

## JESUS CHRIST, THE SON OF GOD

By Nell Truesdell

Jesus Christ told man to keep His Word, or His saying. "If ye continue in my Word, then are ye my disciples indeed; . . . If a man keep my saying, he shall never see death." He meant that man is to pay obedient attention to, follow, and fulfill His utterances. Though He lived in a body of flesh, He had the authority to make this demand because He was God on earth, the embodiment of pure Spirit in a living form.

The Israelites, as a nation, worshipped the one God and, until the time of Jesus, God had appeared to them under different guises in nature and had spoken His Word through devout men who were called Prophets.

To Moses, the angel of the Lord appeared in the flame of fire out of the midst of a bush that was not consumed by the fire; and God called to Moses out of the midst of the bush and told him not to draw near, and to put off his shoes from his feet because the place whereon he stood was holy ground. Then God instructed Moses that He - the God of Abraham, of Isaac, and of Jacob - is in truth one God whose name is I AM THAT I AM.

Later, as Moses and the children of Israel fled from Pharaoh in Egypt to the shores of the Red Sea, God, appearing in a pillar of a cloud by day, and in a pillar of fire by night to give them light, led the way before them in their escape. At the Red Sea, the pillar of the cloud went behind the Israelites to engulf in darkness the Egyptians who chased them, and at the same time, to give light to the Israelites so that the one camp came not near the other all the night.

The Lord talked with Moses many times out of a pillar of cloud. In Exodus 33:9 the Scripture relates that "as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses." Because Moses had found grace in God's sight, God said to him, "Thou canst not see my face; for there shall no man see me, and live." However, to show His Love for Moses, God put him in a cleft of the rock and covered him with His had as He passed by in His glory, and then released His had so that Moses saw His back parts, but not His face.

One by one, in some manner or other, the Prophets discerned the Presence of God. Elijah's realization of God's Presence in the still small voice was doubtless the highest concept of God as Spirit before the time of Jesus. Surely, in this great Prophet, the first true understanding of God's immanence was given to man.

The Book of Genesis records that in the beginning God created man in His own image and provided him permanently with all His spiritual attributes which are summed up as His likeness. In God's scheme of created things, man is the most superior embodiment of His Principle of Being; for God implanted in man the capacity to become aware of himself as a conscious entity, and He endowed man with the inherent attribute of Divine Love through which man can know his Maker. This unusual capability alone sets man apart from the lower creatures and furnishes him with the power to become like THAT whence he sprang whenever he decides voluntarily to return to his Source by way of his own free will.

Before the birth of Jesus Christ man knew God as the Almighty One whose Presence was revealed occasionally through some phenomenon in nature, and whose instruction was received through the inspired words of some spokesman whose purpose in life was to bear God's messages to man. As the race advanced in consciousness of God, the Jews, especially, began to look for Him to appear in the world in the form of a Messiah or Deliverer. Prior to Jesus, no man had ever thought to associated the idea of himself (as having been created in the image and likeness of God) with the Spirit (or Livingness) of God within him that is the Prime Factor that causes him to be, and in which he has or possesses his being. To impart this knowledge to man, once and for all time, God made Himself visible to man in the form of man so that He could contact man on man's own level. To do this, God embodied Himself and let Himself be born into the world (under natural law) in the form of a baby whose name was called Jesus, whom we know as the Christ.

Because He embodied God on earth, Jesus had the capacity to reveal God to man. Though God chose this human embodiment as the vehicle through which to reveal Himself to man, He allowed the natural processes of growth (physical, emotional, and mental) to unfold in orderly sequence in Jesus until Jesus attained manhood. It is interesting to observe that God never disturbed the natural law involved in the development of Jesus from the baby to full manhood; but it is evident that this particular human being had something stirring within Him that set Him apart from the other children and men of His day.

As a newborn infant, He received the adoration of common shepherds who were utter strangers to His parents, and He was visited, worshipped, and showered with gifts by Wise Men from the East who had traveled far to see this Child. At the age of twelve, Jesus gave one indication that He was inclined to the things of God in this recorded statement to His mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?" We cannot tell how many countless observations He, as a child, made regarding His relationship to His Creator. We can little imagine the inner spiritual growth that took place in His consciousness in orderly sequence, corresponding to the outer physical growth from the child to the man. We do know that when He had reached manhood He had attained an inward stature sufficient to stand the stress of being proved forty days in the wilderness after His baptism by John in the Jordan River. During His temptation and fasting in the wilderness, He overcame the lusts of the flesh and the pull of the world. Thereafter, He was prepared to set forth upon His preaching tour that was to last three years.

From the beginning of this outer expression that took the form of teaching and ministry among the people of His and neighboring countries, Jesus, the man, grew into Christ, the Saviour of men, until He reached the limit of spiritual attainment and understanding in the natural body consciousness. At that point, He had to give up the body (the human flesh) so that He might return to His pristine state, His original purity as Almighty and Everliving God.

During His three years' ministry Jesus Christ taught men about their peculiar spiritual privileges (existing in them from birth) that identified them as offspring of the Most High God; and through His own example, He urged all to return to the Creator. Men who heard Him were stirred to take up stones to hurl against His body as they declared, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." Jesus answered them, "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" All through His teaching career He gave simple instructions which, if followed, are still a

practical working plan and guarantee for the revelation of man's own real nature and the attainment of everlasting life in this present world for anybody sufficiently willing to fulfill the instructions in himself.

Before we go into any of the systematic methods Jesus presented that assure, in due course, full spiritual maturity for any man interested in achieving it, we shall consider the few remaining steps Jesus took as He bowed out of existence in this world. A point to keep in mind is that as God, under the natural law of birth, embodied Himself so that He might walk among mankind in the form of a person, He also chose to leave the world and to pass beyond man's human sight by employing death as the means for the transition. God did this through His chosen vessel Jesus Christ to prove that birth and death are man's own formulations, neither of which is real, and both of which are appearances that are done away with when man assumes his true status as a Son of the Most High God.

To close out these two errors in man's judgment, God appeared after the death of Jesus as the resurrected Man who again walked, ate, and talked with His disciples. This Man was no longer confined to a body of corruptible flesh but was now a manifest Presence that was incorruptible Spirit, howbeit appearing to common men of earth in the form familiar to them because they would never have understood His Presence in any other form. If Jesus had simply disappeared into a vapor without participating in the experience of death, he never would have proved that He was God on earth; nor would God have proved that He was present among men through Jesus. To make the experience of departure more rigorous and exact, Jesus underwent every possible mental, emotional, and physical mistreatment that could be dealt out to man by men, and He maintained His spiritual integrity every step of the way until His last drop of human blood was shed. In the thick of the cruel experience Jesus Christ never once forgot Who He was - God Incarnate. It is possible that the human factor in His makeup could have tripped Jesus at any random point; yet He was able at all points, no matter what the temptation, to remain conscious of Godhood. God did not make Jesus an automaton. He was no mechanical contrivance constructed to act by the power of a concealed will. God let Jesus unfold in His natural characteristics, just as He lets every man do so. Fortunately, for God and for man, Jesus held fast to His inherent spiritual prerogatives (man falls here) and chose at all times to abide by and in them at any cost. No pain of mind, or spirit, or body seduced Him from His course. He met all trials successfully (including those coincident with the development of the boy and the young man) until, at last, hanging from the cross, He was able to say, "It is finished."

The birth, the life, the death, and the resurrection of Jesus Christ are a study in the Presence of God in a man among men. This Presence - the same in all men alike - is to be known every step of man's way through life in this world. The prime reason why anyone is born into this world is to learn to accept the opportunity to prove the Fact that he, in truth, is the embodiment of God and is not the offspring of his parents. The reason why anyone lives through infancy, childhood, adolescence, and maturity, is to prepare himself to accept spiritual status instead of mortal existence. The reason why man faces death in the body is to bring to a successful end the purpose for which he was created; to wit, to maintain in every experience in the mortal state awareness of God to the point where his consciousness of God-in-him changes to his consciousness of himself-in-God until he ultimately understands that the sole reason for conscious existence is that God may be conscious of Himself in His highest creation, Man on earth. Man must prove himself willing to turn his consciousness-of-himself over to God for God's use, just as God has turned His consciousness-of-Himself over to man for man's use. This is what is called

dying in order that man might live - the losing of life "for My sake" that man might find it.

The teachings of Jesus Christ lead definitely to this conclusion, and His demonstration of Sonship proves the truth of it. Man, in reality, is the Son of God: "Call no man your father upon the earth: for one is your Father, which is in heaven." "Who is my mother? and who are my brethren? . . . Behold my mother, and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

In the next installment of this lesson, we shall consider a few of the working principles Jesus Christ taught man by which he can order his life anew in this present world and make, if he will, the triumphant spiritual attainment of eternal life.

\_\_o\*o\_\_

SPIRITICITY, January 1951

UTILIZE THE LOVE THAT IS GOD

By Alden Truesdell

The human being is apt to consider love in a sentimental light. Even in religious worship man expresses the tendency to be influenced by his emotions and, to the degree that they enter in, his devotions are weakened. Sentiment and sympathy are the keynotes to many sermons that remind the listener of the ancient wailing wall. In healing work we learn that an occasional fit of weeping or a generous outburst of laughter tends to relieve the soul during the process of redemption. But all-in-all a good test of one's religion is whether or not it contains uplift sufficient to make one happy.

Let us not form such an affinity for Jesus Christ, the Man of sorrows, that we tune in on the negative mistakes of the early Christians. Jesus Christ needs not the sympathy of people. He was no professional martyr; He told the women of Jerusalem expressly not to weep for Him, but to weep for themselves. Enough people have died for Christ; more must live for Him.

Jesus Christ taught a doctrine that was to bring great joy to all mankind. He never encouraged sympathy. When Peter tried to dissuade Him from the steps He must take, he told Peter that he was an offense to Him and savored of the things of men.

Though we are to erase sentiment and emotionalism from consciousness regarding the saving doctrine of Jesus Christ, we must be careful not to become so intellectual that our doctrine turns static. When we give sufficient attention to His doctrine, we discover that its recommendation of Love forestalls any unusual intellectual exhibits. The major tone of the Christ doctrine is Love; not haphazard and promiscuous love, but well directed and intelligent utilization of this greatest of all powers, the Love that is God.

oOo

SPIRITICITY, January 1951

ELISHA

By Robert Applegate

(Continued from December 1950)

Another woman served Elisha and was richly blessed in return. She was a rich lady who lived in the town of Shunem. As often as Elisha passed through this village, she and her husband had him in for dinner. Then, since she perceived that he was a spiritual person, she prepared a room for him in which he could stay whenever he wished. This woman did not ask for anything in return for her hospitality, but Elisha perceived her greatest need and promised her that she should conceive and bear a son. She did. When the boy was grown, however, he went one day to join his father in the field, had a sunstroke, and died. The mother, fortunately, had faith enough to seek out Elisha, and the prophet restored her son to life. Thus this lady proved the law of prosperity. She gave to Elisha simply because he was a man of God and she asked nothing in return. She received, however, much more than she gave. She witnessed a double miracle, and she got that which she desired more than anything else in the world.

Elisha's fame spread even beyond the boundaries of Israel. Namaan, a Syrian captain, heard of him from an Israelite slave girl who served in his house. Namaan was a leper; and, when he heard of this miracle-worker, he sent to the king of Israel, asking to be healed of his leprosy. By such a request he threw the king into a panic; but, when the report reached Elisha, Elisha said simply, "Let him come now to me, and he shall know that there is a prophet in Israel." Namaan accordingly came to Elisha; and, when he had obeyed the command to go wash in the River Jordan, he was cured of his leprosy. In return for this healing he offered the prophet rich gifts, which Elisha refused to accept. Gehazi, Elisha's servant, however, attempted to capitalize on his master's spiritual powers. Hurrying after Namaan, he requested gifts which he speciously pretended were not for himself. The result of this ill-timed greed was that the leprosy of Namaan settled upon Gehazi.

Perhaps Elisha's greatest work was the lifting of the siege of Samaria. On this occasion, the whole city, the most populous in Israel, was on the point of starvation. When the king complained to Elisha that even God was impotent to save Samaria, the prophet answered that on the next day food would be so plentiful that it would be a drug on the market. One of the captains, who laughed at this promise was warned that he would see the deliverance but not live to enjoy it. On the following day, the camp of the besieging army was found to be deserted; for in a sudden panic the army had fled, leaving all its provisions behind it. No only was the city saved, but abundant food was available to all. However, the captain who had laughed at Elisha was trampled to death in the rush towards the supply of provisions.

Thus Elisha went about Israel doing good. he was always accessible to the people, and he as always willing and able to help those who turned to him. He was, however, not only a healer; he was also a king-maker. He anointed Hazael king over Damascus, and he brought to an end the dynasty of Ahab in Israel by anointing Jehu as king to replace Joram. The dynasty of Ahab had been stultified by Jezebel's judicial murder of Naboth and her attempt to stamp out the worship of Yahweh and replace it by the materialistic and sensual worship of Baal. Elijah, as the representative of the spiritual worship of Yahweh (or, I

AM), had been commissioned to supplant the dynasty of Ahab. He passed this commission on to Elisha who fulfilled it by the anointing of Jehu, who, immediately seizing power, put to death the living members of the house of Ahab and completely stamped out the worship of Baal in Israel.

As we look over the life of Elisha, we can see several things clearly. We can see that he attained his own greatness because of his willingness to serve and because of his steadfast loyalty. We can see, further, that those who received him and gave to him were blessed, those who opposed him hurt themselves, and those who tried to capitalize on his spirituality destroyed themselves. The colonies of prophets and the Shunamite woman who gave to him received the benefits of his ministry. The king's officer who, at Samaria, mocked him was killed. Gehazi, who tried to exploit his spirituality contracted leprosy. We see thus, here as elsewhere, that the Spirit is nothing to fool with; but those who give to a prophet because he is a prophet always receive a prophet's reward.

All outer manifestation is a reflection of inner states of consciousness; all outer activity is reflection of inner activity. The name Elisha means "God is salvation," and the prophet became the embodiment of this truth. Anyone may do the same. If any person holds to the truth that God is his deliverance, his faith in that truth will deliver him from anything that confronts him. Just as Elisha delivered men and women from sickness, lack, and danger; so also the truth that God is deliverance will save anyone from these negations. This deliverance is salvation, or at least, a measure of salvation. However the deliverance that we really want is the complete deliverance from our belief in materiality and our consciousness of separation from God. This is the significance of Elisha's destruction of the house of Ahab and the worship of Baal. Baal represents the deification of the materialistic and the sensual, or, in a word, materialism. Elisha brought about the complete extermination of the worship of this false god. Similarly the truth that God is deliverance, held to steadfastly and combined with the willingness to serve, will destroy the false idol of materialism in the individual consciousness. This is complete salvation.

Alphabet of  
DAILY MEDITATIONS  
For Every Week Day Of The Month

JANUARY 1951

1. In ALL thy ways ACKNOWLEDGE Him.
2. The memory of the just is BLESSED.
3. To Him shalt thou CLEAVE.
4. He Shall DIRECT thy paths.
5. EVERY prudent man dealeth with knowledge.
6. Thou hast FOUND grace in My sight.  
\*
8. I will make all My GOODNESS pass before thee.
9. Walk HUMBLY with thy God.
10. INCLINE thine ear unto wisdom.
11. Do JUSTLY.
12. Find the KNOWLEDGE of God.
13. The LAW of the wise is a fountain of LIFE.  
\*
15. Love MERCY.
16. Show me NOW Thy way.
17. OBEY the commandments of the Lord your God.
18. My PRESENCE shall go with thee.
19. He QUIETETH the earth.
20. I will give thee REST.  
\*
22. Thou SHALT STAND upon a rock.
23. TRUST in the Lord with all THINE heart.
24. Lean not UNTO thine own UNDERSTANDING.
25. Add to your faith VIRTUE.
26. WALK in the WAY of good men.
27. It is a YEAR of rest.  
\*
29. See my ZEAL for the Lord.
30. Let us run with patience the race set before us.
31. Preach the gospel.  
\*

"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.