

THE WORD AND THE BREATH OF GOD

By Nell Truesdell

WE SAY that we eat to live, and in a sense we do. However, there is more involved in eating than we realize. We think that food sustains us, but our Master and the seers deny this. Jesus Christ said to the tempter: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Mt. 4:4) Centuries before, Job, looking past his misery, said: "I have esteemed the words of His mouth more than my necessary food." (Job 23:12)

An Element enters into the food we eat. This Element is unheeded until we awake to the truth that the food we eat and the act of eating are of minor importance in sustaining our bodies. The Word of God is the Life-giving Element which builds up the substances of our bodies. During His last meal with the disciples Jesus Christ said that this Word is His Body. Matthew reports: "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat: this is My Body." (Mt. 26:26)

Luke reports: "And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body, which is given for you: this do in remembrance of Me." (Lk. 22:19)

John reports Jesus' saying: "I am the Living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the Bread that I will give is My flesh, which I will give for the Life of the world." (Jn. 6:51)

The twelve disciples were astonished at Jesus' words, but He continued: "Verily, I say unto you, Except ye eat of the flesh of the Son of man, . . . ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life. . . . For My flesh is meat indeed, and My blood is drink indeed. . . . As the Living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." (Jn. 6:53-57)

It is not the flesh-and-blood body of Jesus that we are to consume; it is the Bread, the Spiritual Substance, the Word of God, that He embodied. This we are to embody whenever we eat. The food we eat is a channel for "that Bread which came down from Heaven." We are sustained by that Bread that is God's Word. We take it into our bodies in eating.

In a similar manner, neither our act of breathing nor the air we breathe gives us life. The Spiritual Breath that we take into our lungs in breathing air keeps us alive. Elihu said to Job: "The Spirit of God hath made me, and the Breath of the Almighty hath given me life." (Job 33:4)

The Spiritual Breath - the Spirit of God - mediates between you and Eternity. This Breath is carried in and out of your lungs in the air you breathe. Air does not push itself in and out of your lungs. It floats into them when there is a harmonious activity between your diaphragm and the intercostal muscles that raise and lower your ribs. In reverse action, the air (still carrying the Spiritual Breath) floats out. The expelled air clears the lungs of poisons.

Imagine how an accordion works. When the folds are stretched out, the air rushes in and fills the available space. When the folds are pushed together, the air rushes out, producing music as the keys are manipulated. Similarly the air rushing out of our lungs produces sound as we manipulate our vocal cords.

Think how important Breath is to you. You do not take a Breath; with every act of breathing the Breath is given to you. If you forget this, you may lose control of the act of breathing and have to gasp for air. But if you can remember that Breath - not air - keeps you alive, and so let Breath give itself to you, your act of breathing will remain normal.

I once saw the Living Breath depart from a dying person. My arms were around her as she struggled to breathe; and with her last act of breathing, I saw the Breath float upward and disappear. It was as a small, white tenuous veil that floated upward on the air and that immediately evaporated a short distance above her face.

I knew then that the Divine Breath mediates between man and Eternity; It is the go-between that relates the human to the Divine. This Mediator is present with a person at whatever level he is born. All mankind share in the experience of human existence by means of God's Word and Breath.

During gestation a child absorbs oxygen and nutriments from its mother's blood. However, the instant a child is born, his act of breathing begins. He then has to keep himself alive by continuing to breathe. Man establishes his existence in the world with his first gasp for Breath; he leaves the world with his last gasp for Breath. "Put not your trust in . . . man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psm. 146:3-4)

You do not own the Breath. So long as you let it flow in and out of your lungs, you will remain alive. But remaining alive is not enough. Only to know God is enough. "As for me, I will behold Thy Face in righteousness: I shall be satisfied, when I awake, with Thy likeness." (Psm. 17:15)

Paul knew this is foolishness to the natural man. I know it also. But with Paul, all of us must understand: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14)

"Truly, the children of men are nothing; human beings are a lie. In the scales, they will go up; they are all together lighter than a Breath." (Psm. 62:9) (Tr. R.A.)

God knows Himself only. And yet God freely gives His Word and His Breath to man. Man can reject them by not believing in them, or he can accept them by remembering that they are the Source of his life.

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CREATION

By Robert Applegate

(Continued from last month)

"THE NATURAL LANGUAGE of religion is myth and metaphor." All our words are derived from our experiences in the world of time and space. So the only way we can use words to describe something beyond time and space (and so beyond our ordinary experience) is either (1) to tell a story - a myth - that illustrates what we perceive, or (2) to make a comparison - a metaphor - that illuminates some aspect of the Transcendent by comparing it with the familiar. We should remember this, when we read the Scripture.

If there is one thing modern science has shown, it is that we cannot form a logically coherent picture of reality - for one big reason, because we cannot form a picture of that which transcends time and space, yet reality does this. When we realize this mental incapacity, we should be willing to approach Scripture openly and to let it speak to our hearts. We will then come closer to Truth.

The depths of literal-mindedness were reached when Bishop Ussher dated Creation in 4004 B.C.; yet this was the logical conclusion of the wrong way of approaching the Scripture. When Genesis says, "In the Beginning, . . . the earth was emptiness and confusion, and darkness was upon the face of this chaos; but the Spirit of God was moving over the face of the waters" -this describes the beginning of anything. Creation is, in a sense, the coming into man's experience of something that was formerly unexperienced. There are many references to Creation in Scripture. They often associate it with redemption (freedom), or with salvation (any healing or deliverance) - and always with the Goodness of God. The thought is that if God made us, then He is responsible for us; and this fact should evoke continual praise. "Worship the Lord with gladness, come before His Face with a shout of joy. Know . . . that He made us, not we ourselves." (Psm. 100:2-3)

All that is really accomplished in the world - all that has life and worth - is done by the word of God. "God says, Let there be . . . and it is." This is as true today as it ever was.

The theme of the Old Testament is: "The Word of God came to . . . " When God's people listened to the Word as it was heard and repeated by the seers and prophets, they prospered against fantastic odds. When they disregarded the Divine Word, they floundered.

"The Word of God came to Abram." (Gen. 15:1) Today Abraham, who was little regarded during his life, is the most widely venerated person in the world. He was the original founder of the three religions Judaism, Islam, and Christianity. What is done by the Word of God has vitality; it goes on and on. It always produces good.

What the Scripture calls "faith" is man's response to the Word - he is listening to it and following it in the confidence that "what God has promised He is able to accomplish." (Rom. 4:21)

Some German scholars say the one message of the OT is obedience, yet there is no word for "obey" in the OT. The word is "hear." If you do not obey, then you have not heard. So the First Command starts with the words: "Hear, O God's people, the Lord our God, the Lord is One; and you shall love the Lord your God."

Proverbs says all this neatly: "He who keeps listening to Me will live in security and will be quiet from fear of harm." Today when the world is tottering on the edge of dissolution, we can well take these words to heart.

The theme of the NT is: "The Word was made flesh and lived among us, and we saw His Glory." The Coming of Jesus Christ into the world was a restoration that amounted to a New Creation. When anyone accepts what Jesus Christ did and what He is, he knows this New Creation and he becomes a new creature. To the Christians at Corinth (who were losing sight of Christ in their concern with petty squabbles), Paul wrote:

"We proclaim not ourselves, but Christ Jesus as Lord - and ourselves as your slaves for the sake of Jesus. Because the God who said, 'the light will shine out of darkness,' has shone in our hearts to (give us) the light of the experience of God in the Person of Christ. . . . If anyone is in Christ, he is a new creation. The old has passed away; the new has come to be. But all things are from God who has made us to be friends again with Himself through Christ and has given to us the ministry of this reconciliation." (2Cor. 4:5-6, 17-18)

H. B. Jeffery used to say, "The end is in the beginning, and the beginning in the end; and there is no beginning or end, because man is immortal." There is no time in God or in the Word of God - by which all things are done. Time is only in the consciousness of man. So the "future" is the progressive revealing to man's consciousness of the timeless Reality that the Scripture calls the "Beginning," or the "Kingdom of God." Jesus made this clear in His Parable of the Prodigal Son. The son did nothing except to remember who he was and then return to his father's house. He did not change anything; he returned to his home and found in it the joy and peace and security that were his rightful possession. (Since he had gone into a "far country," the trip back was no doubt long; since he was weak with hunger, it was no doubt arduous.) Back in his own home, he became a new person; yet he was not a new person, because he was what he had been in the beginning, before he lost his status by living it up.

And so our effort must be to return to our Father's House - to the eternal, changeless Reality that some unknown seer perceived and expressed in the words: "God created man in His image; in the image of God created He him."

Jesus Christ summed all this up when He taught us to pray: "Our Father."

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GOD KNOWS

By Alden Truesdell

"YOUR FATHER knoweth what things ye have need of before ye ask Him."

In the course of witnessing over many years the working of the Law of Healing, one is struck by the unexpected way some of the problems work out. Because the Law knows all, it is apt to veto the plans a man has made for himself, that it may give him something different and much, much better.

It is the unusual man who knows beforehand what he is destined to do. Only a few geniuses have realized what they were to do with their lives and have been able to plan accordingly. But the Law does know the talents and capacities within each one and how that one may best stir up the gift of God that is in him.

A girl who could not get her math lessons asked for help. She graduated from college and is now working as an auditor. A man who had made a failure of a bookstore found his work repairing household gadgets and became a valued perfectionist in designing and in building exhibition equipment. These and numerous other examples are living proof of the adage, "Man proposes, but God disposes."

Everyone who comes to Truth is sure to find at some time that God's way is adverse to the way he would choose to go, and will say with Jesus, "Not my will, but Thine be done."

The laboratory of the healer is an area between heaven and earth. The healer finds he must spend much - indeed most - of his time in this consciousness, adjacent to the Kingdom of God and yet touching upon the earth. This is the "holy ground" of Moses. Those who do abide in this area for the allotted time are beneficial to the race, the community, the friends, and the family, even though recognition seldom comes from any of these.

One can use courage to advantage in the pursuit of Truth. One must learn to stand alone with his own God, knowing there is nothing else to depend upon. In so doing, this one learns that the grace he receives by this dependence is sufficient for his needs - that by grace he is saved, and that not of himself, it is a gift of God. "Of His fulness have all we received, and grace for grace." (Jn. 1:16)

We are told by Scripture that the things that retard spiritual progress are "the lust of the flesh, and the lust of the eyes, and the pride of life." (I Jn. 2:16) Just as Oriental methods of self-defense use the opponent's strength to defeat him, so we may use the power of the lust of the flesh and the eyes to defeat the enemy of our own household. We do this by turning these desires into the hunger of the soul that says with the Psalmist: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the Living God." (Psm. 42:1)

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HEALING PRACTICE

By H. B. Jeffery

(Notes taken at a public lecture by Nell Truesdell - continued from last month)

THE KNOWLEDGE, or science, of the Spirit heals. There is a form of faith healing, but faith without knowledge is impotent, and very often there is a

return of the illness - or it may return in another form. Sometimes by the action of the human mind upon another human mind, we may repress signs in some way, but there will be a return in another form. Such repression will often burst forth in the form of violent temper, which tends to unhinge the mind.

Hypnotism is harmful and destructive no matter who practices it, whether it is a medical doctor or a doctor of divinity or a mental healer. There is no healing in the human mind. Hypnotic practice violates the Law of the Spirit.

To work with the Spirit one must have put away his human mind; he must have laid down his mind; he must walk with God every minute of the day. There must be an awareness of the Presence. The more you walk in that manner, the more powerful will be the work of the Spirit in you. If you are consciously in communion with God you will do spiritual healing, whether or not you know it. You will see that God is Love and you will know what the Divine Love is.

Love is a word that is used loosely these days. Love is of many degrees. There is human, intellectual, and spiritual love. Human love is the lowest; the highest form of human love is the love of a mother for her child.

Intellectual love is exercised when you are instructing your fellow men in the laws of the Good, when you are giving them pure Truth, as much as they can take. If you are giving to your fellow men the knowledge of God, Truth - quickening them, feeding their minds with Truth as far and as fast as they can take it, you are practicing love. In the exercise of this love there must be a tempering with wisdom. You do not give babes strong meat; you feed them with the "sincere milk of the word." When you are doing this and pouring out what you have with discretion and care, when you are leading the young gently, kindly, compassionately, you are carrying out the command of the Master: "Feed My lambs. . . . Feed My sheep." This is one of the offices of the leader and the teacher. There is to be a constant watching over the flock.

There must be within you that love that is of God, which is not a surface love, but a deep yearning for the welfare of your fellow man. "Love seeketh not her own." If you will exercise the love of the intellect you must consecrate the intellect to service, surrendering your own mortal concepts and human desires, giving yourself completely to the knowledge of Truth and God. When you have made your mind empty of wants you will find it instructed and enriched with wisdom from on High. Then you are fit for the feeding of the sheep.

He who trains his mind to the knowledge of Spirit immediately senses error and is able to instruct in righteousness and to correct wrong impressions. The man of Spirit must be awake intellectually. The intellect is an instrument of great value; it can be trained for a high order of action. It brings the law of denial and affirmation into play. When you see falsity you deny it at once and immediately bring up an affirmation of Truth. You do this for those who come to you for instruction in Truth. Be wise in the things of Spirit and things of the human.

There is a Spiritual Love. You may find It moving, without any action on your part, because you have walked constantly with God. Those who contact you resolve within themselves to live more righteously. They get something not by what you say and do, but by what you are on a higher level of being. When there is that urge in the one that has seen or met you - without any effort on your part whatever - when you affect him and make him resolve to be better - this is the exercise of the Divine Love. It is like the sunshine that brings bloom to the flower. It takes no thought for results - it just shines.

When you have at all times devoted yourself to the Truth, and move in it, there is revealed a high order of spiritual life, which is of God. Without any responsibility, you find the power of Love doing its work through you - you having become completely empty of self. This Love does not exercise itself through the self-seeking mind. Ego stands in the way of the influx of the Spirit. If you will have the baptism of the Holy Spirit, you must be wholly out of the way. Self must be gone. There must be that self-abdication that allows for the inpouring of the Divine Power and Essence.

Sometimes people are concerned because they have no hearers. When you become empty of self and the Power of God is free to move through you and use you, then men will come to listen. Having surrendered to the Divine, you receive the Holy Spirit. Your work will not vary if you are constant in your attention to God - when you walk with God daily.

Work for quality, not for quantity. When you are lifted, you will draw. True love is free. Unless the falsities of life are eliminated from consciousness, you are not giving a work of the Spirit.

You may know you are working in Spirit when character alters under your instruction. When men come over from the old sense of mortality into a new awareness of the Spirit, then you may know that they too walk with the Divine and that your healing is spiritual. That is your sign. Spirit heals the mind and the so-called body.

(To be continued)

Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

DECEMBER, 1967

1. ARRAY thyself with glory and beauty.
2. Whosoever BELIEVETH that Jesus is the Christ, is BORN of God.
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4. Be of good COURAGE.
5. DECK thyself now with majesty and excellency.
6. EXCEPT a man be born of the Spirit he cannot see the Kingdom of God.
7. Be ye therefore FOLLOWERS of God, as dear children.
8. I will be GLAD in the Lord.
9. God HIMSELF shall be with them, and be their God.
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11. The INSPIRATION of the Almighty gives understanding.
12. The lips of Knowledge are a precious JEWEL.
13. KNOW ye that the Lord He is God.
14. Walk in LOVE, as Christ also hath LOVED us.
15. Behold, what MANNER of Love the Father hath bestowed upon us.
16. Beloved, NOW are we the sons of God.
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18. It is He that hath made us, and not we OURSELVES.
19. The flesh PROFITETH nothing.
20. It is the Spirit that QUICKENETH.
21. Be RENEWED in the Spirit of your mind.
22. He SHALL STRENGTHEN thine heart.
23. Be ye THANKFUL.
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25. UNDERNEATH are the Everlasting Arms.
26. Our faith is the VICTORY that overcometh the world.
27. WAIT, I say, on the Lord.
28. O God, Thou hast taught me from my YOUTH.
29. See MY ZEAL for God.
30. I and My Father are One, said Jesus Christ.

"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."

As electricity is the working power of the electrical principle,
So Spiriticity is the working Power of the Spiritual Principle.

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