

GOSPEL OF JESUS

JESUS said: “The kingdom of heaven consists in these three essentials:

1. Recognition of the fact of the sovereignty of God;
2. Belief in the truth of sonship with God;
3. Faith in the effectiveness of the supreme human desire to do the will of God—to be like God.

And this is the good news of the gospel: that by faith every mortal may have all these essentials of salvation.”

If you believe in this promise made by Jesus of Nazareth 2000 years ago and sincerely want to be like God, then you are a son of God. The fatherhood of God obviously implies the brotherhood of all mankind. This simple teaching was replaced with the dogmatic “Gospel of the risen Christ” by the well-intentioned apostles of the Lord Jesus and Paul, based on the Jewish concept of *Messiah* (Christ) and the Mithraic teachings of redemption made by the death of a god. As a result, millions of men

and women are still kept in bondage to fear, robbed of the spiritual joy of the liberty of being the faithful sons of God.

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the impotent theological traditions and the dead religious dogmas of nineteen centuries. 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.

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; these ideas of atonement and propitiation are erroneous. The death on the cross was *not* to effect man’s

reconciliation to God but to stimulate man's *realization* of the Father's eternal love and his Son's unending mercy, and to broadcast these universal truths to a whole universe.

When once you grasp the idea of God as a true and loving Father, the only concept which Jesus ever taught, you must forthwith, in all consistency, utterly abandon all those primitive notions about God as a stern and all-powerful ruler whose chief delight is to detect his subjects in wrongdoing and to see that they are adequately punished, unless some being almost equal to himself should volunteer to suffer for them, to die as a substitute and in their stead.

In the inner experience of man, mind is joined to matter and cannot survive mortal death. The technique of survival is embraced in those adjustments of the human will and those transformations in the mortal mind whereby such a God-conscious intellect gradually becomes spirit taught and eventually spirit led. Mortal mind subservient to matter is destined to become increasingly material and consequently to suffer eventual personality extinction; mind yielded to spirit is destined to become increasingly spiritual and ultimately

to achieve oneness with the surviving and guiding divine spirit and in this way to attain survival and eternity of personality existence.

The mistakes of mortal mind and the errors of human conduct may markedly delay the evolution of the soul, although they cannot inhibit such a super-material phenomenon once it has been initiated by the indwelling Spirit of God with the consent of the creature will. But at any time prior to mortal death this same material and human will is empowered to rescind such a choice and to reject survival. Even after survival the ascending mortal still retains this prerogative of choosing to reject eternal life; at any time before fusion with the Spirit of God the evolving and ascending creature can choose to forsake the will of the Paradise Father. As to the chances of mortal survival, let it be made forever clear: All souls of every possible phase of mortal existence will survive provided they manifest willingness to co-operate with their indwelling fragments of God and exhibit a sincere desire to find God and to attain divine perfection.



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