

## MYSTIC LIGHT

### *Christ Jesus and the Four Gospels*

**A**S THE SUN IS THE SOURCE and center of our physical cosmos, so is Christ its spiritual center. How then can we begin to fathom the reality of this supernal Being Whose Name describes what we align ourselves with, believe in, and aspire to? We meditate on and materially move ever in remembrance of Him Who now dwells in our souls by once having put on a human form like ours. Macrocosmic Christ was precipitated into the microcosmic physical bodies of Jesus.

The Gospels are an inner sanctum of Christian revelation. They are not only a repository of the sacred Word, but, reverently entered into, they are a eucharist which, rightly received, awakens in us the Word as it ever now lives and gives life. This Word, Christ, inspired the four Gospels and is their spiritual Substance. When we partake of this living scriptural bread, we build into ourselves some understanding of the Being Who, as Christ Jesus, focused on earth the deeds of heavenly hierarchies.

But why *four* Gospels? Our modern positivist Bible scientist wants to condense the four versions of one life, eliminate the repetitions, duplications, and contradictions. After all, three are synoptic—ostensibly from the same view. But are they in truth? Will four photographs of the same object, each taken at ninety degree angles from the others, give the same picture? How much less would one expect equivalence when the “object” is the Logos incarnate, earth’s Creator? In fact, each Gospel presents an aspect or attribute of Christ.

Though the man Jesus might have been recognizable from four angles, the wholly spiritual Christ is a universe in Himself. When we read of



The Book of Kells, Irish National Library, Dublin

*An illuminated manuscript of the four Gospels, created in Kells, Ireland, in the 700's or 800's, this design depicts the symbols of the four Evangelists : St. Matthew (the Man), St. Mark (the Lion), St. Luke (the Calf), and St. John (the Eagle).*

His words and deeds as detailed by each Gospel writer, we would do well to attend to the slightest disparities between them, including omissions, language, and emphasis. Perhaps most important, we may meditate on the totality of each, seeking to discern the predominant mood or tone.

Were four people asked to give a psychological profile of the same individual, the result would be four different portraits bearing many common features but varying from one another in distinct and objectively valid ways. The Gospels are not redundant. They complement and deepen a mutual vision. In fact, together they present the Christ Being emanating a trinity of divine attributes unified in a human manifestation.

When we steep ourselves in St. John's Gospel, we are informed by the highest kind of wisdom. The one who Christ Jesus loved leaned on His heart and heard the Word resounding from its heavenly Source. When we contemplate that wisdom which infuses St. John's Gospel, "we hover, like the eagle, in the heights far above the level of human existence, we are carried on the wings of transcendent, transforming Ideas above all occurrence in the life of the individual human soul." Divine wisdom flows to us like mental waves from the powerful wingbeats of the sublime Logos as it circles in the heavens of consciousness, imparting intuitions of the highest truths human souls can receive.

These living truths are the light of the world. They emanate from the Logos as irradiations of His Being. On earth, light is the medium in and by which all creation can be seen. Light reveals. What actually is light that it has this capability? Metaphysically, it is the condition that makes understanding possible. As Plato said, God is light and truth is His shadow. Spiritual light shines in our material darkness and our earth-bound brain comprehends it not. But raised on the pinions of St. John's spiritual vision, our souls are enlightened by the Wisdom aspect of Christ in Whom there is no darkness at all.

The Gospel of St. Luke is imbued with the influence of another attribute of Christ which can be characterized by the Virgin Mary's words, "be it so, even as Thou wilt," or "my soul doth magnify the Lord"; or by Christ Jesus Himself in "Father, forgive them, for they know not what they do," or "Father, into Thy hands I commend my spirit." The essence of these words is devotion and sacrifice. The Gospel of St. Luke is permeated by the mood of compassion and self-giving. It is preeminently the Gospel of healing, describing how Christ Jesus gives of His substance that others may be made whole. He empties Himself of divinity that humanity may be replenished and renewed in spirit.

Christian alchemists used the symbol of the pelican who gives her own physical blood to nurse her brood. So does the Redeemer make of His body, soul, and spirit a living sacrifice. Christ Jesus' earthly healing acts were all preparatory to His



El Greco (1541-1614), The Prado, Madrid

***The Dead Christ in the Arms of God the Father***

*St. Luke's Gospel portrays that aspect of Christ which is Love as utter Self-giving.*

ultimate healing deed of offering His body and blood as a sacrifice for human redemption. As He broke bread at the Maundy Thursday Last Supper, instituting the high rite of Communion, so he broke his body and continues to divide and distribute the spiritual Bread of His Love for the feeding and regeneration of His members, His younger brothers, humanity.

The semi-esoteric religious movement of Mithraism reached its apex of popularity in the second century A.D. It incorporated many Christian elements and used as its central emblem the image of Mithras astride a bull which he has just impaled. To the understanding, this image suggested that the physical nature, essenced in the blood, was sacrificed for the higher principles. Indeed, direct linkage was made between this image and the Crucified One, Whose representa-



tion was, for a time, prohibited.

In St. Luke's Gospel, Christ Jesus is seen not only as the Light of the world, but as the Being Who makes of His Being an oblation, the supreme Self-surrender, Who actually confirms His Identity as Love through the gift of His life. Therewith was given the archetype for evolution, which consists in constantly increasing the capacity for sacrifice. Christ, the fount of compassion, sacrificed nothing less than His Godhood. St. Luke's Gospel portrays that aspect of Christ which is Love as utter Self-giving.

There is no wisdom accessible to man that is not in some way contained in St. John's Gospel. Likewise, there is no love exemplified in St. Luke's Gospel, stupefying in its magnitude though it be, which man cannot and will not attain.

A third attribute of Christ, which infuses the Gospel of St. Mark, is strength: the strength that makes possible all things; strength as the creative power that surges through the world; strength which in all systems of symbolism is represented by the lion. This strength, which orders and directs all things and, when unfolded, signifies supreme Power, this is what the Gospel of St. Mark emphasizes in Christ Jesus, the Lion of Judah. The Christ of the Gospel of St. John is the sublime Sun Being, the spiritual Light of the world. In connection with the Gospel of St. Luke, the warmth of the Love streaming from Christ is manifest. Immersion in the Gospel of St. Mark gives us a sense of the spiritual Power of the Sun-Christ.

We challenge our comprehension and incite our wonder yet further when we realize that in His works Christ draws upon the potencies pertaining to the realm of the wisdom-filled Cherubim. This is the reason why a deep reading of St. John's Gospel evokes in us the feeling associated with the

image of the eagle-soaring Cherubim. They may guard against a premature recovery of the Eden of the vital (life) body, and they may keep vigil over the Ark in the Holy of Holies, which contains the Law written in stone, but in John's Gospel their wings are fully extended as they majestically ray down the Light of Wisdom from celestial heights.

The fiery Love of the Seraphim streams through the universe and is conveyed to our earth through Christ. Love is the keynote of St. Luke's Gospel, the warmth-bringing fire of love welling from the heart of Christ who works in that supernal Seraphic realm and brings down its radiant energies.

In fact, Christ was the channel to mankind for

***A deep reading of St. John's Gospel evokes in us the feeling associated with the image of the eagle-soaring Cherubim, whose wings are fully extended as they majestically ray down the Light of Wisdom from celestial heights through the incarnate Word, Christ Jesus.***

the three highest spiritual Hierarchies, for He also centered His whole Power within this earth-existence. Here He directed no less than the Strength proceeding from the realm of Thrones (Whose physical manifestation is the constellation of Leo), to the end that Wisdom and

Love might be led to their fulfillment in the spiritualization of man.

If through John's Gospel we can lift ourselves toward Christ by aspiring to a comprehension of the transcendent Ideas that were His earthly thoughts; and if we can feel the warmth of Christ's self-giving Love by letting the warmth of St. Luke's Gospel pervade our hearts; that is, if in St. John we can glimpse Christ's thinking, and in St. Luke participate in His feeling, then in St. Mark we can learn of Christ's willing and the forces by means of which He brings Love and Wisdom to actual fulfillment, for Will is the first attribute of Divinity, ordering all things on all planes of being.

What we dimly divine of these three attributes of Christ stand as supreme prototypes of earthly existence. We are awed by the magnitude of the

Gift. We are unequal to the significance of the sacrifice entailed in the Deed of Him Who is the focal point of the universe, Whose Being is distributed among the whole of individual humanity. How did this physical and spiritual distribution come about? St. Matthew's Gospel provides the answer.

In St. Matthew we are presented with the picture of Christ Jesus as man. St. John's Gospel presents a divine and cosmic Man. St. Luke's Gospel pictures a Being Who is the embodiment of Self-giving Love. St. Mark's Gospel gives testimony to cosmic Will operating as a single Individuality. Matthew's Christ, the man of Palestine, unites in His own Being the three attributes of Love, Will, and Wisdom, but they are not individually and distinctly portrayed. Foremost in Matthew is the human personality who is the offspring of his own people, the ancient Hebrew race, the descendants of Abraham and the root of Jesse and the House of David.

Here we most clearly see why the blood of this people had to be prepared in a definite way by a freight of Levitical laws relating to diet and marriage, in order to prepare for humanity the blood of Christ Jesus. It is in Matthew's Gospel that the Son of Man, the prototype for Aquarian man, assumes His most determinate and historically determined form. Here is detailed the seminal role of the Hebrew people for the whole world, for the birth of a new era, for the birth of Christianity. Here is most specifically given the physical preparation for the reception of the cosmic Christ, Who brought in His Person the divine attributes of Love, Wisdom, and Will as each proceeded from the utmost reaches of heaven.

In St. Matthew's Gospel these attributes are unified and grounded in the physical vehicle provided for so meticulously and zealously over many generations. Here the most human side of Christ Jesus is presented. Here also is given a complete survey of events which show how the coming of Christ Jesus is related to human history, how the greatest phenomenon on earth, the Incarnation, represents the culmination of actual historical events. Everything that happened to the ancient Hebrew people had to be directed in such a way that it culminated in the single personality of Jesus of Bethlehem.

In Jesus of Nazareth were embodied all the qualities matured expressly for him in his race. The Star which the Magi followed from Ur in Chaldea moved in spiritual fashion along the path once traveled by Abraham. The Star taking this path and coming to rest upon the Bethlehem birthplace once took the name of Zarathustra, highest initiate of the second post-Atlantean epoch, who first discerned the Christ in the Sun's aura when He was known as Ahura Mazdao.

St. Matthew's Gospel most clearly demonstrates that the Kingdom of Heaven (or God) is at hand, for the Kingdom of Man has been established. The King of Heaven is now in man. With the embodiment of the Christ Ego in the man Jesus, human nature is structurally completed, heaven (Spirit Ego) has come to earth. Involution is concluded. Christ brought mankind the forces through which the human Ego would be able to unfold and develop. The Hebrew people were chosen to provide the bodily constitution, the bodily sheathes, whose development would become fit to receive the bearer of the Kingdom of Heaven, the Christ. For this reason does St. Matthew offer the many parables describing by analogy the Kingdom of Heaven. For the Father's Kingdom had come to earth, to man, to Jesus, as the Christ Ego. Humanity needed and still needs deep instruction in this truth, this most momentous development in earth evolution.

St. Matthew's Christ is the earthly foundation of heaven. He is the cornerstone which the builders rejected. He is the foursquare embodiment of the galactic Hierarchies from Whose glorious ranks ray down the Love, Wisdom, and Will which focused in the Christ Ego as He became the Son of Man, the Second Adam, to restore fallen mankind, children of the first Adam, to the Kingdom of God the Father.

The four Gospels, as formulae of initiation, are material aids that can assist in the vital process of spiritual reclamation. It is said of the four Gospels, particularly the Gospel of St. John, that every sentence relived transforms something in us. So may we commune with these holy documents and be correspondingly transformed. □

—C.W