

## GOD AS GODHEAD

By Alden Truesdell

"FORASMUCH THEN as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

The term "Godhead" is used to designate God's essential Nature: immovable, changeless, indescribable. "To God, as Godhead, appertains neither will, nor knowledge, nor manifestation, nor anything that we can name, or say, or conceive." - Theologia Germanica

Giving attention to God as No Thing is liable to quicken an untrained consciousness into all sorts of peculiar exhibits. But to the spiritually minded, God as Unsearchable Essence is impulsion to spiritual seeking. The true mystic delights in this Uncircumscribed God.

We know God as Godhead by the evidence of His gifts and works, but our efforts to describe His Nature fall far short of doing so. Accordingly the best description of the Most High God is: "He is not that." For God as God, it is lawful to say God is this or that, as we do when we say, "God is Life, Love, Intelligence, Substance, etc." But with God as Godhead, we can only stand in awe and reverence for That which is without part because It is the All. It is the One without a second, the Whole without a part.

The Godhead is seemingly aloof and unapproachable. Yet an avenue of communication is provided for every aspiring searcher for the Most High. A pathway of the Lord is at the center of man's consciousness, and man is urged to utilize that pathway regularly.

Even though man cannot see or know God as Godhead, his willingness to try to do so is bound to bring divine directives and energizing essences from the Invisible Realm. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." And what about this reward? By what is it limited or circumscribed? Where does a son of One to whom all things are possible stop?

"Great is the mystery of godliness." If we are obedient to the directions we have and accept the invitation to seek the Face of Divinity evermore, we shall become a part of that mystery and recipient of the promises, one of which is: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

God as Godhead invites us. God as God delights in the prospect of our return. And God as Man - coming forth from the Father and returning to the Father - prays for us, that we may be with Him, where He is, that we may behold His glory.

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SPIRITICITY, February 1959

## LOVE YOUR ENEMIES

By Robert Applegate, Jr.

"YE HAVE heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

This saying of Jesus provides people with one of their main excuses for regarding Christianity as something which would be very beautiful if everyone practiced it; but which, as things stand, is quite impractical. The command does sound completely unrealistic - except to those few who have honestly tried to understand it and practice it. And even they have all too often been willing to make exceptions, urging that surely the command does not include enemies such as Nazis, Japanese, or the Russians, or whoever at the moment seems to be particularly threatening. Yet it is precisely our enemies that we are told to love; and the more they are our enemies - the more cruel, brutal, implacable they are - the more we are required to love and bless them, impersonally.

The statement "Thou shalt hate thine enemy" occurs nowhere in our Old Testament. But one place where this common human attitude did find written expression was in "The Manual of Discipline" of the Essenes, which is contained in one of the recently discovered Dead Sea Scrolls. At the very beginning of this set of rules is the command: "Everyone who wishes to join the community must pledge himself to respect God; . . . to love all that He has chosen and hate all that He has rejected."

There has been an unprofitable fuss in academic and religious circles about the Scrolls and the possible connection of Jesus with the group that produced them. Yet they are illuminating - not as throwing light on the Teaching of Jesus, but as showing the environment in which He lived, the ideas that were in the air. They show how many things that Jesus did not teach were very early incorporated into Christianity, because everyone accepted them. The Scrolls show also why the Essenes disappeared and their scriptures have had to be rediscovered and laboriously pieced together; while the despised followers of Jesus went from strength to strength, until their message has been published to the ends of the earth. The violence of the Essenes was only emotional, for they were not militarists. Yet their hatred of their enemies destroyed them and blotted them temporarily out of history; while the love of the Apostles for all mankind made them invincible.

"Henceforth know we no man after the flesh," said Paul. The Christ love is impersonal, based not on outer appearances, but on the Truth of our sonship to God. For it is only by recognizing all men equally as His sons that we can accept our own sonship and thus become, consciously, "children of your Father which is in heaven."

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THE TEACHINGS OF JESUS

Paraphrased by Nell Truesdell  
(John 5:6, 8, 14, 17, 19-47.)

(In A.D. 28 Jesus was in Jerusalem for one of the annual feasts - either Purim or the Passover. He came upon a man paralyzed for thirty-eight years, who was lying at the Pool of Bethesda, hoping that, when the waters were agitated, somebody would put him in the pool and he would be healed. Jesus asked him:)

----Do you want to be healed?----

(Immediately the man complained that nobody ever helped him into the waters at the right instant. Jesus commanded him:)

---- Get up! Pick up your mat and move along! ----

(Forgetting his infirmity, the cured man immediately sprang up. When the religious leaders saw him carrying his mat on the Sabbath, they reminded him that he was breaking the law. He asserted that a stranger had just healed him. Later, in the temple, Jesus recognized the man and said to him:)

---- Look, I see that you are completely well: do not transgress again, because a greater sickness may destroy you. ----

(Apparently the man reported that Jesus had cured him, because the Pharisees began at once to persecute Jesus and would have killed Him; but He calmly answered them:)

----My Father is always working, and I work.----

(Wrathful, the legalists then accused Jesus not only of breaking the Sabbath, but of blasphemously claiming equality with God. Jesus reproved them, saying:)

---- Truly, I declare to you, on His own the Son is unable to do anything, but He can do what He understands from the Supreme One: because whatever the Supreme One does, the Son is also able to do. The Supreme One honors the Son by revealing His purposes to Him; and the Supreme One will show the Son more lofty achievements, that you may be overwhelmed.

---- Just as the Supreme One stirs up and restores the callous (the hardened in mind and feeling), exactly so the Son rouses whom He chooses. The Supreme One condemns no person, but has delegated all decisions to the Son in order that everyone should worship the Son exactly as he worships the Supreme One. The person that refuses to worship the Son does not worship the Supreme One which appointed the Son to be His Agent.

---- Truly, I declare to you, the person that heeds what I teach, and credits the Supreme One that appointed me, possesses eternal Being and shall never again be damned; but is transferred from the realm of damnation (worldly existence) to the Realm of Spiritual Being.

---- Truly, I declare to you, The appointed time is arriving when those that are damned shall listen to the call of the Representative of the Supreme

One: and the ones that heed shall be spiritualized. For as the Supreme One is Spirit in Himself, so has He endowed the Embodiment of Himself (the Son) with Spirit; and has conferred upon the Son the right to appraise man also, because the Son is the Supreme One made man.

---- Do not be puzzled at this: Now is the time when those entombed in mortality shall hear the Supreme One's call, and shall come out from bondage (to the flesh); they that heed shall be spiritualized; and they that refuse to heed shall condemn themselves again to the futility of reincarnation in the world.

---- On my own it is impossible for me to do anything: I evaluate what I understand: and my appraisal is unprejudiced; because I do not strive for personal commendation, but for the fulfillment of the purpose of the Supreme One which commissioned me. If I testify from a personal viewpoint, my testimony is valueless.

---- Another person confirms my mission; and I am aware that the testimony that he gives about me is in accordance with fact. You consulted John the Baptist, and he confirmed the facts. But I need no confirmation from a person: however, I have said this that you might be edified. John was a consuming and a brilliant personality: and for a little while you cheerfully consented to take advantage of his enlightening influence.

--- However, I possess more official testimony than John's; the tasks which the Supreme One has assigned to me, those specific tasks that I complete are supporting evidence that the Supreme One has appointed me. And the Supreme One Himself, which has commissioned me, has given testimony of me. In no way have you listened to His call, or understood His nature. And you do not have His promise in you because you do not trust me, whom He has commissioned.

---- You carefully look through the Scriptures; because in those writings you suppose you already possess Spiritual Being: and the Scriptures are writings which give account of me. Yet you refuse to accept me, though in so doing you would obtain Spiritual Being.

----I do not want men's adulation. I see through you, that in you there is no love for the Supreme One. I am here as the Agent of the Supreme One, and you refuse to accept me: if somebody else appears among you representing himself, you will accept him. By what means are you able to discriminate, who welcome the pretended adulation of one another, and refuse to seek the promises that come only from the Supreme One? Do not assume that I indict you before the Supreme One; you are already indicted by Moses, on whom you claim to rely. But if you relied on Moses, you would trust me, because he reported about me. However if you do not trust his reports, how will you trust my statements?

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YE SHALL HAVE

By H. B. Jeffery

(Continued from last month)

THERE IS a scientific law behind believing prayer; for if when you pray you believe that you receive what you ask for, you are a supplicant that is negative to a positive. The more negative or abandoned the supplicant is, the

more he will be drawn to the positive. The inevitable result is that he begins to partake of the nature of the positive, begins to feel charged with its quality, and gradually he himself becomes positive and assertive. It is then that he is able to speak the truth regarding himself and his relation to the object of his devotion in an assertive and positive manner - in the form of a confident assertion.

Notice these illustrations from the Psalms:

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

"The Lord is my shepherd; I shall not want."

The Twenty-third Psalm, so familiar and so much loved, is all in this spirit of affirmation. Here the Psalmist is not imploring the Lord to be his shepherd, but is asserting, or affirming, that He is his shepherd. And yet this Psalm is also a prayer, because it expresses the desire of the heart and at the same time the thorough belief that this desire can be and is now satisfied by the Lord alone.

Here are a few more examples of positive prayer:

"Through God we shall do valiantly: for He it is that shall tread down our adversaries."

"The Lord will hear when I call unto Him."

"My defense is of God, which saveth the upright in heart."

"Thou, Lord, hast not forsaken them that seek Thee."

A still further advance into the positive state or mode of prayer is shown in the following statements:

"Thou madest him (man) to have dominion over the works of Thy hands; Thou hast put all things under his feet."

"I have set the Lord always before me: because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope."

Are not these affirmative words superior to those of supplication? They evidence a superior spiritual condition in the individual. However, I would not discourage supplication, if that is the only state of prayer one is able to assume. For if supplication is honest and sincere, it will inevitably lead the devotee into a condition of positiveness.

All sincere prayer has an effect upon the participant that is a tonic. It is a feeding of the inner man - as food is for the outer man - strengthening and making more positive him who engages in it. Being fed and nourished spiritually, and therefore becoming more spirited, he begins to assert a spiritual quality and forces to speak in an affirmative manner, and to state as fact that which before was but belief. The desire becomes a capability, when the ideal has begun to take form in consciousness as real.

The affirmative quality arises from an inner state of consciousness, and it leads to another even more positive and assertive state. This further state is one of imperativeness, wherein the former supplicant rises to the spiritual

stature of sonship to the Divine and, with ears attuned to the language of the Highest, hears the voice of God saying to him: "Concerning the work of My hands command ye Me." Then, obedient to this call, man enters into that commanding attitude and utters his demands to the Highest. He commands the Infinite, even as an infant commands its mother and the wholesome, normal son commands his father. "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." This is all scientific, and the natural outcome of the operation of universal law, which is alike and unvarying on both the visible and the invisible planes of life.

In physical science this universal law is known as "the law of action and reaction," which means that for every action there is an equal reaction in the opposite direction. To use the terse language of the schools, "Action and reaction are equal and in opposite directions." Any pendulum when it is moved from the perpendicular to one side will, if free, swing an equal distance to the opposite side; and this is the principle which is employed in our clocks.

What is true in the realm of physics is also true in the realm of metaphysics, or the mental and spiritual realms. For all that takes place in the outer or physical realm is but the outpicturing of that which obtains, or has taken place, in the metaphysical or invisible realm of being. That which we term "material" is the shadow of the immaterial.

We find the same law stated in these words: "Whatsoever a man soweth, that shall he also reap." And again: "Cast thy bread upon the waters: for thou shalt find it after many days." If we are conscious that this is the truth, if we know it, then we are possessed of true faith. For faith is more than hope, belief, expectancy; it is of a more positive quality; it is conscious knowledge - knowledge that is substantial and dynamic. So in Hebrews we read, "Faith is . . . substance, . . . evidence."

In the words, "Cast thy bread upon the waters," bread is the symbol of substance, and water symbolizes the great Universal Mind. When we cast our faith into the Universal Mind, this faith (which is substance) reacts with the same measure of power as that with which it is cast.

In prayer we see this law obtaining, for prayer is action and must have its reaction. The truer and more definite the action, the truer and more definite is the reaction; the more force given to the action, just so much more force will there be in the reaction; for the two are equal. They are not two things or two actions, but are two aspects of the one thing, two movements in the same action. One implies the other; they cannot obtain separately; there must be reaction from action.

When we thoroughly know this we will be certain that every prayer expressed, audibly or silently, must be answered; and that, also, just as it is expressed - with the same degree of intensity, force, volume, clearness, and integrity - will it be answered. "The Lord, the God of hosts, shall be with you, as ye have spoken."

It is said in the Scriptures that the prayer of the "righteous man availeth much." Why is this so stated? It is because the righteous man is he who acts in right manner, or according to the principles and laws of his being and in harmony with all-Being. He knows the law and acts with it, never against it. He knows that, when he sends forth a positive, straightforward, purposeful desire, or prayer, he will have a definite result.

This is true faith; and, to reiterate, this is substance. The man of faith knows, and, stepping out on seeming nothingness and void, he plants his foot upon the solid rock.

Faith may be termed the dynamic force of prayer. The more faith, the more force is there in the action of prayer and consequently the more force will there be in the reaction.

Just as all force, when becoming motive, is clothed in form and substance, so the true prayer is likewise clothed in the Universal Substance, and comes forth in form. The clearer and brighter the faith, the more definite and positive is the forthcoming form or manifestation.

(To be continued)

Alphabet Of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

FEBRUARY 1959

2. Be AGLOW with the Spirit, serve the Lord.
3. BELIEVE on the Name of the Son of God.
4. Perfect love CASTETH out fear.
5. We DWELL in Him, and He in us.
6. God hath given to us ETERNAL life.
7. We have FELLOWSHIP with Him.
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9. He hath GIVEN us of His Spirit.
10. Rejoice in your HOPE, . . . be constant in prayer.
11. The Spirit IS Truth.
12. We may have boldness in the day of JUDGMENT.
13. He that KNOWETH God heareth us.
14. We LOVE Him, because He first LOVED us.
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16. His MERCY endureth forever.
17. Take thought for what is NOBLE in the sight of all.
18. We are OF God.
19. We know that we have the PETITIONS that we desired of Him.
20. The words of the wise are heard in QUIET.
21. REJOICE with those who REJOICE.
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23. Consecrate your SERVICE to the Lord.
24. Be TRANSFORMED by the renewal of your mind.
25. Give me an UNDERSTANDING heart.
26. Wisdom cannot be VALUED with gold.
27. WALK, in the Light.
28. Little children, keep YOURSELVES from idols.

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"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."

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