

Chapter 1 : Jesus - The Living Religion of Jesus - Jesusanity

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. Primitive man lived a life of superstitious bondage to religious fear.

Key Teachings of Jesus Key teachings of Jesus The Gospel of Matthew is rich with teaching statements by Jesus that give us insights into how he would like his followers to live. We encourage you to read the Sermon on the Mount Matt. Below are 20 key teachings of Jesus from the Gospel of Matthew; this is not a complete list. Many have direct parallels to key events in his life. The Christian life is marked by baptism Matt. God is available to help us not give in to temptation Matt. Jesus asks us to repentâ€”turn away from wrong, confess wrongdoing Matt. Jesus showed compassion for all and helped them: Jesus and God are one Matt. Jesus fulfills Old Testament scriptures Matt. A man who has never sinned dies to save all the rest of us who have sinned Matt. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

Chapter 2 : Key Teachings of Jesus - Third Way

Jesusanity is the highest concept of His teachings the world has ever known, and there can never be a higher since it embraces the infinity of realities, the divinity of values, and the eternity of universal attainments.

And I am here among you in the flesh to make clear both of these ideas. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ. His religion, Jesusanity 1, now comes forth! The New Social Network www. For centuries, the Christian church has labored under great embarrassment because it dared to lay claim to those mysterious powers and privileges of the kingdom, powers and privileges which can be exercised and experienced only between Jesus and his spiritual believer brothers. And thus it becomes apparent that membership in the church does not necessarily mean fellowship in the kingdom; one is spiritual, the other mainly social. In contrast, Jesusanity, 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. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse no 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. The church, as a social outgrowth of the kingdom, would have been wholly natural and even desirable. The evil of the church was not its existence, but rather that it almost completely supplanted the Jesus concept of the kingdom. But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet be proclaimed to this Christian church, even as to all other religions, races, and nations on earth "even to every individual. It is just because the gospel of Jesus was so many-sided that within a few centuries students of the records of his teachings became divided up into so many cults and sects. But now the true believers in Jesus will not be thus spiritually divided in their attitude before unbelievers. Always we may have diversity of intellectual comprehension and interpretation, even varying degrees of socialization, but lack of spiritual brotherhood is both inexcusable and reprehensible. The kingdom of the divine brotherhood is still alive and is now certainly coming 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. Jesusanity, His living religion, is now upon the world.

Chapter 3 : Jesus at Jerusalem | Jesusanity

Jesusanity ~ the living religion of Jesus as revealed in "The Book of Jesus" His Life & Teachings not in The Bible God is your Father, and my gospel, is nothing more nor less than the believing recognition of the truth that you are his sons.

Reflections on the life and teaching of Jesus that challenge the assumptions of Christianity. Monday, 16 April
Happy Endings - an alternative view of Easter In the world of music, literature and theatre, people have, for centuries fed on romances - stories with happy endings, where everything works out right. These stories are fantasies, they alleviate our humdrum or painful lives but they have no real truth to offer. They are emotional pain-relief that can bring no actual cure. People come to church to escape, to bask in a vague hope of a happy ending. It makes them feel better; it helps them to face their grim reality. Rather like a trip to the cinema. Jesus offered a real hope, which reached far beyond the usual melody of religious puff. But we, in the church, still peddle a traditional religious opiate, which renders us largely blind to the real message of Jesus. Instead we distribute a romance, in which everything works out right, for us believers, at least. At Easter time, after the rigours of Lent and Holy Week, Christian people come to church like opium addicts suffering withdrawal, desperate for a happy ending. They greedily inhale the broad truth of the resurrection story, giving very little attention to its human detail. Easter worshippers want some respite from the grim realities of life. They sing triumphal songs while turning a blind eye to the tears and fears, uncertainties and responsibilities of the resurrection morning. It is enough, for them, to be told that Jesus is risen, and they quickly fill in the rest of their religious fantasy with well-worn custom and ritual, annotated with assorted brief texts lifted from their context in the writings of St Paul. Is anything happening here that is any more real than a trip to the cinema to watch a good romantic comedy? The worshipper walks away happy, relieved - for a while - of their stresses. They will be back soon for another fix. But what of the actual Easter Story? What was it that God did that distant Sunday morning? Take a close look and notice the real detail of the story. You will notice that there are no seats around the resurrection story. The real resurrection story constantly moves people on, always driving them forwards, out into their communities and the wider world. The resurrection, as we find it in the Gospels, is not an ending at all. It is a beginning, and it brings as much fear and confusion to its witnesses as it brings joy. This is not a religious romance; it is a divine reality. The resurrection does not end: Jesus is risen, halleluia! Jesus is risen - now go and tell someone. The halleluias had come and gone by then. The halleluias happened on Palm Sunday and they proved to be empty praise. It is a time for frightened women and confused men. Easter is a tough and challenging time. Posted by Rob Harrison at.

Chapter 4 : THE JESUS BOOKS (calendrierdelascience.com) - THE JESUS BOOKS - Book of Jesus

Over the centuries the kingdom of Jesus' teaching, the spiritual ideal of individual righteousness and the concept of man's divine fellowship with God, became gradually submerged into the mystic conception of the person of Jesus as the Redeemer-Creator and spiritual head of a socialized religious community.

He was especially stimulated by the experience of attending the temple discussions by himself, and it long stood out in his memory as the great event of his later childhood and early youth. This was his first opportunity to enjoy a few days of independent living, the exhilaration of going and coming without restraint and restrictions. This brief period of undirected living, during the week following the Passover, was the first complete freedom from responsibility he had ever enjoyed. And it was many years subsequent to this before he again had a like period of freedom from all sense of responsibility, even for a short time. Jesus, however, virtually refused to go unless his mother would accompany them. And when his mother decided to go, many other Nazareth women were led to make the journey, so that the Passover company contained the largest number of women, in proportion to men, ever to go up to the Passover from Nazareth. Ever and anon, on the way to Jerusalem, they chanted the one hundred and thirtieth Psalm. All through a joyful childhood he had reverently heard of Jerusalem and its temple; now he was soon to behold them in reality. From the Mount of Olives and from the outside, on closer inspection, the temple had been all and more than Jesus had expected; but when he once entered its sacred portals, the great disillusionment began. It had never occurred to Jesus that his mother was not to accompany him to the consecration ceremonies, and he was thoroughly indignant that she was made to suffer from such unjust discrimination. While he strongly resented this, aside from a few remarks of protest to his father, he said nothing. But he thought, and thought deeply, as his questions to the scribes and teachers a week later disclosed. He missed that personal interest which characterized the ceremonies of the synagogue at Nazareth. He then returned to greet his mother and prepared to accompany his father on his first trip about the temple and its various courts, galleries, and corridors. The temple precincts could accommodate over two hundred thousand worshipers at one time, and while the vastness of these buildings "in comparison with any he had ever seen" greatly impressed his mind, he was more intrigued by the contemplation of the spiritual significance of the temple ceremonies and their associated worship. Jesus simply would not accept explanations of worship and religious devotion which involved belief in the wrath of God or the anger of the Almighty. In further discussion of these questions, after the conclusion of the temple visit, when his father became mildly insistent that he acknowledge acceptance of the orthodox Jewish beliefs, Jesus turned suddenly upon his parents and, looking appealingly into the eyes of his father, said: The heavenly Father cannot love his children less than you love me. And I well know, no matter what unwise thing I might do, you would never pour out wrath upon me nor vent anger against me. If you, my earthly father, possess such human reflections of the Divine, how much more must the heavenly Father be filled with goodness and overflowing with mercy. I refuse to believe that my Father in heaven loves me less than my father on earth. And never again did they seek to change his mind about the love of God and the mercifulness of the Father in heaven.

Jesus Views the Temple This profanation of the temple fully aroused all his youthful indignation, and he did not hesitate to express himself freely to Joseph. The bloodstained pavement, the gory hands of the priests, and the sounds of the dying animals were more than this nature-loving lad could stand. They walked back through the court of the gentiles, and even the coarse laughter and profane jesting which he there heard were a relief from the sights he had just beheld. But Jesus had had enough for his first visit at the temple. They returned to the upper court for Mary and walked about in the open air and away from the crowds for an hour, viewing the Asmonean palace, the stately home of Herod, and the tower of the Roman guards. During this stroll Joseph explained to Jesus that only the inhabitants of Jerusalem were permitted to witness the daily sacrifices in the temple, and that the dwellers in Galilee came up only three times a year to participate in the temple worship: These feasts were established by Moses. They then discussed the two later established feasts of the dedication and of Purim. Afterward they went to their lodgings and made ready for the celebration of the Passover.

Jesus and the Passover It was the slaughter of these lambs in such enormous numbers that had

so affected Jesus on his temple visit. Jesus, being a new son of the covenant, was asked to recount the origin of the Passover, and this he well did, but he somewhat disconcerted his parents by the inclusion of numerous remarks mildly reflecting the impressions made on his youthful but thoughtful mind by the things which he had so recently seen and heard. This was the beginning of the seven-day ceremonies of the feast of the Passover. He felt assured in his own mind that the Father in heaven was not pleased with this spectacle of sacrificial offerings, and as the years passed, he became increasingly determined someday to establish the celebration of a bloodless Passover. His rest was greatly disturbed by revolting dreams of slaughter and suffering. His mind was distraught and his heart torn by the inconsistencies and absurdities of the theology of the whole Jewish ceremonial system. His parents likewise slept little. They were greatly disconcerted by the events of the day just ended. Mary became nervously agitated during the fore part of the night, but Joseph remained calm, though he was equally puzzled. Both of them feared to talk frankly with the lad about these problems, though Jesus would gladly have talked with his parents if they had dared to encourage him. The following morning young Lazarus took Jesus in hand, and they began a systematic exploration of Jerusalem and its environs. Before the day was over, Jesus discovered the various places about the temple where teaching and question conferences were in progress; and aside from a few visits to the holy of holies to gaze in wonder as to what really was behind the veil of separation, he spent most of his time about the temple at these teaching conferences. Being thus made conscious of his youth, he refrained from asking the many questions which surged back and forth in his mind; at least he refrained until the Passover celebration had ended and these restrictions on the newly consecrated youths were lifted. This evening, Lazarus, Martha, and Mary heard Jesus discuss things temporal and eternal, human and divine, and from that night on they all three loved him as if he had been their own brother. Lazarus was the same age as Jesus, but in Jerusalem youths were seldom admitted to the consecration of sons of the law until they were a full thirteen years of age. They had never seen him behave like this, and not knowing how much he was confused in mind and troubled in spirit by the experience through which he was passing, they were sorely perplexed; they did not know what to do. They welcomed the passing of the days of the Passover week and longed to have their strangely acting son safely back in Nazareth. By the end of the week he had made many adjustments; but when the time came to return to Nazareth, his youthful mind was still swarming with perplexities and beset by a host of unanswered questions and unsolved problems. Jesus accompanied his parents and teacher on their visits to the school, but they were all distressed to observe how indifferent he seemed to all they said and did. He had enjoyed the opportunity of meeting scores of boys about his own age, fellow candidates for the consecration, and he utilized such contacts as a means of learning how people lived in Mesopotamia, Turkestan, and Parthia, as well as in the Far-Western provinces of Rome. He was already fairly conversant with the way in which the youth of Egypt and other regions near Palestine grew up. There were thousands of young people in Jerusalem at this time, and the Nazareth lad personally met, and more or less extensively interviewed, more than one hundred and fifty. He was particularly interested in those who hailed from the Far-Eastern and the remote Western countries. As a result of these contacts the lad began to entertain a desire to travel about the world for the purpose of learning how the various groups of his fellow men toiled for their livelihood. Departure of Joseph and Mary This they did and started out on the return journey to Nazareth. Jesus had gone into the temple to listen to the discussions while his parents awaited the assembly of their fellow travelers. Presently the company prepared to depart, the men going in one group and the women in another as was their custom in journeying to and from the Jerusalem festivals. Jesus had gone up to Jerusalem in company with his mother and the women. Being now a young man of the consecration, he was supposed to journey back to Nazareth in company with his father and the men. But as the Nazareth party moved on toward Bethany, Jesus was completely absorbed in the discussion of angels, in the temple, being wholly unmindful of the passing of the time for the departure of his parents. And he did not realize that he had been left behind until the noontime adjournment of the temple conferences. They did not discover his absence until they reached Jericho and prepared to tarry for the night. After making inquiry of the last of the party to reach Jericho and learning that none of them had seen their son, they spent a sleepless night, turning over in their minds what might have happened to him, recounting many of his unusual reactions to the events of Passover week, and mildly chiding each other for not seeing to it that he

was in the group before they left Jerusalem. First and Second Days in the Temple He visited very little during the evening, spending much of the time alone in the garden meditating. On the brow of Olivet he paused and wept over the sight his eyes beheld " a spiritually impoverished people, tradition bound and living under the surveillance of the Roman legions. Early forenoon found him in the temple with his mind made up to take part in the discussions. Meanwhile, Joseph and Mary also had arisen with the early dawn with the intention of retracing their steps to Jerusalem. First, they hastened to the house of their relatives, where they had lodged as a family during the Passover week, but inquiry elicited the fact that no one had seen Jesus. After searching all day and finding no trace of him, they returned to their relatives for the night. Sometimes his pointed questions were somewhat embarrassing to the learned teachers of the Jewish law, but he evinced such a spirit of candid fairness, coupled with an evident hunger for knowledge, that the majority of the temple teachers were disposed to treat him with every consideration. And again he went out in the garden to meditate and pray. It was apparent that his mind was concerned with the contemplation of weighty problems. The Third Day in the Temple Simon also came down from Bethany to see what the boy was up to. Throughout this day Joseph and Mary continued their anxious search for Jesus, even going several times into the temple but never thinking to scrutinize the several discussion groups, although they once came almost within hearing distance of his fascinating voice. Among his many questions were: What really exists in the holy of holies, behind the veil? Why should mothers in Israel be segregated from the male temple worshippers? If God is a father who loves his children, why all this slaughter of animals to gain divine favor " has the teaching of Moses been misunderstood? Since the temple is dedicated to the worship of the Father in heaven, is it consistent to permit the presence of those who engage in secular barter and trade? Is the expected Messiah to become a temporal prince to sit on the throne of David, or is he to function as the light of life in the establishment of a spiritual kingdom? For more than four hours this Nazareth youth plied these Jewish teachers with thought-provoking and heart-searching questions. He made few comments on the remarks of his elders. He conveyed his teaching by the questions he would ask. By the deft and subtle phrasing of a question he would at one and the same time challenge their teaching and suggest his own. In the manner of his asking a question there was an appealing combination of sagacity and humor which endeared him even to those who more or less resented his youthfulness. He was always eminently fair and considerate in the asking of these penetrating questions. On this eventful afternoon in the temple he exhibited that same reluctance to take unfair advantage of an opponent which characterized his entire subsequent public ministry. As a youth, and later on as a man, he seemed to be utterly free from all egoistic desire to win an argument merely to experience logical triumph over his fellows, being interested supremely in just one thing: For most of the distance both the man and the boy were silent. Again Jesus paused on the brow of Olivet, but as he viewed the city and its temple, he did not weep; he only bowed his head in silent devotion. But the clear light did not come to the truth-seeking lad. The Fourth Day in the Temple But they were amazed not so much by his knowledge of truth as by his youth.

Chapter 5 : Jesusanity ~ "The kingdom of God is at hand"

The Jesus Books, Jesus Book, Jesusanity, The Life and Teachings of Jesus, Urantia Book January 05, The Jesus Books - The Real Life and Teachings of Jesus - New Revelations.

That, my brethren, is my mission. And this one thing I will do, regardless of the misunderstanding of my teachings by Jews or gentiles of this day or of another generation. I declare to you that my Father in Paradise does rule a universe of universes by the compelling power of his love. Love is the greatest of all spirit realities. Truth is a liberating revelation, but love is the supreme relationship. End the Lucifer rebellion 2. Reflect the perfection of the Unseen Father 3. Impart the knowledge that each one on earth is a child of God 4. Reveal and establish the administration of the universe, The Brotherhood of All based on the Fatherhood of God 5. Carry out the will of His and our Father 6. Friday, He was murdered for His mission and actions. Mortal man was never the property of the archdeceivers. 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 evil-doing of his ancestors. The Simple Teachings of Jesus: God is in you 2. You are His child 3. Jesus came to reveal the character of our unseen Father 4. He came to establish the "Family of God" and the program of the kingdom 6. He was not sacrificed by an angry god, but was executed without a trial by men 7. He resurrected as promised in a new form, unrecognizable to most 8. He ascended to the Father then sent His own Spirit of Truth to indwell all mankind 9. His Spirit of Truth lives in all and is available to those that sincerely want Him God is Father to all creation. We are all His children. In time we become ONE Jesusanity is the highest concept of His teachings the world has ever known, and there can never be a higher since it embraces the infinity of realities, the divinity of values, and the eternity of universal attainments.

Chapter 6 : Christianity vs. Jesusanity: The Postmodern Temptation

Behold Jesusanity Here are the 'actual teachings' of Jesus on the kingdom. They are sure to change your life and perhaps the world. Peace. Over the centuries the kingdom of Jesus' teaching, the spiritual ideal of individual righteousness and the concept of man's divine fellowship with God, became gradually submerged into the mystic conception of the person of Jesus as the Redeemer-Creator.

Book of Jesus "I want to set men free so that they can start out afresh as little children upon the new and better life. 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. But Jesus said nothing which would proscribe self-analysis as a prevention of conceited egotism. 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. 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. 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. 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. Jesus placed emphasis on the individual, not on the race or nation. 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. He taught morality, not from the nature of man, but from the relation of man to God. First, recognition of the fact of the sovereignty of God. Second, belief in the truth of sonship with God; and Third, faith in the effectiveness of the supreme human desire to do the will of God -- to be like God. Both of these essential revelations are accomplished in Jesus. He became, indeed, "the way, the truth, and the life. 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. 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: 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. 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. 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. 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. 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. It is forever true, "Where the spirit of the Lord is, there is liberty. 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. 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. 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. The spirit guides into all truth; he is the teacher of an expanding and always-growing religion of endless progress and divine unfolding. 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. 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. 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. 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. 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. 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. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph. 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. In reality, true religion cannot 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. A little knowledge is truly disconcerting. 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. Earth is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. And such times of great testing and threatened defeat are always times of great revelation. 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. 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. 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 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 a 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. 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 wholeheartedly to the gospel of the kingdom, the religion of Jesus of Nazareth. 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! 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. 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 Galilean tablelands which are supposed to be its exclusive source. 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. And when Jesus becomes thus lifted up, he will draw all men to himself. 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. 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. They are mutually necessary to the full and final attainment of eternal personality experience in the divine destiny of universe finality. But Christianity, as it is subdivided and secularized today, presents the greatest single obstacle to its further advancement. The praiseworthy desire to preserve traditions of past achievement often leads to the defense of outgrown systems of worship. 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. The living Jesus is the only hope of a possible unification of Christianity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus.

Chapter 7 : Jesusonian Fellowship – Embracing the Life and Teachings of Jesus

Life and Teachings of Jesus The story of Jesus, as Christians know and tell it, comes from that part of the Bible called the "New Testament." The first four books—Matthew, Mark, Luke, and John—are known as the "gospels," meaning "good news."

It is a look at the two kinds of Christianity that are out in the Public Square today: Christianity and what I call Jesusanity. The latter I have discussed before in *Dethroning Jesus*. However, having spoken around the country on this for six months I have pulled my thoughts together into a shorter summary of the key ideas. There are really two Christian stories in our culture, two things often called Christianity that are very different in their focus. This is what is known as Christianity. His resurrection showed that His death for sin also makes possible the restoration of our broken relationship to God. This I have called Jesusanity, because in this view, it is Jesus of Nazareth, the teacher-prophet who is the central focus. This approach to the faith is difficult to discuss, because it does respect Jesus and affirms things about Jesus that are reflective of the Bible. However it also represents an incomplete picture of how the Bible, in its core narrative, presents Jesus. This approach to Jesus does have a distinct emphasis and focus. A conversation between people holding to each of these views can be confusing, because people may think they are discussing the same thing Christianity, when their perception of that belief is in fact very different. Much cultural Christianity, as well as many presentations of Jesus in the public square, actually reflects this Jesusanity. Jesusanity has many causes. Some of it is rooted in failures of the church to reflect truly Christian standards over the centuries. Here one can point to the religious wars Christians participated in when the faith and European states, wedded together, competed for political power, ravaging Europe and corrupting offices of church leadership. Immorality and hypocrisy in the church contribute to its presence and credibility. Other causes are more complex. These include efforts to undercut the credibility of the New Testament and its roots in the earliest era of belief in Jesus, the appeal to second and third century gospel and gospel-like texts as giving us an equally relevant picture of this early period, and the claim that portions of the New Testament reflect very contrastive theologies, as compared to distinct emphases in a shared faith. These claims reflect misdirected efforts to promote a more, modern and relevant form of Christianity as culturally more acceptable and tolerant form of the faith. Beyond these, a kind of brittle fundamentalism can lead to such claims. Brittle fundamentalism is a defense of biblically rooted faith that overdoes the Christian faith by making Christianity do more than the faith claims for itself, including refusing to engage and respond to legitimate questions. When those young in the faith begin to ask questions in such an environment, the questions are not addressed as much as dismissed, often with exclusive solutions that do not consider other possible, biblically respectable alternatives. The impression becomes that the church has something to hide about its faith or that it is afraid of questions. Many who leave the faith from this background end up not adjusting their faith in small increments, but leaving it entirely. It is interesting to note that many of the writers who critique Christian faith today with a kind of Jesusanity grew up in a conservative theological context. The faith of those who grow up in a brittle fundamentalist environment often does not adjust; it shatters like a broken windshield. Almost every story started in a conservative environment where such questions were not seriously considered. There are ways to see when it is present. Often it divorces things that belong more closely together than the approach suggests. It speaks in generally ethical terms, but not with a sense of responsibility to the living God. Second, it places a significant distance between the Jesus of history and the Christ of faith, arguing that the distance between the portrait of Jesus in the gospels and the real historical Jesus is so great that the gospels do not reflect accurately enough the real Jesus. Note how this is carefully stated. Not all discussions of the historical Jesus are guilty of arguing for such a great difference, but many are. Third, Jesusanity often argues for dividing the New Testament into very different theologies. Usually it is Paul who is pitted against James, Matthew, and Peter. Sometimes scholars place the historical Jesus with James and company against Paul. Now the issues raised here do often point to texts where there was a scope of distinction in practice. For example, Jewish Christians in Jerusalem did keep many Jewish practices, in contrast to many who lived outside of the land. The book of Acts describes such differences.

Fourth, Jesusanity often claims that many types of Christianity existed in the first century with an equal claim to go back to Jesus. This view argues that there was no real functioning apostolic oversight in the earliest period and that Jesus generated several distinct expressions of faith. Sometimes this is wedded to arguments suggesting that the Gospel of Thomas or gospels from an even later period give evidence of such groups with such roots. However it also possesses material that reflects a dualistic Gnostic view of the world that the teaching of the earliest Christianity rejected. It is a hybrid gospel that probably operated on the edge of the Christianity of its time. The same thing cannot be said of other gospel-like materials often appealed to, such as the Apocryphon of John, the work found in more copies at Nag Hammadi than any other text. Its story of creation by underling emanations and not the One God, as well as the creation of man by such beings is something the earliest faith Jesus generated out of Jewish roots would not have held. In the early period, the Scripture these early believers embraced were the sacred texts of Jewish faith, which included the belief that 1 God created the heaven and earth and 2 that creation was good. The Apocryphon of John would have been rejected immediately had it existed in this early environment because of its view of God and Creation pointing us back to the first distancing noted above. Thus, one can see that Jesusanity is present when one encounters any of these four examples of theological distancing. This cultural kind of Christianity is all around us today, but the above issues make it clear that although its presence is understandable, it is not the same thing as the faith of the ages. Log in to post comments Blog Category:

Chapter 8 : Jesusanity - Jesusanity Religion of Jesus

Below are 20 key teachings of Jesus from the Gospel of Matthew; this is not a complete list. There are many other teachings of the Christian church, but these are some of the ones we get from looking at just Jesus' life and ministry.

Chapter 9 : Jesusonian Bible (calendrierdelascience.com) - Jesusonian Bible - Jesusonian Bible

The Book is the inspiring story of Jesus' entire life and a revelation of his original teachings. This panoramic narrative includes his birth, childhood, teenage years, adult travels and adventures, public ministry, crucifixion, and 19 resurrection appearances.