



Jesus Christ is a symbol, his person is no more real than the other characters are.



So, just as the people in the landscapes in the story are symbolic of the varied patterns of thinking and feeling that surround and engage with the

Divine truth in our mind, so too is Jesus Christ Himself a symbol. The person of Jesus Christ in this sense is no more a real person any more than the other characters in the stories are. All of them are manifestations for they are images of the variations of our finite reception of what flows into our mind as we receive the Divine Life.

Jesus Christ = Divine truth

It teaches, heals, saves and redeems.



Jesus Christ then can be viewed as a form of truth that is clearly Divine and entering into the mind to engage with the

multitudes, - the multitudes of the thinking and feeling patterns and structures that are present in the landscape. He represents a form of truth that is acknowledged as being from and of the Father and as such, is able to teach, heal, save and redeem.

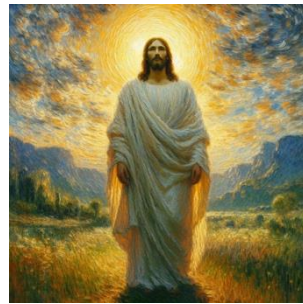
This light proceeding from the Lord is life itself, which not only enlightens the understanding, as the sun of the world does the eye, but also vivifies it according to reception; and when this light is received in the life, it is called "the light of life" in the same: "Jesus said, I am the light of the

world; he that follows me shall not walk in darkness, but shall have the light of life"

John 8:12

(Apocalypse Explained 349)

Human is not about shape, but instead about what it communicates of the nature of the Divine.



He is the Logos that is living. Jesus's life's story is the same story of the text as a form of the truth of the Divine, as it enters our mind. Jesus Christ and the text that we call the Word, are one and the same. Each offers a different manifestation but presents the same origin.

They are a truth that presents from the Divine Itself in a form that we can comprehend and engage with.

One is in the form of a person moving through the world, one is in the form of a text moving through the mind.

Both are the Divine in Origin. Both are a finite experience of the Divine as a manifestation, and so both offer the divine human, the human in this sense being what the Father can be known through. The idea of what is human then becomes not about shape, or flesh and bones, but about what conveys and communicates the nature of the Divine.

In the beginning was the Word, and the Word was with God, and God was the Word. In Him was life; and the life was the light of men. And the Word became flesh, and dwelt in us (John 1:1, 4, 14).