

# JESUS

YOU WEREN'T SUPPOSED TO KNOW

Thomas Paul Emerson

INNERSIGHTS  
DANA POINT, CALIFORNIA 92629



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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.

## 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 of these 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 coming back again.

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 Clergy that decided what you could hear from Jesus, and what you couldn't. And these same men tortured people who wouldn't follow their rules. This term "church," could also include anyone that teaches its followers to hate others and to kill.

It's individuals that hurt others, not a title or location. A temple or church can't hurt anyone, it's the people living inside, and an individual's fate goes with them and not with the physical structure or location. Let's say that you order the execution of a "sinner," who during Copernicus' day believed that our sun was the center of our solar system. In other words, you just killed a person who was right. The future generations of monks at your temple aren't going to be responsible for what you have done, unless you yourself are reborn into that clergy sometime in the future?

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 scriptures 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 in these gospels, beyond what has been previously known.

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

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

These four gospels in the Bible were also selected from many different versions of each one. Since these stories existed for years as a verbal account, when it came time that people began to write these stories down, different versions came about from different writers. That's usually the way it is when an oral tradition becomes written, the story can vary from one place to another, and from one storyteller to another. For example, a study of dozens of handwritten Greek manuscripts of the same gospel revealed that there were many differences in the same text. For instance, if I asked you to write down the story of Santa Claus, provided that you have heard it many times, you could probably tell the story fairly well. Would it be exactly like the story that your mother told you? Maybe very close, or maybe a little different—right?

The exact date of when the gospels were written is also a mystery. This is because the first written gospels vanished a long time ago. We don't have any actual pages from the originals, and over the centuries when a scroll was wearing out another was copied from it, and then the older scroll was discarded. And by the time the stories were written down, scholars believe that the actual writers of the Gospels probably never knew Jesus or his disciples. For example, the Gospel of Matthew, probably is Matthew's story, but it may have been someone later who never knew Matthew that eventually recorded it.

The oldest actual texts that exist today consists of just two verses from the *Gospel of John* (18:37-38), and then the next oldest is a very small portion of Thomas written in Greek, dating back to the second century. Then the next in line of earliest fragments is from Mark, and it dates back to the middle of the third century. The oldest complete Bible was found in Egypt, and it dates back to the fourth century.

## **Dating the scriptures**

Although we don't have any gospels that date back to the actual life of Christ, many scholars agree that based on the content of the gospels the earliest is the *Gospel of Mark*, which may have originally been written sometime after 70 AD. In the Gospel of Mark it mentions the destruction of the City of Jerusalem that began in 66 AD, so

researchers say that even though we don't have any actual pages, it had to have been written sometime after that.



**Above:** A typical Christmas card depiction of the *Star of Bethlehem* guiding the wise men from the east to the Master's birthplace.

Among scholars you'll also hear that the lost gospels from Egypt aren't as old as the New Testament Gospels, but that's not true, because the second oldest fragment that we have is from Thomas. The reason that we don't have any early complete copies of Thomas is because we only have the books that were buried. The rest were destroyed in the 4<sup>th</sup> century. The four chosen gospels were the ones that were carefully preserved by the bishops. There are only a few of these old forbidden gospels that have survived.

## Story Tellers

The stories of the Jews in those days were primarily meant to teach the beliefs and values of their people. While care was certainly taken to try and memorize these stories as accurately as possible, embellishments or variations were bound to occur over the decades.

Something that is common to all of us while telling a story is to forget certain details, such as the exact time or where someone is from. When these details aren't crucial to the point of a story, then the storyteller tends to invent this information for the sake of the story. Because we know that the message of a story is more important than the details.

An example of where a historical detail could have been improvised; scholars point to the fact that there was no census of the Jews taken around the time Jesus was born. Luke tells us that Jesus' parents went to Bethlehem when Jesus' mother was pregnant to participate in a Roman census. Luke 2:2, "This census first took place while Quirinius was governing Syria." From Roman records we know that Quirinius' census was conducted in 6 AD, which would have been at least six to twelve years after Jesus' birth. However, perhaps Joseph and Mary did go to Bethlehem, but not for the reason that was given eighty years later by the author of Luke.

There was, however, a Roman census in 6 BC, but it supposedly didn't include the Jews.<sup>5</sup> Perhaps the narrator knows that there was a census around the time Jesus was born, so he gives that as the reason for the parent's journey. If this were the case, this wouldn't be a malicious lie, just some creative license on the part of the storyteller.

Another cause of a discrepancy in storytelling can be what psychologists' call *retroactive interference*. Let's say that you are among those who listen to Matthew telling a story of Jesus on a hilltop near the Sea of Galilee. After twenty years, as you recall the story many things that you have thought since then can change your recollection of that event. Research has shown that all stories are subject to these distortions, especially over long periods of time, and even if they are from original eyewitness accounts.

We also tend to think that our most important memories that seem exceptionally clear are also very accurate accounts of what happened. Psychologists have found that these *flashbulb memories* as they call them, are also subject to distortions over time, even though they may seem like our most vivid recollections.

## Chapter 2

# Differences in the Gospels

Each disciple's account in the gospels reflects what he or she thought they heard or understood, and it's also according to their level of understanding. The disciples that traveled with Jesus undoubtedly heard his message many times as they went from village to village. His standard message would have been simple and easily understood by the poor hardworking people. His *Sermon on the Mount* in the Gospel of Matthew, is probably typical of what Jesus would have preached most of the time, either in part or as a whole. This wonderful sermon has such a clear and inspiring message, that speaks straight to your heart and it rings true each time you hear it.

It's also evident from a close examination of the recently discovered gospels, that Jesus also had a deeper explanation regarding the mysteries of life. Jesus would have spoken to people based on what he felt they could understand, that's what a good teacher does. And this doesn't mean that one contradicts the other; it's just that the deeper is an explanation that would have been harder for most people to grasp; like listening to Plato or Aristotle.

## God Within Us

In the gospels Jesus tells us that the same God that resides in him, is the same God within us. In the Gospel of John 17:22, Jesus says, "And the glory which You gave Me I have given them, that they may be one just as We are one." And again in Luke 17:21, "For indeed, the kingdom of God is within you." Here in these verses Jesus



is clearly saying that the kingdom is within us, and it's not separate from us, or does it come from outside authority. The Holy Spirit becomes us, and that is ultimately who we are.<sup>6</sup> Saint Paul also says, "one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:6). This message of God within comes through very clear in all the gospels, however, the Church considered the idea of finding God within as blasphemy. This knowledge of "God within," is one of the secrets that the 4<sup>th</sup> century church didn't want Jesus to tell you.

In Matthew Jesus says, "**Blessed are the peace-makers; for they shall be called Sons of God.**" In Thomas, he's also saying it's not just him who is called the Son of God. Jesus explains that he comes to us more as a guide or teacher, and when a disciple attains realization of the truth, they experience the same thing that Jesus has experienced. Jesus is what each one of us can become, and Jesus is telling us how to follow him.

We also see hints of our own humanness in Jesus as well; like when Jesus cried out on the cross, "**my God, my God, why have thou forsaken me.**" This showed, if only briefly that Jesus could also feel that he was separate from God.

It's important to understand from these gospels that when Jesus says, "**God is within you,**" he's not talking about our personality or ego. The ego, or our sense of "I" or "me," loves to hear that it is God. Jesus cautions us, however, that we must transcend our ego and pick up our cross to catch even a glimpse of this divinity that he's talking about. That's why a teacher like Jesus wouldn't initially tell this to people, because he knows that due to the average person's perspective they're most likely going to think that he's telling them that their ego is God, because that's what most people identify with.

Since most people feel completely separate from God, Jesus would first instruct them that they're a "child of God," and a brother and sister to all. He taught us that we should first surrender to God and ask God for forgiveness. And then at this next level, we have to discover God within ourselves, and ultimately we can't just believe what someone else tells us about God.

## Levels of Understanding

In all major religions there's a doctrine that is suited to what most people can understand, or otherwise it wouldn't sustain itself. Each religion also has, however, a deeper understanding that reveals the ultimate truths. In Islam for example, it's the Sufis<sup>7</sup> that reveal this deeper truth; in Hinduism it's the Upanishads,<sup>8</sup> and in Judaism it's the Kabbalah.<sup>9</sup> And In Christianity it's these lost gospels.

For Jesus, this knowledge of God within was a “secret” until a person was ready; and often would only be shared once a person had truly surrendered their will to God and transcended their ego. Then a teacher like Jesus knows that this person won't think of their ego as God, because they see for themselves that this state of transcending the ego is just the first step to an expanded awareness. That is why Thomas refers to his Gospel as the “secret sayings” of Jesus.

While each religion has this deeper intellectual side, this aspect of the truth usually appeals to a smaller group of followers. These lost Christian gospels represent this more advanced aspect of Christ's message, and destiny has seen to it that the world hasn't had a look at these gospels until fairly recently. Perhaps now the world is ready? It appears that there were only a few of Jesus' disciples who were actually explaining this higher knowledge when they were here on earth.

## Who Were the Earliest Christians?

The earliest Christians probably didn't see themselves as starting a new religion; they saw themselves as Jews and descendants of Abraham. They would have seen themselves as practicing the same religion as their forefathers, and they would have felt a devotion to the same God as their ancestors. The teachings of the *Kabbalah*, for example, taught that God was infinite and absolute (Ein Sof). They believed that all of creation was manifested from God alone, and that in the beginning only God existed. Therefore, everything that exists is God, and everything that exists God has created from itself.

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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
- <sup>5</sup> Flavius Josephus, *Antiquities of the Jews*. The Echo Library, 2005
- <sup>6</sup> Paramahansa Yogananda, *The Yoga of Jesus*. Self-Realization Fellowship, 2007
- <sup>7</sup> James Fadiman, & Robert Frager, *Essential Sufism*. HarperCollins, 1997
- <sup>8</sup> Eknath Easwaran, *The Upanishads*. The Blue Mountain Center of Meditation, Nilgiri Press, 1987
- <sup>9</sup> Daniel Matt, *The Essential Kabbalah: the Heart of Jewish Mysticism*. HarperCollins, 1996