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THE HUMANITY OF JESUS

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There is a good element in human consciousness, however variable it may be with the individual. It is evidenced by the ever-present, never-failing milk of human kindness. People have always tended to respond to the needs of their fellow men.

Apart from self-interest, service of humanity has been the great concern of society, out of which have grown charitable organizations and also the systems of thought and endeavor known as the social sciences, which deal with the problems of humanity. Efforts to meet human need humanly are palliative rather than curative. Witness to this is the ever-increasing human need under such care. This does not, however, impugn the milk of human kindness, and Christian Scientists are in hearty accord with all sincere intention, even though they may have reservations as to the methods used.

Christ Jesus himself declared (Luke 22:27), "I am among you as he that serveth." In "Science and Health with Key to the Scriptures," the author, Mary Baker Eddy, writes (p. 25), "The divinity of the Christ was made manifest in the humanity of Jesus."

Christian Science has come into the world to define the humanity of Jesus and to change radically the palliation of human need to absolute cure and eradication. Wherein does the humanity of Jesus differ from the humanitarianism as taught in the schools and practiced by organized charities?

One might say that the humanity of Jesus made manifest the divinity of the Christ. All Christians will agree that the divinity of the Christ is to be found in pure Spirit and in spirituality, the immateriality of God. The humanity of Jesus was the manifestation of his true spirituality as opposed to the material elements in human consciousness—as opposed to and as having

dominion over those elements. This is why Jesus' humanity manifested the healing power of Christ, the spiritual idea supplanting in human consciousness the errors of belief called sin, disease, all evils.

Jesus' humanity was a quality apart from common concepts because it was apart from matter. His service to humanity verified the statement in *Science and Health* (p. 231), "If God heals not the sick, they are not healed, for no lesser power equals the infinite All-power."

Jesus served the individual not materially, organizationally, but spiritually. He never failed to meet the human need of believers, because he never failed to bring the divinity of the Christ to the individual in need. And he taught his disciples to do likewise, for we are told that Peter said to the impotent man, begging for material aid (*Acts 3:6*), "Silver and gold have I none; but such as I have give I thee." Such as he had—the divinity of the Christ!

Christian Science offers this divinity of the Christ to erring, suffering humanity. Is it truly enough to offer less than the consciousness of one's true being as the son of God, Spirit, and the consequent freedom from the ills of the flesh?

While Jesus was tender in his emotions and wept with those who wept, he never could have agreed with the mesmerism of grief, the material sense of loss and separation. Jesus wept because he loved others, even as he wept over Jerusalem in its unreceptivity to spiritual truth; but he restored Lazarus through the divinity of the Christ. He knew that Lazarus' real life was not a material thing or condition to be forfeited, but a permanent spiritual animus; and he thus broke the mesmeric belief that Lazarus was lost to his loving friends.

Christian Science holds all material sense of need to be mesmeric and submits that it is humane not to intensify that hypnotic sense, but to break it with Christ, Truth. The humanity of Jesus was sympathetically responsive to human needs, but not sympathetic to mesmerism, which would perpetuate and deepen conditions in human thought and experience that have no warrant in the source of all real being, God.

The Christian Science movement has a mighty justification for its existence. It presents the message of hope and assurance to the world that the world's problems and the solution of them are reducible to the problems of the individuals comprising society and their solution. Science

shows that human charities and their humanitarianism must, soon or late, be resolved into the individual's responsibility for his own thoughts and acts.

Thus Jesus' humanity gave to the world the sole cure for all the problems of the individual and so of society. The panacea is Christ, the true idea of God. Christian Science defines "Christ" as, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (Science and Health, p. 583). And Paul put the universal panacea vividly to the individual as, "Christ in you, the hope of glory" (Col. 1:27).

If Christian Science is true and is worthy of the devotion of our lives to it, then the humanity of Jesus must be the humanity of every one of us. Certainly Jesus did not follow the sociological practices of his day, and Christian Scientists can rightly do no less than follow the spiritual radicalism of Christ Jesus in his effective humanitarianism.

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