

EASTER MESSAGE

By Alden Truesdell

JESUS WAS tested at all points and was yet without sin. His assignment was a major undertaking indeed; for He had to overcome the world, the flesh, and the devil; and bring an errant race back into reconciliation with its Creator. All of this He had to do for an uncooperative race, an opposing and warlike world, a degenerating flesh.

A three-year campaign was required for the most influential ministry ever to take place on this planet. It was fraught with signal and miraculous success, and was tempered with seeming failures. Jesus was sought after by the wise and prudent who knew a good thing when they saw it - and how to cash in on it. He was listened to and worshiped by the common people who heard Him gladly. The spiritually-minded listened to Him and honored Him; the religious powers questioned and criticized Him. He fulfilled the prophecies of Isaiah and so made Isaiah a true prophet, in that He was received with all the mortal pettiness the prophet said He would expect.

But eventually it was finished. Jesus finished the work the Father had given Him to do.

Some of His immortal words and works are recorded in the Gospels and other sacred books, but not all the words and works are recorded. John's Gospel ends with these words: "There are also many other things which Jesus did, the which, if they could be written every one, I suppose that even the world itself could not contain the books that should be written." In the previous chapter, John makes other reference to the unrecorded works of Jesus: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Among the unrecorded words of Jesus are those spoken, after His Resurrection, to the two disciples on the way to Emmaus, when "He expounded unto them in all the scriptures the things concerning Himself." But even though these (and other) words of Jesus have not been recorded, they are still accessible; for they are eternally written in the surrounding Spiritual Substance. Anyone spiritually inclined may attune himself to all the words of Jesus Christ.

Jesus Christ did not do what He did or say what He said to prove He was a Son of God; he knew He was a Son of God. But, more than that, He knew all men as sons of God, who need only change their minds, or repent, and believe in their own divinity. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

When we consider the tremendous import of the finished work of Jesus Christ, we can understand the impatience in His exclamation to the two men on the road to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken!"

A comparison might well be drawn between the race and an amnesia patient. We know who the patient is, but the patient has forgotten and we may be provoked

at this lack of response to the reality of the situation. So it is with the reluctant race and its snubbing of the Presence and Power that is most interested in its overcoming, ongoing, restoration, and resurrection. But "as many as received Him, to them gave He power to become the sons of God." His message is clear and is for all: "Only believe."

The invitation to man and the nations is out. The alternatives are: Eat of the Tree of Knowledge and build bigger and better bombs and other weapons; or, Eat of the Tree of Life and become recipient of the "twelve manner of fruits," which are "for the healing of the nations" and for the translating of mortal life into immortality.

"Why will ye die? . . . Turn yourselves, and live."

"I am the Way, the Truth, and the Life."

"I am the Resurrection and the Life."

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SPIRITICITY April 1960

SOME WORDS OF THE NEW TESTAMENT

By Robert Applegate, Jr.

THE WORD translated "save" in the New Testament is sozo; it had a wider range of meaning than we usually give to our "save."

Sozo meant to deliver from one condition into a better one. We use "save" in this sense when we speak of saving a person from drowning: he is picked up out of the water and delivered onto dry land or into a boat. The Greeks used sozo for all kinds of deliverance: deliverance from danger, from sickness, from mental derangement, from adversity, from death. More often than not, when the word is used in the New Testament, it is used to indicate an immediate deliverance from some harassing condition.

Quite frequently in the New Testament sozo is translated "heal" or "make whole." For when a person is healed, he is delivered from sickness into health. The woman who had the issue of blood for twelve years touched Jesus' robe, because she said within herself (I am translating literally): "If I can just touch His clothes I will be saved" (i.e., delivered from this affliction).

When the Sadducees mocked Jesus upon the cross, they said, "Save yourself" (i.e., deliver yourself from the cross). Others said, "He saved others (delivered them from affliction); Himself He cannot save."

In these instances and in many others there is no idea of an eternal salvation, but simply of a present deliverance from some agonizing situation. So much did the word sozo have this meaning that it was used in the passive as a form of farewell: "May you be delivered" - that is, "May it be well with you." When anyone is delivered from hardships and from danger, then it is well with him.

If when you see the words "save" and "salvation" in the New Testament, you read "deliver" and "deliverance," you will, I think, find a new meaning in the words you read.

"Salvation" then is deliverance - from whatever you want to be delivered. There is no reluctance on God's part to deliver us from our hardships (which are the results of our foolishness in turning away from Him).

Salvation is highly desirable; everyone wants to be delivered from something - even if it is only the fear of losing what he already has. Ultimately the salvation for which we all long and which alone will satisfy us is our deliverance from all sense of separation from our Creator. This will automatically include deliverance from all thought of death.

"As the outcome of your faith you obtain the salvation of your souls," Peter wrote to the Christians of Asia Minor. The Greek word that is translated "soul" is psyche. For its meaning we turn to Socrates, who lived just over 400 years before Jesus did. He gave his life to proclaiming the same message as Jesus (although he could not prove it by resurrection as Jesus did).

The Greeks (like everyone else) felt that man has something called a soul (or psyche), which is immortal; but their ideas about it were vague. They thought of it as an insubstantial shade that flitted about in another world after the death of the body, or as a sort of breath that was absorbed into the surrounding atmosphere. That is, before Socrates they had these ideas.

Socrates argued with all the immense intellect at his command that man's everyday consciousness (by which he is aware that he is alive) is his soul, and that this is immortal. He urged men to bend every effort to making their consciousness as good as possible, because they would have to live with it for eternity. He laid down his life rather than cease from his mission, which he knew was divinely appointed. "I owe a greater obedience to God than to you," he said to his jurors; "and so long as I draw breath and have my faculties, I shall never stop seeking wisdom and exhorting you, . . . saying, 'My very good friend, are you not ashamed that you give your attention to acquiring as much money as possible, and similarly with reputation and honor, and give no attention or thought to truth and understanding and the perfection of your consciousness?'"

Socrates had a tremendous influence. He was the most admired man of antiquity - after his death. It is hardly likely that, after him, anyone could use the word psyche without giving to it the meaning he did: not of something nebulous, but the consciousness that constitutes the personality of every person. Everyone is his consciousness; he is what he is conscious of himself as being, and that is all he can ever be. (So it is not so accurate to say, "Man has an immortal soul," as it is to say, "Man is an immortal consciousness.")

If by the "salvation of your soul" we understand the "deliverance of your consciousness," we may understand more clearly what Peter and the other New Testament writers are telling us: "As the outcome of your faith you obtain the deliverance of your consciousness." And this is what all healing is. We are conscious of some sickness or pain or weakness or want or discomfort - some circumstance from which we want deliverance. When we are healed (or, "saved"), we lose consciousness of the negation and thereby become conscious of its opposite: health, ease, strength, supply joy, etc. The ultimate deliverance for which we all long (even though we may not know it) is our deliverance from all sense of separation from God into a conscious eternal oneness with Him. This deliverance, this salvation, will of necessity include all of the lesser

deliverances mentioned above and also deliverance from death. For if we are aware of our eternal oneness with God (in whom we all live and move and have our being), we cannot be aware of, or believe in, death.

So the salvation of our should is our deliverance from materiality and from mortality. This deliverance is attained in consciousness. We are not material beings; we are spiritual sons of a Spiritual Father. We are not mortal; we are immortal sons of God. "Now are we the sons of God." But we are not conscious of our spirituality and immortality; so our salvation is our deliverance from our consciousness of error into a consciousness of Truth - the one eternal Truth of God and of our oneness with Him.

The word "redemption" conveys this same idea of deliverance. The Greek word is apolutrosis. It means "ransom." In New Testament times slavery was an accepted fact. Slaves were either persons taken as prisoners of war and made slaves or persons captured by pirates and sold as slaves. Those taken by pirates, and sometimes those taken in war, could be ransomed by their friends. So the word "ransom" was one with which people were familiar; it conveyed a vivid meaning to them.

Jesus used the image of freeing a person from slavery to describe His work. His followers also used the image freely because it aptly described what Jesus had done for them - and would do for all who accepted Him. "The Son of man came not to be ministered unto," Jesus said, "but to minister, and to give His life a ransom for many." Paul wrote: "Jesus Christ . . . gave Himself for us to redeem (ransom) us from all iniquity and to purify for Himself a people of His own."

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SPIRITICITY April 1960

JOY

By Nell Truesdell

THIS PICTURE came to me as I considered the word JOY. J is a fishhook. O is a sea of Universal Substance teeming with fish. Y is man standing with arms outspread to receive the catch. All he has to do is to cast his hook into the sea and then stand ready to receive sustenance.

JOY is a beautiful word to look at, either printed or hand-written. In capital letters, J-O-Y is a well balance form with its two prominent characters flanking an O that represents union. In small letters (particularly in the hand-written form), the word shows a harmonious arrangement of characters that conveys an image of the rise and roll of waves of the sea.

JOY is a pleasant sounding word. Listen to its lilt as you repeat it: Joy, joy, joy. The word sings melodiously through the organs of speech and vibrates through consciousness much as the notes of a bird quiver through the air. The tone of joy brings to heart and mind an elation that quickly spreads through body and affairs. The inner and the outer spirit are quickened and released on the wings of its "joyful noise."

"O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms."

These and other verses from the Ninety-fifth Psalm give us the key to the benefits that joy can give to a human being. Glory and honor: "For the Lord is a great God, and a great King above all gods." Limitless supply: "In His hand are the deep places of the earth; . . . the sea is His, and He made it." Abounding strength: "The strength of the hills is His also . . . and His hands formed the dry land."

What more can any man want than is here listed: glory and honor, limitless supply, abounding strength? Why does not man enjoy these blessings continuously? Again the Psalm gives the key: "O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God."

In the world man is bowing and kneeling before Mammon. He wants things to satisfy his deep hungers. Though Mammon promises rewards for man's devotion to him, he dehydrates man's consciousness of the Living Water by the heat that he generates in man's desires.

Thankfulness to God testifies of JOY. Thankfulness expresses in worship - worship that is pure devotion to the Almighty. Such worship empties man's heart (God's Sanctuary) of self-centeredness so that God Himself may bestow His blessings.

JOY in the Lord is fullness of all good.

SPIRITICITY April 1960

THE LORD'S PRAYER

(Continued from last month)

Anonymous

LEAD US NOT INTO TEMPTATION

PROBABLY NO grater temptation confronts man than his alluring five senses.

Clothed in his highly evolved garment of flesh, in which he is destined to function while making his earthly pilgrimage, man finds earthly pleasures intriguing as he contacts the world through the fascinating five senses. He feels objectively, and the delight of sensation causes him to become dull in discrimination. He sees objectively; and being pleasingly impress, he develops a madness to see more, to explore, to expand his horizon. He hears objectively: and the deafening sounds of modern civilization dull his interior faculty for hearing, to the extent that the inner Voice is silenced. He tastes objectively; and finding variety to be the spice of life, he creates false appetites that stimulate the life of sensation and brand him a slave to gluttonous habits. He smells objectively, finding keen satisfaction and enjoyment in the various odors that charm and soothe his restless nature, and often sidetrack his aspirations into vales of idleness.

"The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed."

Could man recall who he is (and has been from the beginning), he would be mindful of the right use of the life forces with which he is abundantly endowed, and would refuse to scatter his inheritance to the four winds of desire, selfishness, exploitation, and ambition.

"Of the fruit of the tree which is in the midst of the garden, ye shall not eat, neither shall ye touch it, lest ye die."

Through the ages, man, a God-conscious being, has "evolved," until today we behold him clothed in "coats of skins," a decidedly body-conscious individual. His appetites being only mildly restricted, he has indulged his nature in the gross capacities of the senses, and as a result, he has died to all remembrance of his former spiritual state.

Taking advantage of his gift of choice, man has overstepped his privileges at every turn. Finding himself possessed of earthly dominion, he has blundered his way into false victories and in ignorance has chosen to exalt his ego rather than glorify his Father in Heaven. "Whatsoever a man soweth, that shall he also reap." Man has broken the law of his being, and he who disregards the law must suffer the bondage. Man is pitifully suffering the penalties of his errors; for every tribulation he faces today is the result of a cause whose source is man. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected them." (Jeremiah 6:19)

Jesus took the bread, the symbol of the Living Substance that came down from heaven, and breaking it, did say, "Eat. . . . This do in remembrance of Me." He did not say, "Waste it"; He said, "Eat!" Sustain yourselves. In no other way can the spiritual man be built up. The Spiritual Manna is none other than the vital forces of Life which flow incessantly to sustain the inner, or heavenly, man.

"I will build My church, and the forces of hell shall not prevail against it," says the Lord. If men understood the words of the Master and obeyed them, what a different world this would be! If this sad misappropriation of energy and sacred forces had not occurred, there would be no disease, no insanity, no poverty, no tribulation, on the earth.

Yes, man did eat of the fruit of the tree which is in the midst of the garden; and instead of lifting up the "serpent," symbolizing the force of wisdom, he has allowed the serpent to crawl on his belly over the earth. Blindly and often willfully he has chosen to permit sex perversion to demoralize his virtues until he has become unconventional in his habits, strutting the earth, a beast of burden. The forces of heaven perverted become the forces of hell, and those who secretly plot to misuse their vital possessions for physical gratification are not heeding the command, spoken for eternity: "Eat! . . . This is My body, which is broken for you: this do in remembrance of Me."

"Whosoever will come after Me, let him deny himself."

"Eat," yes; but partake to sustain the body of Christ, whose "temple ye are."

"I will build My church," says the Spirit of Christ in the midst of humanity today. "I will build My church, and all the works of iniquity you have plotted shall not prevail against it."

How can man, emerging from his shallow civilization as it stands today, expect to triumph? In his greedy attempt to populate the earth with his own handiwork, he has too often omitted the quality that provides everlastingness. Is it any wonder that Jesus found it necessary to caution humanity with theses words: "Lead us not into temptation"? Let man watch, lest he lead himself into temptation! Let him watch, lest he wander so far into the wilderness of his own darkness that he fall prey to the clutches of some monster in disguise.

"A man's enemies are the men of his own house." Alas, no one can lead man into temptation but himself!

The voice of conscience echoes clearly in even the most worldly of hearts.

Man knows right from wrong.

Man discerns the Voice of God in contradistinction to the voice of creature.

"Choose ye this day whom ye will serve."

(To be continued)

Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

April 1960

1. ACCEPT the work of His hands.
2. I BRING near My righteousness, saith the Lord.
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4. One God hath CREATED us.
5. I will DECLARE Thy greatness.
6. EVERY Word of God is pure.
7. All the law is FULFILLED in one word . . . Love.
8. GREAT is the Lord.
9. Thou hast been my HELP.
*
11. INCLINE your heart to the Lord.
12. Let us JOIN ourselves to the Lord.
13. My KINGDOM is not of this world.
14. The LAW is LIGHT.
15. Blessed are the MEEK.
16. I will put a NEW spirit within you.
*
18. OFFER spiritual sacrifices unto God.
19. Be PARTAKERS of the Lord's table.
20. QUICKEN me in thy righteousness.
21. My flesh shall REST in hope.
22. Whoso putteth his trust in the Lord SHALL be SAFE.
23. Judgment and justice TAKE hold on THEE.
*
25. When ye pray, USE not vain repetition.
26. Ye are of VALUE.
27. The Lord WATCH between thee and me.
28. YE are all children of Light.
29. Sing praises to the Lord, who dwelleth in ZION (the within).
30. Let your hands be strong.
* * *

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

SPIRITICITY is the Working Power of the Spiritual Principle
as electricity is the working power of the electrical principle.