

LESSON IX

CHRIST JESUS

Preparation

Matt.: Chaps. 5-7

Markers

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| 1. Matt. 10:8 | 9. Rev. 5:5 |
| 2. Mat. 9:2-8 | 10. John 6:33 |
| 3. John 8:58 | 11. John 1:9 |
| 4. Matt. 5:3-12 | 12. Matt. 17:9 |
| 5. I Cor. 10:4 | 13. Luke 24:4 |
| 6. John 15:1 | 14. John 20:12 |
| 7. John 10:11 | 15. Matt. 16:13-17 |
| 8. Rev. 17:14 | 16. Rev. 1:5 |

Lesson IX

CHRIST JESUS

For two thousand years the prophets told of the coming Messiah. Finally he appeared and began his brief ministry. In three short years he started a revolution which was to gather momentum and sweep the West. It destroyed Greek philosophy. It replaced barbarism with civilization. It provided a basis for Western culture. It gave answers where others could only ask questions. It emphasized Spirit rather than the flesh.

What was the prime distinction of Jesus' ministry that raised and separated it from all others? It was healing. This was the keynote. Jesus devoted three solid years to healing. He healed the sick and he healed the sinner. He raised the dead and showed the way to a full salvation. There are more than twenty-five individual healings recorded in the Bible. Many others were performed and the accounts say he healed all that were in need of healing. Jesus daily and hourly healed the people. This was the proof that he was the Messiah and that he spoke the truth. This was what he enjoined upon others and was the sign given to Moses. It showed that what Jesus said was of greater value, more powerful and more truthful than all that had been said before.

Jesus revealed a new name for God. That name was Love. What hint of God as Love do we have from those who preceded Jesus? There is very little. Some of the earlier prophets healed, but none were able to teach others to heal. Jesus was the first to reveal and prove God to be Love and this enabled him to teach others to heal. Love expresses man's true relation to God and to his fellow man. Love means infinite giving. Love is the fulfilling of the law.

(1) Until man learned of God's impartial love to all, it was thought that healing was a special gift. Now all could become kings and priests unto God. One cannot claim to understand and practice Jesus' Christianity unless he can heal as he did. Jesus said (Matt. 10:8), "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This is the order of difficulty of the problems. It is easier to heal the sick than to cleanse the lepers. It is easier to raise the dead than to cast out devils.

Since Jesus could heal at will, he must have understood how he performed the healing work. If a careful study is made of Jesus' healings with a view to discovering how he performed his healing work, one will find that

(2)

there is one healing which contains the key. This is the healing of the palsied man in Matthew 9:2-8. It says, "And, behold they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?" Right here is the key. Jesus says that healing sin and sickness are the same. Let us consider this carefully. To heal a person of sin, it is obvious that a person must first admit that he is doing wrong and then stop doing it. The sin is mentally committed first. The sinner must see that his thought is wrong, correct it with the right idea and then put it into practice. Healing sin is thus seen and acknowledged to be an entirely mental process.

Now Jesus says that as it is with sin, so it is with sickness. This means that sickness is a false mental concept. Then it must be seen and acknowledged to be false, corrected with the true idea, just as in the case of sin, and then the true idea must be followed.

Sin is accepted as something which may be corrected by changing one's thinking. Jesus says that sickness is to be healed in the same way. In other words, a sickness, like sin, is due to holding in thought and following a sick idea. It is to be corrected by a true idea. What is this true idea? It is the fact that man is the image and likeness of God. This idea held in thought will dispel the concept of a sick man. This is the key to the healing performed by Jesus. Just as sin is mental and healed in thought, so sickness must be mental and healed in thought, if we accept Jesus' statement.

Is healing generally performed this way today? If not, why not? When materialism crept into the church, spiri-

tuality was lost and with it went the healing power. The church was left only with healing sin and since the proof as to whether or not a person was healed of sin could be disputed, the church retained its claim to this power. The healing of sickness was then taken over by the medical faculty. Jesus taught that Christianity includes both, and in the healing cited, he gave the key to the healing of sickness.

(3) The word "Christ" means "anointed." It was essentially a title. The word Jesus or Joshua means "saviour." Jesus was both a priest and a king or ruler in God's kingdom. Christ was the title of the office held by Jesus. In English the title usually precedes the name, as in King George, for instance; hence the equivalent would be Christ Jesus. The Christ signified the Truth that Jesus revealed. This Truth revealed by Jesus always existed, as when he said, "Before Abraham was, I am" (John 8:58). The subject of Jesus and the Christ is so vast that many volumes would be inadequate to cover it.

(4) Jesus delivered a famous discourse called "The Sermon on the Mount. The first portion of this sermon contains the Beatitudes (Matt. 5:3-12). Verses 3-9 constitute the first seven Beatitudes. These all deal with transformation of the individual himself. They correspond with the seven days of creation. They are in two groups of three each. The second set of three is in one sense a repetition of the first on a stronger level. The seventh corresponds to the Sabbath. They are as follows:

1. Poor in Spirit
2. Mourn
3. Meek
4. Hunger and thirst
5. Merciful
6. Pure in heart
7. Peacemakers

1. To recognize that one is lacking in spirit should bring about receptivity. A poor person is usually in an attitude of thought where he is ready to receive something. Light or an idea comes to the receptive thought. Light appeared on the first day of creation.
2. Awakening to one's lack of spirit, one mourns over this lack. One must recognize his lack and feel it strongly before he will reform. This brings forth tears or repentance which must start the transformation of consciousness. The tears are the waters of creation appearing on the second day in which eventually man will see his true reflection.
3. Having awakened to his lack, having mourned over it in repentance, one must next attain a state of meekness or humility in order that he can really receive Truth. Lack of humility will inevitably prevent the transformation of consciousness required. The forms of creation are becoming crystallized in consciousness and expression. Having achieved a true sense of humility one is ready for the whole process to be repeated. He is on solid ground which appeared on the third day of creation.
4. Hungering and thirsting after truth one will not merely desire it, but strive for it, work for it and cast out all that hinders its coming. This gives a clearer view of the light and reveals that what appeared to be one light is in reality two lights, as appeared on the fourth day, thus opening a wider view of God's creation. Lack of the spirit has become a striving for spiritual concepts. Human intellect must yield to spiritual understanding.
5. On the second day, one sorrowed because of lack of the spirit. To be comforted, one must learn to comfort others. To receive mercy, one must be merciful. This is a higher sense. The waters are found to be life-giving just as on the fifth day the waters brought forth abundantly the moving creature that hath life.
6. True meekness is the elimination of all self-will from consciousness, of everything unlike God. Such a state is

only achieved by the pure in heart. It is only they who can see God, for He is absolutely pure. This is the culmination of true creation when the perfect man created by God appears as on the sixth day. When this is achieved, and only then, can come the day of rest.

7. Peace can only be had by the pure in heart, for only they are at peace in their own hearts. This day of peace is the true Sabbath.

Verses 10-12 constitute the eighth Beatitude depicting not man's own purification, but the power of his purification to stand against the world's evil and quell it. The first seven refer to individual sin and how to heal it. The last refers to outside evil and its elimination from consciousness.

We may summarize some of the qualities of thought enjoined upon man by the Beatitudes as follows:

Receptivity
Repentance
Meekness
Striving for righteousness
Mercy
Purity
Peacemaking
Returning good for evil
Steadfastness in Christ
Rejoicing

Jesus was the living expression of such qualities. Jesus was the man. Christ was the holy idea of God that Jesus presented, the idea revealing the real man made in God's image constituted of God's qualities. Referring to the Christ, the Bible says:

- (5) that Rock was Christ (I Cor. 10:4).
- (6) I am the true vine (John 15:1).

- (7) I am the good shepherd (John 10:11).
The Lamb shall overcome them: for he is Lord of lords
(8) and King of kings (Rev. 17:14).
(9) the root of David (Rev. 5:5).
the bread of God is he which cometh down from
(10) heaven (John 6:33).
That was the true Light which lighteth every man
(11) that cometh into the world (John 1:9).
On the Mount of Transfiguration Jesus talked with
(12) Moses and Elias (Elijah) (Matt. 17:9). As previously
stated, Moses represented the Law and Elias represented
Prophecy. Jesus was the fulfillment of the Law and
Prophecy. He was in complete obedience to divine
Law and he was the one around whom most of the
Prophecy in the Bible revolved. His arrival was its
(13) fulfillment. Moses and Elias also appeared at the tomb
(14) at the resurrection (Luke 24:4), (John 20:12).
Jesus demonstrated the Fatherhood of God.
(15) Jesus occupied the office of Christ (Matt. 16:13-17).
(16) Jesus occupied the office of one witness (Rev. 1:5).

More than two hundred events in Jesus' ministry have been recorded. His unparalleled accomplishments involved both his teachings and his works. Their unorthodox nature was startling because either they had never been said or done before, or at most, works of similar nature had been achieved only rarely by others. We may summarize some of them as follows:

1. He healed the sick.
2. He restored sight, hearing and speech.
3. He raised the dead.
4. He forgave sins.
5. He healed sinners.
6. He practiced what he preached.
7. He put God as the highest authority.
8. He made statements on his own authority.
9. He contradicted oral and written tradition.

10. He gave a higher meaning to law and often disobeyed laws of the past.
11. He spoke directly as God's Son and therefore was a higher authority than the prophets who preceded him.
12. He drove the money-changers from the temple.
13. He said that not one stone of the temple would be left upon another.
14. He said his words would not pass away.
15. In the Garden he said that not his will, but the Father's will be done.
16. He taught that the flesh was nothing and that Spirit was all.
17. He accused the Pharisees and Sadducees of putting burdens on the people.
18. He said that the whole law was comprehended in love for God and man.
19. He completed his work.
20. He allowed himself to be crucified.
21. He raised himself from the dead.
22. He explained his place in prophecy.
23. He ascended.

Sermon on the Mount

1. Beatitudes (Matt. 5:1-12).

2. Salt of the earth and light of the world (vss. 13-16).

Those who had received the word of the prophets and obeyed were blessed. The Jews were blessed, but if they (the salt) had lost their savour they were good for nothing. "Ye are the salt of the earth" is said to all who will listen and obey in spirit and in truth, and they become the salt of the earth, the light of the world. Let the good works shine.

3. Jesus came not to destroy but to fulfill the law (vs. 17) and the prophecy. What he lived to destroy was not the true law but the false. It was ceremony and tradition, power and splendor which must give way to meekness and humility. The prophets had not really prepared

the people for a humble Saviour, a meek King. They had interpreted the kingdom as on earth rather than in heaven. Christianity was too sacrificial.

4. The true law must be fulfilled (vss. 18-28) in its higher meaning. Righteousness must be greater than the mere appearance of goodness. It must exceed the mere carrying out of ceremonies and ritual (vs. 20). It must come from within and be real.

It is not enough to abstain from murder. One must not have angry or hateful thoughts, nor hold ought against another. Sacrifice is voided, made worthless by evil thoughts (vss. 21-24).

Agree with thine adversary (vss. 25,26)—awake to resist evil—otherwise he will carry you off to evil which merits judgment and punishment. The word “agree” means to be of a “good mind”; in other words, use your head with your adversary and don’t be misled. The adversary is all evil, all false concepts, especially Phariseism.

Adultery is committed by many in their hearts and this is punished even though there is no outward act (vss. 27,28). It is therefore first committed mentally. It is therefore mental sin which must be healed. This voided the ceremonies of Phariseism, for the only true correction of sin must start in thought and no sacrifice could substitute for it. Jesus’ whole emphasis was on thought and motive.

Cut off thy right hand—cast out every evil thought; otherwise the whole body is led into sin (vss. 29,30).

5. As woman had no rights in those days and Jesus was exemplifying the Fatherhood of God, he said (vss. 31,32) a woman could not be put away except for adultery. She could not be put away by a unilateral decision of the man except for that cause. He said that one who married such a woman was committing adultery.

6. Jesus cautioned against swearing oaths and said let t be yea or nay and that is enough (vss. 33-37).

7. An eye for an eye (vss. 38-48). Return good for evil.

Love your enemies. God sends rain on the just and on the unjust. Jesus rejected the old doctrine completely. He demanded a complete about-face in his insistence on love for God and man.

8. Do good privately, pray privately. Let the motive be unselfishness rather than vainglory. (Matt. 6:1-6).

9. True prayer is not constant repetition. The Lord's Prayer is the prayer of the Lord Jesus. (Matt. 6:7-15).

10. When fasting avoid an outward show of it (Matt. 6:16-18). Truly fast rather than give an appearance of fasting. Note the constant stress on thinking rather than appearances. Jesus emphasized the spirit rather than the letter. Thus he showed that a mere ritual without the transformed thought which should go with it was worthless. This hinted the end of all ritual, for in the end ritual becomes nothing but a hindrance to growth.

11. The Spirit versus the flesh (Matt. 6:19-34).

Heavenly treasure versus mortal treasure.

Seek good rather than evil.

Serve God, not Mammon.

Look first to God, then food, clothing and shelter will be supplied.

Seek first the kingdom of God and all else will be added.

Solve today's problems today and trust in God's care for tomorrow.

All the above is based on the First Commandment, "Thou shalt have no other gods before me."

12. Matt. 7:1-5—Judge not that ye be not judged. That is, condemn not. Cast out one's own errors before trying to cast out the errors of others.

13. Matt. 7:6—Don't cast your pearls of truth before the unprepared thought.

14. Matt. 7:7-11—Ask for truth and it will be given by the Father.

15. Matt. 7:12—The Golden Rule is the fulfillment of the law and of the teachings of the prophets.

16. Matt. 7:13-14—The way to heaven is straight and narrow.

17. Matt. 7:15-20—Judge prophets by their fruits.

18. Matt. 7:21-23—Only he that does the will of God can enter Heaven.

19. Matt. 7:24-27—Jesus' sayings constitute a rock on which to build one's life.

20. Matt. 7:28,29—Jesus taught with authority and did not depend on others for authority.

Christ Jesus taught and embodied in his life as perfect an example of man as God's reflection as one could hope to find on earth. He manifested qualities beyond human comprehension. The marvel of his work was its proof that divine qualities can be made practical in human experience.

His teachings were astonishing in their simplicity. He said, "Love one another" (John 13:34). What could be simpler? Then he showed under the most trying circumstances how to live that love. Do we always live that love or do we just love those who love us? When we can always feel and manifest the affection demanded under every circumstance when we are mistreated, deceived, envied, lied about and hated, then we are proving that we understand and are practicing what Jesus required. This is the kingdom of heaven. It is mentally being cognizant of and living in harmony.

To be utterly innocent of hate, malice, resentment, annoyance, is to gain the divine consciousness. Love is indeed the greatest thing in the world. Being the greatest, it would appear to be the rarest. Without Love, God, nothing is of any consequence. It is probably the most discussed subject, yet how little practiced.

Jesus showed his love by his unselfishness. It was limitless. Everything he did was for others. Nothing was for himself. He came into the world only to show others the way out of the world.

Love encompasses all. Humanly speaking one may be intelligent, but still unloving. However, Love is intelligent. One may be active, energetic, industrious, but still unloving. Yet Love is Spirit and includes all these. Nothing is too hard or too much trouble when Love is in charge.

Jesus' example showed that the qualities of God give man dominion not only in heaven, but on earth. He showed that omnipotence is not merely a pleasant expression, but a demonstrable fact.

Jesus' works stunned the thinkers and the leaders of his era. The great wonders wrought by earlier prophets were for the most part long in the past. They were almost as remote to that age as the age of Jesus is to us. His works brought them sharply up to date. Suddenly they became true again.

Jesus tried to instill the proper sense of goodness, of divine Love, in the hearts of his listeners. This is practical. Love is something that we all can express. It is available as a universal talent for all to use. It is right at hand. It is something to do right now. When we do express it, the Christ is again come to earth. As the Master said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

How can one help himself to express more love? By realizing that the I or Ego, the divine nature in each one, is God. To see clearly that God is the Mind of man, the Life of man, the Soul of man, is to see God everywhere. Jesus said, "I and my Father are one" (John 10:30).

Before one can say, "God is my life," he must so live that he makes it true. Likewise to be able to say, "God is my love," requires living a life of love, thus proving man to be God's reflection.

Do we think that this is fine **philosophy for relations between individuals** and at home, but unrelated to the larger world affairs so overriding in men's lives? Then we cannot believe that Jesus has really provided the

practical way to the solution of the world's problems. If this were the case, then the way to universal salvation would be unrevealed.

World salvation begins with the individual and progresses to the universal. Before wars between nations stop, wars between and within individuals must stop. Meekness, innocence, guilelessness, affection, love, purity, come to the individual and then to the world. To fail to see God in some measure in every man prevents one seeing God everywhere. Jesus never failed in this respect. He always saw God's image before him. Sometimes the person before him totally rejected Jesus' view and refused to be healed, but Jesus did not change his view.

Viewpoint is a key. From what viewpoint do we behold ourselves and others? Is it God's viewpoint or man's? What we see and experience depends on the viewpoint. Although Pilate had gnawing doubts, from his viewpoint Jesus was a failure. From the viewpoint of Lazarus, Jesus was the way-shower to universal salvation.

This way is the living and expression of the divine qualities. There is only one Way. It is not dependent upon human systems, methods and means. It may use them, but does not require them. Jesus showed the Way, but did not provide all the laws and rules. His faithful followers then began their work and great progress was made until ecclesiastical domination in his name smothered the true Way for a thousand years. The world must return to the Way Jesus showed. No one has ever found or shown or proved that he knows of a better Way.

There is no mortal measure of this Way. Fame or title or position or wealth cannot measure it. The only measure is to "Come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). This is the measure of the spiritualized man.

Jesus came to reveal to us the true idea of God, the Christ. He required that we prove our understanding and

acceptance of this idea by our expression of the Christly qualities. He laid great stress on God as his origin, and by inference the same applies to us, as we are all one in Christ.

To accept the idea presented in the First Commandment that there is only one God is to accept the idea that God is infinite, is All. If God were not All, then where God left off, another god would begin. If there is only one God, and there is only One, he must of necessity be All in every way.

To be All he must be present everywhere, or omnipresent. To be everywhere means to include and embody all knowledge and thus to be omniscient. To know all and to be everywhere present is to be all-powerful, hence He is omnipotent. To be limitless, He must have always existed. Thus He must include all time and space. The one God is limitless in every direction.

Mortal existence begins with limitation. It assumes another God, namely, matter, thus taking infinity away from Spirit. This begins at birth. One is born either male or female. He partakes of the qualities of either a Father-God or a Mother-God. The rest of mortal existence consists of a struggle to regain one's original completeness wherein one reflects the total nature of the One God. This takes the form of marriage, birth and all that pertains to mortal growth in an effort to overcome the original limitation which occurred at birth. Jesus recognized this when he said, "Ye must be born again" (John 3:7). Thus did he present the new birth that starts with Spirit.

Jesus made healing the central theme of his work. He healed sin and he healed sickness. He did not limit his sense of salvation, however, to these alone. He knew that for salvation to be universal, it must include the end of all materiality, all matter; that it must include the solution of all problems.

Let us suppose that at some moment all sin and sickness were to cease, would heaven have been achieved? Not

at all. There would still remain the limitations which constitute mortal existence to be removed.

These are the limitations on extension. They are the limitations of time and space. Jesus overcame them both when he transported the vessel and all aboard across the sea. He showed that his knowledge of God included an understanding of omnipresence, hence that space is a thought of limitation. He could be wherever he chose to be. Moreover, he could be there immediately. Thus the limitation of time was removed. As the Bible says, "There should be time no longer" (Rev. 10:6).

If man is unlimited by space, then there is nothing which can be hid from him as he reflects God's omnipresence. If man is unlimited by time, then he can know the past and the future because eternity is the reality.

Overcoming the limitations of time and space by human means are steps in the right direction until the period when man can follow in Jesus' footsteps is reached. He dissolved away limitation by his conscious communion with God. He demonstrated his final and everlasting dominion over limitation at the ascension.

Jesus' life was an expression of the divine order operating in human experience. He brought the divine power to bear on human events and healed, uplifted and rejuvenated, thus changing disorder into order. Since heaven signifies harmony and perfection, a sense of heaven should bring harmony here.

Material things left to themselves inevitably go downhill. Matter and mortality, anything that has no life, constantly goes in the direction of increasing disorder and disorganization to final chaos or infinite disorder. This is the destruction of individuality.

Anything alive, expressing life, grows and increases in individuality, constantly increases in order, humanly seen as increasing in its degree of organization. This distinguishes Life from death. Living things derive their life from the divine and grow toward it, become more orderly, more individual.

This makes a clear distinction between the living and the dead. Iron left to itself rusts, loses its purity, its individuality. That which lives increases in purity, order and distinction. Since it is evident that nothing can exceed its origin, it surely means that as man rises he is being restored to his original nature from which he appears to have fallen. But evil has no origin in good and must ultimately disappear. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13).

How shall we follow in Jesus' footsteps? By obeying his words and imitating his deeds. By expressing the Christly qualities. This is the key to the kingdom. By such qualities expressed, will we become conscious of harmony. Let us constantly work to express these qualities in our daily affairs that we may merit the individuality divinely bestowed upon us.

A few of these qualities found in the Gospel of John are given below.

Grace	John 1:17
Truthfulness	1:17
Humility	1:27
Guilelessness	1:47
Spirituality	4:24
Discernment	4:29
Spiritual Sense	4:35
Judgment	5:22
Faith	6:29
Mercy	8:11
Receptivity	8:47
Gratitude	12:3
Purification	13:5-9
Love	15:12
Compassion	19:26,27