

## THE TRIUMPHANT JESUS

By Nell Truesdell

JESUS was born in Bethlehem and reared in Nazareth. During his boyhood he learned the trade of carpentry from Joseph. When he was thirty years old, he turned the support of his mother, Mary, over to his brothers (as was the custom under law), and left home to begin his mission of being about his Heavenly Father's business. All Christians know the story of Jesus' human experience. But not all understand his spiritual experience as the Son of God.

The question, How was God manifest in the flesh? disturbs many. They believe that a flesh body cannot contain God; therefore Jesus, a human being, cannot have adequately represented God in the world.

I shall use electricity to illustrate how God can be everywhere at once and also be manifest in a tangible form. Electricity pierces all space and form. It is never contaminated by any form through which it moves. It is always itself. A flow or current of electricity may be controlled by man either constructively or destructively. It is never affected by the use it is put to, although if a person does not understand how to use electric current, it may short-circuit and blow a fuse or destroy the instrument through which it flows.

In a similar manner God interpenetrates all space and form. Man, endowed by his Creator with the power to think and will, is the specialized instrument through which God-Activity submits to control and direction. Like a doting parent, God has given Himself over to His child.

At an early age Jesus of Nazareth realized that God is more than a convenience to be used by disobedient children to serve their selfish purposes. Jesus knew God as His Father. He knew it was His privilege, as the Son, to revere God and to do God's Will. This Father-Son relationship is stressed in Jesus' statement to His disciples when they met at the well in Samaria: "My meat is to do the Will of Him that sent Me, and to finish His work."

Instead of controlling God through prayer and beseeching, Jesus gave Himself over to God so that He was controlled by God. His every word and action reveals His submission to God's direction.

"I came down from heaven, not to do mine own will, but the Will of Him that sent me," said Jesus.

Again He said, "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He (the Father) doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel."

When a group of curious followers asked Jesus what they might do to work the works of God, Jesus said: "This is the work of God, that ye believe on Him whom He hath sent."

Consider the word believe. What do you believe about God? about Jesus Christ? about the Holy Spirit?

Do you believe with your heart? or do you believe in pretense?

Not even God can force a person to believe anything. The person chooses to believe what he will. It is hard work to believe that Jesus Christ was sent into the world by God. Belief has to be changed from the suffering Jesus to the glorified Son of God.

Jesus Christ's mission was not to change God's attitude toward men, but to change men's attitude toward God. How does God regard man? "What is man," cried Job, "that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him? And that Thou shouldest visit him every morning, and try him every moment?"

God is the Living God; He is the God of the living. Living implies activity. The Activity of God is the life of man. Jesus Christ let God's Activity work through Him so that the Will of God might be revealed to man through Him.

Paul wrote to the Romans: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect Will of God."

If the Will of God is good, why did Jesus have to suffer in this world? What did He prove?

Apparent suffering in the world did not change Jesus in any way. It did not test Him to the point of influencing Him to change His mind and give up His belief in God as His Father. In the Garden of Gethsemane, just before He reached the limit of human endurance He surrendered His will: "Father, . . . not my will, but Thine be done." Did He lose anything by doing this? No. He is the same as He always was. He is established in the world of men as the Son of God. He will never be displaced.

Jesus' sense of oneness with God is the key to His fulfilled mission. And love is the key to that oneness. In His last recorded prayer Jesus said, "And I have declared unto them (His disciples) Thy Name, and will declare it: that the love wherewith Thou hast loved me may be in them, and I in them."

Love for God is the thread that binds man to God and man to man. Man aligns himself to God by the unifying power of love for God. The helping hand that is ever ready to give aid is that of Jesus Christ, the Son of God and the Friend of man.

Believe that God is God.

Believe that Jesus Christ is the Activity of God (the Son)

Believe that the working Power of that Activity is the Holy Spirit,  
the Comforter, with you now and to the end of time.

Believe in the Triumphant Jesus Christ.

SPIRITICITY, June 1963  
OUR FATHER  
By Alden Truesdell

"GOD COMMANDED, saying, Honour thy father."

Any man assuming the responsible position of a father takes on a measure of his original inheritance. It is safe to say that no man has ever assumed - in good faith, with good intent and purpose - this parental office without a conscious realization of his spiritual status. This is the reason why a man feels a sense of guilt when a member of his family falls sick or is unhappy. This is the reason why a substantial economic status is of utmost importance to him. He knows that he should be - in his realm of influence, as the Heavenly Father is in His - reliable, strong, sturdy, able to provide and advise.

I believe that every man holds direct communion with his own Lord at some time during his experience in this world, and the most logical time for such communion is when a child is born to him. Childbirth is difficult for fathers. Though most of them survive the ordeal, they are never exactly the same afterwards; for the experience means new responsibilities, the shouldering of which calls for integrity. Of all titles, the one of Father is worthy of the highest place. The father, accepting his responsibility, is holder of a key position and is entitled to exercise his voice of authority in the counsels of men and in his own family.

Fathers on earth, however, are limited, no matter how diligent they are in the exercise of their office. An earthly father gives what he has, but his provision is limited to what he has. The Heavenly Father can supply all demand and have adequate provision for all future demands that can possibly be made. The earthly father will protect his children with his life, but earthly life is not impregnable; it is sometimes very fragile. The protection of the Father in Heaven is more dependable and enduring, lasting forever and able to turn every thrust into a trust and every threat into a treat. The earthly parent will exercise his mental, physical, and moral strength in his endeavor to do well by his family and household; but such strength has been proved inadequate.

Man, as a man and as a father, is not an entirely dependable basis for an established life. The Heavenly Father can be depended upon in an emergency. The greater the emergency, the more capable the performance. Too, the more frequent the demonstration, the better acquaintance with the Demonstrator. In spiritual experience, as in other exercises, practice makes perfect. Practice of the Presence of the Father in Heaven hastens the time when the Father and the Son will come and dwell with the practitioner. "If a man love me," Jesus said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

In the world, some persons love earthly parents dearly. Some have ideal fathers, and some idolize fathers who seem to be less than ideal. However, whether the parents are especially good or otherwise, if an amount of attention equal to what they have received were given to the Heavenly Parent, life would be different and much better. Could the attention given to the Father in Heaven be steadfast, a satisfactory way of life would be established. There would be stability, security, satisfaction - all of which constitute the spiritual way of life.

In the business of being a spiritual child of the Heavenly Father, the emphasis is not always to be on what the Father is going to give the son for his birthday or for Christmas or just on general principles. There is also the matter of the son's responsibility to measure up to his spiritual stature, and to qualify to receive his spiritual heritage. "The heir, so long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." As sons of the Heavenly Father, we are to grow up until we are worthy of our inheritance, "till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ."

We are told by our Lord to honor our earthly fathers, and this we do - at least on Father's Day. Some fathers no doubt have their good traits exaggerated, but such practice only tends to emphasize those traits and gives subtle praise to the Progenitor of all progenitors. For all praise, correctly interpreted, gives honor to the Heavenly Father, who is responsible for all visible goodness. No one has seen this Father at any time. "The only begotten Son, which is in the bosom of the Father, He hath declared Him." We may listen to the witness of this Son:

"My Father is greater than I."

"My Father is greater than all."

"Call no man your father upon the earth: for one is your Father, which is in Heaven."

"Your Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be done."

Until such time as one becomes conversant with his own spiritual nature, he is obliged to take God on faith. But, when one becomes aware of his spiritual heritage, he no longer needs to take God on trust: he has learned to know Him in whom he believes. Our Lord's Prayer serves as a letter of introduction to this Father in Heaven, who is Ruler of all - Creator, Sustainer, Maintainer of all; Giver of every good and perfect gift; Planter and Cultivator of "the Fruit of the Spirit."

The Father of Jesus Christ, the Father of all of us, is best comprehended by the communication of Him who knew Him best. Chapter 17 of the Gospel of John is made up of Jesus' prayer to His beloved Father:

"Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . . I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was."

In this chapter is to be found the right method of honoring the Father - finishing the work at hand; doing all things heartily as to the Lord; and, having done all, knowing it is only what is expected from a son of God.

As for pleasing God, we must believe it is God's good pleasure to give us the Kingdom; too, we must be willing to accept it. All of us know that a child can best gratify a parent by being pleased with what the parent has done for him. If, therefore, we would please and honor our Heavenly Father, we should accept what He has given, as He has given it, for the glory of His Name.

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We wrestle with God to win over Him. Instead, we should wrestle with our personal shortcomings to win over them. -NT

SPIRITICITY JUNE 1963

PHYSICS AND METAPHYSICS

(Continued from last month)

By Robert Applegate, Jr.

SUMMARY

"MANKIND'S FUNDAMENTAL BELIEFS about the nature of the world and his place in it are in the last analysis the great moving forces behind all his activities."

--- Robert Millikan

Next fall Princeton University is offering a course entitled "Modern Physics for the Non-Scientist." This will be simply the first of many courses designed to teach the philosophy and the ideas of science to nonscientists. We are beginning to realize that science is one of the major forces in our world today and we should know something about it.

That the discoveries and inventions of science have changed our lives and now seem to be threatening our lives is obvious. But science has always had a more subtle and more powerful influence upon the ideas which rule our lives. The framers of our Constitution and Declaration of Independence were greatly influenced by the philosophers of the Enlightenment (the rational philosophical movement of the 18th Century), and these philosophers were in turn greatly influenced by the discoveries of Newton and his followers. This is just one example of how the discoveries of science have a pervasive influence on our lives.

Several years ago I heard a talk by Robert Oppenheimer in which he deplored the fact that the average layman today knows practically nothing about modern science and its implications. This was not always so, he said. In the time of the Enlightenment thinking men were keenly aware of scientific discoveries and their meaning. But today the average minister, businessman, or politician considers modern science "a tunnel too dark to stick his head into." But modern science has more to offer than did the science of the Enlightenment. "There is no doubt that the quantum mechanics represents a more interesting, more instructive, richer analogy of human life than Newtonian mechanics could conceivably be."

In this series of articles we have seen that modern science tends to support many of the ideas that mystics have proclaimed for centuries (that matter is not real, that time and space are not real, that you cannot explain reality, that the causes of events lie in an area beyond time and space, that the Universe in which we live is a Universe of Mind). These ideas have never been popular; but they have been held by a handful of men, one or two in each generation. We look back at these men, we read their works; and we marvel at their understanding, their wisdom, their breadth of vision. But our commonsense tells us that we can see the obvious wrongness of their ideas. Modern science shouts that commonsense cannot be trusted. It is to be hoped that modern science will lead us to give the mystics the hearing they deserve.

There are two other parallels between physics and metaphysics that are worth taking note of. They are (1) the use of language and (2) the universality and unanimity of discovery.

In the past, the way of science has been to discover the mathematical equations that described a series of phenomena, then to form a model or picture

that explained the equations, and finally to check the model by seeing how well it predicted other phenomena. The mistake that scientists made was in regarding their models as in some way corresponding to reality. This made it hard for them to accept the discoveries of relativity and quantum mechanics. Now they realize that they cannot form a model that will correspond to reality, but they have to stop with the mathematics. All that they can do in the way of telling what the mathematics means is to give "parables" that illustrate what they think the mathematics points to.

Similarly, spiritually sensitive men have discovered the laws by which God works in the lives of men and of nations. They have then tried to form pictures of God to explain these laws. And in this way theology has been built up. Just as in physics the models of the physical universe held up advance, so our mental pictures of God have retarded our own advancement. The truly spiritual have always known that you cannot picture or explain Deity. You can only give parables that portray some aspect of how He works. And so it is that a large part of our Scripture is parable. This applies not only to the obvious parables of Jesus, but to such books of the Old Testament as Ruth, Jonah, Esther, and the early chapters of Genesis. These were never meant to be history. It is only our ridiculous literal-mindedness that has led us to regard them as such and so to dismiss them and lose the message they have for us.

Even the history of Scripture is related only to reveal and illustrate the laws that operate in the lives of men and of nations. It is of no importance that a certain king ruled at a certain time, just as it is of no importance that a certain electron acts in a certain way. What is very important is the pattern of events. This pattern the physicist finds in the "laws of nature" which he expresses in his mathematical equations. The mystic finds the pattern in the laws of God which he describes as best he can. He knows his descriptions are grossly inadequate. They are simply signposts pointing the way to the seeker.

Quantum mechanics uses the same equations as Newtonian mechanics, but it gives to the symbols new meanings which transcend time and space. So do we find ourselves using the language of traditional theology, but giving to the words (redemption, reconciliation, salvation, sanctification, etc.) new meanings, which again transcend time and space.

Science is cosmopolitan. Men of all nations and races have added to its advance. Some of the outstanding physicists today are Japanese, and it is suggested that their background of Buddhist philosophy provides better preparation for modern science than the traditional western materialistic outlook. Be that as it may, men may disagree on their ideas about politics, culture, and everything else; but they agree in their science.

The only other field in which there is such agreement is mysticism. The mystics of all ages, all nations, all races, have said the same things and often said them in nearly identical words. This obvious phenomenon, which has been called the "unanimity of discovery," is impressive. It is a powerful testimony to the truth of what the mystics declare.

And not only do physicists and mystics agree among themselves, but they are coming more and more to agree with one another. It would be very easy to take statements from the modern physicists and parallel them almost exactly with statements from such men as Socrates and Plotinus. As Banesh Hoffmann says, "It is difficult to decide where science ends and mysticism begins."

If there is one special message both science and mysticism have for us, it is that we must make the painful effort to jettison all our old ideas and be willing to consider the seemingly ridiculous. "Except ye be converted and become as little children, ye shall not enter the Kingdom. . . . Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

The End

Alphabet Of  
DAILY MEDITATIONS  
for every Week Day of the Month

JUNE 1963

1. ASK what thou wilt.  
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  3. BELIEVE in the Lord.
  4. CLEANSE Thou me from secret faults.
  5. Let us DRAW near to God.
  6. Lift up now thine EYES.
  7. The law of the wise is a FOUNTAIN of life.
  8. The Lord will do GREAT things.  
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  10. I AM the Lord your HOLY One.
  11. Continue INSTANT IN prayer.
  12. I would do JUSTICE.
  13. Be KIND one to another.
  14. Come unto Me all ye that LABOUR.
  15. Let the Lord be MAGNIFIED.  
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  17. There is NONE Holy as the Lord.
  18. OVERCOME evil with good.
  19. Have PEACE, one with another.
  20. Foolish and unlearned QUESTIONS avoid, knowing they gender strifes.
  21. REMEMBER me, O my Lord.
  22. SPEAK, Lord, for Thy SERVANT heareth.  
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  24. Be ye TRANSFORMED.
  25. God . . . open unto US a door of UTTERANCE.
  26. Walk worthy of the VOCATION wherewith ye are called.
  27. Thou broughtest us out into a WEALTHY place.
  28. Assemble YOURSELVES.
  29. Ye are ZEALOUS for spiritual gifts.  
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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.

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