

The First Rejection at Nazareth (Luke 4:16-31)

If you are using your Harmony's you will see that right following the healing success, Jesus finds himself head on up against rejection. This is something we have to learn and that is how to handle the fact of life called rejection, especially when it occurs at times when we have every reason to think we don't deserve it. Rejection takes many forms, of course, being misunderstood, being looked down upon is felt as rejection, having one differ from our opinion or current conviction, and many times just a plain NO given to something that we'd hoped would be yes is felt as rejection. Again, as in the case of healing, one's worthiness or unworthiness has nothing to do with it, one's merit or demerit doesn't really determine it. Rejection seems to just be a part of that give and take process which occurs with the intermingling of souls, bodies and consciousness, and how many times have you and I when we felt rejected felt (and this is what hurt), "he did that to me, in order to do it to me, and if you were able to read into the mind of the one who did that to you, just to do it to you, guess what you might read there? Something quite different, "I didn't do anything to hurt him, I did what I had to do and he was there, that is all, so many of our hurts and our offenses come and are very painful to us because we project motivation into that person and our motivation projection is not correct. "You hate me," says the child to his parents, that is why you don't let me eat more candy. This is very often the case when we cook up motives and make ourselves much more important to the other person than we really are. Let's take time to, instead of projecting our imaginary motives into people, let's take time to really use a bit of empathy: "If I had been in that person's place, what might have been my motives, and so forth." This particular subject is also very strong in the Chapter of Christian Healing, "Judgment and Justice".

Jesus Finds Four Fishers of Men in Four Fishermen (H.G. p.33)

In this particular instance Jesus uses words to the men which are a little different in Matthew and Mark from what it is in Luke. In Matthew and Mark he says to the men, "Come ye after me and I will make you to become fishers of men." and in Luke he says, "Fear not; from henceforth thou shalt catch men," then they become his faithful disciples. Now, prior to that what were they fishing for? They were fisher's of fish, but now Jesus says that if they become his disciples they will become fishers of men. That doesn't sound too profound, but there is an implication here which is worth paying attention to on the metaphysical level. We know that the calling of the disciples represents the calling forth from within us into greater awareness the twelve powers. When they are called is when we become cognizant of them and they have become quickened with our becoming cognizant of them, they become the disciples of our Christ self, of our Christ nature, they will work and express in any manner that they are capable of, either

individually or together in different combinations to serve the Christ, to serve the purpose of further development of Christ Consciousness. The implication here in these words that Jesus uses is that in order for any of our twelve faculties to really be put into the service of Truth, the Christ, they must be used by us with the intent of somehow contributing to the benefit of all human beings. Spiritual power, for instance, just for its own sake, just for the sake of having it is not really serving the Christ. Metaphysical knowledge and know-how, just for the sake of having it and displaying it, is not contributing to Christ consciousness, not really; even what we call high consciousness, just for its own sake, is not really serving Christ. All of these seems pointless but when any part of our nature is motivated and directed for the overall purpose of somehow benefiting human beings, then that part or those parts of our nature can legitimately be considered as part of the discipleship of our Christ self. Prior to this these men were fishers of fish but Jesus says, when you become my disciples you will catch men, fishers for men not for more fish. Fishes stand for ideas and knowledge in the metaphysical interpretation. I am fishing for fish, all I am doing is fishing around for more knowledge, more ideas, more teaching, more know-how, but until I can relate my fishing to benefiting men also to catch men, to be able to make contact and communicate and direct rapport with mankind, with human beings. In our admissions committee meetings, when we consider applicants one of the things that a number of our faculty look for is this: Is this just another professional student who makes a career of just being a student fishing for more fish to convert into knowledge. In a sense what the Committee keeps looking for is the student's motivation just to be in school to gain more knowledge or is it really to be able to use whatever knowledge directly for the ministry, for the service of mankind? Of course if they feel this, they become much more sure in regard to the acceptance of that person into the program. I have written in my old notes here, "In the Unity Ministry, especially, it seems very wise to check all our statements, plans, desires, intentions, explanations and so forth first with yourself. Ask yourself, Am I just fishing around for the sake of keeping busy, or am I fishing for men?" In other words, Will this activity or will these words actually touch and benefit individual human beings personally? Much time-consuming pointless business and much talking could be wisely conserved in this way and a more powerful ministry established which can duplicate the works of the apostles and eventually the works of Jesus Christ himself.

First Account of Jesus casting out a demon (Mark 1:21-28 and Luke 4:31-37)

This is on page 34 of the H.G. It is very sketchy and it does not have a lot of symbolism in it and so we will save the going into casting out of demons for a later time when we get a more elaborate incident in the Gospels.