

February 21st, 2005 — Subject: Christ Jesus

DEAR FRIENDS: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from John Lawrence Sinton's Harrogate Summer School 1952. For a brief biography on our featured authors, click [here](#).

Glossary Terms Indicating the Christ

Returning to the Glossary terms, we saw earlier how the idea of prophecy begins in the Word and extends into the Christ and its demonstration, reaching its highest expression in Christ Jesus. Along that line of light we note Elijah, or Elias, which is defined in the Glossary and which we will discuss presently. Within the general classification of terms denoting the Christ, we have Gihon, which we have already discussed, and then Christ itself, to which we have also referred a large number of times. It is defined as follows:

CHRIST. The divine manifestation of God, which comes to the flesh to destroy incarnate error" (583:10-11).

The Divine manifestation which comes to the flesh does not leave Principle; the divine omni-action is omnipresent. It is only in a relative human sense that it appears to come to the flesh; actually it is always omnipresent and omni-active. So this definition is a compromise in language in one sense; it provides wonderful comfort, of course, whereby a person suffering may feel that something is coming to provide a surcease from pain, anxiety, or fear. The Christ appears to come *to* him, but as vision opens, he discerns that it is already there before him, omnipresent and omni-active all the while.

Then the idea of Christ reappears in Revelation as the Lamb of God, to which there are numerous references; but as we dealt fully with that last year, I won't spend time on giving you all the references. There is also a Glossary definition.

Now let us consider the terms "sword," "resurrection," and rock" in the Glossary, which are classified naturally under the Christ.

“SWORD. The idea of Truth; justice. Revenge; anger” (595:3-4).

This term appears in the second record in Genesis. Mrs. Eddy writes concerning it: “Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual, — the unreal and the real” (S. & H. 538:4-10). This paragraph is in conjunction with the text concerning Adam’s expulsion from the garden.

The negative sense of “revenge” and “anger” appears in the Gospels. We have one example where Jesus took charge of the situation after Peter had cut off the ear of the servant of the high priest with his sword (Luke 22:50-51). The incident has more to it than just healing a smitten ear. Jesus was concerned not so much with the physical act as with the “anger” or “revenge” that lay behind the act. He always went to the cause of a situation; admittedly he always healed the effect, but his analysis was so penetrating that he always went to the cause of the error and dealt with it there.

The sword as a type appears in the following contexts:

Matthew	10:34	Revelation 6: 4
	26: 47-55	13: 10, 14

The term “resurrection” represents a process in which we have already been taking part. It is defined in the Glossary as follows:

“RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding” (593:9-11).

I know, both from what you have said to me and how I feel about this unfoldment, that I have had your full cooperation, particularly in yesterday’s work when we discussed Jacob; and when we find our thought responding like that, it is a clear sign of resurrection, of a spiritualization of thought. In the Jacob narrative, which we discussed yesterday, we considered one of the most complex narratives in the Old Testament, and through this Glossary we were able to understand it in greater measure. And the thought of us all has responded. This is what we need. This is a clear indication of the spiritualization of

consciousness by which Mrs. Eddy laid such great store; she knew more than anyone the need for the Christianization and the spiritualization of consciousness, because she saw that only spiritualization of consciousness enables one to achieve demonstration. If we spiritualize consciousness, Principle will demonstrate itself spontaneously. The spoken or written word is but sign and symbol, but spiritual consciousness enables us to come face to face with Principle, to attain one-to-one relationship; it enables us to enter the closet and shut the door on the material senses; to gain 'audience with Spirit, the divine Principle, Love, which destroys all error" (S. & H. 15:12-13). There has been coming to all of us here a wonderful measure of spiritualized consciousness in the last few days; and such spiritualization does not remain static; it restores, it begins to fulfill the promise, "Behold, I make all things new."

Resurrection is also defined as "a new and higher idea of immortality." This new idea is not that we achieve immortality through the passage of death; rather is it that immortality begins from the moment we see that fundamentally our identity has never been born into matter. In the measure that we understand that we were never born into matter, in that same measure do we cease to die out of it. Think of the profundity of this; think what it really means. What is called the passage of three score years and ten, beginning from a moment of birth and appearing to finish with a moment of dissolution, is something into which real identity never enters. Mrs. Eddy explains it in terms of the dream and the dreamer being one, and in the same sense the sin and the sinner are one. The full answer to the question is found in the passage we read the other day from *Retrospection and Introspection* (page 67). So that which appears to be born and then to flicker out in the passage of death is not identity; it is mortal mind's superimposed false sense of ourselves, or, to put it another way, mortal mind's inversion of ourselves. The moment we become conscious of ourselves as identity, we become increasingly conscious of never having been born into matter; and in the same measure we lose the fear that we have to die out of it. The culmination of that, of course, is translation.

Since we have said so much about translation, let me read Mrs. Eddy's wonderful answer to that question in *Miscellaneous Writings* "Do you believe in translation?" This reads: "If your question refers to language, whereby one expresses the sense of words in one language by equivalent words in another, I do. If you refer to the removal of a person

to heaven, without his subjection to death, I modify my affirmative answer. I believe in this removal being possible after all the footsteps requisite have been taken up to the very throne, up to the spiritual sense and fact of divine substance, intelligence, Life, and Love.” Notice the terms Life and Love, denoting absolute Christianity. “This translation is not the work of moments; it requires both time and eternity.” And here is the pith of our quotation: “It means more than mere disappearance to the human sense; it must include also man’s changed appearance and diviner form visible to those beholding him here” (67:24-6). That is what Jesus presented at the transfiguration; to the disciples, through these uprising states and stages, he presented “man’s changed appearance and diviner form visible to those beholding him here;” but had he been tempted by animal magnetism to believe that that was the fulfillment of his mission, he would have failed as the Way-shower. In order to be the perfect Way-shower, supplying the full concept of proof, he came down from the mountain and started by healing the epileptic boy (Luke 9). From that point on, his demonstration took him figuratively right back to Jerusalem.

Jerusalem appears in the Glossary as follows: “**JERUSALEM.** Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven” (589:12-15).

The second phase of Jesus’ career, when his mission took him right up to Jerusalem, was the journey, not geographical, in which he was handling as never before ‘mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny.’ The interesting thing to observe—and we see it most clearly in Matthew—is that while his mission was leading him up to the transfiguration, the people followed him in crowds; but from the moment he commenced the second phase, the journey that took him to Jerusalem, the people progressively forsook him; until this closing phase of proof or demonstration brought him to Gethsemane, when he was with his disciples only, and they, in turn, deserted him and he was left alone with his Principle. What a wonderful lesson there is there. As long as we love the verities of Principle and our demonstration goes no further, there is no challenge; but there comes a time when our life-work must begin to face the same challenge, and we must have the love, the courage, and the selflessness which will undertake that second phase of demonstration. It was because

Jesus with his utter selflessness was willing and able to do this, even to the point of standing alone, that the malice that would destroy him through the crucifixion collapsed, and that which was indestructible emerged from the crucifixion to go on to the ultimate ascension. If we can see how his life-work falls naturally into those two periods, we shall see clearly what is meant by the two concepts of demonstration which I have so often mentioned, and the second is complementary to the first. We shall see, too, why when we consider Christ Jesus, this wonderful and supreme demonstrator, we cannot disassociate his definition in the Glossary from Jerusalem, nor from Gethsemane. Gethsemane is defined in the Glossary as follows:

“GETHSEMANE: Patient woe; the human yielding to the divine; love meeting no response, but still remaining love” (586:23-25).

Why “meeting no response”? Because the disciples were not yet able to watch. They fled under pressure. So his watching was alone with Principle. You notice the use of the term “love” with a small “l,” denoting the complete and utter selflessness that lays down the mortal concept. It was because of this that the malice which would destroy him failed utterly, and that which was indestructible emerged into the resurrection and continued this ascending concept of demonstration until finally there was no material evidence left, and Jesus was no longer cognizant to the senses.

I should have mentioned that there is a positive side to the definition of Jerusalem in two words, “Home, heaven.” But the first portion of the definition, which is entirely negative, is so important to understand; and once we see the significance of the closing phase of Jesus’ career, — namely, the journey up to Jerusalem, — we see why this term appears in the Glossary as it does. It is the laying off of the mortal selfhood which takes one from Jerusalem to Gethsemane, and finally to the resurrection. And resurrection, we saw, is defined as “Spiritualization of thought; a new and higher idea of immortality, or spiritual existence.” What was it that came to light in the resurrection? It was the great fact that man as identity is never born into matter and does not have to die out of it. From the moment we begin to Christianize consciousness in accordance with this concept of resurrection, we are beginning to overcome the claim of death. The claim of death is not a question to be faced when we are seventy or eighty years old; the claim of death is hypnotism, mesmerism, sleep. You remember the Psalmist’s prayer:

“lighten mine eyes, lest I sleep the sleep of death”. So from our first moment of spiritual enlightenment, if we will only keep spiritual sense active and patiently push on to higher concepts of understanding and demonstration, from that very moment we begin to overcome death. Let us see that the time to cope with it is now, not thirty or so years hence.

This “higher idea of immortality, or spiritual existence” that comes to light is hinted at in another passage in *Miscellaneous Writings*, where it is linked with Jesus’ nativity: “Christ Jesus’ sense of matter was the opposite of that which mortals entertain: his nativity was a spiritual and immortal sense of the ideal world” (74:13-15). There we have the idea of preexistence, an idea of which Jesus never lost consciousness for one moment of his human career. It was this consciousness of his preexistence that was the source of his power. We have two parallel references, again in *Miscellaneous Writings*. First: “Mortals will lose their sense of mortality — disease, sickness, sin, and death — in the proportion that they gain the sense of man’s spiritual pre-existence as God’s child; as the offspring of good, and not of God’s opposite,— evil, or a fallen man” (181:25-30). Through this continuous process of spiritualization we become increasingly conscious of ourselves as identity, as idea; and as we take up that position and refuse to let it go, as we watch that we hold it, so little by little we “gain the sense of man’s spiritual pre-existence,” and correspondingly we lose our sense of mortality. This is the only way we shall ever overcome “the sleep of death,” the hypnotism of it. It is not a violent mental struggle years ahead; the time is now, through the spiritualization of consciousness.

The second reference reads: “The meek Nazarene’s steadfast and true knowledge of pre-existence, of the nature and the inseparability of God and man, —made him mighty”(189:8-10). So we see that resurrection is a continuous process, that from the moment of the quickening of our spiritual sense, we begin to resurrect ourselves. From this comes the ultimate translation, “material belief yielding to spiritual understanding.”

In the same category we have the term “rock” as a type of Truth. It is defined in the Glossary as follows:

“ROCK. Spiritual foundation; Truth. Coldness and stubbornness” (593:18-19).

Throughout, the Psalms we have examples of the Christ as the rock. In Numbers 20 we have the example of Moses bringing forth water from the rock. Mrs. Eddy says in *Miscellaneous Writings*: “These two words in Scripture suggest the sweetest similes to be found in any language—rock and *feathers*: ‘Upon this rock I will build my church;’ ‘He shall cover thee with His feathers.’ How blessed it is to think of you as ‘beneath the shadow of a great rock in a weary land,’ safe in His strength, building on His foundation, and covered from the devourer by divine protection and affection. Always bear in mind that His presence, power, and peace meet all human needs and reflect all bliss” (263:5-14).

Then we have the term “son,” which the Glossary defines like this:

“SON. The Son of God, the Messiah or Christ. The son of man, the offspring of the flesh. ‘Son of a year’”(594:6-17).

Notice that the definition is dual. It is within the Son of God that we all find our true identity. Within the son of man we work out the problem of being. There is a very lovely reference to this idea of son and sonship in *Miscellaneous Writings*: “To the senses, Jesus was the son of man: in Science, man is the son of God. The material senses could not cognize the Christ, or Son of God:...” You notice there the different uses of the term “son.” In “Science, man”—that is ourselves individually—“is the son of God”—with a small “s.” Then when we take man as the compound idea covering the whole domain of sonship, “Son” is capitalized. “...it was Jesus’ approximation to this state of being that made him the Christ-Jesus, the Godlike, the anointed” (151:9-13).

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