

New Life in Christ

As I write this, it is the start of Lent, the run-up to Easter, when we remember not only the death and resurrection of Jesus of Nazareth, but also the death and resurrection of Christ and the death and resurrection of ourselves as Christians.

Often in our worship, we refer to Jesus Christ, where “Christ” is a title, not Jesus’ last name. It means “Anointed” and we too are anointed, hence our faith is named Christianity, not Jesusanity. We follow the Cosmic Christ. This is not a New Age recent invention, though it sounds like it! No, the Cosmic Christ is pure Scripture and has always been a part of the Christian tradition from its outset, but we have not been trained to look for it.

When we say “Jesus Christ”, we include the whole sweep of history; not just the historical Jesus, but also the Christ who was active at the first moments of creation. Notice this remarkable verse from Colossians: “For in Him all things were created . . . all things have been created through Him and for Him. He is before all things, and in Him all things hold together.” The creation of the universe took place through Christ, for Christ, by Christ. And this creation includes not only people, but also rocks and trees and birds and rivers and mountains - all of creation.

God’s love was being revealed at creation too, not just at Calvary. There is more to Jesus Christ than the last three hours of His life. All things were created through Him and for Him, and in Him all things hold together. The incarnation of God took place not just 2000 years ago in Jesus, but also at the start of everything, at the moment of the Big Bang, scientifically, or when the waters were separated, biblically.

The Early Church recognised this and called the natural world “the FIRST body of the Christ”. The Church is the second body of Christ. So, when you go hiking, or golfing, or bikeriding, or fishing out in God’s creation and feel renewed and spiritually more alive, it is no wonder. You are going out into the first body of Christ, the first revelation of God.

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not one thing came into being. What has come into being in Him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not (*and has not*) overcome it . . . And the Word became flesh and lived among us, and we have seen His glory, the glory as of a father’s only son, full of grace and truth.” (John, chapter 1)

Try substituting “blueprint” for “Word” in the above passage: “. . . and the blueprint became flesh and lived among us.” Jesus the Christ is the blueprint for life. He is the pattern of birth, death and resurrection. He is the mystery of life incarnate - the blueprint made flesh.

Jesus is the Christ - the Anointed One. He is the perfect union of the physical and the spiritual together. Any time you have the human and the Spirit come together, you have the Christ. This anointing that was given to Him has also been given to us, so that we may participate in the divine nature. Genesis chapter 1 is full of original blessing; the love of God poured out on all of creation. You were blessed and chosen in Christ before the foundation of the cosmos.

We resist it, we deny it. It is just too good to be true, but the same anointing He received, we receive. We are “Adam,” literally “son of the earth.” We are “Eve,” literally “daughter of the earth,” or simply “life,” and are beloved sons and daughters of God. Our task in life is to

put the two together, just like Jesus did.

Jesus didn't move from Jesus to the Christ without death and resurrection. And we ourselves don't move from our independent, isolated existence to Christ-consciousness, without dying to our old ways. Seeing original blessing rather than original sin, being aware of the love of God in all things and all people. Finding God is within us rather than outside and distant. Easter is the perfect time to acknowledge and celebrate our own death and resurrection as we all become Christ, not just Christian.

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