

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”

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Presented by the Jesusonian Teachers of Truth.

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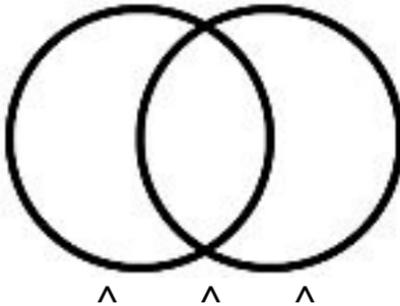
The New Christianity

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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.

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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.*

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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.*

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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!*

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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.

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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.

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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.

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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

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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

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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

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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

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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

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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.

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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."

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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.*

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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.

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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

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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.

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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.

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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.

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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.

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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.

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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 unfailing 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.

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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.

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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

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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.

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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

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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

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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

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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.

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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

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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.

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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.

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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.

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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.

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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

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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.

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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.

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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.

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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.*

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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*.

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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.

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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.*

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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.

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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.

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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.

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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.

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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

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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

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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.

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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.

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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

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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

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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.

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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

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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.

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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.

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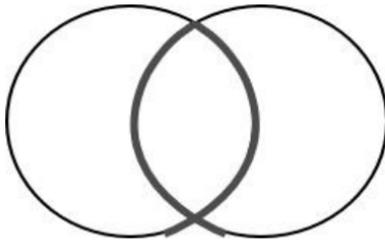
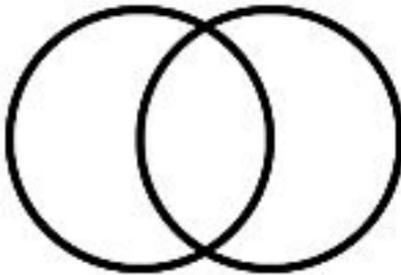
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Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development.



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