

MYSTIC LIGHT

The Luke Jesus and the Matthew Jesus

“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”

—I Corinthians 8:2

STUDENTS of esoteric Christianity understand that discrepancies in the accounts of the life of Jesus and Christ Jesus as narrated by the gospels are intentional. Far from challenging their validity and even calling into question the historicity of Jesus, as do some positivists, the apparent

couples, each bearing the name Mary and Joseph.

To the Matthew Mary and Joseph is born a Jesus who descends from the house of David through his son Solomon. This Jesus body receives an Ego that was, as traced by one occultist, the Persian sage and prophet Zarathustra (who preceded the Zoroaster of sixth century B.C. by several millennia) and, much later, Solomon—an Ego thus eminently wise in the ways of the world, the noblest expression of the kingly or worldly path.

The birth of the Zarathustra-Solomon Ego is cel-

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inconsistencies and variations in the gospel narratives serve rather to open the mind’s eye to a Being and an Event whose magnitude utterly precludes one simple word-picture.

Surely the Person that bore the mighty Regent of the sun was not merely an exceptional soul. He was, in fact, the focus and fusion of both the supreme achievement in earthly wisdom and the embodiment of a pre-incarnational purity. A reading of the first three chapters of the Luke and Matthew gospels will elaborate this thesis.

Neither the John nor Mark gospels consider Jesus’ pre-Christed life. Only Luke and Matthew chronicle the birth of Jesus. Both provide genealogies, but these differ, as do the accounts of the Nativity and Jesus’ childhood. In fact, the two gospels detail the birth of *two* Jesus children to two

ebrated by the “wise men”; that is, the Zoroastrian (literally, “golden star” or “star of splendor”) initiates from the East, who, being adept in star wisdom, could discern in the Bethlehem star the light body of their God Ahura Mazda, Who designates the one (Jesus) in whom He shall soon incarnate.

“When they saw the star, they rejoiced with exceeding great joy” (2:10). For in earlier lives they had been taught by Zarathustra that this God of Light was coming to Earth to take on a human form. Thus do they pay homage to Jesus (in whom incarnates their teacher) as the future bearer of the Christ, giving gifts worthy of the king he was, gifts which symbolized what he in teaching and example had previously given them: the gold of enlightened thinking, the frankincense of exalted feeling and the myrrh of spiritualized willing.

The Matthew Jesus is born in Bethlehem but soon thereafter he is taken by his parents (Joseph being warned in a dream) to Egypt where the Ego has a retrospective exposure to the source of the experiences garnered from earlier existences. In any study of the Bible it must be taken as axiomatic that any word or detail given or omitted is neither fortuitous nor simply reportorial. Rather, the most profound of truths may be indicated in an ostensibly simple phrase. Max Heindel's clairvoyant verification of the origin of the Cosmos and planet Earth as it is compressed into several remarkably cogent images in Genesis well illustrates this point. Only Matthew mentions the journey of Mary and Joseph to Egypt. Thus, in three verses, we encounter oblique reference (confirmed by occult investigation) to the assimilation by the Zarathustra Ego of the extraordinary soul faculties that were the fruition of his former desire body working in the Egyptian Hermes and his earlier etheric body invested in Moses at the time of Israel's Egyptian captivity. These two instruments were returned to the Matthew Jesus Ego to immeasurably enrich and reinvigorate it.

Upon his return to Israel, Joseph is again instructed in a dream, this time to avoid Bethlehem. So he settles in Nazareth in Galilee (though he was a native of Judea).

The Luke Jesus, on the other hand, is born to parents who are *natives* of Nazareth. But a decree had gone out that everyone should be taxed, and Joseph, being of the house of David, must pay his taxes in Bethlehem, the city of David. While in Bethlehem, Mary gives birth to the child Jesus, an event discerned in the spirit worlds by shepherds who, being pure in heart, are clairvoyant (negatively). The Luke Jesus, wrapped in swaddling clothes and laid in a manger, is born with a desire nature as faultless as the lambs in the shepherds' fields. In fact, the Luke Jesus is purer than any soul on earth because his vital body, the body of learning and experience, is pristine, unsullied by incarnational error, and therefore capable of organizing a physical form purer and finer than any vital body



Oil on Canvas, c. 1636, Philippe de Champaigne, 1602-1674. National Gallery, London.

Angel Appearing to Joseph in a Dream

Only in Matthew's gospel does the Angel of the Lord appear to Joseph, and three times. In the second instance (illustrated above), he is directed to avoid Herod's Massacre of the Innocents by journeying to Egypt.

conditioned by earth experience.

This is the double or deeper meaning of the immaculate conception. Vital life forces retained from incarnational cycles by the Lords of Destiny are instilled in Mary and serve as the chaste matrix for the forming Jesus body. The biblical key to this mystery is found in Genesis where, due to the inoculation of the "primal pair" by the Luciferic influence (i.e., they had eaten of the Tree of Knowledge of good and evil), the possibility of eating of the Tree of Life was denied them. Having entered man's desire body, Lucifer posed the threat of eventually violating his vital body. To avoid this prospect, the Tree of Life was placed in the pro-

Planet Art

tective custody of Cherubim; that is, control of certain etheric forces was withheld from Adam's use and thus from passing on to his descendents.

It may be said, then, that an inviolate part of prelapsarian Adam was retained by the wise Guides of human destiny from involvement in the generational cycle. A new Adam or, as Paul (Luke was Paul's friend and fellow traveler) says, a second Adam, was thus provided Christ in the Nathan Jesus body. A "provisional Ego" descends to the virgin Mary, being the soul who had waited longest before incarnating. In a sense, it was Adam reborn, Adam renewed. For this Luke Jesus body is traced not through worldly Solomon, but through David's other son, Nathan, the priest. Nor does Luke's lineage stop with Abraham, the race father, as in the Matthew genealogy, but leads back to Seth (not worldly Cain), Adam, and to very God. That is, the informing life in the Luke Jesus is as God originally provided.

There is a curious parenthesis in the Luke genealogy. It reads that Jesus is "(as was supposed)" (3:23) the son of Joseph; that is, "as commonly accepted." Who would think otherwise? In fact, the life investing the Luke Jesus was directly from and had been retained in God. It was virginal. Therefore the angel says to Mary that the holy thing that shall be born of her "shall be called the Son of God" (1:35).

Note the inversion of the genealogy. The line of purity traces back to God, whereas the Matthew genealogy, as the line of experience, is cumulative, descending from Abraham presentward. Note also that the angel appears to Mary in the Luke account, which advances the heart principle and the purity motif. In Matthew, where the experience motif and the worldly mental element are stressed, the angel appears to Joseph (four times—1:20, 2:13, 2:19, 2:22). And because the Matthew Jesus embodies the kingly line of descent, this gospel mentions Herod's fear of a contender to his authority, one who may challenge him: the King of the Jews, "a Governor that shall rule my people Israel." Herod asks the Wise Men to inform him where Jesus was, but they declined and returned to their own country by another route.



Watercolor, J. James Tissot, Brooklyn Museum

The Presentation in the Temple and Simeon's Prophecy

Only Luke records the circumcision and the presentation. Both incidents emphasize purification and sanctification. "After the days of her purification according to the law of Moses were accomplished," Mary and Joseph (bringing two doves as sacrifice), present the infant Jesus to be blessed. Simeon (raising the infant) prophesies that a sword will pierce Mary's soul, and the virgin Anna (with arms outstretched) praises the Lord's mercy.

Therefore must Joseph take flight to Egypt to avoid Herod's massacre of the innocents. Luke appropriately omits Herod, for his Jesus is "the Babe" (experientially and in purity). Truly, in view of the foregoing, the Nathan child is the first child, *The Child*. He poses no secular threat.

A second "objective" explanation for Luke's omission of Herod is also valid. The Luke Jesus and John are born within six months of one another, but sufficiently later than the Matthew Jesus to escape Herod's slaughter of the innocents. Otherwise, of course, John the Baptist would have

GENEALOGIES OF JESUS

MATTHEW* JESUS

Matthew 1:1-16
Genealogy is in the same order, earliest to present

ABRAHAM
|
DAVID
|
SOLOMON
|
ELIUD
|
ELEAZAR
|
MATTHAN
|
JACOB
|
JOSEPH
|
JESUS

"The husband of Mary of whom was born Jesus, who is called Christ"
—Matthew 1:16

EVENTS

An angel of the Lord appeared to him [Joseph] in a dream [and said] "That which is conceived in her is of the Holy Ghost...and thou shalt call his name Jesus.

|
Wise Men
|

Joseph and Mary are Bethlehem residents (Judea)

|
They go to Egypt to avoid Herod's pogrom.
|

They returned ("being warned in a dream"), not to Judea but Nazareth in Galilee.

* "The book of the generation of Jesus Christ, the Son of David, the son of Abraham." (Matt1:1)

1. *The Life of Jesus Christ and Biblical Revelations*, by Anne Catherine Emmerich. Vol.1, p.125
2. "Joseph knew not before [his marriage] that through Joachim, Mary had descended in a straight line from David." *ibid*, p.219

LUKE* JESUS

Luke 3:23
Given in reverse order, present to God

GOD
|
ADAM
|
SETH
|
DAVID
|
NATHAN
|
MATTHAT
|
ANNE—HELI (JOACHIM)²
|
JOSEPH
|
JESUS

"Being (as was supposed) the son of Joseph."
—Luke 3:23

EVENTS

|
Shepherds
|

Joseph and Mary are Nazareth (Galilee) residents.

They returned directly after Jesus' circumcision to Nazareth, "their own city," "and the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40)

Temple incident: the Matthew ego enters the Luke vehicles (physical, vital and desire bodies) at age twelve (puberty): "Wist ye not that I must be about my Father's business?" (Luke 2:49)
"And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52)

*Genealogy given from Mary's side through her father Heli. Joseph's lineage is not mentioned because Luke's account concerns the "Blessing," the "Mystery," "the sacramental presence of that holy propagation of man before he fell." *op. cit.*, p.113

been among the murdered infants.

As an aside, though we may assume both Jesus infants were circumcised, only Luke makes mention of the incident (2:21) since it accords with the theme of purity—which, in respect of the Nathan Jesus, is an ontological and total purity. We may also note that only Luke mentions the prophetess Anna, who “departed not from the temple,” and the “just and devout” Simeon. These two holy persons testify to the sanctity and spirituality of the Luke Jesus as the Wise Men testify to the wisdom and royalty of the Matthew Jesus.

Knowing whence issues Nathan Jesus’ life (vital) body, we may understand Luke’s description that he “waxed strong in spirit, filled with wisdom and the grace of God was upon him.” His spirit was strong by virtue of being untarnished and unimpaired by a “fallen” etheric body. His wisdom was not of this world but of heavenly things. And God’s grace was on him as an angelic effulgence.

Whereas the Luke Mary (Joseph is but a shadow in Luke’s gospel) “kept all these things and pondered them in her heart” (2:18) and “kept all these sayings in her heart” (2:51), the Matthew Joseph (Mary is a dim figure in Matthew’s account) “thought on these things,” is mental rather than intuitional. The two Jesus children are correspondingly characterized, as are their respective gospels. The Luke gospel has a simplicity, freshness, and a pictorial vividness that has made it most appealing to the primarily devotional Christian. The Matthew gospel carries the charge of biblical history, of the ineluctable momentum generated by millenia of linking cause and effect, as given by the numerous allusions to Old Testament prophecies that were to find their fulfillment in the life and Person of Christ Jesus. No less than nineteen references to Old Testament prediction are cited in the Matthew narrative, almost giving the impression that Christ Jesus is an actor in a drama whose setting, sequence and even dialogue have been predetermined.

On the other hand, the Luke gospel emphasizes the overcoming of necessity (karma) through healing love. The emphasis is on making whole, re-establishing integrity, liberating the soul, purifying



Watercolor. J. James Tissot, Brooklyn Museum of Art

Jesus Teaching in the Temple at Age Twelve

New and perplexing behavior was suddenly shown by the twelve-year-old Jesus found by his parents in the temple, astonishing the elders with his understanding. There is an esoteric explanation for this transformation.

the body through regenerative faith. Luke cites twenty-two specific acts of healing by Christ Jesus, more than any other gospeler. Matthew’s gospel is didactic, instructive, less intuitive than Luke’s.

After the Luke Mary gives birth and Joseph pays his tax, the couple return to Nazareth. Eventually, both Jesus children are living in Nazareth. Then, when they are age twelve, a critical event takes place: The Ego that was Zarathustra-Solomon, the Ego wise in the ways of men and the world, leaves the Matthew Jesus body and enters the pure and spiritual vehicles of the Luke Jesus. With what result? That, upon attending the annual feast in Jerusalem, as was their custom, and departing therefrom by a day’s journey, the Luke Mary and Joseph discover that their quiet, self-absorbed, other-worldly son is not in their company. They return to Jerusalem to find a transformed Jesus, one they know not. For having been invested and

enlightened by the Zarathustra-Solomon Ego, he is discoursing with the doctors of theology as one to reckon with (2:47). To their question “Son, why hast thou thus dealt with us?” the suddenly precocious and spiritually articulate lad answers, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?”

Only after the truly immaculate Luke Jesus body has fortified itself and is on the threshold of puberty does the worldly wise Zarathustra-Solomon Ego enter and permeate it. The now Ego-less Matthew Jesus body wanes and dies. (A painting by the Renaissance artist Borgognoni, *Christ Among the Doctors*, depicts Mary with the two Jesus youths: one is vigorous, giving forth life; the other, the donor of the Ego, is shadowy, somewhat withdrawn, pointing a finger at him who shall provide the body for the Christ.)

An equally tenable reading of the parenthetical insertion by Luke in detailing the Jesus genealogy shows his understanding of this mystery of the two Jesus children. For after the Solomon-Jesus Ego invests the Nathan Jesus body, the Luke Joseph is *not* his father, “as was supposed.” Luke’s genealogy is given *after* the Baptism of Jesus by John and well after these metaphysical logistics have taken place. (The Matthew gospel begins with Jesus’s genealogy.)

Thus, Jesus’ vehicles prior to Christ’s ingress, are a fusion of the priestly and kingly lines of human development. However, in this singular instance, the acquisition of worldly wisdom was not gained by sacrificing the etheric body’s primordial integrity. Man’s wisdom is a transmuted product of sin, error and suffering, which take their toll over eons of time on the quality of both planetary and individual etheric substance. In order to provide the Christ with human vehicles that would insure the success of His mission, exceptional measures were invoked. His advent was meant to renovate for all humanity the very

conditions to which His mortal bodies were to have been least subject—the dulling and deadening effected by epochs of selfish desire and ignorance.

Strange to say, these special provisions for His earthly ministry only served to heighten His agony of sensation, intensify His empathy for sinning and suffering humanity, and increase the unutterable pathos He experienced in perceiving man’s separation from his divine origins; that is, from Christ Himself.

What was exceptional for Jesus, making possible the embodiment of Christ, became the rule for mankind upon Christ’s entry into Earth through Jesus’ shed blood. For the Christ Life effected a planetary alchemy by purifying the desire body of Earth and transforming its etheric vehicle. While unique spiritual strategies were employed to facilitate Christ’s incarnation, this providence has become extended to mankind generally through

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the Crucifixion. Christ through Luke Jesus had access to what man was, originally. Man through Christ now has access to what he may become.

As the priestly and kingly lines of human development converged in Jesus—the devotional-inspirational with the intellectual-authoritative—so man through the Christ impulse can progress toward unitive being, blending experience of head and heart, working toward becoming a Melchisedec, priest in his own body-temple and king of his own microcosmic kingdom.

The special conditions obtaining for Christ’s reception into human vehicles are, since Golgotha, the birthright of all humanity. A unique historical occurrence translates to planetary paradigm. Potentially, Bethlehem is any set of co-ordinates on Earth. The Holy Spirit is ever ready to christen the deserving candidate in the vital currents of his own sacred Jordan. □

—C.W.