

Jesus

You Weren't Supposed to know

by Thomas Paul Emerson

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*For My Mother  
Who Is With Jesus*

## Introduction

From the time Jesus was born there was a plot to kill him. During his life on earth priests feared him, and for centuries after his execution followers were brutally persecuted. And three hundred years after his death, the church that executed him had to finally embrace him or risk losing their empire. After declaring an acceptance of Christianity, the Empire chose what part of Jesus' message you would be allowed to hear. There were dozens of gospels from his followers, but the Church carefully selected only four gospels to speak on his behalf. What was it about these other gospels that so frightened them?

The early followers of Jesus didn't have books or scriptures, they just told stories about their experiences with Jesus. In the early days there were many different ways that people understood Jesus' message. Some saw Jesus as a great teacher, a holy man that set an example for what each of us was capable of. Others declared that he was nothing less than God in the flesh. And some of the faithful insisted that he never existed at all in a human body. Many agreed that he was both God and man, and they said that this was what Jesus meant by; **"The kingdom of God is within you."**<sup>1</sup>

Was Jesus man or God? Was Jesus born to a virgin, or did he come into this world the same as you and I? The stories of Jesus

that we have today were chosen at historic meetings of the church during the 4<sup>th</sup> Century.

A new understanding of Jesus' teachings, however, is now emerging due to the discovery of some gospels that were found in the desert in the Middle East.<sup>2</sup> These new scriptures were discovered in numerous archeological digs, and some are the gospels that were banned by the church. The early church hoped that you would never hear a certain part of what Jesus had to say. This doesn't mean that our present Bible isn't true; because they are all stories of Jesus. However, the recently found gospels suggest that Matthew, Mark, Luke, and John, wasn't the whole story of what Jesus had to say.

## **Banned Gospels**

The Church in the 4<sup>th</sup> century declared that Matthew, Mark, Luke, and John were the only accepted gospels, and that the others like Thomas, Philip, and Mary, weren't accepted. The church wanted to emphasize how important it was to follow them rather than have people look within themselves for answers, as some gospels suggested.

The Roman church then established itself as the authority on what Christ had to say, and they acted as his authorized representative. Through this arrangement a very lucrative relationship was forged, not unlike the relationship that Jesus saw with the moneychangers in the temple during his day. Jesus warns us in the *Gospel According to Mary Magdalene*, that was found in Egypt in 1896, "Beware that no one lead you astray saying Lo here or lo there! For the Son of Man is within you."<sup>3</sup>

It seems somewhat ironic that the civilization that tortured and killed Jesus, and thousands of his followers, would then become one of the most powerful organizations on earth by claiming to be the authority on his teachings? I guess if you can't beat them, then take them over? And that is exactly what the Roman Emperor Constantine did in 313 AD. As Christianity grew increasingly more popular and threatened to divide his kingdom, the Emperor

declared an official acceptance of Christianity. Even Constantine's own mother was a Christian at the time.

## **Early Followers**

Before this official decree of the Church, there were those in the movement that understood that Jesus was saying that we are all “**Sons of God**,” and God lives in each one of us. Jesus tells us that his divinity is the same as ours, In John 14:20, Jesus says, “**At that day you will know that I am in My Father, and you in Me, and I in you.**” The buried gospels explain that Jesus' perfection is what each one of us can eventually attain, and that our inner Spirit is already this perfection.<sup>4</sup> The Gospel of Thomas, for example, went on to explain this in such detail that it wasn't possible for the priests to just ignore this message in Thomas. Therefore the church banned this gospel and considered it unlawful.

It's not difficult to see why the Romans weren't fond of Thomas—this message could lead people off in any direction that their heart desired, and the church couldn't stand by and allow that to happen! So they stressed that Jesus wasn't like us at all, and that he was something entirely different. They told people that based on the approved gospels, they were wrong to think that they could ever be like Jesus. They told people that their only hope was to follow the church, and have them intercede on their behalf. Because even if you kept the commandments, you were still a sinner because of what Adam and Eve did. They insisted that we are all sinners, and we could never hope to be saved without help. This is the same thing that the priests told people during Jesus' day, and they accused Jesus of blasphemy because he declared that he had direct knowledge of these things.

## **Gospel Selection**

Once the Emperor had declared an acceptance of Christianity, then the question was which perspective of the faith was Rome going to endorse? The “God as our Father,” or the “God within”?

And, was Jesus more of a holy man, or God incarnate? Constantine called the bishops together in 325 AD, and they set out to decide what would be their official position. As the Bishops argued and debated which books should make it into the Bible, and which shouldn't, the Emperor ordered fifty handwritten copies of the Bible, so the debate had to come to an end. They decided which of the gospels were unacceptable, and they believed that by not tolerating other perspectives they would eventually die out. They were right, but they didn't count on the fact that someone would hide these forbidden gospels in the desert, and that someone else would come along years later and dig them up!

If the official position of the temple was that you can only go to heaven by agreeing to accept their interpretation of Jesus' message, then it's not surprising that after a few generations the authority of the church is established. Especially if going against it you could be executed or go to prison. And you also have an obligation to recruit other people. And according to these teachings, believers of other religions must also follow this faith despite whatever they currently believe, or they too will go to hell!

## **Western Differences**

All the major religions of the world are over 1,300 years old. Back then our known world was the continents of Europe and Asia. Europe was considered the west, and Asia was the east. Even though Africa, Australia, Antarctica, North America and South America were inhabited, none of these have yet produced a major world religion. The "Middle East," you could say is the east that is in the middle where the two continents came together. The three major European religions are Judaism, Christianity, and Islam. All three of their scriptures start with the same ancestors, and they together tell the story of their people for over 6,000 years. It starts with Judaism (also the foundation of the Christian Bible), and then around 24 AD a group of Jews believes that Jesus is the messiah—this then started Christianity. Those who did not follow Jesus remained Jews. Then a group emerges with Mohammed around 610 AD, and they believe that he is the final prophet.

Even though they all start with the same beginning, they differ according to which prophet you end up following. For example, the Muslims do recognize Jesus as a prophet, as well as all the other O.T. prophets, but they say that Mohammed is the final one. The Christians say instead that Jesus was actually the final messenger, and that he's also coming back.

The Jews believe that a messiah is still coming, but it wasn't Jesus or Mohammed. All three of these religions are so similar in their messages and background, and yet they have been killing each other for centuries. Even within the same religion people are killing each other. For example, the Protestants and Catholics fought a war for years, just like the Sunnis and Shiites. And even though each group follows the same prophet, they still continue to hate each other. The difference between the Sunnis and the Shiites, for instance, is that the Sunnis were the group that followed Mohammed's successor, Abu Bakr (632-634 AD); and the Shiites are the group that followed Muhammad's son-in-law, Ali (656-661 AD). But if these are groups that are both followers of Mohammed or Jesus, how could they be so different to the point of wanting to kill each other?

Today we need to look at this violence carefully, and we need to see it for what it is—aggression, greed, and territory—and it's not about religion. As a species we gather together for political clout, strength, and safety in numbers. War is about aggression, and Jesus taught instead love and forgiveness. Imagine what Jesus would say about people who are killing each other in his name?

## **In This Book**

We're going to take a look at the *Jesus you weren't supposed to know*. We're going to look at Jesus' birth, his teachings, prayer, death, and resurrection—in light of some of these newly found gospels. In writing this book I mean no disrespect to any modern day church of any denomination. When I use the term "church," I'm referring to the old Roman Church that decided what you could hear from Jesus, and what you couldn't. And this is the same church that even tortured people who wouldn't follow their rules.

This term “church,” could also include any group that teaches its followers to hate and to kill.

In this book we’re going to take a look at Jesus’ familiar message, particularly his *Sermon on the Mountain*. Then we will examine his message from the lost *Gospel of Thomas*. And just a word in advance; you’ll probably discover that through either of these you won’t have to give up what you already believe about Jesus, but you may find that there’s a Jesus who shared a deeper truth, beyond what we have previously known before finding these lost gospels.

Most of the early gospels were written at one time in Greek. This is an example of what the text would have looked like. This verse is John 14:20.

ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΥΜΕΙΣ ΓΝΩΣΕΣΘΕ ΟΤΙ ΕΓΩ ΕΝ ΤΩ ΠΑΤΡΙ  
ΜΟΥ ΚΑΙ ΥΜΕΙΣ ΕΝ ΕΜΟΙ ΚΑΘΩ ΕΝ ΥΜΙΝ.

## Chapter 1

# **The Story of Jesus**

Although tales of Jesus certainly circulated as far back as his early life, the writers didn't write anything down until at least forty years after his crucifixion. Until then these stories were passed along by storytelling. Most historians agree that after the death of Jesus those close to him would have shared his message and their experiences with him, in villages, cities, and desert camps. Those who heard these stories over the years, perhaps around a campfire, would then tell the story to pilgrims and their neighbors. It was common in those days to assign a name of a well-known person to a story, as a way of identifying whose account it was.

For instance, if I were to tell you a story about a famous person, you'd probably wonder where I got my information? If I told you that it came from this person's brother or close friend; then you might be more inclined to think that my story had some validity.

In this same way, if I tell you a story about Jesus and I say that I heard it from his disciple Matthew; then this is a way for me to assure you that my story comes from a source close to Jesus. It may not have been until after the death of a disciple that their story was actually written down as a way of preserving it. Of the four gospels in the New Testament, only Matthew and John actually knew Jesus. Mark was a friend of Peter, and Luke was a traveling companion of Paul. The gospels in our Bible are only four stories about Jesus' life from dozens of accounts that were all considered important during the early Christian era.

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<sup>1</sup> *The Holy Bible*, New York: International Bible Society, 1978

<sup>2</sup> Willis Barnstone, *The Other Bible*. HarperCollins, 2005

<sup>3</sup> Jean-Yves Leloup, *The Gospel of Mary Magdalene*. Inner Traditions, 2002

<sup>4</sup> Bhagwan Shree Rajneesh, *The Mustard Seed*. Rajneesh Foundation International, 1975