

**"WHAT WENT YE OUT FOR TO
SEE?": PRINCIPLE NOT PERSON,
JESUS OF NASARETH, JESUS THE
CHRIST, JESUS AND THE CHRIST**

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ANNEX

“What went ye out for to see?”

PRINCIPLE NOT PERSON

NINETEEN centuries have elapsed since the star stood over Bethlehem and proclaimed the coming of the man who was to bring “on earth peace, good will toward men.” Any one reading the gospel story of that night must be impressed with the vastness of the vision which came to those wise men who, perceiving an idea far larger possibly than they could themselves interpret, came bearing their gifts to the young child. They told Herod that Bethlehem was not the least among the princes of Judah, because out of it should come “a Governor, that shall rule my people Israel.” The Discoverer of Christian Science, Mrs. Eddy, declares that “the Wisemen were led to behold and to follow this daystar of divine Science, lighting the way to eternal harmony” (Science and Health, Pref., p. vii).

These wise men did not expect to see the prophecies of the Old Testament work out immediately, in the visible manifestation of a world of men, good and at peace, made so merely by the arrival of the Messiah. The spiritual enlightenment that brought them to Jerusalem must have been sufficient to reveal the reception which the Christ-idea, or spiritual idea, was

destined to receive before it could be generally accepted. They knew what Isaiah had declared, that the man who announced the truth would come unto his own, and would not be received by them; in other words, Isaiah foresaw that the coming of the spiritual idea, or truth, would not be welcomed by materiality.

What the wise men encountered in Herod's terrified opposition, opposition which found expression in his sending forth to destroy all the children that were in Bethlehem, "from two years old and under," has proved to be only the foreshadowing of the battle which was inaugurated by Jesus between Truth and suppositional evil. Herod fought the advent of Jesus the Christ because he feared that his throne would be endangered,—for was it not prophesied that the coming Messiah would be proclaimed "King of the Jews"? He fought Jesus in person, and was led into the commission of acts which were horrifying even to the people of his own dark time, because he imagined that by putting the child Jesus to death he would be able to stay the fulfilment of prophecy, not perceiving how the prophets had foretold that when one came who announced the truth, the truth and not his personality would "make darkness light before them, and crooked things straight."

It is only another phase of the same ignorance that induces mankind to worship Jesus as God, while failing to understand the living truth that he taught, the knowledge of which would make men free. Jesus himself knew too much to allow any man to worship his personality. Instead, he said to Mary after his

resurrection, "Touch me not; for I am not yet ascended to my Father." He was demonstrating the divine Principle of Life, and proving what he taught by his deeds. He spoke of "your Father" and "my Father," and showed that through spiritual understanding only was he nearer to God than other men. The works that I do, he said, ye can do also, meaning that the divine Principle which he taught was the healer of mortal minds and bodies.

Christian Science has come, as "the dayspring from on high," to tell humanity the meaning of Jesus' life and teaching. The Bible has always declared it, but from the time of Jesus until the discovery of Christian Science, religions have based their creeds on the person of Jesus instead of on the divine Principle of the Christ which he revealed. On page 119 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy says, "Mary of old wept because she *stooped down* and looked into the sepulcher—looked for the person, instead of the Principle that reveals Christ." The world has wept, and yet weeps, for the same reason. Thinking that the Saviour was in matter, that he came as an infant and departed in the ascension, the world has missed the vital truth, the meaning of "Lo, I am with you alway, even unto the end of the world." Like Thomas, because of its materiality the world has denied its real Saviour,—the spiritual understanding which the great Teacher labored to impart.

Jesus revealed the Christ-principle which heals and saves. He taught no mysterious doctrine con-

nected with his own personality, nor did he offer a vicarious sacrifice for the sins of the world. When he said, "I am the way, the truth, and the life," he implied that it was the Christ-spirit of which he spoke,—the spirit which he manifested. From that saying the various creeds have wrested a false meaning. Believing the corporeal Jesus to be divine, they concluded that the human race could not do as he did, that it must pass through death into a future world before it could make good his divinely appointed commission; that, in fact, Jesus was not giving definite commands and practical instruction to the human race when he said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover,"—words that cannot be made to carry any but a single and direct meaning to an unbiased reader.

The revelation of Christian Science makes clear this very point, and it proves that unless the signs which Jesus demanded are forthcoming, Christianity is nothing more than a name. In unmistakable fashion it sets forth the truth as found in the first chapter of Genesis,—that man is spiritual and not material, that he reflects God, because he is a son of God, and is nothing less than God's image and likeness, to whom God, divine Principle, gave dominion over all the earth. Jesus understood this, and he rejected utterly the lie that the sinning and sick race of Adam is man. From such a standpoint of truth he went forward, his

works witnessing to all that he taught. To him the evidence of the senses—the dead man, the withered hand, the leper—were lies, claims made upon the material senses to deny the truth of man's real being, and he rejected them all. He called to Lazarus, "Come forth;" to the man with a withered hand, "Stretch forth thine hand;" and to the leper, "Be thou clean." In so doing he attested the power of divine Principle, the Principle of the real man's being. In all this he proclaimed the power of God, and he said, "I can of mine own self do nothing: as I hear, I judge." That is, as I hear from my Father and your Father, the Principle of my being and of yours.

In no way did Christ Jesus claim that the power to do the works was his own, nor hint that this power would be absent from the earth after the ascension. He knew that he was demonstrating the omnipotence and omnipresence of God, and knew that spiritual understanding, in proportion as it was manifested, would destroy the unreality—called evil.

At the present time, because one person was pure enough to discern the basis of Christ Jesus' teaching, mankind has been given the revelation of Christian Science, or the Science of the Christ, and, behold, the selfsame "signs" are following wherever it is truly understood. In "The First Church of Christ, Scientist, and Miscellany," on the page already quoted, Mrs. Eddy says, "The Mary of today looks up for Christ, away from the supposedly crucified to the ascended Christ, to the Truth that 'healeth all thy diseases' and gives dominion over all the earth."