

## **Why Jesus?—**

*by Rufus Mosely*

Why do we emphasize the need for Jesus as the focal point of our mysticism? Because there is no other name by which the world may be saved. The glorified Jesus alone gives the birth by the Holy Spirit, the baptism of the Holy Spirit and the gifts of 1 he Holy Spirit. He is the only One who has become triumphant, and He alone gives us the ability to become triumphant over the last enemy, death, as well as over the first enemy, sin. Others have gone only part of the way and can only help us part of the way. Jesus has gone all the way and enables us to go all the way.

Jesus is not only God and man in full triumph, but also in perfect availability to us. In Him, the Divine has been brought to the human level and to the very gates of hell. As Him, the human has ascended to the throne of the Divine, and those in union with Him are already in heavenly places in Him on the way to becoming utterly heavenly.

There is no other name and Spirit by which men, institutions, nations, mankind and the creation may be fully, gloriously and really saved. Salvation in all other names only goes so far — but not far enough, Even Christ separated from Jesus who is the Christ is not enough. The glorious achievement of God in Christ carne and comes in the name of Jesus- in the incarnation, crucifixion, resurrection and glorification of Jesus, who through the Holy Spirit is omnipresent and seeking union with us and full triumph in us. So to fail to receive God and the eternal Christ in and as Jesus is to fail to receive both God and Christ in full achievement, manifestation, bliss and glory.

God, the title name for Jehovah, is not enough. The most religious nation of history that tried to have God and at the same time reject Jesus, lost their city, their country and the opportunity offered them to bring the new order of the kingdom of God on earth.

Not only did the Jews have God until they rejected Jesus, but Hitler called on the name of God while persecuting the Christians and humanity as well as the Jews. Apart from Jesus, your god may be the Christian's devil.

The whole issue hangs around Jesus and His way of life as limitless goodwill, as good neighbor, and as love that extends to enemy groups and nations as well as individuals.

The Law, whereby we receive Him who sends by receiving Him who is sent, makes it impossible to have the fullness of what God is seeking to give, apart from receiving Jesus, whom He is offering as His perfect everything for the whole of us and tor the whole of life. Through identification and union with the glorified Jesus, we find that He puts us upon a Cross in reverse of His — the Cross of life, not death; the Cross of honor, not shame; the Cross of bliss, not agony; the Cross upon which we receive the Holy Ghost, not "give up the ghost"; the Cross where He manifests Himself and comes within, not of being seemingly forsaken. This glorious Cross upon which He puts us should make it easy and we should be glad to fill up all that is lacking in His sufferings in meeting and overcoming all evil with good, all hate with His love, all sickness with His health and healing, and all death with His life.

Jesus is God in successful manifestation in man, and the new order in manifest victory. Jesus is God in a perfect body. He is the firstfruits of the kingdom in outward manifestation. He is the seed of all that has and will come.

Jesus is the only God with limitless dominion over Satan and over every enemy of life who has yet appeared on this planet. He is God in all of our sufferings and need. Since His crucifixion, resurrection, glorification and gift of the Holy Spirit, He is omnipresent, and is Man on the throne of God and the universe.

Jesus was the all-sufficient God of the first and best Christians who turned the world upside down and laid the foundation for the new order. These early disciples of Jesus did everything in His name and, in a large measure, in His Spirit.

When the perfect has been brought forth or even the most perfect, it is used as a seed and an example and helper to bring forth everything below it. This law works in the improvement of animals, in invention and discovery and everywhere else. Nobody wants to reject it except when the perfect appears as the Crucified One and calls for a death to the things that crucified and crucifies Him, the Perfect One.

We do not have to begin at the bottom and do over anything that has been well enough done. This is true in science, in art and in the whole realm of human endeavor. It is sublimely and gloriously true in the realm of the Spirit, in the realm where Jesus is Master. Just as in the human realm we do not only receive according to the sowing of others — we are constantly reaping where others have sown. In the realm of Jesus we have everything potentially, and a great deal actually — by believing in Him, by receiving Him, and by beginning to respond and co-work with Him.

As prodigals, the heavenly Father has even furnished us the means of living in dissipation in a far country. When we return as individuals, as well as nations, that have played the prodigal, we find everything prepared for us—fatted calves, music and everything else that we had nothing to do with providing, except by giving the all-loving One an opportunity to welcome us back with such a welcome that it seems too good to be true and also too good not to be true. So the law of receiving gloriously by faith, by reception, by response, by identification, by marriage, by atonement is even a higher law and supersedes when necessary, the law of *karma* (or cause and effect).

Whenever there have been revivals of vital firsthand contacts with God, Jesus has been lifted up. Our present-day liberalism, as refreshing as it is at its best in humility and charity of mind and spirit, and as noble as it has been in desire and purpose, has had this fatal weakness: namely, of *trying to bear the fruit of the heavenly Vine without union with the Vine*. And our orthodoxy has had the fatal defect, in too many instances, of trying to substitute praise for the Vine for vital union with the Vine, which makes possible the blessed fruit of the Vine.

The Holy Spirit came, comes, baptizes, guides and transforms in the name of Jesus, glorifying and revealing Him as Lord and as perfect everything.

And the new day, the new order of the ages, the redemption and the transformation of the social order and of the whole life, the coming of the kingdom on earth, the kingdoms and realms of this world being purified and transformed and becoming the kingdoms of God and of His Christ, will all come in manifest victory in the name of Jesus, as well as in the spirit and love of Jesus.