

JESUS' GOSPEL – The Fatherhood of God, The Brotherhood Of Man

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Jesus went into Galilee, proclaiming the good news of God. “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”
[Mark 1:14,15]

Jesus' gospel of the kingdom of heaven is an outgrowth of dynamic love that is first realized by recognizing the fact of God's sovereignty in the hearts of men. This recognition generates belief in the truth of sonship with this selfsame God, and this belief develops the saving faith that every desiring mortal being can effectively do the will of God - to be like God, to become perfect. The kingdom of heaven is founded on love, proclaimed in mercy, and established in unselfish service. The kingdom of God exists in the hearts of mortal man, but when this kingdom establishes a brotherhood that encompasses the world, then the God's love has attained sovereignty.

The Fatherhood of God and the brotherhood of man present the paradox of the part and the whole on the level of humankind. God loves each individual as an individual child in the heavenly family. Yet God thus loves every individual; he is no “respector of persons”, and the universality of his love brings into being a relationship of the whole, the universal brotherhood. Every child of God shares the fatherhood of God, and God loves each of his children alike, and that affection is not less than true, holy, divine, unlimited, eternal, and unique. The brotherhood of man is, after all, predicated on the recognition of the fatherhood of God.

The experience of personal relationships in every mortal life possesses the greatest of all values. Each contact of a personal nature is an end unto itself. Love is simply the desire to do good to others, and this divine and inner urge of life is founded on understanding, nurtured by unselfish service, and perfected in wisdom. By necessity, true love must be dynamic. It must not be simply reciprocated to only those who love you.

Divine love is always outgoing in its manifestation. It seeks ever to satisfy those hungry for love, for it cannot be self-contained. The greater the expressed hunger for love, the more resourcefully does divine love strive to satisfy such need.



You have one Teacher, and you are all brothers. And do not call anyone on earth 'father,' for you have one Father, and he is in heaven.
[Mat. 23:8,9]

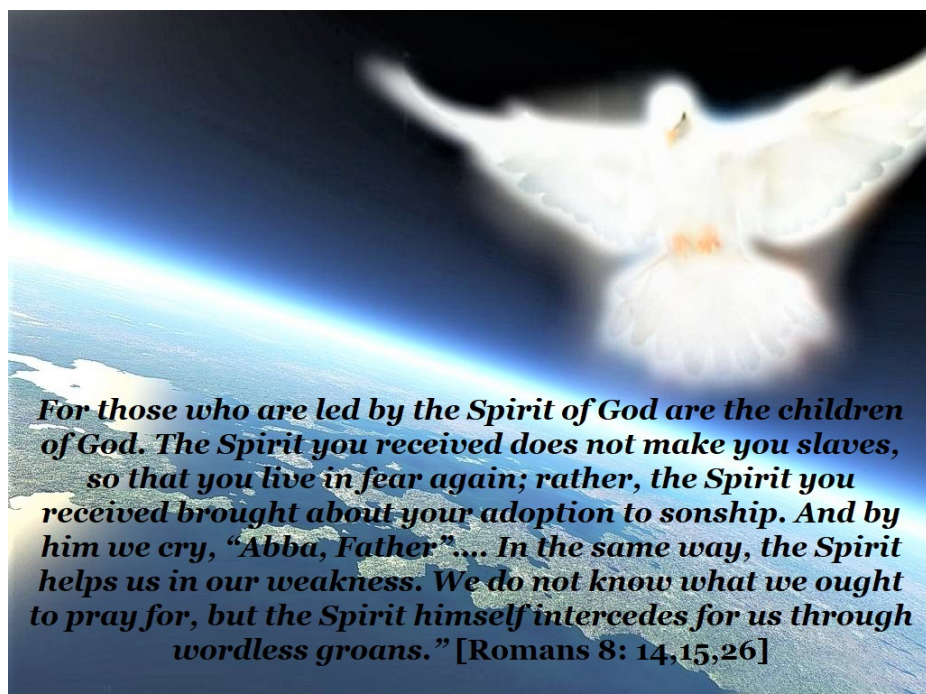
All true love is from God, and man receives the divine affection as he himself bestows this love upon his fellows. Love is dynamic. It can never be captured; it is alive, free, thrilling, and always moving. Man can never take the love of the Father and imprison it within his heart. The Father's love can become real to mortal man only by passing through that man's soul as he in turn bestows this love upon his fellows. The great circuit of love is from the Father, through sons, and to our brothers and sisters.

This, then, is how you should pray: "Our Father in heaven, hallowed be your name."

[Mat. 6:9]

As a crude analogy, we might think of ourselves as water faucets. The love of the Father is like the thirst-quenching water that, when we taste of it, we hold onto it dearly within our very being. However, if we do not let go of this refreshing water by letting it flow freely through us and outward to our parched brothers and sisters, then we can be satisfied with only a miniscule amount of this revitalizing water. If we can be inspired to let go of this precious water, it will flow profusely through our very being, and then our fill will be immeasurable. Such is our gift for being our Father's conduit of love.

Love gives and craves for attention. It seeks for such understanding fellowship as exists naturally between parent and child. A dynamic love begins with that inward and spiritual fellowship with God as Father, and this relationship very directly manifests itself in the outpouring of loving ministry for one's fellow man. Because of this genuine personal experience with a personal and loving God, one gains the consciousness of being a member of a growing family, and this insight propels this new family member into the active and unselfish service for an ever-enlarging brotherhood.



For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, "Abba, Father".... In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans." [Romans 8: 14,15,26]

Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband's will, but born of God.

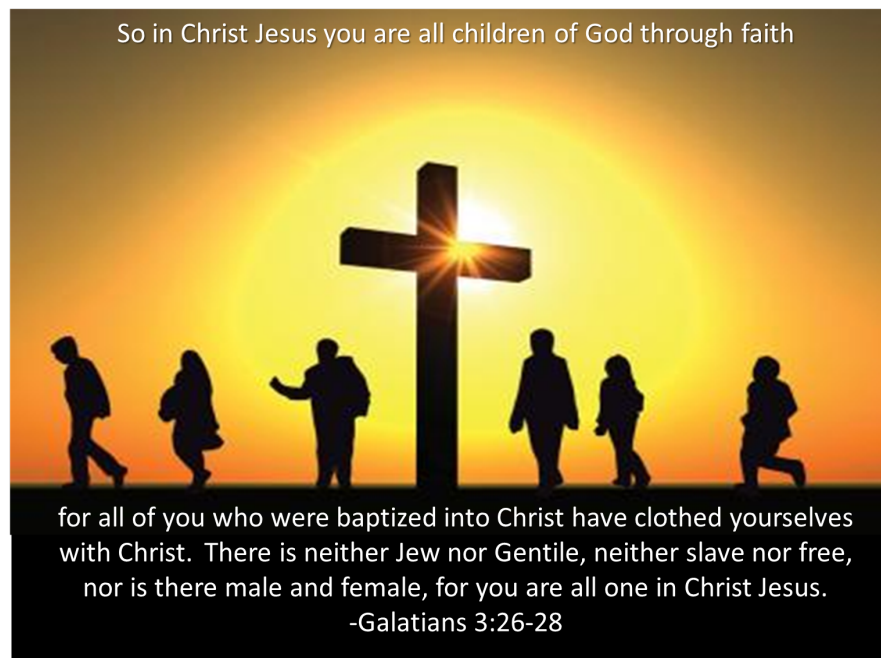
[John 1:12,13]

I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty.

[2Cor. 6:18]

The greatest love the world has ever known is the love of Jesus. He loved man so much that he was willing to lay down his life for their better good. The love of Jesus is the highest ideal of love that we can emulate in our ministry for the welfare of our brothers and sisters. This sacred love is without qualification - it cares not whether the recipient is worthy of this love. It only desires the rehabilitation, healing, and salvation of all men through unselfish service in the devotion of love.

The cross forever shows that the attitude of Jesus toward sinners was neither condemnation nor condonation, but rather eternal and loving salvation. Jesus' death on the cross exemplifies a love which is sufficiently strong and divine to forgive sin and swallow up all evil-doing. Jesus disclosed to this world a higher quality of righteousness than unmitigated justice - mere technical right and wrong. The Master's love implies rehabilitation, eternal survival. It is altogether proper to speak of salvation as redemption if you mean this eternal rehabilitation.



Christianity today has glorified Jesus as the Christ, our savior and the Messianic anointed one from God, but it has largely neglected the Master's personal gospel: the fatherhood of God and the universal brotherhood of all men. By faith in the fatherhood of God, you may enter the kingdom of heaven, thus becoming the sons of God. The ultimate goal of human progress is the reverent recognition of the good news of the

Father's kingdom – the fatherhood of God and the loving materialization of the brotherhood of man. With the soul-consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life – to love one another as you would be loved. Jesus established this teaching as the cornerstone of his personal religion. The worship of God and the service of man became the sum and substance of his religion. Jesus took the best of the Jewish religion and translated it to a worthy setting in the new teachings of the gospel of the kingdom.

The kingdom, to the Jews, was the Israelite community; to the gentiles it became the Christian Church. To Jesus, the kingdom was the sum of those individuals who had confessed their faith in the fatherhood of God, thereby declaring their wholehearted dedication to the doing of the will of God, thus becoming members of the spiritual brotherhood of man. Jesus taught that service to one's fellows is the highest concept of the brotherhood of spirit believers. Salvation should be taken for granted by those who believe in the fatherhood of God. The believer's chief concern should not be the selfish desire for personal salvation but rather the unselfish urge to love and, therefore, serve one's fellows even as Jesus loved and served mortal men.

He said to them, “Go into all the world and preach the gospel to all creation.”

[Mark 16:15]

Jesus' bestowal, death and resurrection should convince all men to know that they are the children of God, but such knowledge will not suffice if they fail personally to faith-grasp the saving truth that they are the living spirit sons of the eternal Father. The gospel of the kingdom is concerned with the love of the Father and the service of his children on earth. Salvation is the free gift of God and is bestowed upon all who accept it by faith. Still, there must follow the experience of bearing the fruit of this re-born life as it is lived in the flesh. If man is your brother, he is even more than your neighbor, whom the Father requires you to love as yourself. Your brother, being of your own family, you will not only love with a family affection, but you will also serve as you would serve yourself. And you will thus love and serve your brother because you, being brethren in Christ, are compelled to do so. But his followers did not long follow his instructions, for soon after Jesus' death and resurrection they departed from his teachings and began to build the early church around the miraculous concepts and the glorified memories of his divine human personality.

Jesus' apostles went forth, endowed with power from on high, preaching glad tidings to the people - even salvation through Jesus - but in their religious fervor, they focused their message on the miraculous events of Jesus' death and resurrection in association with the experience of believer-fellowship with the risen and glorified Christ. And when all of this is taken into consideration, it is not difficult to understand how these men came to preach a new gospel primarily focusing on the amazing circumstances of



"A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."
[John 13:34]

Jesus' life and marginalizing Jesus' personal teachings regarding the fatherhood of God and the brotherhood of men. Christian theology describes the Good News of salvation in Jesus Christ not as a new concept, but one that has been foretold throughout the Old Testament and was prophetically preached even at the time of the Fall of Man as contained in Genesis

By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve.
[1Cor. 15:2-5]