

SPIRITICITY, JUNE 1964

AUTHORITY

By H. B. Jeffery

FAITH is authority - being able to speak and knowing that the word that goes forth will accomplish that whereunto it is sent. This comes through the practice of meekness, of letting go.

"Blessed are the meek," Jesus said: "for they shall inherit the earth."

"The earth is the Lord's, and the fulness thereof." And it is the meek that come into conscious authority with the Lord. When we are meek before the Supreme, to the utter annihilation of our own personality, our own mind, our own will, our own desires, then we find a new power establishing itself in us, a new authority. It rises in us with a new sense of being. The ancient seers called it a "fourth term of the mystic life - of the touch of the Eternal on man." At this point the pupil becomes a leader.

When one has been meek and lowly, taking his instructions and being obedient to them, there arises within him a sense of commanding energy and power. He then speaks with authority, power, expectancy; he expects his word to be obeyed. He finds that if he has been constant in his attitude of meekness before the Supreme, there is a constant inpouring of power.

Moses was called "meek." We have the expression "meek as Moses." But he was not meek before men or situations or circumstance, but only before the One. "Now the man Moses was very meek, above all the men which were upon the face of the earth. ... And the Lord said, My servant Moses is faithful in all My house. With him I will speak mouth to mouth."

When we bow down to the Divine alone, we become partakers of the Nature of that One before whom we have bowed down. In the words of Peter, we "become partakers of the Divine Nature." The Divine Nature becomes active in us. We exercise the power of the Divine. We are given it; it is handed over to us. We have power over nature, over situations. When we speak, we speak with authority - even to God Himself.

The time comes in our unfoldment in consciousness when we hear the Voice of the Eternal speaking to us and saying: "Concerning the work of My hands command ye Me." And so we rise up, commanding the works of God, and even God Himself; for we have the prerogative that a child has with its parent. This is respected by the Divine. The Divine looks on with Joy when Its child catches that note of his own divinity.

At this point, the divine spark within begins to shine. The son of God is radiant with authority and power. He begins to see and know the ways of the Divine. He finds the meaning of those words "God is the Enemy of man." Jesus said: "I give you power ... over all the power of the enemy." And the Enemy of man, in a mystic sense, is God. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

"Behold, I am against thee, O thou most proud, saith the Lord." But when we have been meek before the Lord and have let go of ourselves, we find that authority is given to us. We "come boldly unto the throne of grace." We

declare our wants, our wishes, our desires. We do not come in a negative, beggarly way, cringing and crawling. We speak boldly to the Divine and we discover that this finds favor with the Divine. The Divine realizes that we have now awakened to our sonship to Him. There is joy and gladness when one of the sons of God awakes to the fact of his sonship and all that this implies - when he begins to exercise those prerogatives that are his by right of sonship.

The awakened person become, as it were, a knight of the realm. You know that, in the days of chivalry, a candidate for knighthood gave himself up completely to the will of his sovereign. He bared his neck to the sword. He knelt to show that he was willing to surrender his life to the desire of his sovereign. When the sovereign could see that he was earnest and true in what he was doing - that he was truly letting go of himself - then he turned the edge of the sword and laid the flat of it on his neck. From that time on, the knight could command his sovereign. He could call upon his sovereign any day for help if he needed it, anywhere in the world that he might be.

So it is that when we have been "meek and lowly in heart"- as Jesus said He was - then the Divine touches us, and we hear the Voice of the Eternal saying, "Thou art My beloved son; in thee I am well pleased."

In this world of so-called matter, with its confusion, its suffering and its pains, we are then untouched by any of these things. We rise above them and are not subject to them. We no longer hear the cries of the hungry; we hear the Voice of the Eternal. We are able to speak the word that shall lift those that are in poverty out of their needs, so that they can have that which is needful for them. Some people think that the spiritually-minded are hard-hearted, but they are not. They do not minister to the wants and the woes, but they minister to the divinity in man. They wake that and call it forth.

All that the Father has is at hand, and there is no reason in the world why men should be in want. But they are so because they have not turned in the right direction.

So if you are meek toward the Most High you will feel the touch of the Eternal and will waken to a sense of power and authority. You will hear the Voice of the Eternal saying, "Son, thou art ever with Me, and all that I have is thine."

"The Kingdom of Heaven is at hand." All that the Kingdom has is for that one who is awake to his sonship.

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SPIRITICITY, June 1964

IN QUIETNESS AND CONFIDENCE

By Robert Applegate, Jr.

"THUS SAITH the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isaiah 30:15)

A man who has spent many years studying the Old Testament told me that this verse contains the whole message of Isaiah.

The prophet did not speak in his own name. He was an instrument for the Almighty, as every true minister is. Then as now, there were many who professed to speak in the Name of the Lord, who did not know the Lord and were saying only what men wanted to hear. But events proved that Isaiah was a true prophet. When he said, "Thus saith the Lord," the Lord had spoken.

Returning is "repentance" - the returning to the God from whom we all have turned away. The one call of Scripture is: Return to Him! Since we have come from God, this returning is a homecoming, as Jesus brought out in His parable of the Prodigal Son.

The word translated rest means a sitting down, a letting go; it suggests the ceasing from our own strained, anxious efforts.

To be saved is to be delivered - from whatever we want most to be delivered from. The particular salvation that Isaiah referred to was no theoretical, theological salvation, but the longed-for deliverance from the attack of the Assyrian armies. For the ancient Hebrews salvation included such desirable things as victory in battle; healing from disease; protection from drought, plagues and the devastation of foreign armies.

The word translated quietness comes from the root meaning to lie down. It suggests even more forcibly than the word rest the necessity for ceasing from our own efforts. The verb is in what the grammars call the causative mood; that is, it means to make to lie down; to make to be still. The idea is that our strength is in our making ourselves be still, in our forcing the mortal mind to lie down and be quiet.

The confidence is trust in God and is not self-confidence, which the Scripture declares is the cause of all man's woes. The Hebrew word here translated means to put your hope and confidence upon - God, of course.

Strength means not just physical strength, but the power, or the might, to make things happen differently. In this passage it has the specific meaning of military strength.

We might paraphrase Isaiah as follows:

"Thus says the High I AM, the One Deliverer of those who hope in Him: By going home (within) and by sitting down (stopping your own efforts) you will be delivered; by making yourself be still and by trusting in Me, you will be given the victory."

The usual response to such statement as this is: "That is all very beautiful; but it is not very practical in this age." That is the value of the Scripture. It shows us over and over again, as forcibly as possible, that such words as those of Isaiah are not poetic fancies, but are the stuff of life. Isaiah was not an ivory-tower scholastic or a dreamer; he was a man of affairs, acquainted with the political situation of his day and certainly acquainted with the desperate plight of his city. He advised the king; and when the king listened to him he prospered and Jerusalem was miraculously delivered. Under the leadership of Isaiah Jerusalem was saved from the Assyrian army. (This was as though Belgium had been saved from Hitler's armies - but Belgium had no Isaiah.)

"God helps those who help themselves," we say; but the Scripture says that God helps those who rely entirely upon Him, who know that they cannot help themselves. It is usually only when men are desperate that they will throw themselves upon God. Otherwise they want to think - they insist on thinking - that they can help themselves. This is why Isaiah ends his statement by saying, "But ye would not": i.e., you did not want to be quiet and trust in God; you wanted some more visible evidence of help.

To be still before the Lord and to wait on Him is hard, but it is worth every effort. This is our work. "Study to be quiet," Paul said - that is, put your heart in to it. He added, "... and to do your own business, and to work with your own hands." We need the teaching. To mind our own business: to keep our attention off what the other fellow is doing (whether we fear him or hope to get some help from him or simply want to correct him) and to keep that attention on our own work, is hard for most of us; but it is requisite to the tranquillity we seek and must have.

All spiritual leaders have insisted on the necessity of manual labor for spiritual seekers, and especially for beginners. Such work is healing; it is pacifying. "Idleness is bad for the life," St. Benedict said. It is.

To trust in God is our work; it is His work to bless us. So we are told:

"Cast your burden on the Lord, and He will sustain you."

"Commit your works to the Lord, and your plans will be established" (or, "Uncover your works to the Lord and your plans will be made to stand").

"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge Him, and He will make straight your paths" (or, "In all your affairs acquaint yourself with Him - He will prosper you").

This is our practice. This is what we should be practicing day and night - not for what it will give us, but for the hope of coming to know Him who alone is the satisfaction of all our desires.

SPIRITICITY, June 1964

CONSCIOUSNESS OF LIFE

By Alden Truesdell

"THE WRITING of Hezekiah king of Judah when he had been sick, and was recovered of his sickness: I said in the noontime of my days, I shall go to the gates of Sheol; I am deprived of the residue of my years. ... But Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day."

A traveling evangelist spent a Sunday morning in one of our local theatres describing to his audience the kind of bodies they would have after they had died and gone to Heaven. The people were especially delighted with his descriptions of the fine garments and jewels they would wear in the state of future glory.

I wonder how this man came to be an authority on the future state of man's body and the clothing that will cover it. How does he know what human beings will look like in Heaven? How would a minister, who should be a godly man, explain the statement of Jesus Christ: "Verily, verily, I say unto you, If a man keep My saying, he shall never see death"?

It is possible the evangelist would say that the statement is just a figure of speech and that anyone preaching about the Gospel of Jesus Christ in this day must make allowances.

But let us go to another statement made by Jesus Christ: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

The Gospel of Mark reveals Jesus instructing His disciples that since they had left all that they valued in the world to follow Him they would receive "an hundred-fold now in this time; ... and in the world to come eternal life."

Why did Jesus Christ speak of life in this world and life in the world to come?

The "world to come" is the world that is coming now, as "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

When? Right now - today - whenever we turn our attention upward and search for God with all our heart. "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

Beginners in the study of Truth usually want us to explain all about life after death before they are willing to give attention to Life without death. But Life knows no death, for Life is as eternal as God. Life is the Activity of God; by It we live, move, and have our being. We must go direct to Life Itself to learn what to do to have more awareness of Life. "Seek the Lord, and Ye shall live."

Throughout Jesus' Teaching we can find no authority for belief in a reward for dying. Such a doctrine would compare with our saying that health is a reward for sickness; that a person must be sick before he can be blessed with health. This is ridiculous. Yet the belief in Heaven after death has become so ingrained in man's mind that it clings tenaciously. We speak of it in order that we may be healed of this false idea.

We can see that a God of Life cannot inflict upon His creation a doctrine of death. But the idea has become man's alibi with which he excuses his reluctance to face Life in this present time. And if a man's religion does not provide him with an excuse for this weakness, he will search for one that does. So we cannot blame established religions for encouraging such comforting belief. But we insist for ourselves that if we consider ourselves believers in the Teaching of Jesus Christ, we would be untrue to Him if we compromised by adding anything to or taking anything from His words.

We could talk of a future reward and so attract many with itching ears. But in doing so, we should be untrue to our ministry; for we should be talking about nothing. Rather, we choose to minister to sincere souls who love life and desire a more abundant life in the present time, which is the only time there is.

To get a fuller life, we must look to the Source of Life and be steadfast in our gaze toward that Source, until we know Life. Like all the free gifts, Life takes on value when there seems to be the possibility of our losing it. But we must give more attention to Life than to that which may seem to take it from us. So Moses said to the Israelites: "I call heaven and earth to record against you this day, that I have set before you, life and death: ... therefore choose life."

Unless a teaching stems from a realization of the eternity of Life, it carries no healing balm and may be injurious. Jesus came that we "might have life, ... and have it more abundantly." A minister of Jesus Christ must also give to his followers more life.

The positive, vibrant, healing Life that Jesus Christ talked about is constantly flowing into and through those who look to the Heights. This Life is as a river flowing into the waiting consciousness. It heals, purifies, and restores; for it is an inexhaustible Source of infinite Joy and infinite Power.

Man is lived by Life. This Life is the Activity of God. It is Jesus Christ. The great work that Jesus did in the world was to show the eternity and the power of Life.

He said:

I am the Way, the Truth, and the Life. ... I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?

SPIRITICITY, June 1964

APOTHEGMS

By Nell Truesdell

ALL the "good" that people try to demonstrate is no more real than the evil they try to avoid.

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If either good or evil were real then God would not be God.

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There is an area in consciousness that lies between meditation and contemplation. It is popularly called ESP. ESP is a trap in which many are caught, for they become so entranced by their "findings" that they never escape, and so do not reach contemplation, which is the door to spiritual enlightenment.

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O God, my God:

You are the Grace that I seek;  
You are the Hope of my heart;  
You are the Purpose that keeps me steadfast.  
You are the Love that is my life;  
You are the Wisdom that enlightens me;  
You are the Power that makes me do all things well.  
You are the Joy that makes me smile;  
You are the Peace that satisfies;  
You are the Security that safeguards me;  
You are the Freedom that releases me from bondage.

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To possess anything is to be possessed by it;  
To crave anything is to put yourself in bondage to it;  
To fight anything is to arm it with your powers;  
To resist anything is to draw it to you, irresistibly.  
To forgive anything is to be released from its hold on you;  
To love anything is to give yourself to it;  
To bless anything is to take a blessing from it.

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Knowing truth is not a matter of thinking fine thoughts or doing good deeds. It is a matter of giving attention to God Almighty and Jesus Christ, the Activity of God. Then, thoughts and deeds will be worthwhile.

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God said to me (as He says to you):

My child, I have given Myself into your care, for I know of no better instrument through which to do My work.

Let Me have My way with you and I will do all things well through you. Because I have fashioned you in My Image and Likeness, I know what things you have need of. Give Me the privilege of showing My loving care, for it is my pleasure to bless you with every good and perfect gift.

It is My Will that you be whole, happy, and enriched. Let My Will be done in you so that I may be blessed in the earth.

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Alphabet of  
DAILY MEDITATIONS  
for every Week Day of the Month

JUNE, 1964

1. ARISE, shine, for thy Light is come.
2. All these BLESSINGS shall overtake thee.
3. The Lord shall COMMAND a blessing upon thee in thy storehouses.
4. Hearken DILIGENTLY unto the voice of the Lord thy God.
5. The Lord shall be thy EVERLASTING Light.
6. The righteous (man) is an everlasting FOUNDATION.
  
8. The Lord shall make thee plenteous in GOODS.
9. Blessings are upon the HEAD of the just.
10. He is in the way of Life that keepeth INSTRUCTION.
11. Be perfectly JOINED together in the same mind.
12. To Me every KNEE shall bow.
13. I will turn to the people a pure LANGUAGE, that they may call upon the Lord.
  
15. The MERCIFUL MAN doeth good to his own soul.
16. The great Day of the Lord is NEAR.
17. The Lord shall OPEN unto thee His good treasure.
18. PEACE be unto you.
19. Unlearned QUESTIONS avoid.
20. The RANSOMED of the Lord shall RETURN.
  
22. We are to God as a SWEET SAVOR.
23. TEACH me THY paths, O Lord.
24. The righteousness of the UPRIGHT shall deliver them.
25. Wisdom cannot be VALUED
26. He that WALKETH uprightly WALKETH surely.
27. Take My YOLK upon you, and learn of Me.
  
29. He was clad with ZEAL as a cloke.
30. I will give them an Heart to know Me, that I AM the Lord.

"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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