

# ***ONE WORLD / ONE FAMILY!***

*By*

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I do believe Jesus tried to teach that nearly 2,000 years ago – *one world/one family*; and “family” is not race or nation or even humanity. It is everything. Why? Because “everything” is of God. It is as simple as that.

But, in truth, the world has been taught in sundries of ways that the world is not one. It has been taught that there is good over here and bad over there. It has been taught that the good belong to a place called Heaven; and the bad belong to a place called Hell. Christians – such as me – have been taught that at some end of time Jesus will come to “judge the living and the dead” with the living representing those who were living at some end of time – and the dead representing all of those who have lived before.

But what is that? It is not “one world – one family,” is it? It is division with a capital D. Isn’t it? It is the good will end up in some wonderful eternity called Heaven; and the bad will end up in some eternity called Hell. It is not “one world – one family.” Is it?

Some would say what I am claiming is not Christian either. My guess is that it is likely any Christian who is reading this will be agreeing that “it is not Christian” to claim there is no place of Hell. Jesus was all about coming to humanity and saving some who have been lost to find that saved world of an Eternal Heaven – where the living shall never die and the dead will never live – again, that is.

The problem with that “division thing” is that it flies in the face of the idea of infinity – which I doubt any of the ancient moralists took into account. They simply did not consider it – and consequently, assumed that division is proper because that is all they saw before them. They

simply put God in charge of one side of a divided world – and one called Satan in charge of the other side. How convenient!

But that “convenience” has seen fit to keep their ancient divided world divided – in spite of alternate moralists like Jesus attempting to tell a different tale. The Jews of Jesus’s time, for instance, were absolutely horrified that Jesus would offer that their entire history of believing in a “dividing God” could possibly be in error. Absolutely Not! Their Jehovah was the truth – and the truth was that their Jehovah chose them over other races within humanity. They were the “chosen race” of God – and what could that possibly mean but that those who were not chosen must be “divided” from those which were; and that little item of thought necessarily invalidated any notion that all races are the same. The Israelites were chosen. By demand, the Egyptians, the Syrians, the Greeks, the Romans had to be other.

So, Jesus came along and tried to teach a “*one world – one family*” notion based on an idea that all are “*sons of the Living One*” – not just Jews. Oops! That could not stand. The Jews were all about being “the chosen race.” How could it possibly be that all are sons of the Living One if not all are chosen? That’s crazy – they told themselves; and so they declared this Jesus a heretic of the first order and directed he be executed by whatever means the ruling Romans saw fit. That means of the time was crucifixion; and thus that is how Jesus would be executed. No one should dare challenge Jewish Law that all Jews must believe in a “Dividing God” they called Jehovah. In general, that is how I see what happened to Jesus.

But, Francis, you are wrong! Jesus came to save us from our sins. How dare you suggest otherwise! Well, that is what the ones who insisted on keeping with the idea of division had to say. If one does not consider the idea of infinity – like probably most of the Jews of the day did not – then they are left with trying to fit Jesus into their “divided world” of thought. Thus, Jesus became not a liberator from traditional error, but a champion of “divided ways.” In declaring that Jesus came to save us from inherited sin – which separation from God is – Jesus was used only to continue the error of the past that the world is supposed to be divided – the good from the bad, the chosen from the unchosen.

Oh, how I believed that as a child – as any child or adult would want to believe. How I wanted to believe that one day I would be with Jesus – given that Jesus was someone who could liberate me from a sin I thought I had. But, if, in fact, I have no sin, what then? Naturally I

would not need Jesus to liberate me because the sin from which I might be liberated is not a real thing. If, once one takes the liberating idea of infinity into account, one realizes that a God which is everywhere being equal to infinity cannot be separated from anything, then sin goes away. No sin, no need for so called “redemption.” Right? No separation from God – as the Adam of the *BIBLE* would have us believe – no need to “reunify” what has not actually been “torn asunder.” Amazing, huh!

Indeed, I do believe we Christians have been misled. I think we have believed that Jesus was a messiah intent on saving us from our sins because that is what we were told – by the likes of the Gospels of Matthew, Mark, Luke, and John. These four proclaimed from the house tops of their various tales that Jesus did not come to tell us we have no sin, but to serve as some strange grace that would deliver us from evil if we believed. Ah, that’s the rub. We have to believe we need saved in order to belong to the saved. That stands to reason. Of course, one has to believe in a need to be saved in order to step forward and request such an action.

But Matthew, Mark, Luke, and John were not the only ones to tell a tale of Jesus. That is what most Christians do not even know. There were others – and from those others, among whom are the Apostle Thomas and the Apostle, Mary Magdalene - there are other tales. I won’t go into those tales much here, but be it known that I do try to cover their tales in a book I wrote about the subject that I called *JESUS – ACCORDING TO THOMAS & MARY – AND ME*.

Suffice it to say here that other tales were banned in the 4<sup>th</sup> Century by The Christian Church of the day – The Catholic Church. Perhaps all unacceptable writings were not only banned by The Church in the 4<sup>th</sup> Century, but were probably instructed to be destroyed. Some of those banned writings were not destroyed, however, and were stashed in a cave off the Nile River in Egypt. Mostly by accident, those writings were discovered in 1945 by a peasant who just happened to come upon many of the banned writings of the 4<sup>th</sup> Century. Many, of course, will not want to entertain the possibility of a Jesus of a different view, so to speak; but there may be some like yours truly that have long considered such a possibility and have, in fact, committed to an alternate view. If you are one, like me, who suspects that the teaching of sin itself is heretical, then you might want to review such writings as *THE GOSPEL OF THOMAS* and *THE GOSPEL OF MARY MAGDALENE* and go on with your life accordingly.

## *Examples of a HOLISTIC Jesus:*

Call it what you will, but I consider a notion that all are worthy because an Infinite God must be in them to be a “holistic” notion of life – as opposed to a traditional “sinful” notion of life; and I believe that Jesus probably taught a holistic approach to life – not what Matthew, Mark, Luke, and John of the *BIBLE* claimed he taught. That message resounded with a notion that all need saved due to being lost in sin and that Jesus was “The Son of God” descended from on high to rescue us from that sin.

But then *Along Came Thomas* and *Along Came Mary Magdalene* – and the gospels thereof – that offer that Jesus was not some special son of God, but rather only one who saw things in a special way – as compared to the Jews of the day. Again, I won’t go into details about THE GOSPELS OF THOMAS & MARY here and will leave that to my book of mention about the matter, but in the 3<sup>rd</sup> verse (of 114) of THE GOSPEL OF THOMAS,

*Jesus said: If those who lead you say to you: “See, the Kingdom is in heaven”, then the birds of the heaven will precede you. If they say to you: “It is in the sea,” then the fish will precede you. But the Kingdom is within you and it is without you. If you (will) know yourselves, then you will be known and you will know that you are the sons of the Living Father. But if you do not know yourselves, then you are in poverty and you are poverty.*

How can “the Kingdom” of God be within you if you are full of sin? Tell me that. To better explain what Jesus may have meant by the use of “kingdom,” let us look at another verse in THE GOSPEL OF THOMAS. In Verse 22,

*Jesus saw children who were being suckled. He said to his disciples: These children who are being suckled are like those who enter the Kingdom. They said to Him: Shall we then, being children, enter the Kingdom? Jesus said to them: When you make the two one, and when you make the inner as the outer, and the outer*

*as the inner, and the above as the below, and when you make the male and the female into a single one, so that the male will not be male and the female (not) be female, when you make eyes in the place of an eye, and the hand in the place of a hand, and a foot in the place of a foot, (and) an image in the place of an image, then shall you enter the Kingdom.*

Now, is that a “holistic” view of life or not? Where is the “sin” in that? Where is the “lacking” in that? Making all equal is what this verse is all about – and that completely shatters any notion that one of us can be “chosen” over another of us. How could anyone who believes such be considered to be a “messiah” of a race or religion that did not? And yet, all of the writers of the gospels chosen for the *BIBLE* chose to make Jesus a lord who is above all others and not equal to all others. That is quite a contradiction. Isn’t it?

To continue with the notion that Jesus may have taught that all are worthy, consider verse 70 of THE GOSPEL OF THOMAS.

*Jesus said: If you bring forth that within yourselves, that which you have will save you. If you do not have that within yourselves, that which you do not have within you will kill you.*

What do you think? Would a morality teacher such as I believe Jesus was teach that I have to go within me to find worth if that which is within is sinful – as the writers of the gospels chosen for the *BIBLE* would have us believe?

I could go on with verses of THE GOSPEL OF THOMAS, but let me proceed with some “evidence” from THE GOSPEL OF MARY MAGDALENE that illustrates Jesus did not believe we are all sinful and need saved by some extra saving grace. In the first verse of THE GOSPEL OF MARY MAGDALENE, it is written:

*Peter said to him, “You have explained everything to us. Tell us also, what is the sin of the world?” The savior replied, “There is no such thing as sin, but you create sin when you mingle as in adultery, and this is called sin. . . . He continued, “That is why you become sick and die, for [you love] what [deceives you]. Whoever has a mind should understand.*

Indeed, *“whoever has a mind should understand,”* but it seems we have lived almost forever not understanding. Haven’t we? We have been told that Jesus believed we all need saved by virtue of some outside grace. We have been told that we all need to “believe in Jesus as Lord” to be saved – and from what? From a sin we do not have in terms of having inherited it by simply being born – according to the verse just cited from **THE GOSPEL OF MARY MAGDALENE**. If this verse is correct, Jesus believed that we “create sin” by what we do, not by what we are.

And how do we “uncreate sin” that we have “created”? I am reminded of a joke that has a fellow with a hurt arm going to his doctor and proclaiming, while stretching his arm, *Doctor, it hurts when I do this*. The doctor replies: *Then don’t do that*. And that for me is how we deal with sin – that we create. The wise person simply stops doing what hurts – once he or she realizes that his or her action is hurting either him or herself or others; and that, in brief, is the definition of virtue. Is it not?

To finish my argument that Jesus probably taught that life itself is worthy in and of itself, let me cite the conclusion of the first verse of **THE GOSPEL OF MARY MAGDALENE**.

*When the blessed one said this, he greeted all of them and said, “Peace be with you. Receive my peace. Be careful that no one leads you astray by saying, ‘Look here’ or ‘Look there.’ The child of humanity is within you. Follow that. Those who seek it will find it. Go and preach the good news of the kingdom. Do not lay down any rules other than what I have given you, and do not establish law, as the lawgiver did, or you will be bound by it.”*

*When he said this, he left them.*

*Go and preach the good news of the kingdom, he said – the child of humanity is within you. Follow that!* And I do believe it is that simple too – perhaps mostly because I have tried to live the message – and the message has worked for me. It is so simple to live a good life if you are not always looking around for sin – or for some excuse to deny embracing life as a gift. *Look for the child of humanity within you and follow that*, Jesus said. That is to say that humanity as a whole is holy and worthy – and not of sin.

*Those who seek it will find it*, he said; but, of course, you have to seek it to find it. You cannot find it in some set of laws or legal regimen. If you look for salvation through law, and “*establish law, as the lawgiver did, . . . you will be bound by it.*” And that is the way it works too. If I think I am obliged to some set of laws, even if the lawgiver of that set of laws does not have his or her claimed authority, I am bound by that set of laws. Why? Because I think & believe they are legitimate.

## Correcting An Error

Humans make mistakes, but when they do – and they realize they have – then it is only right to try and correct a mistake. Don’t you agree? Of course, that is the issue – to correct a mistake one has to realize a mistake has been made. If you do not believe a mistake has been made, then you’re free to go, so to speak.

To their credit, if you want to call it that, the bishops of the 4<sup>th</sup> Century who decided that certain gospels should be not only banned but destroyed for their heresy did not believe they were mistaken. So, they were not bound to correct that mistake; but we Christians who believe those bishops were mistaken have an obligation to try and correct their mistake. If we believe they should not have done what they did, then in good conscience, we who believe that should stand up and say so.

Again, we all make mistakes. It is “only human” to do so, but when a mistake is made – especially one so crucial as selecting only those gospels whose authors believed in sin to be your leaders – then the wise will negate that mistake by acting otherwise. Right?

OK, the bishops of the 4<sup>th</sup> Century said no to THE GOSPELS OF THOMAS and MARY MAGDALENE, but we do not have to follow course once we have been persuaded their course was wrong. We – that is we who call ourselves “Christian” - can undo the wrong done in the 4<sup>th</sup> Century by opening our minds and hearts to the books they rejected. That is, those of us who believe those books are important. If you are one who does not agree with me and does agree with the bishops of the 4<sup>th</sup> Century, then, like I said, you are free to go.

But those of us who believe the bishops of the 4<sup>th</sup> Century were mistaken for their censoring what Christians should be allowed to read and follow need to establish ways to correct an old mistake. We could start a new Christian church, I suppose, but that is not a course I would prefer. I think established Christian churches should consider allowing

those of their membership to conduct services in their common church that attend to **THE GOSPELS OF THOMAS & MARY MAGDALENE**, apart from regular services to avoid confusion - and perhaps to other gospels denied acceptance by the bishops of the 4<sup>th</sup> Century.

I do not know how it would go. I am only tossing out an idea, I guess. If I were to conduct a service based on **THE GOSPELS OF THOMAS and MARY**, for instance, maybe no one would show; and then again, maybe some would show and those some could attract others and those could attract others too – and before you know it, a given church would have to change its sign in front to say: *WELCOME TO SERVICES ACCORDING TO THE JESUS OF THE GOSPELS OF THOMAS & MARY, Every Sunday at Noon!* Or whatever.

## *Wouldn't It Be Nice?*

Really, wouldn't it be nice to attend a Christian church that does not constantly call upon God or "the Lord" to have mercy on us – simply for being born? Wouldn't it be nice if we could hear an alternate message of Jesus that suggests that virtue is its own reward and the present is good as it is? Wouldn't it be nice if instead of having an epistle read that cries that "all are far from the glory of God" that we heard: *All are WITHIN the Glory of God? Alleluia!*

Wouldn't it be nice if instead of banning **THE GOSPELS OF THOMAS and MARY**, a service bans use of **THE OLD TESTAMENT** – whose constant message is that we must listen to some "Lord" who will save us if we just obey? Wouldn't it be nice if we could embrace Jesus as a friend and a brother and not a "lord"? People who "needed a lord" are the ones who wrote about Jesus in the *BIBLE*; and that is why they made him a lord. They needed a lord. Alright, let them have their lord, but also let us who have no need for a lord have "our" Jesus too.

Wouldn't it be nice if we could sing songs that speak of our wonder and not our misgivings? Wouldn't it be nice if we were to pledge to have mercy on our fellow men rather than beg for God to have mercy on us? Every time I hear "Oh Lord, have mercy on us!" in a Christian church, I wonder why we have missed the message of mercy to direct it to someone else. The wise Christian does not ask for mercy. The wise Christian pledges mercy. The wise Christian does not complain about



that which he or she lacks. The wise Christian expresses Gratitude for the Wonderful Blessing of Life. The wise Christian does not ask for forgiveness. The wise Christian forgives. The wise Christian does not beg to be cured. The wise Christian pledges to cure – and participate, according to one's heart and one's ability.

## *So, Let's Have At It!*

As Jesus so often said, let him who has ears to hear, let him hear – or something like that. If you believe that there is need for Christianity to open its ways to gospels long banned, offer your services to a local Christian church; and that I do with this essay.

Currently, I attend the Trinity Lutheran Church of Laramie, Wyoming, where my wife, Nancy, is a member. I am not an actual active member for not believing in the sin it proclaims, but if Pastor Nathan agrees, I will agree to try and lead a service based on THE GOSPELS OF THOMAS & MARY if he wants – and, of course, if the powers that be agree.

If not Pastor Nathan and the Trinity Lutheran Church, whoever agrees to what I offer, let him or her hear; and let it be! OK? It's good to keep in mind that it is not you who banned THE GOSPELS OF THOMAS & MARY in the 4<sup>th</sup> Century – anymore that it was me or anyone living today.

Who knows? Of course, you have to believe in the authenticity of the banned gospels to go forward; but you might be surprised and find, as I have, a wonderful friend - and companion - in the Jesus of Thomas & Mary.

*Indeed, I Believe It's Time  
The Jesus  
Of  
Thomas & Mary  
Escaped From Their Cave  
-  
And Into The Light!  
Perhaps You Agree. Do You?*

