

A PERSONAL RECORD.

CHAPTER 1.

JESUS LIMITED BY SPACE & TIME.

Goethe's view was that no-one, not even the unique and majestic spirit of Jesus, could fully manifest the Creator in this world, or what amounts to the same thing – could contain within himself the full character of the Creator. And Goethe was usually right. Mohammed would certainly have agreed. He saw with perfect clarity that Jesus had nothing useful to say about running a community; and was of the opinion that the revelation of Jesus was incomplete, and that he, Mohammed, should add to it. From the very beginning Islam held that the Caliphate should be essentially a religious community. The early Fathers of the Church, and the Popes after them, had six centuries to consider the relationship between Church and State; but they were so idle they never considered it. Probably the first Christian Pope to consider it was Hildebrand, in the 11th century, whose answer was to claim, not that he was the inspiration of secular authorities in his day, but that in the name of Christ he was their Master! This was so false and so arrogant, that it led to untold evils in the following centuries. But nature abhors a vacuum, and Mohammed filled it, to the consternation of Christendom until the present day.

When you consider on the one hand, how Jesus washed his hands of the problems of running a community with the remark, "Render unto Caesar...", which I regard as a very clever remark when he was in a very tight corner, it is obvious that Jesus had nothing significant to say about running a community. And when you consider on the other hand, how the Creator must have watched hunter-gatherers slowly growing into tribal societies over many hundreds of thousands of years, and how He must have wanted them to evolve into bigger communities, and finally into the seamless garment of civilisation, the disparity between them is there for everyone to see. Yet no-one of my acquaintance dare agree that the Gospel Jesus preached during his life in this world is incomplete.

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Still less dare anyone suggest how running a society could be married to the vision Jesus gave us of the relationship of God to Man. Nor when I introduce church-goers to my Religion Rewritten are they the slightest bit interested.

My vision was that ideally the relationship between man and woman, and possibly between a few men as well, should be the same type of intimacy or indwelling that is supposed to exist between God and the soul. This would mean that Salvation would have to embrace, not just God and the soul, but marriage and society as well. Furthermore there would be no conflict in one's mind or conscience between loyalty to God and to society. This involves invoking the Divine creativeness of course; and so needs His consent and co-operation. And though success will only involve a small fraction of the community; it would set the tone for the remainder of the community. So even if relations with most other men were only a pale imitation of this indwelling, the same creativeness is here too. And what is a community, except the thoughts and loves of all its members, and their relationships with each other? What is an army, except the comradeship and discipline of all its members, welded into a coherent fighting force? In this way God can be enabled to make His spirit the leaven of society, and so help create its structure. The ethos or culture of a society will be formed or moulded by the spirit within, and not by a discipline imposed from without. It will dispense with insanities, like the multi-cultural society, which is a man-made shibboleth, and where no-one in the subcultures owes any loyalty to society as a whole. This is all set out in my books Religion Rewritten; but without exception church-goers prefer to repeat that Jesus told us everything that was necessary, despite its being glaringly obvious that he did not.

Professor Caird describes in his Evolution of Theology in the Greek Philosophers, his Gifford lectures of 1900-02, in his last Chapter, how at Nicaea the worthy fathers of the Church discussed the relationship of God to Man as it concerned Jesus, but did not go on to consider the relationship as regards God and normal Man. What a pity we have all had to wait 2000 years, and endure

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the German Wars of the twentieth century, before an Englishman had this vision and the audacity to put it into practice, even though he foresaw, correctly, that he was likely to fail in his attempt. How wonderful it would have been if the early fathers of the church and the early Popes had not been so idle, and had put the kingdom of heaven before their own paltry careers. They might even have created a society which men and women were thrilled to join, a society that did not need to be preserved from error by persecution, and which certainly would not have gone to war with itself. In my opinion, the delegates at Nicaea should not be commended for their efforts, but be held largely responsible for the evils that followed their dereliction of duty.

However I cannot escape the question: why did I fail? Was it that the vision was faulty, that I was attempting the impossible, that I was tilting at windmills? Was the vision fundamentally right, though I will have been wrong about much of the detail, and was failure due to my blunders and incompetence? After all, many first attempts fail. Magellan managed to get himself murdered half-way round his attempted circum-navigation of the world; and it was one of his captains who completed the voyage. Drake, superb seaman though he was, managed to run his ship aground; and for a few hours the safety of his ship, the success of the entire voyage, and the lives of himself and his crew, were balanced on the knife-edge of a coral reef. Fortunately when the tide had risen, his ship slid safely back into deeper water without damage; but it all hung by a thread during those few hours. I too was bound to make mistakes. Or was it due to the defects of character in the woman concerned? Of the last reason, I prefer to say only that she was faced with an entirely novel situation, and it is hardly surprising that she said, "No". The vision itself depended on communication and trust operating at a distance, and maybe I hopelessly overestimated the extent to which they do, or maybe they do not do so at all? This last objection cannot be valid. One finds out in Court, even if one had not discovered it before, that a certain telepathic contact between advocate and judge or jury is needed to

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present a successful argument. Goethe in one of his lyrics expresses the view that this is especially so, when there is the bond of affection between people. Every lover boasts that love is stronger than death. They cannot all be wrong! I have known people who have said they understand perfectly what I mean by an indwelling between people. There was nothing wrong with the vision, even if I got details wrong. But perhaps God does not speak through the subconscious? Or even worse, perhaps He does not exist?

One of the most significant events of my childhood was Hitler's Order to halt his panzers for 48 hours, after General Guderian's panzers had broken through the French armies in May 1940. Guderian was furious, as he knew he could get to Dunkirk before we could. Had he done so, the whole of the British Expeditionary Force would have been taken prisoner, and marched off to a prisoner of war camp; and Churchill or no Churchill, Britain would have had to surrender. This is not just my opinion; I have read recently that it is the opinion of a General who distinguished himself in the Falklands War. And so Hitler would have won the War, and the light of freedom would have been put out in Europe, and possibly in the whole world. As things turned out, in that 48 hours delay Hitler lost the War. Why did he give that Order? Nobody really knows. General Martel's counter-attack at the neck of the German breakthrough may have influenced Hitler, though the counter-attack could never have achieved much as Martel only had an armoured-brigade under his command. Hitler may have wanted to preserve his panzers, (he did not have all that many, and the French had more tanks and better tanks) for the final defeat of the French. But in practice the French resistance was negligible.

So why did Hitler make that monumental mistake? Was it just Britain's good luck? If it was, we are all doomed to an atomic holocaust, because one's luck always runs out eventually. Or was it that "the hearts of Kings are in God rule and governance", as the Bible says? Does God speak to men through the subconscious, and inspire courage, or a fit of self-doubt? If He does, then there

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is hope. Because whatever the reason for Hitler's lack of confidence, we can hope that truth and right will win eventually, if we all do our duty. But if God speaks to us through the subconscious, so do other people, particularly if there is affection between them. We all know that family affection can endure insults, that would end all familiarity if made in the world of affairs. Conversely to break off contact where there is affection is far more traumatic than between acquaintances. The subconscious is the channel by which we become aware of the affection of others, or become aware that a professed affection is false. I do not think it is easy to fool the subconscious, related as it is to instinct!

That leaves my incompetence; and I am by nature prone to blame myself. Of course events took me by surprise; no-one can see into the future. And I blundered. Perhaps I was meant to fail, because as I wrote in *Man's Relationship with God*, had I succeeded I would never have contemplated writing a book about it. I would have enjoyed my success. If I wrote about it, others could try again. I am expendable. If I did not write, no-one would try. So I am inclined to think that I was meant to fail, despite the cost to her and me.

The attraction of the synthesis, which my vision makes possible, is that it enables the Gospel of Jesus to be married to the willingness to create a decent, just society, and maintain it. Any decent, just society must have a procedure for deciding disputes, and the mechanism for enforcing the decisions, once they are made. Any society must be prepared to use force to maintain order within its ranks; and a decent, just society is no exception. Indeed a society in a civilised world must be willing to go to war to maintain itself; if it isn't, then it is only a matter of time before it is obliterated. Jesus' Gospel may be considered the ideal to be hoped for in another world; just as the Chinese legalists, in saying Confucius was impractical, agreed that force and war were legitimate, provided the object was to abolish them! And it all turns on the same relationship being possible between people, as should exist between God and the soul. And as soon as one can see it, it is absolutely obvious; one can see nothing else!