

February 24, 2003—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 Gordon Brown's book *Genesis to Revelation*. [Click here](#) for a brief biography on the featured author.

MARK**Christ as the Word****Principle Life**

Mark's Gospel, like John's, gives no account whatever of Jesus' conception, birth, or genealogy. Matthew and Luke alone do this. Mark is compelled to stress the Christ's absolute divine origin. This rids humanity of belief in fleshly birth, and so saves it from incarnate error. To Mark, Mother is God. Hence Mary is not mentioned. Note that the terms which define "Mother" in the *Science and Health* Glossary are the same as those which open the Christ order, namely, Principle, Life, Truth, Love. Mark tells the story of Jesus' nativity simply with the words: "The beginning of the gospel of Jesus Christ, the Son of God."

To Mark, Jesus' identity is like that of Melchisedec, described by Paul in Hebrews as "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

But in order for this Son of God to be the Saviour of humanity, the human Jesus must be baptized of John in Jordan at the same time as being baptized from heaven with the Holy Ghost. This twofold baptism illustrates the way in which the two translations (S&H 115-116) operate together as one, and in so doing heal and save mankind.

The events recorded by Mark are largely the same as those in Matthew; but Mark's statements are shorter, simpler, and more direct.

To begin with, the dominant idea is the One. Jesus teaches as "one that [has] authority." The unclean spirit which asks to be let alone, but which is cast out of the man in the synagogue, addresses him as "the Holy One of God." The tone is Principle at the beginning of the Christ order. Jesus retires to a solitary place where he is alone (all-one) with this Principle. This true aloneness (oneness with God) enables him to heal a lonely, isolated leper. The result is the opposite of loneliness. All men seek for him, and come to him from every quarter. Principle, Life, is expressed in a true and impersonal sense of individuality.

A patient sick of the palsy is "borne of four." These four let the man down through the roof into the midst before Jesus. "Son, thy sins be forgiven thee," is Jesus' instant treatment. Never having fallen away from God, man is not held in the grip of paralyzing sins. The truth behind his apparent loss of voluntary movement is man as the foursquare holy city coming down from God out of heaven. Because his emphasis is *Christ*, Mark lays great stress throughout his Gospel on this idea of coming down from God out of heaven. Hence the man's four companions let their patient down through the roof.

It is useless for humanity to try to patch up an old material way of life, as advocated by John the Baptist. Old things must pass away and all become new. Life is always new when it comes forth directly from divine Principle, God.

Instead of becoming withered by old Pharisaical laws and customs, men should be like David and partake of the shewbread outside the bounds of a personal sense of authority. Jesus' real mother and brethren are the surrounding multitude who freely and spontaneously accept what he is teaching.

Christ as the Christ Truth

In the tone of Christ as the Christ, the emphasis is translation — Christ as “the divine message. from God to men speaking to the human consciousness” (S&H 332:10). Through the parable of the sower, for instance, Jesus shows the way in which the seed of Truth is divinely sown and propagated in the soil of human consciousness.

“Let us pass over unto the other side,” he says. Desiring to cross the sea of mortality we should identify ourselves with that which is divinely self-propelling, instead of trying to steer ourselves humanly. When they are on the water, Jesus sleeps by the rudder of the ship, and a storm arises. “Peace, be still,” says the all-controlling Christ, Truth. “And the wind ceased, and there was a great calm.” On the other side of the lake the legion of unclean spirits which infest the Gadarene demoniac drown in the sea of their own swinish elements, the nothingness of the psychic unconscious.

Jairus is the ruler of the synagogue. Nerve claims to be a “ruler of Body” (S&H 437:1). But when nervous disorders are overruled by Christ — when the body's nerve messages are translated into one omnipresent Christ-message— not only does the woman's twelve-year old issue of blood cease, but Jairus' little twelve-year old daughter awakens from her dream of death. Brain controlling body through nerve-messages must be replaced in human thought by the true head-body relationship of Christ (head) and man (body).

Knowing that the body of the Christ-idea can never be parted from its controlling head, Jesus sends his twelve disciples into the world in pairs. Their work is to put into expression the two translations. But in the case of the evangelizing John the Baptist, his head is cut off from his body. The multitude of five thousand hungry people who surround Jesus are as sheep without a shepherd, that is, a body without a head. Jesus feeds them with five loaves and two fishes. When all are satisfied, twelve baskets of fragments are gathered up. The apparently scattered Christ-body is fed only when it is properly gathered into one fold—that is, under one head.

The head is the “I” of the body. When this I walks over the elements of mortality unafraid, the body is not afraid either. The people touch the border of Jesus' garment and are healed. Identification with the divine Science of man “woven into one web of consistency without seam or rent” reveals the body completely whole.

Reflecting this wholeness within himself, man is not defiled by what seems to be outside. He is clean externally and internally. But the hypocritical Pharisees are defiled by what is within them and blame what is without. If the messages that come apparently from without are the same as those which come divinely from within, then, as Jesus proves, man is neither deaf nor dumb.

For the same reason, seven loaves and a few small fishes satisfy the four thousand. Reflection does not expend the substance it reflects. Hence, seven full baskets of fragments are gathered up. Moreover, the substance itself being infinite, the symbol which reflects this substance (the loaves and fishes) is not limited either.

Healing the blind man in two stages indicates that vision itself is twofold. The need is to “see” ideas; and idea (as defined in the two translations) is both a subjective “image in Mind,” and “the immediate object of understanding.” This is the idea which Peter sees, when, in answer to Jesus’ question, “Whom say ye that I am?” (what is the immediate object of understanding?), Peter replies, “Thou art the Christ” (an image in Mind).

Christ as Christianity Love

This part of Mark’s text opens with that preview of ultimate Christly perfection known as the transfiguration. Jesus puts before Peter, James, and John convincing proof that all past, present, and future being (typified by Moses, himself, and Elias) is here and now on one plane, of consciousness, and does not live in three separate tabernacles of time. This shining glory of the Christliness of all things is “my beloved Son,” says the Father’s voice from out of the cloud.

At the foot of the mountain the convulsions that tear the son of mortal fatherhood are healed by this true Father-Son relationship. But *prayer* (in respect of the first translation) and *fasting* (in respect of the second) alone bring such healing to pass. And so, whereas the transfiguration reveals the allness and ever-presence of Life (first translation), the coming crucifixion is for the purpose of proving the nothingness of death (second translation).

Little children play an important part in this section of the text. Childlike innocence and receptivity to good, in contrast to greedy ambition and acquisitiveness, are the qualities men need most. These qualities reflect not only the Christ-idea but also the Principle which commissions the idea. They are involved in the true sense of marriage, and answer the Pharisees on the subject of divorce. They would enable the young man, rich in materiality, to leave his sense of personal possessiveness and follow the Christ-example. Blind Bartimaeus possesses no light of his own; Christ, the light of the world, is Bartimaeus’ light, and this truth heals him of blindness.

Jesus enters Jerusalem. “Blessed is he that cometh in the name of the Lord,” the people shout. But, from the spiritual point of view, their thought is as fruitless and sterile as a barren fig tree. It is like the commercialism that pollutes the temple. The real house of God, “called of all nations the house of prayer,” is the Christly body of mankind. The temple must therefore be cleansed of its material greed and corruption.

Through the parable of the wicked husbandmen, and their treatment of their master’s heir, Jesus shows how the builders of a selfish way of life reject an impartial, equitable calculus of relationships. The thought which accepts and loves this headstone of the corner is typified by the woman, widowed from reliance on substance-matter, who, “of her want,” throws her two mites into the treasury. Hers is the state of thought that keeps the two great commandments; she loves God supremely by loving her neighbour as herself. She is one who will wisely watch and pray for the Christ’s second coming as revealed in Christian Science.

Christ as Science Soul Spirit Mind

Christ as the Word has accentuated Principle and Life; Christ as the Christ has accentuated Truth; Christ as Christianity has accentuated Love; and now, fourthly, Christ as Science unfolds the tones of Soul, Spirit, Mind. This fourth section of Mark’s Gospel disposes finally of the belief that body is material and therefore subject to death.

In the house of Simon the leper a woman anoints Jesus' head with ointment. She typifies, it seems, ultimate grateful acceptance on the part of the whole world of the Christ Science, and its rejection of the ingratitude (the commercialism and vested interests) which characterizes Judas Iscariot.

At the passover, Jesus explains to his disciples the truth about the universal body of man, His hour has come at last, and, in the garden of Gethsemane, he begs the disciples to watch with him "one hour." This is the "hour" in which (in Revelation) the harlot Babylon falls. This is the moment of Jesus' final proof that man's identity is of divine origin.

Deserted and alone (so it seems to the senses), Jesus holds "uncomplaining guard over a world." In Science, this is Principle holding guard over its own beloved Christ-idea, which is the world's spiritual reality. In order to experience this divine guardianship, Jesus turns "forever away ... from sense to Soul" (S & H 48:4-9).

A Soul tone blends to a Spirit tone. Because man was never born into matter, he does not die out of matter. Because "Spirit never entered matter" it is "therefore never raised from matter" (S & H 76:11). In overcoming the last enemy, death, Jesus is really overcoming the first enemy, birth.

It is said that at the *ninth* hour the Son of God gives up the ghost. Yet, at this moment, Jesus is filled as never before with the breath of Spirit, or the Holy Ghost— that is, with the understanding of what truly gives him birth. The rock in which the body is laid is the opposite of the matrix of everlasting life, embodying the precious calculus of ideas which is man. Joseph, the husband of Mary, never violated with mortality the virgin womb in which (to the senses) the body of Jesus began; likewise Joseph of Arimathaea has never allowed death to enter the virgin tomb in which this body will supposedly end. As Spirit's reflection of itself, man is inseparable from the Father-Mother God; and this truth rolls from consciousness the adamant belief in material birth and death.

Resurrection leads to ascension. That man's origin is the eternal parent Mind is fully and finally demonstrated. Appearing first to Mary Magdalene, Jesus promises the disciples that they shall see him in Galilee (meaning "circle"). Throughout his lifework, the operation of the two translations has proved progressively that man revolves in the orbits of Mind, that he comes from Mind and returns to Mind, This is the gospel which must be preached to all the world, and heard by every creature.



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