

JESUS [OF NAZARETH] EXPLAINS WHY HE'S NOT "A SYMBOLIC MYTH" AND WHY THE UNIVERSE--GOD'S CREATION--WILL NEVER DISAPPEAR

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IT IS BEING TAUGHT BY SOME ACIM TEACHERS, THAT JESUS OF NAZARETH IS A MYTH, and there are many who have unfortunately bought into this misperception. It might be of interest to those who have, that not only is recent archeological discoveries beginning to support much of the writings of the old Testament (which is currently being broadcast on the International History channel) the following description which surfaced about Jesus of Nazareth, is shared here.

I've also included (below) Raj/Jesus' explanation of who the Course was written for . . . why He put things in such a way as He did, and what He now has to say about those misperceptions many students have concluded... (which confirms **why ACIM's Meaning is not to be taught by any "external teacher"**). I'm praying you all will find it not only clear but helpful in sorting out the prevailing confusion many are entertaining about this.

**Subject: Physical Description of Jesus by the Romans
~The Description of Publius Lentullus**

The following was taken from a manuscript in the possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentullus at Rome. It being the usual custom of Roman Governors to advertise the Senate and people of such material things as happened in their provinces in the days of Tiberius Caesar, Publius

Lentullus, President of Judea, wrote the following epistle to the Senate concerning the Nazarene called Jesus.

"There appeared in these our days a man, of the Jewish Nation, of great virtue, named Yeshua [Jesus], who is yet living among us, and of the Gentiles is accepted for a Prophet of truth, but His own disciples call Him the Son of God- He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and comely, with very reverent countenance, such as the beholders may both love and fear, his hair of (the colour of) the chestnut, full ripe, plain to His ears, whence downwards it is more orient and curling and wavering about His shoulders. In the midst of His head is a seam or partition in His hair, after the manner of the Nazarenes. His forehead plain and very delicate; His face without spot or wrinkle, beautified with a lovely red; His nose and mouth so formed as nothing can be reprehended; His beard thickish, in colour like His hair, not very long, but forked; His look innocent and mature; His eyes grey, clear, and quick- In reproving hypocrisy He is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him Laugh, but many have seen Him Weep. In proportion of body, most excellent; His hands and arms delicate to behold. In speaking, very temperate, modest, and wise. A man, for His singular beauty, surpassing the children of men"

The letter from Pontius Pilate to Tiberius Caesar

This is a reprinting of a letter from Pontius Pilate to Tiberius Caesar describing the physical appearance of Jesus. Copies are in the Congressional Library in Washington, D.C.

WHO, EXACTLY, IS A COURSE IN MIRACLES WRITTEN FOR?

RAJ/JESUS: *You cannot have a false sense of nothing. You cannot have a distorted perception of nothing. You cannot have a counterfeit of nothing. It must be a distorted sense of something. It must be a counterfeit of something. You cannot have a counterfeit \$4 bill, because there is no real \$4 bill to be counterfeited..*

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The difficulty lies in the fact that the Course, itself, is written for a readership of egos who do not realize that they are egos, who do not realize that there is any alternative to the means of perception which the Course refers to as ego perception. Therefore, for those who believe that "what they see is what they get," and that that is all there is to everything, there needed to be a clear statement of the illusory nature of everything that was being experienced--that egos viewing life through the lens of the ego, were experiencing a distortion that could not be taken as fact, that could not be taken as real, because the perception did not allow for an awareness of God in it.

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This set of books was addressed to those who have embraced the Darwinian theory of evolution, of physical evolution out of nothing by pure random chance--no underlying intelligence behind it or underneath it, but order that just happened to happen.

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The phrase, "ashes to ashes and dust to dust," reflects this evolutionary, physical interpretation of everything that is going on as though what comes into existence is very temporary and then goes back into nonexistence--all of it simply being the effect of matter, of physical evolution.

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From within that frame of reference, the experience of everything is false. And this fact needed to be bluntly and clearly stated so that it might dislodge those who read these books from their confidence

that they grasp what everything is, and that they are interpreting it and experiencing it correctly.

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So, the books speak unequivocally in this respect, and it is the reason that the very first lesson says, "Nothing I see means anything."

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At the bottom line that seems very destructive and undermining of one's ability to feel comfortable. "If nothing means anything, then what is the use in my existing?" But, you see, the intent of that lesson is to create such a stir as to "un-rut" people from their accepted beliefs and their firm convictions based upon those beliefs, so that they might be brought to a point where they would say, "If nothing that I see means anything, what does mean something?"

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You see, that involves a shift, a stepping back from automatic confidences and inner assurances, and causes one to look beyond, or somewhere else. In that looking, in that inquisitiveness, one puts oneself in the position of inspiration, of enlightenment, of the registering of what the Holy Spirit is conveying, the registering of what is Really going on, which has been blocked by one's confidences that he knows just exactly what this physical world is, and is fairly confident that he knows where it came from and how it came about.

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In the act of inquisitiveness, of openness, it becomes possible for what the Father is to register with one. This is why the Course was written in such unequivocal terms. The terms do not allow one to hang onto even their highest concept of what the earth and what the world and what the body is. It doesn't allow one to harbor pet theories--even more enlightened concepts of what it all is than everyone else has--because even those stand in the way of one's

being receptive to the truly undistorted perception of what everything is.

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You could say that the Course is the great "un-rutter." But, something must come after what has been un-rutted. Now one has freedom of movement. One is not caught in a channel from which there can be no variation. Out of the rut there is total freedom of movement, so there must come an experience and an understanding of the territory in which this freedom is occurring.

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Now comes the opportunity to more correctly discern the world that has not disappeared, and understand it in the context of the infinite expression of the Father. In my working with those who find their way to have a conversation, this perspective is being provided as well.

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You see, as I have also indicated, you cannot have a false sense of nothing. You cannot have a distorted perception of nothing. You cannot have a counterfeit of nothing. It must be a distorted sense of something. It must be a counterfeit of something. You cannot have a counterfeit \$4 bill, because there is no real \$4 bill to be counterfeited.

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That which the ego has been looking at has been the presence of the Father. But the ego, in order to maintain its apparent and supposed existence, must deny the existence of the Father, and so the ego redefines everything in its own distorted way.

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Tell me, if you wish to take the first narrative of Creation given in the Bible, in which everything that was made was made, and the Father beheld it, "and behold, it was very good"--in other words, the Father saw Himself in it--why is it that there needed to be a second description of Creation, which truly refers to the ego's process of re-

identifying what the Father has made, in which everything becomes named?

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Everything already was. It was what it was, and what it was was known and experienced fully. There was no need to name it, except that the ego, in order to succeed in denying the Father, had to redefine that which the Father had already defined as His own Self-expression. The ego needed to redefine it in its own terms, thus apparently making that thing independent and different from what was truly the only creative Movement, which is described in the first chapter of Genesis.

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Now, the process of Awakening is a process of releasing the ego's definitions, which are false, and, along with those false definitions, the distorted experience of That which has always been as the expression of the Father. One becomes freed from concepts or definitions and receptive to the clear, undistorted experience of what the original Creation was and is that required the ego to redefine It in order to apparently make a creation unlike the Father's.

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Mind you, the ego is incapable of creating anything. Therefore its "creation" was constituted of a distorting of the perception of the only Creation there was, and, by virtue of that false definition, causing the only Creation there was to appear to be unlike its Source, and therefore independent of the Father.

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So, you see, literally everything the ego sees, which is constituted of its biasing of Creation Itself, is false, and cannot achieve great heights. It cannot exalt itself and become worthy of entering the Kingdom of Heaven. The biased perception of Reality will fade. It will dissolve. It will no longer be. But there will not be a void in its place.

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What will be left will be the original and ongoing Movement of Creation that the Father is and always has been being. But, I will tell you that your experience of It will be radically different from your experience of It now.

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The key factor that needs to be understood is that once one is unrutted, one cannot continue walking around in a state of denial, stating that "there can be no God in my experience because it is all illusion." If one continues to deny the body or the forms in the world, one is denying the very place where the Father is being the Movement of Creation with absolute perfection. And if one is turning away from it on the basis that it is "absolute illusion" (which is like talking about dry water), one then does not have his attention in the very place where the Father is present to be recognized. That is nonproductive, and it inhibits the further experience of freedom that is now necessary since one has become un-rutted.

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I am not contradicting what the Course says. What the Course says still stands. You must understand that it is referring to everything that is seen from within the ego's frame of reference. As one moves out of the ego's frame of reference and accesses his or her own greater capacity to be aware divinely, the distortions and the limits of the ego's frame of reference begin to fall away, and greater evidences of harmony begin to unfold. The undistorted perception of Reality "comes to view," and it is experienced as transformation or healing.

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The fact is that one must recognize that unless he or she is totally awakened, whenever he or she looks at anything, he or she is not seeing its absolute divine Meaning. One is still seeing, to one degree or another, the distortion inherent in the ego's frame of reference.

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Therefore, at one and the same time, there must be a willingness to not assume that you know what anything is or what anything means, and yet there must be the willingness to acknowledge that each thing has Meaning. That Meaning is derived from the Father and has very little to do with the way in which it is currently being perceived.

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In this way, with this apparently split dynamic, it becomes possible for you to be willing to let go of whatever confidences you have in your "understanding" of a thing, without feeling that you are letting yourself into a void, into an emptiness, into a nothingness, because there is at the same time an assurance which I have shared, and which, if you will pay attention, your Soul will tell you is correct, that you are being able to let go because you are opening up to and letting yourself into the clearer experience of the presence of God, and God's infinite Self-expression called Creation.

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So, you see, the two together allow a withdrawal of investment from the ego's frame of reference, which is totally false, a totally false perception of the one and only Reality, and a greater investment of trust in the presence of the Father right where He has seemed not to be. The two promote your ability to move out of the illegitimate limits that the ego sense has imposed on the Christ that you Are, and help move you into the capacity to own your divinity, own your Christ-hood, and own as real and present and Actual the omnipresence and the omnipotence of the Father.

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Where? Not in the future. Not around the corner. But right where you are at this moment!

The minute you begin to look for the presence of That which is divine in anything, the ego gets scared, because it means you are not buying into its suggestion that what a thing is is what it appears to be, and that's it.

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In your insistence upon finding the Father right where you are, you are, by your attitude, putting the ego in second place. In effect, you are sending it behind you, out of your range of vision, out of the range of what you are willing to give your attention to. And therefore, in withdrawing your allegiance to it and its point of view, you are aligning yourself with your enlightenment. You are aligning yourself with the opportunity to find God in your fellow man--which means beginning to recognize his or her divinity, his or her Christ-hood, his or her innocence.

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By virtue of your own exalted view--because you have been willing to let it in, because you are not denying it and pushing it away, calling it an illusion--you join with your brother at the level of his Being, and in so doing strengthen It. Not that It has been weak, but you strengthen It in that your comfort with It allows him to conceive that maybe he can be comfortable with It and not need to deny It. Thus, as an experience within him, it becomes possible for It to become strengthened.

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Your expression of Love, your recognition of that which is Real in your brother, becomes transformational. Your brother does not disappear, because, you see, he is not just an ego. He is the Christ, upon whom the ego has superimposed its false personal sense or definition. It has imposed this incarceration in a limited frame of reference upon him inappropriately, without authority, and therefore without anything to actually enforce the incarceration.

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Therefore, when you, relative to yourself, or you, relative to another, do not discount yourself, do not discount that other as being totally false, "because obviously you are both egos," you become un-rutted. You acknowledge that you are not the ego that you seem to be, even

though you don't know what you really Are. Then there is an investment of trust in a divinity that something in you tells you is there, or which the Course tells you is there. And in shifting your attention in this way, your clarity, your greater capacity to be aware divinely, begins to emerge and register with you, because you are no longer denying it by giving your allegiance to the ego.

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If there is nothing Real, called body, which the ego is creating a distorted perception of, then how can you be sure that there is something Real called the divine Individuality that you Are, behind the ego that is "obviously" what you are? You see, it is not reasonable for you to assume that if the ego parading itself as you is wiped out, that all experience of existence for you will be wiped out. And yet that is just as reasonable as to say that the perception and experience of body through the lens of the ego is false and that when it is wiped out there will be no body left, that there will be nothing identifying--rendering visible and tangible to Mind--the presence of the Individuality or consciousness that you are.

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So, there is not an inconsistency. It is just that the Course is specifically expressed in a way that most effectively un-ruts those upon whom the ego has imposed the greatest limitation, so that they might become open enough and inquisitive enough to allow the revelation of Creation in Its Actuality. It was the first step.

If I may put it this way, what you have heard me say, and what you have read in the Newsletters, deals with what one does with what is still going on after one becomes un-rutted. It's the second step. And, ultimately, the second step can serve to justify the first step for those who are consciously engaged in their awakening process.

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~~~~~>excerpt from early conversations with Raj/Jesus 1988:

**During the latter days of my life 2,000 years ago, I made the following statement, “The works that I do, shall ye do also. And greater works than these, because I go unto the Father.” It is an interesting statement is it not?**

**I want you to be aware that besides the teaching about God that my life embodied, and the teaching about who man really is, which my life embodied, my life itself illustrates the movement of everyone’s process of Awakening. My statement referred to the works that I had done—the healing, the instantaneous healing, the giving of the word that was immediately manifest. It is the last part of the phrase that none of you truly understand. It is the first part of the phrase that has strengthened you in the metaphysical aspect of your development.**

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**“The works that I do shall ye do also, and greater works than these, because I go unto the Father.”**

**What have we been talking about all of these three days? We have been talking about “going unto the Father.” That is what “going into the silence” means. Because I, shall I say, went unto the Father and stayed there, and anchored in human consciousness by so doing, everything that my life had embodied, everyone had the clearer opportunity to say the word and have it be so, as expression of transformational love called healing. But, everyone must, as I indicated, arrive at the point where they stop “giving the word” from the point of their present sense of themselves and also go unto the Father. That is the significance of that statement. And that is where everyone is now, because that’s the last step Home that undoes the separation from the Father.**

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**It literally is almost possible for us to say to you all, “Welcome Home!” And we are encouraging those who are still intent upon doing the “works” and the “greater works” to not persist overly long in that**

stage of their growth, but to let it go. Willingly let it go in favor of going unto the Father.

You see, all Paul is doing is “not blocking the door.” In Psalms, in the Bible, it says, “Lift up your heads, all ye gates and doors,” you are the place where God shines through. That is the function of the Son or Daughter of God. And so, when any of you goes within to listen, you are being willing to stand as the Door.

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I am standing as the Door, also, with Paul. And it is the Father you hear. And it is the Father you see when you look at Paul when he is standing as the Door. And it is the Father you see when you look at each other, whether you are standing as the Doors or not. But when you are standing as the Doors, the Presence of the Father is what is there to be experienced.

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When you “go to the Father,” you come Home to Who and What You Are. And Who and What You Are is the Father being the conscious Individuality that You Are. And although the words I have to use speak of the Father and what You are—which sounds like “two”—the experience is an inseparable experience of Unity which has not caused any loss of identity, except that that word “identity” now has an infinitely new Meaning—God.

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It’s not the word “God” that you are. It’s the Movement, the conscious experience of the Movement of God that is You. It is you at this moment. You won’t graduate into bigness from smallness. You will just discover that the smallness that you thought was real was an illusion. And that will uncover the bigness of you, the wholeness of you that you have always been.

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So, mankind, as a whole, is at the experiential point of “going to the Father.” Why? Why, when you may not be consciously choosing it with

commitment? Because there are too few of you committed to dreams to give enough substance to the dreams that the dreams will hold together. And the dreams are losing integrity because of the lack of commitment within the whole Brotherhood to dreams.

And so, literally—and perhaps exasperatingly—like the laborers in the vineyard, the Johnny-come-latelys will wake up along with you, who came early in the morning and labored relative to your Awakening, because there is not enough commitment within the Brotherhood as a whole, there are not enough dreaming dreams with commitment to the dreams to create a sense of integrity to the dream state.

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So, what I am sharing with you, and have been sharing with you, is not only that which will help further the breakup of the dreams, but it is also to promote a conscious choice on your part to participate in waking up with conscious volition—by choice—even though the choice, as we have said, involves choosing not to use your will. It is a choice to consciously give up “choices” arrived at from the standpoint of your best reasoning and thinking.

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So, it is a marvelous time you live in. Not at all like the time 2,000 years ago. And what the Christ says to one who is very close to Awakening is very different from one who is just barely stirring from their dream.

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I’m going to take this opportunity, it does not address an issue that any of you have presented here, but it does address an issue that is presenting itself in the world, especially with regard to A Course In Miracles:

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The suggestion is being made that A Course In Miracles is a divine event in the world—a penetration of the dream—that is absolutely unique, relative to nothing else. Even though it is obvious that I am the

author from reading it, it is now being suggested that the Jesus of the Course is irreconcilable with the Jesus of the Bible. And I would ask you, “If they are irreconcilable, then why wasn’t the Jesus of the Course called Henrietta? Why is there any reference at all to Jesus? Why, in the Course, did I make reference to my disciples or things that I said that are in the Bible? The reason is, because there is a relationship between the Jesus of the Course and the Jesus of the Bible. And the correspondence establishes, what I’m going to call, the chain of real Being that unites the centuries. In other words, the belief of time in the design of God—a design that is from outside of time.

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No matter how well-intentioned the attempt is—because of the great love for the Course that exists in the ones making this suggestion—it is unintelligent to try and make the Christ, who spoke relative to the deep sleep that everyone was in 2,000 years ago, and the same Christ who speaks to those just about to enter Home today.

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It is essential for all of you to know that there is a relevance, a continuity of the design of God, no matter how much that unitary, unified design of God seems to have been broken up in your consciousness into lifetimes that seem to be absolutely disconnected.

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I say this because, as we discussed in the last two days, one can, through the use of logic and reason, arrive at a provable postulate that you don’t exist. It isn’t true, but you can reason your very existence away! And such an exercise is not only useless, it is demoralizing, depressing, and creates for the one who embraces it, misery. And that is not the sign or the evidence of Truth.

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What makes A Course In Miracles meaningful is that, indeed, it unites the Christ of the Course with the Christ of the Bible, embodying and

**establishing the unity, the uninterrupted unity of the presence of God, and the intent of Those of the Brotherhood Who are Awake to reflect God's Will and stand ready to be the presence of Love that supports each of you as you begin to stir and wish so dearly that you could push a divine snooze button and get ten more minutes sleep, ten more minutes of dreams, those who will stand there, encouraging you, whatever little willingness you bring to Awakening, and support you in actually rousing totally!**

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**It is the fact that the Christ of the Bible and the Christ of the Course are the same Christ that makes the Course of value, it is not creating a concept of the Course as a special instance of divine intervention that has nothing to do with anything else that makes it important, or meaningful, or significant.**

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**Any book, any book that is written that supports your becoming a fully realized Christ, the fully realized Son or Daughter of God, is valuable. But one that triggers in you the awareness that the Christ has been an ever-present Presence in the dream, in the human experience, with the absolute continuity which illustrates the grand design of God as a Fact that has never changed, that is real significance! Anyone may believe whatever they want to believe. You do not have to believe me. But I am telling you the truth. That's the end of the comments.**