light of life. Such a perfected spirit personality becomes so wholly, divinely, and spiritually unified with the positive and supreme qualities of goodness, beauty, and truth that there remains no possibility that such a righteous spirit would cast any negative shadow of potential evil when exposed to the searching luminosity of the divine light of the infinite Rulers of Paradise. In all such spirit personalities, goodness is no longer partial, contrastive, and comparative; it has become divinely complete and spiritually replete; it approaches the purity and perfection of the Supreme.

^{132:2,10} The *possibility* of evil is necessary to moral choosing, but not the actuality thereof. A shadow is only relatively real. Actual evil is not necessary as a personal experience. Potential evil acts equally well as a decision stimulus in the realms of moral progress on the lower levels of spiritual development. Evil becomes a reality of personal experience only when a moral mind makes evil its choice.

Jesus' Early Manhood

3. Truth and Faith

^{132:3.1} Nabon was a Greek Jew and foremost among the leaders of the chief mystery cult in Rome, the Mithraic. While this high priest of Mithraism held many conferences with the Damascus scribe, he was most permanently influenced by their discussion of truth and faith one evening. Nabon had thought to make a convert of Jesus and had even suggested that he return to Palestine as a Mithraic teacher. He little realized that Jesus was preparing him to become one of the early converts to the gospel of the kingdom. Restated in modern phraseology, the substance of Jesus' teaching was:

^{132:3.2} Truth cannot be defined with words, only by living. Truth is always more than knowledge. Knowledge pertains to things observed, but truth transcends such purely material levels in that it consorts with wisdom and embraces such imponderables as human experience, even spiritual and living realities. Knowledge originates in science; wisdom, in true philosophy; truth, in the religious

Jesus' Early Manhood

experience of spiritual living. Knowledge deals with facts; wisdom, with relationships; truth, with reality values.

^{132:3.3} Man tends to crystallize science, formulate philosophy, and dogmatize truth because he is mentally lazy in adjusting to the progressive struggles of living, while he is also terribly afraid of the unknown. Natural man is slow to initiate changes in his habits of thinking and in his techniques of living.

^{132:3.4} Revealed truth, personally discovered truth, is the supreme delight of the human soul; it is the joint creation of the material mind and the indwelling spirit. The eternal salvation of this truth-discerning and beauty-loving soul is assured by that hunger and thirst for goodness which leads this mortal to develop a singleness of purpose to do the Father's will, to find God and to become like him. There is never conflict between true knowledge and truth. There may be conflict between knowledge and human beliefs, beliefs colored with prejudice, distorted by fear, and

Jesus' Early Manhood

dominated by the dread of facing new facts of material discovery or spiritual progress.

^{132:3.5} But truth can never become man's possession without the exercise of faith. This is true because man's thoughts, wisdom, ethics, and ideals will never rise higher than his faith, his sublime hope. And all such true faith is predicated on profound reflection, sincere self-criticism, and uncompromising moral consciousness. Faith is the inspiration of the spiritized creative imagination.

^{132:3.6} Faith acts to release the superhuman activities of the divine spark, the immortal germ, that lives within the mind of man, and which is the potential of eternal survival. Plants and animals survive in time by the technique of passing on from one generation to another identical particles of themselves. The human soul (personality) of man survives mortal death by identity association with this indwelling spark of divinity, which is immortal, and which functions to perpetuate the human personality upon a continuing and higher level of progressive universe existence.

Jesus' Early Manhood

The concealed seed of the human soul is an immortal spirit. The second generation of the soul is the first of a succession of personality manifestations of spiritual and progressing existences, terminating only when this divine entity attains the source of its existence, the personal source of all existence, God, the Universal Father.

^{132:3.7} Human life continues -- survives -- because it has a universe function, the task of finding God. The faith-activated soul of man cannot stop short of the attainment of this goal of destiny; and when it does once achieve this divine goal, it can never end because it has become like God -- eternal.

^{132:3.8} Spiritual evolution is an experience of the increasing and voluntary choice of goodness attended by an equal and progressive diminution of the possibility of evil. With the attainment of finality of choice for goodness and of completed capacity for truth appreciation, there comes into existence a perfection of beauty and holiness whose righteousness eternally inhibits the possibility of the

Jesus' Early Manhood

emergence of even the concept of potential evil. Such a God-knowing soul casts no shadow of doubting evil when functioning on such a high spirit level of divine goodness.

^{132:3.9} The presence of the Paradise spirit in the mind of man constitutes the revelation promise and the faith pledge of an eternal existence of divine progression for every soul seeking to achieve identity with this immortal and indwelling spirit fragment of the Universal Father.

^{132:3.10} Universe progress is characterized by increasing personality freedom because it is associated with the progressive attainment of higher and higher levels of self-understanding and consequent voluntary self-restraint. The attainment of perfection of spiritual self-restraint equals completeness of universe freedom and personal liberty. Faith fosters and maintains man's soul in the midst of the confusion of his early orientation in such a vast universe, whereas prayer becomes the great unifier of the various inspirations of the creative

Jesus' Early Manhood

imagination and the faith urges of a soul trying to identify itself with the spirit ideals of the indwelling and associated divine presence.

^{132:3.11} Nabon was greatly impressed by these words, as he was by each of his talks with Jesus. These truths continued to burn within his heart, and he was of great assistance to the later arriving preachers of Jesus' gospel.

4. Personal Ministry

^{132:4.1} Jesus did not devote all his leisure while in Rome to this work of preparing men and women to become future disciples in the oncoming kingdom. He spent much time gaining an intimate knowledge of all races and classes of men who lived in this, the largest and most cosmopolitan city of the world. In each of these numerous human contacts Jesus had a double purpose: He desired to learn their reactions to the life they were living in the flesh, and he was also minded to say or do something to make that life richer and more worth while. His religious teachings during these

Jesus' Early Manhood

weeks were no different than those which characterized his later life as teacher of the twelve and preacher to the multitudes.

^{132:4.2} Always the burden of his message was: the fact of the heavenly Father's love and the truth of his mercy, coupled with the good news that man is a faith-son of this same God of love. Jesus' usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions. As a rule, to those he taught the most, he said the least. Those who derived most benefit from his personal ministry were overburdened, anxious, and dejected mortals who gained much relief because of the opportunity to unburden their souls to a sympathetic and understanding listener, and he was all that and more. And when these maladjusted human beings had told Jesus about their troubles, always was he able to offer practical and immediately helpful suggestions looking toward the correction of their real

Jesus' Early Manhood

difficulties, albeit he did not neglect to speak words of present comfort and immediate consolation. And invariably would he tell these distressed mortals about the love of God and impart the information, by various and sundry methods, that they were the children of this loving Father in heaven.

^{132:4.3} In this manner, during the sojourn in Rome, Jesus personally came into affectionate and uplifting contact with upward of five hundred mortals of the realm. He thus gained a knowledge of the different races of mankind which he could never have acquired in Jerusalem and hardly even in Alexandria. He always regarded this six months as one of the richest and most informative of any like period of his earth life.

^{132:4.4} As might have been expected, such a versatile and aggressive man could not thus function for six months in the world's metropolis without being approached by numerous persons who desired to secure his services in connection with some business or, more often, for some project of teaching, social reform, or religious movement. More than a dozen

Jesus' Early Manhood

such proffers were made, and he utilized each one as an opportunity for imparting some thought of spiritual ennoblement by well-chosen words or by some obliging service. Jesus was very fond of doing things -- even little things -- for all sorts of people.

^{132:4.5} He talked with a Roman senator on politics and statesmanship, and this one contact with Jesus made such an impression on this legislator that he spent the rest of his life vainly trying to induce his colleagues to change the course of the ruling policy from the idea of the government supporting and feeding the people to that of the people supporting the government. Jesus spent one evening with a wealthy slaveholder, talked about man as a son of God, and the next day this man, Claudius, gave freedom to one hundred and seventeen slaves. He visited at dinner with a Greek physician, telling him that his patients had minds and souls as well as bodies, and thus led this able doctor to attempt a more far-reaching ministry to his fellow men. He talked with all sorts of people in every walk of life. The only place in Rome he did not visit was the public baths. He

Jesus' Early Manhood

refused to accompany his friends to the baths because of the sex promiscuity which there prevailed.

^{132:4.6} To a Roman soldier, as they walked along the Tiber, he said: "Be brave of heart as well as of hand. Dare to do justice and be big enough to show mercy. Compel your lower nature to obey your higher nature as you obey your superiors. Revere goodness and exalt truth. Choose the beautiful in place of the ugly. Love your fellows and reach out for God with a whole heart, for God is your Father in heaven."

^{132:4.7} To the speaker at the forum he said: "Your eloquence is pleasing, your logic is admirable, your voice is pleasant, but your teaching is hardly true. If you could only enjoy the inspiring satisfaction of knowing God as your spiritual Father, then you might employ your powers of speech to liberate your fellows from the bondage of darkness and from the slavery of ignorance." This was the Marcus who heard Peter preach in Rome and became his successor. When they crucified Simon Peter, it was this man who defied the

Jesus' Early Manhood

Roman persecutors and boldly continued to preach the new gospel.

^{132:4.8} Meeting a poor man who had been falsely accused, Jesus went with him before the magistrate and, having been granted special permission to appear in his behalf, made that superb address in the course of which he said: "Justice makes a nation great, and the greater a nation the more solicitous will it be to see that injustice shall not befall even its most humble citizen. Woe upon any nation when only those who possess money and influence can secure ready justice before its courts! It is the sacred duty of a magistrate to acquit the innocent as well as to punish the guilty. Upon the impartiality, fairness, and integrity of its courts the endurance of a nation depends. Civil government is founded on justice, even as true religion is founded on mercy." The judge reopened the case, and when the evidence had been sifted, he discharged the prisoner. Of all Jesus' activities during these days of personal ministry, this came the nearest to being a public appearance.

Jesus' Early Manhood

5. Counseling the Rich Man

^{132:5.1} A certain rich man, a Roman citizen and a Stoic, became greatly interested in Jesus' teaching, having been introduced by Angamon. After many intimate conferences this wealthy citizen asked Jesus what he would do with wealth if he had it, and Jesus answered him: "I would bestow material wealth for the enhancement of material life, even as I would minister knowledge, wisdom, and spiritual service for the enrichment of the intellectual life, the ennoblement of the social life, and the advancement of the spiritual life. I would administer material wealth as a wise and effective trustee of the resources of one generation for the benefit and ennoblement of the next and succeeding generations."

^{132:5.2} But the rich man was not fully satisfied with Jesus' answer. He made bold to ask again: "But what do you think a man in my position should do with his wealth? Should I keep it, or should I give it away?" And when Jesus perceived that he really desired to know more of the truth about his loyalty to God and

Jesus' Early Manhood

his duty to men, he further answered: "My good friend, I discern that you are a sincere seeker after wisdom and an honest lover of truth; therefore am I minded to lay before you my view of the solution of your problems having to do with the responsibilities of wealth. I do this because you have asked for my counsel, and in giving you this advice, I am not concerned with the wealth of any other rich man; I am offering advice only to you and for your personal guidance. If you honestly desire to regard your wealth as a trust, if you really wish to become a wise and efficient steward of your accumulated wealth, then would I counsel you to make the following analysis of the sources of your riches: Ask yourself, and do your best to find the honest answer, whence came this wealth? And as a help in the study of the sources of your great fortune, I would suggest that you bear in mind the following ten different methods of amassing material wealth:

Jesus' Early Manhood

"1. Inherited wealth -- riches derived from parents and other ancestors.

"2. Discovered wealth -- riches derived from the uncultivated resources of mother earth.

"3. Trade wealth -- riches obtained as a fair profit in the exchange and barter of material goods.

"4. Unfair wealth -- riches derived from the unfair exploitation or the enslavement of one's fellows.

"5. Interest wealth -- income derived from the fair and just earning possibilities of invested capital.

"6. Genius wealth -- riches accruing from the rewards of the creative and inventive endowments of the human mind.

"7. Accidental wealth -- riches derived from the generosity of one's fellows or taking origin in the circumstances of life.

"8. Stolen wealth -- riches secured by unfairness, dishonesty, theft, or fraud.

Jesus' Early Manhood

"9. Trust funds -- wealth lodged in your hands by your fellows for some specific use, now or in the future.

"10. Earned wealth -- riches derived directly from your own personal labor, the fair and just reward of your own daily efforts of mind and body.

^{132:5.3} "And so, my friend, if you would be a faithful and just steward of your large fortune, before God and in service to men, you must approximately divide your wealth into these ten grand divisions, and then proceed to administer each portion in accordance with the wise and honest interpretation of the laws of justice, equity, fairness, and true efficiency; albeit, the God of heaven would not condemn you if sometimes you erred, in doubtful situations, on the side of merciful and unselfish regard for the distress of the suffering victims of the unfortunate circumstances of mortal life. When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships."

Jesus' Early Manhood

^{132:5.4} After discussing these matters for several hours and in response to the rich man's request for further and more detailed instruction, Jesus went on to amplify his advice, in substance saying: "While I offer further suggestions concerning your attitude toward wealth, I would admonish you to receive my counsel as given only to you and for your personal guidance. I speak only for myself and to you as an inquiring friend. I adjure you not to become a dictator as to how other rich men shall regard their wealth. I would advise you:

^{132:5.5} "1. As steward of inherited wealth you should consider its sources. You are under moral obligation to represent the past generation in the honest transmittal of legitimate wealth to succeeding generations after subtracting a fair toll for the benefit of the present generation. But you are not obligated to perpetuate any dishonesty or injustice involved in the unfair accumulation of wealth by your ancestors. Any portion of your inherited wealth which turns out to have been derived through fraud or unfairness, you may disburse in accordance with your convictions of

Jesus' Early Manhood

justice, generosity, and restitution. The remainder of your legitimate inherited wealth you may use in equity and transmit in security as the trustee of one generation for another. Wise discrimination and sound judgment should dictate your decisions regarding the bequest of riches to your successors.

^{132:5.6} "2. Everyone who enjoys wealth as a result of discovery should remember that one individual can live on earth but a short season and should, therefore, make adequate provision for the sharing of these discoveries in helpful ways by the largest possible number of his fellow men. While the discoverer should not be denied all reward for efforts of discovery, neither should he selfishly presume to lay claim to all of the advantages and blessings to be derived from the uncovering of nature's hoarded resources.

^{132:5.7} "3. As long as men choose to conduct the world's business by trade and barter, they are entitled to a fair and legitimate profit. Every tradesman deserves wages for his services; the merchant is entitled to his hire. The fairness of trade and the

Jesus' Early Manhood

honest treatment accorded one's fellows in the organized business of the world create many different sorts of profit wealth, and all these sources of wealth must be judged by the highest principles of justice, honesty, and fairness. The honest trader should not hesitate to take the same profit which he would gladly accord his fellow trader in a similar transaction. While this sort of wealth is not identical with individually earned income when business dealings are conducted on a large scale, at the same time, such honestly accumulated wealth endows its possessor with a considerable equity as regards a voice in its subsequent distribution.

^{132:5.8} "4. No mortal who knows God and seeks to do the divine will can stoop to engage in the oppressions of wealth. No noble man will strive to accumulate riches and amass wealth-power by the enslavement or unfair exploitation of his brothers in the flesh. Riches are a moral curse and a spiritual stigma when they are derived from the sweat of oppressed mortal man. All such wealth should be restored to those who have thus been robbed or to their children and their

Jesus' Early Manhood

children's children. An enduring civilization cannot be built upon the practice of defrauding the laborer of his hire.

^{132:5.9} "5. Honest wealth is entitled to interest. As long as men borrow and lend, that which is fair interest may be collected provided the capital lent was legitimate wealth. First cleanse your capital before you lay claim to the interest. Do not become so small and grasping that you would stoop to the practice of usury. Never permit yourself to be so selfish as to employ money-power to gain unfair advantage over your struggling fellows. Yield not to the temptation to take usury from your brother in financial distress.

^{132:5.10} "6. If you chance to secure wealth by flights of genius, if your riches are derived from the rewards of inventive endowment, do not lay claim to an unfair portion of such rewards. The genius owes something to both his ancestors and his progeny; likewise is he under obligation to the race, nation, and circumstances of his inventive discoveries; he should also remember that it was as man among men that he

Jesus' Early Manhood

labored and wrought out his inventions. It would be equally unjust to deprive the genius of all his increment of wealth. And it will ever be impossible for men to establish rules and regulations applicable equally to all these problems of the equitable distribution of wealth. You must first recognize man as your brother, and if you honestly desire to do by him as you would have him do by you, the commonplace dictates of justice, honesty, and fairness will guide you in the just and impartial settlement of every recurring problem of economic rewards and social justice.

^{132:5.11} "7. Except for the just and legitimate fees earned in administration, no man should lay personal claim to that wealth which time and chance may cause to fall into his hands. Accidental riches should be regarded somewhat in the light of a trust to be expended for the benefit of one's social or economic group. The possessors of such wealth should be accorded the major voice in the determination of the wise and effective distribution of such unearned resources. Civilized man will not always look upon all

Jesus' Early Manhood

that he controls as his personal and private possession.

^{132:5.12} "8. If any portion of your fortune has been knowingly derived from fraud; if aught of your wealth has been accumulated by dishonest practices or unfair methods; if your riches are the product of unjust dealings with your fellows, make haste to restore all these ill-gotten gains to the rightful owners. Make full amends and thus cleanse your fortune of all dishonest riches.

^{132:5.13} "9. The trusteeship of the wealth of one person for the benefit of others is a solemn and sacred responsibility. Do not hazard or jeopardize such a trust. Take for yourself of any trust only that which all honest men would allow.

^{132:5.14} "10. That part of your fortune which represents the earnings of your own mental and physical efforts -- if your work has been done in fairness and equity -- is truly your own. No man can gainsay your right to hold and use such wealth as you

Jesus' Early Manhood

may see fit provided your exercise of this right does not work harm upon your fellows."

^{132:5.15} When Jesus had finished counseling him, this wealthy Roman arose from his couch and, in saying farewell for the night, delivered himself of this promise: "My good friend, I perceive you are a man of great wisdom and goodness, and tomorrow I will begin the administration of all my wealth in accordance with your counsel."

6. Social Ministry

^{132:6.1} Here in Rome also occurred that touching incident in which the Creator of a universe spent several hours restoring a lost child to his anxious mother. This little boy had wandered away from his home, and Jesus found him crying in distress. He and Ganid were on their way to the libraries, but they devoted themselves to getting the child back home. Ganid never forgot Jesus' comment: "You know, Ganid, most human beings are like the lost child. They spend much of their time crying in fear and suffering in

Jesus' Early Manhood

sorrow when, in very truth, they are but a short distance from safety and security, even as this child was only a little way from home. And all those who know the way of truth and enjoy the assurance of knowing God should esteem it a privilege, not a duty, to offer guidance to their fellows in their efforts to find the satisfactions of living. Did we not supremely enjoy this ministry of restoring the child to his mother? So do those who lead men to God experience the supreme satisfaction of human service." And from that day forward, for the remainder of his natural life, Ganid was continually on the lookout for lost children whom he might restore to their homes.

^{132:6.2} There was the widow with five children whose husband had been accidentally killed. Jesus told Ganid about the loss of his own father by an accident, and they went repeatedly to comfort this mother and her children, while Ganid sought money from his father to provide food and clothing. They did not cease their efforts until they had found a position for the eldest boy so that he could help in the care of the family.

Jesus' Early Manhood

^{132:6.3} That night, as Gonod listened to the recital of these experiences, he said to Jesus, good-naturedly: "I propose to make a scholar or a businessman of my son, and now you start out to make a philosopher or philanthropist of him." And Jesus smilingly replied: "Perhaps we will make him all four; then can he enjoy a fourfold satisfaction in life as his ear for the recognition of human melody will be able to recognize four tones instead of one." Then said Gonod: "I perceive that you really are a philosopher. You must write a book for future generations." And Jesus replied: "Not a book -- my mission is to live a life in this generation and for all generations. I -- " but he stopped, saying to Ganid, "My son, it is time to retire."

7. Trips About Rome

^{132:7.1} Jesus, Gonod, and Ganid made five trips away from Rome to points of interest in the surrounding territory. On their visit to the northern Italian lakes Jesus had the long talk with Ganid concerning the impossibility of teaching a man about

Jesus' Early Manhood

God if the man does not desire to know God. They had casually met a thoughtless pagan while on their journey up to the lakes, and Ganid was surprised that Jesus did not follow out his usual practice of enlisting the man in conversation which would naturally lead up to the discussion of spiritual questions. When Ganid asked his teacher why he evinced so little interest in this pagan, Jesus answered:

^{132:7.2} "Ganid, the man was not hungry for truth. He was not dissatisfied with himself. He was not ready to ask for help, and the eyes of his mind were not open to receive light for the soul. That man was not ripe for the harvest of salvation; he must be allowed more time for the trials and difficulties of life to prepare him for the reception of wisdom and higher learning. Or, if we could have him live with us, we might by our lives show him the Father in heaven, and thus would he become so attracted by our lives as sons of God that he would be constrained to inquire about our Father. You cannot reveal God to those who do not seek for him; you cannot lead unwilling souls into the joys of salvation. Man must become hungry for truth as a

Jesus' Early Manhood

result of the experiences of living, or he must desire to know God as the result of contact with the lives of those who are acquainted with the divine Father before another human being can act as the means of leading such a fellow mortal to the Father in heaven. If we know God, our real business on earth is so to live as to permit the Father to reveal himself in our lives, and thus will all God-seeking persons see the Father and ask for our help in finding out more about the God who in this manner finds expression in our lives."

^{132:7.3} It was on the visit to Switzerland, up in the mountains, that Jesus had an all-day talk with both father and son about Buddhism. Many times Ganid had asked Jesus direct questions about Buddha, but he had always received more or less evasive replies. Now, in the presence of the son, the father asked Jesus a direct question about Buddha, and he received a direct reply. Said Gonod: "I would really like to know what you think of Buddha." And Jesus answered:

Jesus' Early Manhood

^{132:7.4} "Your Buddha was much better than your Buddhism. Buddha was a great man, even a prophet to his people, but he was an orphan prophet; by that I mean that he early lost sight of his spiritual Father, the Father in heaven. His experience was tragic. He tried to live and teach as a messenger of God, but without God. Buddha guided his ship of salvation right up to the safe harbor, right up to the entrance to the haven of mortal salvation, and there, because of faulty charts of navigation, the good ship ran aground. There it has rested these many generations, motionless and almost hopelessly stranded. And thereon have many of your people remained all these years. They live within hailing distance of the safe waters of rest, but they refuse to enter because the noble craft of the good Buddha met the misfortune of grounding just outside the harbor. And the Buddhist peoples never will enter this harbor unless they abandon the philosophic craft of their prophet and seize upon his noble spirit. Had your people remained true to the spirit of Buddha, you would have long since entered your

Jesus' Early Manhood

haven of spirit tranquillity, soul rest, and assurance of salvation.

^{132:7.5} "You see, Gonod, Buddha knew God in spirit but failed clearly to discover him in mind; the Jews discovered God in mind but largely failed to know him in spirit. Today, the Buddhists flounder about in a philosophy without God, while my people are piteously enslaved to the fear of a God without a saving philosophy of life and liberty. You have a philosophy without a God; the Jews have a God but are largely without a philosophy of living as related thereto. Buddha, failing to envision God as a spirit and as a Father, failed to provide in his teaching the moral energy and the spiritual driving power which a religion must possess if it is to change a race and exalt a nation."

^{132:7.6} Then exclaimed Ganid: "Teacher, let's you and I make a new religion, one good enough for India and big enough for Rome, and maybe we can trade it to the Jews for Yahweh." And Jesus replied: "Ganid, religions are not made. The religions of men grow up

Jesus' Early Manhood

over long periods of time, while the revelations of God flash upon earth in the lives of the men who reveal God to their fellows." But they did not comprehend the meaning of these prophetic words.

^{132:7.7} That night after they had retired, Ganid could not sleep. He talked a long time with his father and finally said, "You know, father, I sometimes think Joshua is a prophet." And his father only sleepily replied, "My son, there are others -- "

^{132:7.8} From this day, for the remainder of his natural life, Ganid continued to evolve a religion of his own. He was mightily moved in his own mind by Jesus' broadmindedness, fairness, and tolerance. In all their discussions of philosophy and religion this youth never experienced feelings of resentment or reactions of antagonism.

^{132:7.9} What a scene for the celestial intelligences to behold, this spectacle of the Indian lad proposing to the Creator of a universe that they make a new religion! And though the young man did not know it,

Jesus' Early Manhood

they were making a new and everlasting religion right then and there -- this new way of salvation, the revelation of God to man through, and in, Jesus. That which the lad wanted most to do he was unconsciously actually doing. And it was, and is, ever thus. That which the enlightened and reflective human imagination of spiritual teaching and leading wholeheartedly and unselfishly wants to do and be, becomes measurably creative in accordance with the degree of mortal dedication to the divine doing of the Father's will. When man goes in partnership with God, great things may, and do, happen.

The Return from Rome

^{133:0.1} WHEN preparing to leave Rome, Jesus said good-bye to none of his friends. The scribe of Damascus appeared in Rome without announcement and disappeared in like manner. It was a full year before those who knew and loved him gave up hope of seeing him again. Before the end of the second year small groups of those who had known him found themselves drawn together by their common interest in

Jesus' Early Manhood

his teachings and through mutual memory of their good times with him. And these small groups of Stoics, Cynics, and mystery cultists continued to hold these irregular and informal meetings right up to the time of the appearance in Rome of the first preachers of the Christian religion.

^{133:0.2} Gonod and Ganid had purchased so many things in Alexandria and Rome that they sent all their belongings on ahead by pack train to Tarentum, while the three travelers walked leisurely across Italy over the great Appian Way. On this journey they encountered all sorts of human beings. Many noble Roman citizens and Greek colonists lived along this road, but already the progeny of great numbers of inferior slaves were beginning to make their appearance.

^{133:0.3} One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual

Jesus' Early Manhood

world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm.

Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for worship in the presence of God."

Jesus' Early Manhood

1. Mercy and Justice

^{133:1.1} A very interesting incident occurred one afternoon by the roadside as they neared Tarentum. They observed a rough and bullying youth brutally attacking a smaller lad. Jesus hastened to the assistance of the assaulted youth, and when he had rescued him, he tightly held on to the offender until the smaller lad had made his escape. The moment Jesus released the little bully, Ganid pounced upon the boy and began soundly to thrash him, and to Ganid's astonishment Jesus promptly interfered. After he had restrained Ganid and permitted the frightened boy to escape, the young man, as soon as he got his breath, excitedly exclaimed: "I cannot understand you, Teacher. If mercy requires that you rescue the smaller lad, does not justice demand the punishment of the larger and offending youth?" In answering, Jesus said:

^{133:1.2} "Ganid, it is true, you do not understand. Mercy ministry is always the work of the individual, but justice punishment is the function of the social, governmental, or universe administrative groups. As

Jesus' Early Manhood

an individual | am beholden to show mercy; | must go to the rescue of the assaulted lad, and in all consistency | may employ sufficient force to restrain the aggressor. And that is just what | did. | achieved the deliverance of the assaulted lad; that was the end of mercy ministry. Then | forcibly detained the aggressor a sufficient length of time to enable the weaker party to the dispute to make his escape, after which | withdrew from the affair. | did not proceed to sit in judgment on the aggressor, thus to pass upon his motive -- to adjudicate all that entered into his attack upon his fellow -- and then undertake to execute the punishment which my mind might dictate as just recompense for his wrongdoing. Canid, mercy may be lavish, but justice is precise. Cannot you discern that no two persons are likely to agree as to the punishment which would satisfy the demands of justice? One would impose forty lashes, another twenty, while still another would advise solitary confinement as a just punishment. Can you not see that on this world such responsibilities had better rest upon the group or be administered by chosen

Jesus' Early Manhood

representatives of the group? In the universe, judgment is vested in those who fully know the antecedents of all wrongdoing as well as its motivation. In civilized society and in an organized universe the administration of justice presupposes the passing of just sentence consequent upon fair judgment, and such prerogatives are vested in the juridical groups of the worlds and in the all-knowing administrators of the higher universes of all creation."

^{133:1.3} For days they talked about this problem of manifesting mercy and administering justice. And Ganid, at least to some extent, understood why Jesus would not engage in personal combat. But Ganid asked one last question, to which he never received a fully satisfactory answer; and that question was: "But, Teacher, if a stronger and ill-tempered creature should attack you and threaten to destroy you, what would you do? Would you make no effort to defend yourself?" Although Jesus could not fully and satisfactorily answer the lad's question, inasmuch as he was not willing to disclose to him that he (Jesus) was living on earth as the exemplification of the

Jesus' Early Manhood

Paradise Father's love to an onlooking universe, he did say this much:

^{133:1.4} "Ganid, I can well understand how some of these problems perplex you, and I will endeavor to answer your question. First, in all attacks which might be made upon my person, I would determine whether or not the aggressor was a son of God -- my brother in the flesh -- and if I thought such a creature did not possess moral judgment and spiritual reason, I would unhesitatingly defend myself to the full capacity of my powers of resistance, regardless of consequences to the attacker. But I would not thus assault a fellow man of sonship status, even in self-defense. That is, I would not punish him in advance and without judgment for his assault upon me. I would by every possible artifice seek to prevent and dissuade him from making such an attack and to mitigate it in case of my failure to abort it. Ganid, I have absolute confidence in my heavenly Father's overcare; I am consecrated to doing the will of my Father in heaven. I do not believe that *real* harm can befall me; I do not believe that my lifework can really be jeopardized by anything my

Jesus' Early Manhood

enemies might wish to visit upon me, and surely we have no violence to fear from our friends. I am absolutely assured that the entire universe is friendly to me — this all-powerful truth I insist on believing with a wholehearted trust in spite of all appearances to the contrary."

^{133:1.5} But Ganid was not fully satisfied. Many times they talked over these matters, and Jesus told him some of his boyhood experiences and also about Jacob the stone mason's son. On learning how Jacob appointed himself to defend Jesus, Ganid said: "Oh, I begin to see! In the first place very seldom would any normal human being want to attack such a kindly person as you, and even if any one should be so unthinking as to do such a thing, there is pretty sure to be near at hand some other mortal who will fly to your assistance, even as you always go to the rescue of any person you observe to be in distress. In my heart, Teacher, I agree with you, but in my head I still think that if I had been Jacob, I would have enjoyed punishing those rude fellows who presumed to attack you just because they thought you would not defend

Jesus' Early Manhood

yourself. I presume you are fairly safe in your journey through life since you spend much of your time helping others and ministering to your fellows in distress -- well, most likely there'll always be someone on hand to defend you." And Jesus replied: "That test has not yet come, Ganid, and when it does, we will have to abide by the Father's will." And that was about all the lad could get his teacher to say on this difficult subject of self-defense and nonresistance. On another occasion he did draw from Jesus the opinion that organized society had every right to employ force in the execution of its just mandates.

2. Embarking at Tarentum

^{133:2.1} While tarrying at the ship landing, waiting for the boat to unload cargo, the travelers observed a man mistreating his wife. As was his custom, Jesus intervened in behalf of the person subjected to attack. He stepped up behind the irate husband and, tapping him gently on the shoulder, said: "My friend, may I speak with you in private for a moment?" The angry man was nonplused by such an approach and, after a

Jesus' Early Manhood

moment of embarrassing hesitation, stammered out -- "er -- why -- yes, what do you want with me?" When Jesus had led him to one side, he said: "My friend, I perceive that something terrible must have happened to you; I very much desire that you tell me what could happen to such a strong man to lead him to attack his wife, the mother of his children, and that right out here before all eyes. I am sure you must feel that you have some good reason for this assault. What did the woman do to deserve such treatment from her husband? As I look upon you, I think I discern in your face the love of justice if not the desire to show mercy. I venture to say that, if you found me out by the wayside, attacked by robbers, you would unhesitatingly rush to my rescue. I dare say you have done many such brave things in the course of your life. Now, my friend, tell me what is the matter? Did the woman do something wrong, or did you foolishly lose your head and thoughtlessly assault her?" It was not so much what he said that touched this man's heart as the kindly look and the sympathetic smile which Jesus bestowed upon him at the conclusion of his remarks.

Jesus' Early Manhood

Said the man: "I perceive you are a priest of the Cynics, and I am thankful you restrained me. My wife has done no great wrong; she is a good woman, but she irritates me by the manner in which she picks on me in public, and I lose my temper. I am sorry for my lack of self-control, and I promise to try to live up to my former pledge to one of your brothers who taught me the better way many years ago. I promise you."

^{133:2.2} And then, in bidding him farewell, Jesus said: "My brother, always remember that man has no rightful authority over woman unless the woman has willingly and voluntarily given him such authority. Your wife has engaged to go through life with you, to help you fight its battles, and to assume the far greater share of the burden of bearing and rearing your children; and in return for this special service it is only fair that she receive from you that special protection which man can give to woman as the partner who must carry, bear, and nurture the children. The loving care and consideration which a man is willing to bestow upon his wife and their children are the measure of that man's attainment of the higher levels of creative and spiritual

Jesus' Early Manhood

self-consciousness. Do you not know that men and women are partners with God in that they co-operate to create beings who grow up to possess themselves of the potential of immortal souls? The Father in heaven treats the Spirit Mother of the children of the universe as one equal to himself. It is Godlike to share your life and all that relates thereto on equal terms with the mother partner who so fully shares with you that divine experience of reproducing yourselves in the lives of your children. If you can only love your children as God loves you, you will love and cherish your wife as the Father in heaven honors and exalts the Infinite Spirit, the mother of all the spirit children of a vast universe."

^{133:2,3} As they went on board the boat, they looked back upon the scene of the teary-eyed couple standing in silent embrace. Having heard the latter half of Jesus' message to the man, Gonod was all day occupied with meditations thereon, and he resolved to reorganize his home when he returned to India.

Jesus' Early Manhood

^{133:2.4} The journey to Nicopolis was pleasant but slow as the wind was not favorable. The three spent many hours recounting their experiences in Rome and reminiscing about all that had happened to them since they first met in Jerusalem. Ganid was becoming imbued with the spirit of personal ministry. He began work on the steward of the ship, but on the second day, when he got into deep religious water, he called on Joshua to help him out.

^{133:2.5} They spent several days at Nicopolis, the city which Augustus had founded some fifty years before as the "city of victory" in commemoration of the battle of Actium, this site being the land whereon he camped with his army before the battle. They lodged in the home of one Jeramy, a Greek proselyte of the Jewish faith, whom they had met on shipboard. The Apostle Paul spent all winter with the son of Jeramy in the same house in the course of his third missionary journey. From Nicopolis they sailed on the same boat for Corinth, the capital of the Roman province of Achaia.

Jesus' Early Manhood

3. At Corinth

^{133:3.1} By the time they reached Corinth, Ganid was becoming very much interested in the Jewish religion, and so it was not strange that, one day as they passed the synagogue and saw the people going in, he requested Jesus to take him to the service. That day they heard a learned rabbi discourse on the "Destiny of Israel," and after the service they met one Crispus, the chief ruler of this synagogue. Many times they went back to the synagogue services, but chiefly to meet Crispus. Ganid grew to be very fond of Crispus, his wife, and their family of five children. He much enjoyed observing how a Jew conducted his family life.

^{133:3.2} While Ganid studied family life, Jesus was teaching Crispus the better ways of religious living. Jesus held more than twenty sessions with this forward-looking Jew; and it is not surprising, years afterward, when Paul was preaching in this very synagogue, and when the Jews had rejected his message and had voted to forbid his further preaching

Jesus' Early Manhood

in the synagogue, and when he then went to the gentiles, that Crispus with his entire family embraced the new religion, and that he became one of the chief supports of the Christian church which Paul subsequently organized at Corinth.

^{133:3.3} During the eighteen months Paul preached in Corinth, being later joined by Silas and Timothy, he met many others who had been taught by the "Jewish tutor of the son of an Indian merchant."

^{133:3.4} At Corinth they met people of every race hailing from three continents. Next to Alexandria and Rome, it was the most cosmopolitan city of the Mediterranean empire. There was much to attract one's attention in this city, and Ganid never grew weary of visiting the citadel which stood almost two thousand feet above the sea. He also spent a great deal of his spare time about the synagogue and in the home of Crispus. He was at first shocked, and later on charmed, by the status of woman in the Jewish home; it was a revelation to this young Indian.

Jesus' Early Manhood

^{133:3.5} Jesus and Ganid were often guests in another Jewish home, that of Justus, a devout merchant, who lived alongside the synagogue. And many times, subsequently, when the Apostle Paul sojourned in this home, did he listen to the recounting of these visits with the Indian lad and his Jewish tutor, while both Paul and Justus wondered whatever became of such a wise and brilliant Hebrew teacher.

^{133:3.6} When in Rome, Ganid observed that Jesus refused to accompany them to the public baths. Several times afterward the young man sought to induce Jesus further to express himself in regard to the relations of the sexes. Though he would answer the lad's questions, he never seemed disposed to discuss these subjects at great length. One evening as they strolled about Corinth out near where the wall of the citadel ran down to the sea, they were accosted by two public women. Ganid had imbibed the idea, and rightly, that Jesus was a man of high ideals, and that he abhorred everything which partook of uncleanness or savored of evil; accordingly he spoke sharply to these women and rudely motioned them away. When

Jesus' Early Manhood

Jesus saw this, he said to Ganid: "You mean well, but you should not presume thus to speak to the children of God, even though they chance to be his erring children. Who are we that we should sit in judgment on these women? Do you happen to know all of the circumstances which led them to resort to such methods of obtaining a livelihood? Stop here with me while we talk about these matters." The courtesans were astonished at what he said even more than was Ganid.

^{133:3.7} As they stood there in the moonlight, Jesus went on to say: "There lives within every human mind a divine spirit, the gift of the Father in heaven. This good spirit ever strives to lead us to God, to help us to find God and to know God; but also within mortals there are many natural physical tendencies which the Creator put there to serve the well-being of the individual and the race. Now, oftentimes, men and women become confused in their efforts to understand themselves and to grapple with the manifold difficulties of making a living in a world so largely dominated by selfishness and sin. I perceive,

Jesus' Early Manhood

Ganid, that neither of these women is willfully wicked. I can tell by their faces that they have experienced much sorrow; they have suffered much at the hands of an apparently cruel fate; they have not intentionally chosen this sort of life; they have, in discouragement bordering on despair, surrendered to the pressure of the hour and accepted this distasteful means of obtaining a livelihood as the best way out of a situation that to them appeared hopeless. Ganid, some people are really wicked at heart; they deliberately choose to do mean things, but, tell me, as you look into these now tear-stained faces, do you see anything bad or wicked?" And as Jesus paused for his reply, Ganid's voice choked up as he stammered out his answer: "No, Teacher, I do not. And I apologize for my rudeness to them -- I crave their forgiveness." Then said Jesus: "And I bespeak for them that they have forgiven you as I speak for my Father in heaven that he has forgiven them. Now all of you come with me to a friend's house where we will seek refreshment and plan for the new and better life ahead." Up to this time the amazed women had not

Jesus' Early Manhood

uttered a word; they looked at each other and silently followed as the men led the way.

^{133:3.8} Imagine the surprise of Justus' wife when, at this late hour, Jesus appeared with Ganid and these two strangers, saying: "You will forgive us for coming at this hour, but Ganid and I desire a bite to eat, and we would share it with these our new-found friends, who are also in need of nourishment; and besides all this, we come to you with the thought that you will be interested in counseling with us as to the best way to help these women get a new start in life. They can tell you their story, but I surmise they have had much trouble, and their very presence here in your house testifies how earnestly they crave to know good people, and how willingly they will embrace the opportunity to show all the world -- and even the angels of heaven -- what brave and noble women they can become."

^{133:3.9} When Martha, Justus' wife, had spread the food on the table, Jesus, taking unexpected leave of them, said: "As it is getting late, and since the young

Jesus' Early Manhood

man's father will be awaiting us, we pray to be excused while we leave you here together -- three women -- the beloved children of the Most High. And I will pray for your spiritual guidance while you make plans for a new and better life on earth and eternal life in the great beyond."

^{133:3.10} Thus did Jesus and Ganid take leave of the women. So far the two courtesans had said nothing; likewise was Ganid speechless. And for a few moments so was Martha, but presently she rose to the occasion and did everything for these strangers that Jesus had hoped for. The elder of these two women died a short time thereafter, with bright hopes of eternal survival, and the younger woman worked at Justus' place of business and later became a lifelong member of the first Christian church in Corinth.

^{133:3.11} Several times in the home of Crispus, Jesus and Ganid met one Gaius, who subsequently became a loyal supporter of Paul. During these two months in Corinth they held intimate conversations with scores of worth-while individuals, and as a result of all these

Jesus' Early Manhood

apparently casual contacts more than half of the individuals so affected became members of the subsequent Christian community.

^{133:3.12} When Paul first went to Corinth, he had not intended to make a prolonged visit. But he did not know how well the Jewish tutor had prepared the way for his labors. And further, he discovered that great interest had already been aroused by Aquila and Priscilla, Aquila being one of the Cynics with whom Jesus had come in contact when in Rome. This couple were Jewish refugees from Rome, and they quickly embraced Paul's teachings. He lived with them and worked with them, for they were also tentmakers. It was because of these circumstances that Paul prolonged his stay in Corinth.

4. Personal Work in Corinth

^{133:4.1} Jesus and Ganid had many more interesting experiences in Corinth. They had close converse with a great number of persons who greatly profited by the instruction received from Jesus.

Jesus' Early Manhood

^{133:4.2} The miller he taught about grinding up the grains of truth in the mill of living experience so as to render the difficult things of divine life readily receivable by even the weak and feeble among one's fellow mortals. Said Jesus: "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers."

^{133:4.3} To the Roman centurion he said: "Render unto Caesar the things which are Caesar's and unto God the things which are God's. The sincere service of God and the loyal service of Caesar do not conflict unless Caesar should presume to arrogate to himself that homage which alone can be claimed by Deity. Loyalty to God, if you should come to know him, would render you all the more loyal and faithful in your devotion to a worthy emperor."

Jesus' Early Manhood

^{133:4.4} To the earnest leader of the Mithraic cult he said: "You do well to seek for a religion of eternal salvation, but you err to go in quest of such a glorious truth among man-made mysteries and human philosophies. Know you not that the mystery of eternal salvation dwells within your own soul? Do you not know that the God of heaven has sent his spirit to live within you, and that this spirit will lead all truth-loving and God-serving mortals out of this life and through the portals of death up to the eternal heights of light where God waits to receive his children? And never forget: You who know God are the sons of God if you truly yearn to be like him."

^{133:4.5} To the Epicurean teacher he said: "You do well to choose the best and esteem the good, but are you wise when you fail to discern the greater things of mortal life which are embodied in the spirit realms derived from the realization of the presence of God in the human heart? The great thing in all human experience is the realization of knowing the God whose spirit lives within you and seeks to lead you forth on that long and almost endless journey of

Jesus' Early Manhood

attaining the personal presence of our common Father, the God of all creation, the Lord of universes."

^{133:4.6} To the Greek contractor and builder he said: "My friend, as you build the material structures of men, grow a spiritual character in the similitude of the divine spirit within your soul. Do not let your achievement as a temporal builder outrun your attainment as a spiritual son of the kingdom of heaven. While you build the mansions of time for another, neglect not to secure your title to the mansions of eternity for yourself. Ever remember, there is a city whose foundations are righteousness and truth, and whose builder and maker is God."

^{133:4.7} To the Roman judge he said: "As you judge men, remember that you yourself will also some day come to judgment before the bar of the Rulers of a universe. Judge justly, even mercifully, even as you shall some day thus crave merciful consideration at the hands of the Supreme Arbiter. Judge as you would be judged under similar circumstances, thus being

Jesus' Early Manhood

guided by the spirit of the law as well as by its letter. And even as you accord justice dominated by fairness in the light of the need of those who are brought before you, so shall you have the right to expect justice tempered by mercy when you sometime stand before the Judge of all the earth."

^{133:4.8} To the mistress of the Greek inn he said:

"Minister your hospitality as one who entertains the children of the Most High. Elevate the drudgery of your daily toil to the high levels of a fine art through the increasing realization that you minister to God in the persons whom he indwells by his spirit which has descended to live within the hearts of men, thereby seeking to transform their minds and lead their souls to the knowledge of the Paradise Father of all these bestowed gifts of the divine spirit."

^{133:4.9} Jesus had many visits with a Chinese

merchant. In saying good-bye, he admonished him: "Worship only God, who is your true spirit ancestor. Remember that the Father's spirit ever lives within you and always points your soul-direction heavenward. If

Jesus' Early Manhood

you follow the unconscious leadings of this immortal spirit, you are certain to continue on in the uplifted way of finding God. And when you do attain the Father in heaven, it will be because by seeking him you have become more and more like him. And so farewell, Chang, but only for a season, for we shall meet again in the worlds of light where the Father of spirit souls has provided many delightful stopping-places for those who are Paradise-bound."

^{133:4.10} To the traveler from Britain he said: "My brother, I perceive you are seeking for truth, and I suggest that the spirit of the Father of all truth may chance to dwell within you. Did you ever sincerely endeavor to talk with the spirit of your own soul? Such a thing is indeed difficult and seldom yields consciousness of success; but every honest attempt of the material mind to communicate with its indwelling spirit meets with certain success, notwithstanding that the majority of all such magnificent human experiences must long remain as superconscious registrations in the souls of such God-knowing mortals."

Jesus' Early Manhood

^{133:4.11} To the runaway lad Jesus said: "Remember, there are two things you cannot run away from -- God and yourself. Wherever you may go, you take with you yourself and the spirit of the heavenly Father which lives within your heart. My son, stop trying to deceive yourself; settle down to the courageous practice of facing the facts of life; lay firm hold on the assurances of sonship with God and the certainty of eternal life, as I have instructed you. From this day on purpose to be a real man, a man determined to face life bravely and intelligently."

^{133:4.12} To the condemned criminal he said at the last hour: "My brother, you have fallen on evil times. You lost your way; you became entangled in the meshes of crime. From talking to you, I well know you did not plan to do the thing which is about to cost you your temporal life. But you did do this evil, and your fellows have adjudged you guilty; they have determined that you shall die. You or I may not deny the state this right of self-defense in the manner of its own choosing. There seems to be no way of humanly escaping the penalty of your wrongdoing. Your fellows must judge

Jesus' Early Manhood

you by what you did, but there is a Judge to whom you may appeal for forgiveness, and who will judge you by your real motives and better intentions. You need not fear to meet the judgment of God if your repentance is genuine and your faith sincere. The fact that your error carries with it the death penalty imposed by man does not prejudice the chance of your soul to obtain justice and enjoy mercy before the heavenly courts."

^{133:4.13} Jesus enjoyed many intimate talks with a large number of hungry souls, too many to find a place in this record. The three travelers enjoyed their sojourn in Corinth. Excepting Athens, which was more renowned as an educational center, Corinth was the most important city in Greece during these Roman times, and their two months' stay in this thriving commercial center afforded opportunity for all three of them to gain much valuable experience. Their sojourn in this city was one of the most interesting of all their stops on the way back from Rome.

Jesus' Early Manhood

^{133:4.14} Gonod had many interests in Corinth, but finally his business was finished, and they prepared to sail for Athens. They traveled on a small boat which could be carried overland on a land track from one of Corinth's harbors to the other, a distance of ten miles.

5. At Athens – Discourse on Science

^{133:5.1} They shortly arrived at the olden center of Greek science and learning, and Ganid was thrilled with the thought of being in Athens, of being in Greece, the cultural center of the onetime Alexandrian empire, which had extended its borders even to his own land of India. There was little business to transact; so Gonod spent most of his time with Jesus and Ganid, visiting the many points of interest and listening to the interesting discussions of the lad and his versatile teacher.

^{133:5.2} A great university still thrived in Athens, and the trio made frequent visits to its halls of learning. Jesus and Ganid had thoroughly discussed the teachings of Plato when they attended the lectures in

Jesus' Early Manhood

the museum at Alexandria. They all enjoyed the art of Greece, examples of which were still to be found here and there about the city.

^{133:5.3} Both the father and the son greatly enjoyed the discussion on science which Jesus had at their inn one evening with a Greek philosopher. After this pedant had talked for almost three hours, and when he had finished his discourse, Jesus, in terms of modern thought, said:

^{133:5.4} Scientists may some day measure the energy, or force manifestations, of gravitation, light, and electricity, but these same scientists can never (scientifically) tell you what these universe phenomena *are*. Science deals with physical-energy activities; religion deals with eternal values. True philosophy grows out of the wisdom which does its best to correlate these quantitative and qualitative observations. There always exists the danger that the purely physical scientist may become afflicted with mathematical pride and statistical egotism, not to mention spiritual blindness.

Jesus' Early Manhood

^{133:5.5} Logic is valid in the material world, and mathematics is reliable when limited in its application to physical things; but neither is to be regarded as wholly dependable or infallible when applied to life problems. Life embraces phenomena which are not wholly material. Arithmetic says that, if one man could shear a sheep in ten minutes, ten men could shear it in one minute. That is sound mathematics, but it is not true, for the ten men could not so do it; they would get in one another's way so badly that the work would be greatly delayed.

^{133:5.6} Mathematics asserts that, if one person stands for a certain unit of intellectual and moral value, ten persons would stand for ten times this value. But in dealing with human personality it would be nearer the truth to say that such a personality association is a sum equal to the square of the number of personalities concerned in the equation rather than the simple arithmetical sum. A social group of human beings in co-ordinated working harmony stands for a force far greater than the simple sum of its parts.

Jesus' Early Manhood

^{133:5.7} Quantity may be identified as a *fact*, thus becoming a scientific uniformity. Quality, being a matter of mind interpretation, represents an estimate of *values*, and must, therefore, remain an experience of the individual. When both science and religion become less dogmatic and more tolerant of criticism, philosophy will then begin to achieve *unity* in the intelligent comprehension of the universe.

^{133:5.8} There is unity in the cosmic universe if you could only discern its workings in actuality. The real universe is friendly to every child of the eternal God. The real problem is: How can the finite mind of man achieve a logical, true, and corresponding unity of thought? This universe-knowing state of mind can be had only by conceiving that the quantitative fact and the qualitative value have a common causation in the Paradise Father. Such a conception of reality yields a broader insight into the purposeful unity of universe phenomena; it even reveals a spiritual goal of progressive personality achievement. And this is a concept of unity which can sense the unchanging background of a living universe of continually changing

Jesus' Early Manhood

impersonal relations and evolving personal relationships.

^{133:5.9} Matter and spirit and the state intervening between them are three interrelated and interassociated levels of the true unity of the real universe. Regardless of how divergent the universe phenomena of fact and value may appear to be, they are, after all, unified in the Supreme.

^{133:5.10} Reality of material existence attaches to unrecognized energy as well as to visible matter. When the energies of the universe are so slowed down that they acquire the requisite degree of motion, then, under favorable conditions, these same energies become mass. And forget not, the mind which can alone perceive the presence of apparent realities is itself also real. And the fundamental cause of this universe of energy-mass, mind, and spirit, is eternal -- it exists and consists in the nature and reactions of the Universal Father and his absolute co-ordinates.

Jesus' Early Manhood

^{133:5.11} They were all more than astounded at the words of Jesus, and when the Greek took leave of them, he said: "At last my eyes have beheld a Jew who thinks something besides racial superiority and talks something besides religion." And they retired for the night.

^{133:5.12} The sojourn in Athens was pleasant and profitable, but it was not particularly fruitful in its human contacts. Too many of the Athenians of that day were either intellectually proud of their reputation of another day or mentally stupid and ignorant, being the offspring of the inferior slaves of those earlier periods when there was glory in Greece and wisdom in the minds of its people. Even then, there were still many keen minds to be found among the citizens of Athens.

6. At Ephesus - Discourse on the Soul

^{133:6.1} On leaving Athens, the travelers went by way of Troas to Ephesus, the capital of the Roman province of Asia. They made many trips out to the

Jesus' Early Manhood

famous temple of Artemis of the Ephesians, about two miles from the city. Artemis was the most famous goddess of all Asia Minor and a perpetuation of the still earlier mother goddess of ancient Anatolian times. The crude idol exhibited in the enormous temple dedicated to her worship was reputed to have fallen from heaven. Not all of Ganid's early training to respect images as symbols of divinity had been eradicated, and he thought it best to purchase a little silver shrine in honor of this fertility goddess of Asia Minor. That night they talked at great length about the worship of things made with human hands.

^{133:6.2} On the third day of their stay they walked down by the river to observe the dredging of the harbor's mouth. At noon they talked with a young Phoenician who was homesick and much discouraged; but most of all he was envious of a certain young man who had received promotion over his head. Jesus spoke comforting words to him and quoted the olden Hebrew proverb: "A man's gift makes room for him and brings him before great men."

Jesus' Early Manhood

^{133:6.3} Of all the large cities they visited on this tour of the Mediterranean, they here accomplished the least of value to the subsequent work of the Christian missionaries. Christianity secured its start in Ephesus largely through the efforts of Paul, who resided here more than two years, making tents for a living and conducting lectures on religion and philosophy each night in the main audience chamber of the school of Tyrannus.

^{133:6.4} There was a progressive thinker connected with this local school of philosophy, and Jesus had several profitable sessions with him. In the course of these talks Jesus had repeatedly used the word "soul." This learned Greek finally asked him what he meant by "soul," and he replied:

^{133:6.5} "The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man which forever elevates the human being above the level of the animal world. Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation

Jesus' Early Manhood

of the human soul, and the soul is that part of man which represents the potential survival value of human experience. Moral choice and spiritual attainment, the ability to know God and the urge to be like him, are the characteristics of the soul. The soul of man cannot exist apart from moral thinking and spiritual activity. A stagnant soul is a dying soul. But the soul of man is distinct from the divine spirit which dwells within the mind. The divine spirit arrives simultaneously with the first moral activity of the human mind, and that is the occasion of the birth of the soul.

^{133:6.6} "The saving or losing of a soul has to do with whether or not the moral consciousness attains survival status through eternal alliance with its associated immortal spirit endowment. Salvation is the spiritualization of the self-realization of the moral consciousness, which thereby becomes possessed of survival value. All forms of soul conflict consist in the lack of harmony between the moral, or spiritual, self-consciousness and the purely intellectual self-consciousness.

Jesus' Early Manhood

^{133:6.7} "The human soul, when matured, ennobled, and spiritualized, approaches the heavenly status in that it comes near to being an entity intervening between the material and the spiritual, the material self and the divine spirit. The evolving soul of a human being is difficult of description and more difficult of demonstration because it is not discoverable by the methods of either material investigation or spiritual proving. Material science cannot demonstrate the existence of a soul, neither can pure spirit-testing. Notwithstanding the failure of both material science and spiritual standards to discover the existence of the human soul, every morally conscious mortal *knows* of the existence of *his* soul as a *real* and actual personal experience."

7. The Sojourn at Cyprus – Discourse on Mind

^{133:7.1} Shortly the travelers set sail for Cyprus, stopping at Rhodes. They enjoyed the long water voyage and arrived at their island destination much rested in body and refreshed in spirit.

Jesus' Early Manhood

^{133:7.2} It was their plan to enjoy a period of real rest and play on this visit to Cyprus as their tour of the Mediterranean was drawing to a close. They landed at Paphos and at once began the assembly of supplies for their sojourn of several weeks in the near-by mountains. On the third day after their arrival they started for the hills with their well-loaded pack animals.

^{133:7.3} For two weeks the trio greatly enjoyed themselves, and then, without warning, young Ganid was suddenly taken grievously ill. For two weeks he suffered from a raging fever, oftentimes becoming delirious; both Jesus and Gonod were kept busy attending the sick boy. Jesus skillfully and tenderly cared for the lad, and the father was amazed by both the gentleness and adeptness manifested in all his ministry to the afflicted youth. They were far from human habitations, and the boy was too ill to be moved; so they prepared as best they could to nurse him back to health right there in the mountains.

^{133:7.4} During Ganid's convalescence of three weeks Jesus told him many interesting things about nature

Jesus' Early Manhood

and her various moods. And what fun they had as they wandered over the mountains, the boy asking questions, Jesus answering them, and the father marveling at the whole performance.

^{133:7.5} The last week of their sojourn in the mountains Jesus and Ganid had a long talk on the functions of the human mind. After several hours of discussion the lad asked this question: "But, Teacher, what do you mean when you say that man experiences a higher form of self-consciousness than do the higher animals?" And as restated in modern phraseology, Jesus answered:

^{133:7.6} My son, I have already told you much about the mind of man and the divine spirit that lives therein, but now let me emphasize that self-consciousness is a *reality*. When any animal becomes self-conscious, it becomes a primitive man. Such an attainment results from a co-ordination of function between impersonal energy and spirit-conceiving mind, and it is this phenomenon which warrants the bestowal of an

Jesus' Early Manhood

absolute focal point for the human personality, the spirit of the Father in heaven.

^{133:7.7} Ideas are not simply a record of sensations; ideas are sensations plus the reflective interpretations of the personal self; and the self is more than the sum of one's sensations. There begins to be something of an approach to unity in an evolving selfhood, and that unity is derived from the indwelling presence of a part of absolute unity which spiritually activates such a self-conscious animal-origin mind.

^{133:7.8} No mere animal could possess a true self-consciousness. Animals possess a physiological coordination of associated sensation-recognition and memory thereof, but none experience a meaningful recognition of sensation or exhibit a purposeful association of these combined physical experiences such as is manifested in the conclusions of intelligent and reflective human interpretations. And this fact of self-conscious existence, associated with the reality of his subsequent spiritual experience, constitutes man a potential son of the universe and foreshadows his

Jesus' Early Manhood

eventual attainment of the Supreme Unity of the universe.

^{133:7.9} Neither is the human self merely the sum of the successive states of consciousness. Without the effective functioning of a consciousness sorter and associater there would not exist sufficient unity to warrant the designation of a selfhood. Such an ununified mind could hardly attain conscious levels of human status. If the associations of consciousness were just an accident, the minds of all men would then exhibit the uncontrolled and random associations of certain phases of mental madness.

^{133:7.10} A human mind, built up solely out of the consciousness of physical sensations, could never attain spiritual levels; this kind of material mind would be utterly lacking in a sense of moral values and would be without a guiding sense of spiritual dominance which is so essential to achieving harmonious personality unity in time, and which is inseparable from personality survival in eternity.

Jesus' Early Manhood

^{133:7.11} The human mind early begins to manifest qualities which are supermaterial; the truly reflective human intellect is not altogether bound by the limits of time. That individuals so differ in their life performances indicates, not only the varying endowments of heredity and the different influences of the environment, but also the degree of unification with the indwelling spirit of the Father which has been achieved by the self, the measure of the identification of the one with the other.

^{133:7.12} The human mind does not well stand the conflict of double allegiance. It is a severe strain on the soul to undergo the experience of an effort to serve both good and evil. The supremely happy and efficiently unified mind is the one wholly dedicated to the doing of the will of the Father in heaven. Unresolved conflicts destroy unity and may terminate in mind disruption. But the survival character of a soul is not fostered by attempting to secure peace of mind at any price, by the surrender of noble aspirations, and by the compromise of spiritual ideals; rather is such peace attained by the stalwart assertion of the

Jesus' Early Manhood

triumph of that which is true, and this victory is achieved in the overcoming of evil with the potent force of good.

^{133:7.13} The next day they departed for Salamis, where they embarked for Antioch on the Syrian coast.

8. At Antioch

^{133:8.1} Antioch was the capital of the Roman province of Syria, and here the imperial governor had his residence. Antioch had half a million inhabitants; it was the third city of the empire in size and the first in wickedness and flagrant immorality. Gonod had considerable business to transact; so Jesus and Ganid were much by themselves. They visited everything about this polyglot city except the grove of Daphne. Gonod and Ganid visited this notorious shrine of shame, but Jesus declined to accompany them. Such scenes were not so shocking to Indians, but they were repellent to an idealistic Hebrew.

Jesus' Early Manhood

^{133:8.2} Jesus became sober and reflective as he drew nearer Palestine and the end of their journey. He visited with few people in Antioch; he seldom went about in the city. After much questioning as to why his teacher manifested so little interest in Antioch, Ganid finally induced Jesus to say: "This city is not far from Palestine; maybe I shall come back here sometime."

^{133:8.3} Ganid had a very interesting experience in Antioch. This young man had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a Hebrew proverb did the most good, and that word of wisdom was:

Jesus' Early Manhood

"Whatsoever your hand finds to do, do that with all your might."

^{133:8.4} After preparing their luggage for the camel caravan, they passed on down to Sidon and thence over to Damascus, and after three days they made ready for the long trek across the desert sands.

9. In Mesopotamia

^{133:9.1} The caravan trip across the desert was not a new experience for these much-traveled men. After Ganid had watched his teacher help with the loading of their twenty camels and observed him volunteer to drive their own animal, he exclaimed, "Teacher, is there anything that you cannot do?" Jesus only smiled, saying, "The teacher surely is not without honor in the eyes of a diligent pupil." And so they set forth for the ancient city of Ur.

^{133:9.2} Jesus was much interested in the early history of Ur, the birthplace of Abraham, and he was equally fascinated with the ruins and traditions of Susa, so much so that Gonod and Ganid extended their stay

Jesus' Early Manhood

in these parts three weeks in order to afford Jesus more time to conduct his investigations and also to provide the better opportunity to persuade him to go back to India with them.

^{133:9.3} It was at Ur that Ganid had a long talk with Jesus regarding the difference between knowledge, wisdom, and truth. And he was greatly charmed with the saying of the Hebrew wise man: "Wisdom is the principal thing; therefore get wisdom. With all your quest for knowledge, get understanding. Exalt wisdom and she will promote you. She will bring you to honor if you will but embrace her."

^{133:9.4} At last the day came for the separation. They were all brave, especially the lad, but it was a trying ordeal. They were tearful of eye but courageous of heart. In bidding his teacher farewell, Ganid said: "Farewell, Teacher, but not forever. When I come again to Damascus, I will look for you. I love you, for I think the Father in heaven must be something like you; at least I know you are much like what you have told me about him. I will remember your teaching, but most of

Jesus' Early Manhood

all, I will never forget you." Said the father, "Farewell to a great teacher, one who has made us better and helped us to know God." And Jesus replied, "Peace be upon you, and may the blessing of the Father in heaven ever abide with you." And Jesus stood on the shore and watched as the small boat carried them out to their anchored ship. Thus the Master left his friends from India at Charax, never to see them again in this world; nor were they, in this world, ever to know that the man who later appeared as Jesus of Nazareth was this same friend they had just taken leave of -- Joshua their teacher.

^{133:9.5} In India, Ganid grew up to become an influential man, a worthy successor of his eminent father, and he spread abroad many of the noble truths which he had learned from Jesus, his beloved teacher. Later on in life, when Ganid heard of the strange teacher in Palestine who terminated his career on a cross, though he recognized the similarity between the gospel of this Son of Man and the teachings of his Jewish tutor, it never occurred to him that these two were actually the same person.

Jesus' Early Manhood

Notes:

Jesusanity

The “New” Christianity
The Universe Religion
Revealed by Jesus the “Son of Man”

As selected from the book:

“The Life and Teachings of Jesus”

© 2012 by The Jesus Books, Publishers

Presented by the Jesusonian Teachers of Truth.

Jesuanity

Jesuanity

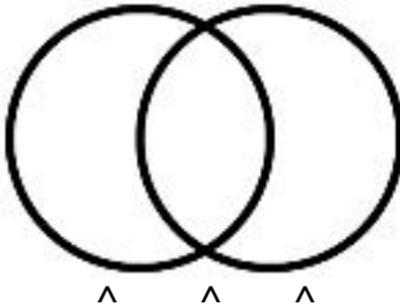
The New Christianity

© 2013 The Jesus Books, Publishers
All Rights Reserved

ISBN-13: 978-1490436449
ISBN-10: 1490436448

10 9 8 7 6 5 4 3 2 1

Symbol of The Brotherhood of Man



You Soul God
Co-Created by you and God

Jesus lived a life,

which is a revelation of man submitted to the Father's will, not an example for any man literally to attempt to follow. This life in the flesh, together with his death on the cross and subsequent resurrection, presently became a new gospel of the ransom which had (supposedly) been paid in order to purchase man back from the clutch of the evil one -- from the condemnation of an offended God.

Although Jesus did not die this death on the cross to atone for the racial guilt of mortal man nor to provide some sort of effective approach to an otherwise offended and unforgiving God; even though the Son of Man did not offer himself as a sacrifice to appease the wrath of God and to open the way for sinful man to obtain salvation; notwithstanding that these ideas of atonement and propitiation are erroneous, nonetheless, there are significances attached to this death of Jesus on the cross which should not be overlooked. Jesus desired to live a full mortal life in the flesh on Earth.

Jesusanity

Death is, ordinarily, a part of life. Death is the last act in the mortal drama. In your well-meant efforts to escape the superstitious errors of the false interpretation of the meaning of the death on the cross, you should be careful not to make the great mistake of failing to perceive the true significance and the genuine import of the Master's death.

Mortal man was never the property of the arch deceivers. Jesus did not die to ransom man from the clutch of the apostate rulers and fallen princes of the spheres. The Father in heaven never conceived of such crass injustice as damning a mortal soul because of the evildoing of his ancestors. *Neither was the Master's death on the cross a sacrifice which consisted in an effort to pay God a debt which the race of mankind had come to owe him.*

Jesusanity

Before Jesus lived on earth, you might possibly have been justified in believing in such a God, but not since the Master lived and died among your fellow mortals. Moses taught the dignity and justice of a Creator God; but Jesus portrayed the love and mercy of a heavenly Father.

Nevertheless, even though the gospel did become greatly distorted, it remains a fact that this new message about Jesus carried along with it many of the fundamental truths and teachings of his earlier gospel of the kingdom.

And, now, these concealed truths of the fatherhood of God and the brotherhood of men will emerge to effectually transform the civilization of all mankind.

Jesus' devotion to the Father's will and the service of man was even more than mortal decision and human determination; it was a wholehearted consecration of himself to such an unreserved bestowal of love. *No matter how great the fact of his sovereignty, you must not take the human Jesus away from men.*

Jesusanity

The Master has ascended on high as a man, as well as God; he belongs to men; men belong to him. How unfortunate that religion itself should be so misinterpreted as to take the human Jesus away from struggling mortals!

Let not the discussions of the humanity or the divinity of the Christ obscure the saving truth that Jesus of Nazareth was a religious man who, by faith, achieved the knowing and the doing of the will of God; he was the most truly religious man who has ever lived.

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of the centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. *What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions!*

Jesusanity

Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to "follow after" the Master in the demonstration of his real life of religious devotion to the doing of his Father's will and of consecration to the unselfish service of man.

Do professed Christians fear the exposure of a self-sufficient and unconsecrated fellowship of social respectability and selfish economic maladjustment?

Does institutional Christianity fear the possible jeopardy, or even the overthrow, of traditional ecclesiastical authority if the Jesus of Galilee is reinstated in the minds and souls of mortal men as the ideal of personal religious living? Indeed, the social readjustments, the economic transformations, the moral rejuvenations, and the religious revisions of Christian civilization will be drastic and revolutionary if the living *religion of Jesus* should suddenly supplant the theologic religion about Jesus.

Jesusanity

To "follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man.

One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose. Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.

The common people heard Jesus gladly, and they will now again respond to the presentation of his sincere human life of consecrated religious motivation when such truths shall again be proclaimed to the world. The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman.

It should not be the aim of kingdom believers literally to imitate the outward life of Jesus in the flesh but rather to share his faith; to trust God as he trusted God and to believe in men as he believed in men.

Jesusanity

Jesus never argued about either the fatherhood of God or the brotherhood of men; he was a living illustration of the one and a profound demonstration of the other.

169:4.1 Jesus always had trouble trying to explain to the apostles that, while they proclaimed the establishment of the kingdom of God, the Father in heaven *was not a king*. At the time Jesus lived on earth and taught in the flesh, the people knew mostly of kings and emperors in the governments of the nations, and the Jews had long contemplated the coming of the kingdom of God. For these and other reasons, the Master thought best to designate the spiritual brotherhood of man as the kingdom of heaven and the spirit head of this brotherhood as the *Father in heaven*.

Never did Jesus refer to his Father as a king. In his intimate talks with the apostles he always referred to himself as the Son of Man and as their elder brother. He depicted all his followers as servants of mankind and messengers of the gospel of the kingdom.

Jesusanity

140:8.26 Jesus knew men were different, and he so taught. He constantly exhorted to refrain from trying to mold disciples and believers according to some set pattern. *He sought to allow each soul to develop in its own way, a perfecting and separate individual before God.*

"I want to set men free so that they can start out afresh as little children upon the new and better life."

Jesus always insisted that true goodness must be unconscious, in bestowing charity not allowing the left hand to know what the right hand does.

140:8.27 The Master's religion made no provision for spiritual self-examination. All religions before and after the times of Jesus, even Christianity, carefully provide for conscientious self-examination. But not so with the *religion of Jesus* of Nazareth. Jesus' philosophy of life is without religious introspection. The carpenter's son never taught character *building*; he taught character *growth*, declaring that the kingdom of heaven is like a

Jesusanity

mustard seed. But Jesus said nothing which would proscribe self-analysis as a prevention of conceited egotism.

140:8.28 The right to enter the kingdom is conditioned by faith, personal belief. The cost of remaining in the progressive ascent of the kingdom is the pearl of great price, in order to possess which a man sells all that he has.

140:8.29 The teaching of Jesus is a religion for everybody, not alone for weaklings and slaves. His religion never became crystallized (during his day) into creeds and theological laws; he left not a line of writing behind him. His life and teachings were bequeathed the universe as an inspirational and idealistic inheritance suitable for the spiritual guidance and moral instruction of all ages on all worlds.

And even today, Jesus' teaching stands apart from all religions, as such, albeit it is the *living hope of every one of them*.

140:8.30 Jesus did not teach that religion is man's only earthly pursuit; that was the Jewish

Jesusanity

idea of serving God. Jesus taught nothing to deter his believers from the pursuit of genuine culture; he only detracted from the tradition-bound religious schools of Jerusalem. He was liberal, bighearted, learned, and tolerant. Self-conscious piety had no place in his philosophy of righteous living.

140:8.31 The Master offered no solutions for the nonreligious problems of his own age nor for any subsequent age. Jesus wished to develop spiritual insight into eternal realities and to stimulate initiative in the originality of living; he concerned himself exclusively with the underlying and permanent spiritual needs of the human race.

He revealed a goodness equal to God. He exalted love -- truth, beauty, and goodness -- as the divine ideal and the eternal reality.

140:8.32 The Master came to create in man a new spirit, a new will -- to impart a new capacity for knowing the truth, experiencing compassion, and choosing goodness -- the will to be in harmony with God's will, coupled with

Jesusanity

the eternal urge to become perfect, even as the Father in heaven is perfect.

140:10.5 The one characteristic of Jesus' teaching was that the morality of his philosophy originated in the personal relation of the individual to God -- this very child-father relationship. Jesus placed emphasis on the individual, not on the race or nation.

Jesus explained that the morality of any act is determined by the individual's motive.

Jesus' morality was always positive. The golden rule as restated by Jesus demands active social contact; the older negative rule could be obeyed in isolation. Jesus stripped morality of all rules and ceremonies and elevated it to majestic levels of spiritual thinking and truly righteous living.

140:10.6 This new *religion of Jesus* was not without its practical implications, but whatever of practical political, social, or economic value there is to be found in his teaching is the natural outworking of this inner experience of

Jesusanity

the soul as it manifests the fruits of the spirit in the spontaneous daily ministry of genuine personal religious experience.

140:10.7 When asked, "But, Master, are all men the sons of God?"

Jesus answered: "**Yes, all men are the sons of God, and that is the good news you are going to proclaim.**" Jesus taught his followers to treat all men as their brothers.

140:10.8 The Master made it clear that the morality of his teaching was inseparable from the religion of his living. He taught morality, not from the nature of man, but from the relation of man to God.

140:10.9 When asked of Jesus, "Master, what is the kingdom of heaven?" And Jesus answered: "The kingdom of heaven consists in these three essentials:

1. First, recognition of the fact of the sovereignty of God.
2. Second, belief in the truth of sonship with God; and

Jesusanity

3. Third, faith in the effectiveness of the supreme human desire to do the will of God -- to be like God.

"This is the good news of the gospel: that by faith every mortal may have all these essentials of salvation."

141:7.4 The Master sought to impress upon all teachers of the gospel of the kingdom that their only business was to reveal God to the individual man as his Father -- to lead this individual man to become son-conscious; then to present this same man to God as his faith son. Both of these essential revelations are accomplished in Jesus.

He became, indeed, "the way, the truth, and the life." The *religion of Jesus* was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

Jesusanity

141:7.5 Jesus made it plain that he had come to establish personal and eternal relations with men which should forever take precedence over all other human relationships. And he emphasized that this intimate *spiritual fellowship was to be extended to all men of all ages and of all social conditions among all peoples.*

The only reward which he held out for his children was: in this world – spiritual joy and divine communion; in the next world -- eternal life in the progress of the divine spirit realities of the Paradise Father.

141:7.6 Jesus laid great emphasis upon what he called the two truths of first import in the teachings of the kingdom, and they are: the attainment of salvation by faith, and faith alone, associated with the revolutionary teaching of the attainment of human liberty through the sincere recognition of truth,

"You shall know the truth, and the truth shall make you free."

Jesusanity

Jesus was the truth made manifest in the flesh, and he promised to send his Spirit of Truth into the hearts of all his children after his return to the Father in heaven.

149:2.5 The teachers of the *religion of Jesus* should approach other religions with the recognition of the truths which are held in common (many of which come directly or indirectly from Jesus' message) while they refrain from placing so much emphasis on the differences.

160:5.7 The *religion of Jesus* transcends all former concepts of the idea of worship in that he not only portrays his Father as the ideal of infinite reality but positively declares that this divine source of values and the eternal center of the universe is truly and personally attainable by every mortal creature who chooses to enter the kingdom of heaven on earth, *thereby acknowledging the acceptance of sonship with God and brotherhood with man.*

Jesusanity

160:5.11 Now are we truly forsaking the lures of the known order of existence while we unreservedly dedicate our quest to the lures of the unknown and unexplored order of the existence of a future life of adventure in the spirit worlds of the higher idealism of divine reality. And we seek for those symbols of meaning wherewith to convey to our fellow men these concepts of the reality of the idealism of the *religion of Jesus*, and we will not cease to pray for that day when all mankind shall be thrilled by the communal vision of this supreme truth. Just now, our focalized concept of the Father, as held in our hearts, is that God is spirit; as conveyed to our fellows, that God is love.

160:5.12 The *religion of Jesus* demands living and spiritual experience. Other religions may consist in traditional beliefs, emotional feelings, philosophic consciousness, and all of that, but the teaching of the Master requires the attainment of actual levels of real spirit progression.

Jesusanity

The living experience in the *religion of Jesus* thus becomes the sure and certain technique whereby the spiritually isolated and cosmically lonely mortals of earth are enabled to escape personality isolation, with all its consequences of fear and associated feelings of helplessness. In the fraternal realities of the kingdom of heaven the faith sons of God find final deliverance from the isolation of the self, both personal and planetary.

The God-knowing believer increasingly experiences the ecstasy and grandeur of spiritual socialization on a universe scale -- citizenship on high in association with the eternal realization of the divine destiny of perfection attainment.

The *religion of Jesus* is a new gospel of faith to be proclaimed to struggling humanity. This new religion is founded on faith, hope, and love.

194:3.3 To Jesus, mortal life had dealt its hardest, cruelest, and bitterest blows; and this man met these ministrations of despair with

Jesusanity

faith, courage, and the unswerving determination to do his Father's will. Jesus met life in all its terrible reality and mastered it -- even in death. He did not use religion as a release from life. The *religion of Jesus* does not seek to escape this life in order to enjoy the waiting bliss of another existence.

The *religion of Jesus* provides the joy and peace of another and spiritual existence to enhance and ennoble the life which men now live in the flesh.

194:3.4 If religion is an opiate to the people, it is not the *religion of Jesus*. On the cross he refused to drink the deadening drug, and his spirit, poured out upon all flesh, is a mighty world influence which leads man upward and urges him onward.

The spiritual forward urge is the most powerful driving force present in this world; the truth-learning believer is the one progressive and aggressive soul on earth.

Jesusanity

194:3.5 On the day of Pentecost the *religion of Jesus* broke all national restrictions and racial fetters. It is forever true, "Where the spirit of the Lord is, there is liberty."

On this day the Spirit of Truth became the personal gift from the Master to every mortal. This spirit was bestowed for the purpose of qualifying believers more effectively to preach the gospel of the kingdom, but they mistook the experience of receiving the outpoured spirit for a part of the new gospel which they were unconsciously formulating.

194:3.6 Do not overlook the fact that the Spirit of Truth was bestowed upon all sincere believers; this gift of the spirit did not come only to the apostles. The one hundred and twenty men and women assembled in the upper chamber all received the new teacher, as did all the honest of heart throughout the whole world.

This new teacher was bestowed upon mankind, and every soul received him in accordance with the love for truth and the capacity to grasp and comprehend spiritual realities.

Jesusanity

At last, true religion is delivered from the custody of priests and all sacred classes and finds its real manifestation in the individual souls of men.

194:3.7 The *religion of Jesus* fosters the highest type of human civilization in that it creates the highest type of spiritual personality and proclaims the sacredness of that person.

194:3.8 The coming of the Spirit of Truth on Pentecost made possible a religion which is neither radical nor conservative; it is neither the old nor the new; it is to be dominated neither by the old nor the young.

The fact of Jesus' earthly life provides a fixed point for the anchor of time, while the bestowal of the Spirit of Truth provides for the everlasting expansion and endless growth of the religion which he lived and the gospel which he proclaimed.

The spirit guides into all truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding.

Jesusanity

This new teacher will be forever unfolding to the truth-seeking believer that which was so divinely folded up in the person and nature of the Son of Man.

194:3.9 The manifestations associated with the bestowal of the "new teacher," and the reception of the apostles' preaching by the men of various races and nations gathered together at Jerusalem, indicate the universality of the *religion of Jesus*.

The gospel of the kingdom was to be identified with no particular race, culture, or language. Pentecost witnessed the great effort of the spirit to liberate the *religion of Jesus* from its inherited Jewish fetters. Even after this demonstration of pouring out the spirit upon all flesh, the apostles at first endeavored to impose the requirements of Judaism upon their converts. Even Paul had trouble with his Jerusalem brethren because he refused to subject the gentiles to these Jewish practices.

Jesusanity

No revealed religion can spread to the entire world when it makes the serious mistake of becoming permeated with some national culture or associated with established racial, social, or economic practices.

194:3.10 The bestowal of the Spirit of Truth was independent of all forms, ceremonies, sacred places, and special behavior by those who received the fullness of its manifestation.

When the spirit came upon those assembled in the upper chamber, they were simply sitting there, having just been engaged in silent prayer. The spirit was bestowed in the country as well as in the city. It was not necessary for the apostles to go apart to a lonely place for years of solitary meditation in order to receive the spirit.

For all time, Pentecost disassociates the idea of spiritual experience from the notion of especially favorable environments.

Jesusanity

194:3.11 Pentecost, with its spiritual endowment, was designed forever to loose the religion of the Master from all dependence upon physical force; the teachers of this new religion are now equipped with spiritual weapons. They are to go out to conquer the world with unflinching forgiveness, matchless good will, and abounding love. They are equipped to overcome evil with good, to vanquish hate by love, to destroy fear with a courageous and living faith in truth.

Jesus had already taught his followers that his religion was never passive; always were his disciples to be active and positive in their ministry of mercy and in their manifestations of love. No longer did these believers look upon Yahweh as "the Lord of Hosts." They now regarded the eternal Deity as the "God and Father of the Lord Jesus Christ."

They made that progress; at least, even if they did in some measure fail fully to grasp the truth that God is also the spiritual Father of every individual.

Jesusanity

195:4.4 Christianity exhibits a history of having originated out of **the unintended transformation of the *religion of Jesus* into a religion about Jesus.**

It further presents the history of having experienced Hellenization, paganization, secularization, institutionalization, intellectual deterioration, spiritual decadence, moral hibernation, threatened extinction, later rejuvenation, fragmentation, and more recent relative rehabilitation.

Such a pedigree is indicative of inherent vitality and the possession of vast recuperative resources. And this same Christianity is now present in the civilized world of Occidental peoples and stands face to face with a struggle for existence which is even more ominous than those eventful crises which have characterized its past battles for dominance.

Jesusanity

195:4.5 Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the *religion of Jesus* will eventually triumph.

195:6.1 Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it.

Only unthinking men become panicky about the spiritual assets of the human race. When the materialistic-secular panic is over, the *religion of Jesus* will not be found bankrupt. The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it "in His name."

195:6.2 No matter what the apparent conflict between materialism and the teachings of Jesus may be, you can rest assured that, in the ages to come, the teachings of the Master will fully triumph. In reality, true religion cannot

Jesusanity

become involved in any controversy with science; it is in no way concerned with material things. Religion is simply indifferent to, but sympathetic with, science, while it supremely concerns itself with the scientist.

195:6.3 The pursuit of mere knowledge, without the attendant interpretation of wisdom and the spiritual insight of religious experience, eventually leads to pessimism and human despair. A little knowledge is truly disconcerting.

195:9.2 But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth.

Jesusanity

A new and fuller revelation of the *religion of Jesus* is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. *The world is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment.*

195:9.3 The teachings of Jesus, even though greatly modified, survived the mystery cults of their birthtime, the ignorance and superstition of the dark ages, and are even now slowly triumphing over the materialism, mechanism, and secularism of the present century. And such times of great testing and threatened defeat are always times of great revelation.

195:9.4 Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will

Jesusanity

be exclusively devoted to the spiritual regeneration of men.

And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world.

195:9.5 The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity -- **the real life and teachings of Jesus.**

195:9.6 Primitive man lived a life of superstitious bondage to religious fear. Modern, civilized men dread the thought of falling under the dominance of strong religious convictions. Thinking man has always feared to be held by a religion. When a strong and moving religion threatens to dominate him, he invariably tries to rationalize, traditionalize, and institutionalize it, thereby hoping to gain

Jesusanity

control of it. By such procedure, even a revealed religion becomes man-made and man dominated.

Modern men and women of intelligence evade the *religion of Jesus* because of their fears of what it will do to them -- and with them. And all such fears are well founded.

The *religion of Jesus* does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for knowledge of **the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man.**

195:9.7 Selfish men and women simply will not pay such a price for even the greatest spiritual treasure ever offered mortal man. Only when man has become sufficiently disillusioned by the sorrowful disappointments attendant upon the foolish and deceptive pursuits of selfishness, and subsequent to the discovery of the barrenness of formalized religion, will he be disposed to turn

Jesusanity

wholeheartedly to the gospel of the kingdom, the *religion of Jesus* of Nazareth.

195:9.8 The world needs more firsthand religion. Even Christianity -- the best of the religions of the current century -- is not only a religion about Jesus, but it is so largely one which men experience secondhand. They take their religion wholly as handed down by their accepted religious teachers.

What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings! Descriptive words of things beautiful cannot thrill like the sight thereof, neither can creedal words inspire men's souls like the experience of knowing the presence of God.

But expectant faith will ever keep the hope-door of man's soul open for the entrance of the eternal spiritual realities of the divine values of the worlds beyond.

Jesusanity

195:9.9 Christianity has dared to lower its ideals before the challenge of human greed, war-madness, and the lust for power; but the *religion of Jesus* stands as the unsullied and transcendent spiritual summons, calling to the best there is in man to rise above all these legacies of animal evolution and, by grace, attain the moral heights of true human destiny.

195:9.10 Christianity is threatened by slow death from formalism, overorganization, intellectualism, and other nonspiritual trends.

The modern Christian church is not such a brotherhood of dynamic believers as Jesus commissioned continuously to effect the spiritual transformation of successive generations of mankind.

195:9.11 So-called Christianity has become a social and cultural movement as well as a religious belief and practice. The stream of modern Christianity drains many an ancient pagan swamp and many a barbarian morass; many olden cultural watersheds drain into this present-day cultural stream as well as the high

Jesusanity

Galilean tablelands which are supposed to be its exclusive source.

195:10.1 Christianity has indeed done a great service for this world, but what is now most needed is Jesus. The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men.

It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life and illuminated with a new understanding of his gospel of eternal salvation. And when Jesus becomes thus lifted up, he will draw all men to himself.

Jesus' disciples should be more than conquerors, even overflowing sources of inspiration and enhanced living to all men.

Jesusanity

Religion is only an exalted humanism until it is made divine by the discovery of the reality of the presence of God in personal experience.

195:10.2 The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man.

In Jesus the universe produced a mortal man in whom the spirit of love triumphed over the material handicaps of time and overcame the fact of physical origin.

195:10.3 Ever bear in mind -- God and men need each other. They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality.

Jesusanity

195:10.4 "**The kingdom of God is within you**" was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit.

195:10.5 In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the *second* mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal existence.

Christianity even now willingly goes the *first* mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers -- so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.

Jesusanity

195:10.6 The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh.

195:10.7 No social system or political regime which denies the reality of God can contribute in any constructive and lasting manner to the advancement of human civilization. But Christianity, as it is subdivided and secularized today, presents the greatest single obstacle to its further advancement.

195:10.8 Ecclesiasticism is at once and forever incompatible with that living faith, growing spirit, and firsthand experience of the faith-comrades of Jesus in the brotherhood of man in the spiritual association of the kingdom of heaven. The praiseworthy desire to preserve traditions of past achievement often leads to the defense of outgrown systems of worship.

Jesusanity

The well-meant desire to foster ancient thought systems effectually prevents the sponsoring of new and adequate means and methods designed to satisfy the spiritual longings of the expanding and advancing minds of modern men. Likewise, the Christian churches of the present century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel -- the teachings of Jesus of Nazareth.

195:10.9 Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded.

Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, *fostered* it as the best existent exponent of his lifework on earth.

195:10.10 If the Christian church would only dare to espouse the Master's program, thousands of apparently indifferent youths

Jesusanity

would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.

195:10.11 Christianity is seriously confronted with the doom embodied in one of its own slogans:

"A house divided against itself cannot stand."

The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity.

The true church -- the Jesus brotherhood -- is invisible, spiritual, and is characterized by *unity*, not necessarily by *uniformity*. Uniformity is the earmark of the physical world of mechanistic nature.

Jesusanity

Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God.

And this brotherhood is destined to become a *living organism* in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

195:10.12 But the Christianity of even the present century must not be despised. It is the product of the combined moral genius of the God-knowing men of many races during many ages, and it has truly been one of the greatest powers for good on earth, and therefore no man should lightly regard it, notwithstanding its inherent and acquired defects. Christianity still contrives to move the minds of reflective men with mighty moral emotions.

Jesusanity

195:10.13 But there is no excuse for the involvement of the church in commerce and politics; such unholy alliances are a flagrant betrayal of the Master.

And the genuine lovers of truth will be slow to forget that this powerful institutionalized church has often dared to smother newborn faith and persecute truth bearers who chanced to appear in unorthodox raiment.

195:10.14 It is all too true that *such a church would not have survived unless there had been men in the world who preferred such a style of worship*. Many spiritually indolent souls crave an ancient and authoritative religion of ritual and sacred traditions.

Human evolution and spiritual progress are hardly sufficient to enable all men to dispense with religious authority. And the invisible brotherhood of the kingdom may well include these family groups of various social and temperamental classes if they are only willing to become truly spirit-led sons of God.

Jesusanity

But in this brotherhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility.

195:10.15 These various groupings of Christians may serve to accommodate numerous different types of would-be believers among the various peoples of Western civilization, but such division of Christendom presents a grave weakness when it attempts to carry the gospel of Jesus to Oriental peoples. These races do not yet understand that there is a *religion of Jesus* separate, and somewhat apart, from Christianity, which has more and more become a religion about Jesus.

195:10.16 *The great hope of the world lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers.*

Jesusanity

195:10.17 Even secular education could help in this great spiritual renaissance if it would pay more attention to the work of teaching youth how to engage in life planning and character progression.

The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

195:10.18 Christianity is an extemporized religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real *religion of Jesus*.

Jesusanity

But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome.

This same Christianity conquered -- absorbed and exalted -- the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. *Christianity contains enough of Jesus' teachings to immortalize it.*

195:10.19 If Christianity could only grasp more of Jesus' teachings, it could do so much more in helping modern man to solve his new and increasingly complex problems.

Jesusanity

195:10.20 Christianity suffers under a great handicap because it has become identified in the minds of all the world as a part of the social system, the industrial life, and the moral standards of Western civilization; and thus has Christianity unwittingly seemed to sponsor a society which staggers under the guilt of tolerating science without idealism, politics without principles, wealth without work, pleasure without restraint, knowledge without character, power without conscience, and industry without morality.

195:10.21 The hope of modern Christianity is that it should cease to sponsor the social systems and industrial policies of Western civilization while it humbly bows itself before the cross it so valiantly extols, there to learn anew from Jesus of Nazareth *the greatest truths mortal man can ever hear -- the living gospel of the fatherhood of God and the brotherhood of man.*

Jesusanity

196:1.1 Jesus' devotion to the Father's will and the service of man was even more than mortal decision and human determination; it was a wholehearted consecration of himself to such an unreserved bestowal of love.

No matter how great the fact of the sovereignty of Jesus, you must not take the human Jesus away from men. The Master has ascended on high as a man, as well as God; he belongs to men; men belong to him.

How unfortunate that religion itself should be so misinterpreted as to take the human Jesus away from struggling mortals! Let not the discussions of the humanity or the divinity of the Christ obscure the saving truth that Jesus of Nazareth was a religious man who, by faith, achieved the knowing and the doing of the will of God; he was the most truly religious man who has ever lived on Earth.

Jesusanity

196:1.2 The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of the centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ.

What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to "follow after" the Master in the demonstration of his real life of religious devotion to the doing of his Father's will and of consecration to the unselfish service of man.

Jesusanity

Do professed Christians fear the exposure of a self-sufficient and unconsecrated fellowship of social respectability and selfish economic maladjustment? Does institutional Christianity fear the possible jeopardy, or even the overthrow, of traditional ecclesiastical authority if the Jesus of Galilee is reinstated in the minds and souls of mortal men as the ideal of personal religious living?

Indeed, the social readjustments, the economic transformations, the moral rejuvenations, and the religious revisions of Christian civilization would be drastic and revolutionary if the living *religion of Jesus* should suddenly supplant the theologic religion about Jesus.

196:1.3 To "follow Jesus" means to personally share his religious faith and to enter into the spirit of the Master's life of unselfish service for man.

One of the most important things in human living is to find out what Jesus believed, to discover his ideals, and to strive for the achievement of his exalted life purpose.

Jesusanity

Of all human knowledge, that which is of greatest value is to know the religious life of Jesus and how he lived it.

196:1.4 The common people heard Jesus gladly, and they will again respond to the presentation of his sincere human life of consecrated religious motivation when such truths shall again be proclaimed to the world. The people heard him gladly because he was one of them, an unpretentious layman; the world's greatest religious teacher was indeed a layman.

196:1.5 It should not be the aim of kingdom believers literally to imitate the outward life of Jesus in the flesh but rather to share his faith; to trust God as he trusted God and to believe in men as he believed in men.

Jesus never argued about either the fatherhood of God or the brotherhood of men; he was a living illustration of the one and a profound demonstration of the other.

Jesusanity

196:2.1 Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may preach a religion about Jesus, but, perforce, you must live the *religion of Jesus*.

In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own personal experience with the Jesus of the Damascus road.

The gospel of the kingdom is founded on the personal religious experience of the Jesus of Galilee; Christianity is founded almost exclusively on the personal religious experience of the Apostle Paul.

Almost the whole of the New Testament is devoted, not to the portrayal of the significant and inspiring religious life of Jesus, but to a discussion of Paul's religious experience and to a portrayal of his personal religious

Jesusanity

convictions. The only notable exceptions to this statement, aside from certain parts of Matthew, Mark, and Luke, are the Book of Hebrews and the Epistle of James. Even Peter, in his writing, only once reverted to the personal religious life of his Master.

The New Testament is a superb Christian document, but it is only meagerly Jesusonian.

196:2.2 Jesus' life in the flesh portrays a transcendent religious growth from the early ideas of primitive awe and human reverence up through years of personal spiritual communion until he finally arrived at that advanced and exalted status of the consciousness of his oneness with the Father.

And thus, in one short life, did Jesus traverse that experience of religious spiritual progression which man begins on earth and ordinarily achieves only at the conclusion of his long sojourn in the spirit training schools of the successive levels of the pre-Paradise career. Jesus progressed from a purely human consciousness of the faith certainties of

Jesusanity

personal religious experience to the sublime spiritual heights of the positive realization of his divine nature and to the consciousness of his close association with the Universal Father in the management of a universe.

He progressed from the humble status of mortal dependence which prompted him spontaneously to say to the one who called him Good Teacher, "Why do you call me good? None is good but God," to that sublime consciousness of achieved divinity which led him to exclaim, "Which one of you convicts me of sin?"

And this progressing ascent from the human to the divine was an exclusively mortal achievement. And when he had thus attained divinity, he was still the same human Jesus, the Son of Man as well as the Son of God.

Jesusanity

196:2.3 Mark, Matthew, and Luke retain something of the picture of the human Jesus as he engaged in the superb struggle to ascertain the divine will and to do that will. John presents a picture of the triumphant Jesus as he walked on earth in the full consciousness of divinity.

The great mistake that has been made by those who have studied the Master's life is that some have conceived of him as entirely human, while others have thought of him as only divine.

Throughout his entire experience Jesus was truly both human and divine, even as he yet is.

196:2.4 But the greatest mistake was made in that, while the human Jesus was recognized as having a religion, the divine Jesus (Christ) almost overnight became a religion.

Jesusanity

Paul's Christianity made sure of the adoration of the divine Christ, but it almost wholly lost sight of the struggling and valiant human Jesus of Galilee, who, by the valor of his personal religious faith and the heroism of his indwelling Spirit, ascended from the lowly levels of humanity to become one with divinity, thus becoming the new and living way whereby all mortals may so ascend from humanity to divinity.

Mortals in all stages of spirituality and on all worlds may find in the personal life of Jesus that which will strengthen and inspire them as they progress from the lowest spirit levels up to the highest divine values, from the beginning to the end of all personal religious experience.

196:2.5 At the time of the writing of the New Testament, the authors not only most profoundly believed in the divinity of the risen Christ, but they also devotedly and sincerely believed in his immediate return to earth to consummate the heavenly kingdom. This strong faith in the Lord's immediate return had

Jesusanity

much to do with the tendency to omit from the record those references, which portrayed the purely human experiences and attributes of the Master.

The whole Christian movement tended away from the human picture of Jesus of Nazareth toward the exaltation of the risen Christ, the glorified and soon-returning Lord Jesus Christ.

196:2.6 Jesus founded the religion of personal experience in doing the will of God and serving the human brotherhood; Paul founded a religion in which the glorified Jesus became the object of worship and the brotherhood consisted of fellow believers in the divine Christ.

In the bestowal of Jesus these two concepts were potential in his divine-human life, and it is indeed a pity that his followers failed to create a unified religion which might have given proper recognition to both the human and the divine natures of the Master as they were inseparably bound up in his earth life and

Jesusanity

so gloriously set forth in the original gospel of the kingdom.

196:2.7 You would be neither shocked nor disturbed by some of Jesus' strong pronouncements if you would only remember that he was the world's most wholehearted and devoted religionist. He was a wholly consecrated mortal, unreservedly dedicated to doing his Father's will. Many of his apparently hard sayings were more of a personal confession of faith and a pledge of devotion than commands to his followers. And it was this very singleness of purpose and unselfish devotion that enabled him to effect such extraordinary progress in the conquest of the human mind in one short life.

Many of his declarations should be considered as a confession of what he demanded of himself rather than what he required of all his followers. In his devotion to the cause of the kingdom, Jesus burned all bridges behind him; he sacrificed all hindrances to the doing of his Father's will.

Jesusanity

196:2.8 Jesus blessed the poor because they were usually sincere and pious; he condemned the rich because they were usually wanton and irreligious. He would equally condemn the irreligious pauper and commend the consecrated and worshipful man of wealth.

196:2.9 Jesus led men to feel at home in the world; he delivered them from the slavery of taboo and taught them that the world was not fundamentally evil.

He did not long to escape from his earthly life; he mastered a technique of acceptably doing the Father's will while in the flesh. He attained an idealistic religious life in the very midst of a realistic world.

Jesus did not share Paul's pessimistic view of humankind. The Master looked upon men as the sons of God and foresaw a magnificent and eternal future for those who chose survival. He was not a moral skeptic; he viewed man positively, not negatively. He saw most men as weak rather than wicked, more distraught than

Jesusanity

depraved. But no matter what their status, they were all God's children and his brethren.

196:2.10 He taught men to place a high value upon themselves in time and in eternity. Because of this high estimate which Jesus placed upon men, he was willing to spend himself in the unremitting service of humankind. And it was this infinite worth of the finite that made the golden rule a vital factor in his religion. What mortal can fail to be uplifted by the extraordinary faith Jesus has in him?

196:2.11 Jesus offered no rules for social advancement; his was a religious mission, and religion is an exclusively individual experience.

The ultimate goal of society's most advanced achievement can never hope to transcend Jesus' brotherhood of men based on the recognition of the fatherhood of God.

Jesusanity

The ideal of all social attainment can be realized only in the coming of this divine kingdom.

170:5.21 Mistake not! There is in the teachings of Jesus an eternal nature, which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development.

As selected from the book:

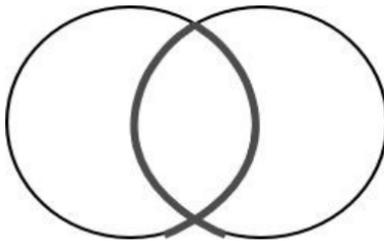
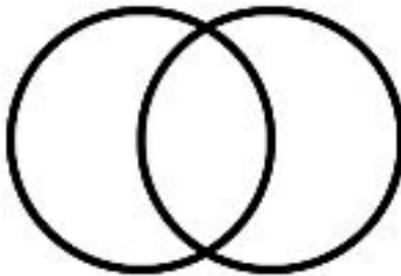
“The Life and Teachings of Jesus”

© 2012 by The Jesus Books, Publishers

Presented by the Jesusonian Teachers of Truth.

Jesusanity

Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development.



^

Fish Symbol