

Who Is The Real Jesus?

By Alvin Petty

Argument over who is the real Jesus may go on forever. But here are the five main ideas vying for pre-eminence.

(1) The literal argument: The gospels give us the real Jesus.

(2) The gospels do show us Jesus' way of living. They are full of spiritual genius. But they do not prove anything about Jesus, except his enlightened way of being.

(3) The rationalist argument: The facts about Jesus have vanished over time. The four gospels are unreliable as evidence about the actual person of Jesus. Thomas Jefferson, Albert Schweitzer and others held this viewpoint. They valued the teachings of Jesus, but not the history.

(4) The mystical argument: The real Jesus was never physical—he was, is the Holy Spirit. This was the basic heretical teaching of the docetic, gnostic Christians of the second century church. Jesus only seemed to be a real person.

(5) The skeptical argument: There was no real Jesus to begin with. He is a figment of theological imagination.

(6) The conscious argument: Jesus exists in our awareness at the level of God consciousness. (These five arguments are taken from Deepak Chopra's book, *The Third Jesus*, pages 130-139.)

I accept the consciousness argument as the most valid and helpful. I firmly believe the abundant historical evidence that Jesus was a real person and the most significant person in at least Western history. The gospels when studied closely are sometimes confusing and somewhat contradictory on Jesus. The consciousness argument is a valid way to fulfill the essence of Jesus' teaching and provide all people access to him within themselves.

I believe that Jesus, since his death, has existed as a risen spiritual body or soul in eternity with God and all other souls. I do not believe his physical body was resurrected. The resurrection stories are written as important parables to teach the reality of his continuing life. But Paul in I Corinthians 15 says clearly Jesus was not raised a physical body, but a spiritual one, which is how we all are raised when our time comes.

Jesus also lives in us at the level of God-consciousness. This is the real Jesus. The first four arguments above cannot fully explain things. But when we consciously choose to invite

Jesus to dwell in our conscious lives, he does so. This is the real Jesus that counts; he lives in us by spirit to be our pattern and guide to becoming our best, highest selves, which is God's goal for us. There are other great teachers of helpfulness and enlightenment that can abide in our consciousness also. This does not demote Jesus, but it shows how truly accessible He is for all people. We can be certain of this real Jesus who abides in our consciousness to help us become son and daughter of God, also.

Following this view, we don't waste time and energy trying to prove ourselves superior to other groups, religions or people. We don't worry about proving others wrong or ourselves right. We are conscious of God within and Jesus as our helping guide and goal in our becoming our highest self.

Voodoo Economics

reprinted from The Canadian Record

by Record Intern Ben Antillon

In 2011, after being elected governor of Kansas, Sam Brownback began a series of economic measures of cutting taxes and slashing government spending with the hope of attracting new investment and promoting economic growth. Later, he described those measures as a "real live experiment."

Not surprisingly, the results of the experiment were, to name a few, unbalanced budgets, draconian cuts in education, and the state's credit-rating downgrades by several financial institutions.

The Kansas experiment, which is based on supply-side economics, was not a revolutionary idea that had never been tested before. In fact, it has been tried numerous times and usu-

Why Run for Office?

By Lee H. Hamilton

I spend a fair amount of time talking to students and other young people about Congress and politics in general, and I've noticed something. It used to be that I'd regularly get asked how one runs for office. Nowadays, I rarely do.

A lot of young people are repelled by politics; they've lost faith in the system just as many other Americans have. But look. If you don't have people who are willing to run for office, you don't have a representative democracy. As the leading edge of the Millennial generation reaches the age where running for office is a realistic possibility, I hope they'll consider a few things.

First, it's hard to find a more challenging job. The number, complexity, and diversity of the problems we face are astounding. As a politician, your work is never done; your to-do list is always full. It's intellectually as challenging an occupation as anything I can imagine.

Second, I don't know of another profession that puts you in touch with more people of more different types, ages, and views. You meet — and, if you're serious, really engage with — liberals and conservatives, voters rich and poor, religious believers and secular humanists alike. This is one of the great attractions of the job: the splendid array of individuals and convictions that you encounter in politics.

Finally, and perhaps most important, the work can be immensely satisfying. Whatever level you're running at, whether it's for the school board or for President, you're doing it to try to make things work.

My first year in Congress, in 1965, I voted for Medicare. I'd had no role in drafting it. I played no substantive part in its passage. Yet I still remember that vote, and I still derive deep satisfaction from it. Because I know that I voted for legislation that has helped millions of people, and will continue to do so into the future. That's the thing about holding public office: you have a chance to contribute to the direction and success of a free society. In the scheme of things, this chance isn't given to all that many people.

There is no America without democracy, no democracy without politics, and no politics without elected politicians. There are a lot of exciting, challenging and satisfying professions out there, but here's what I tell young people: I consider politics chief among them.

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ally has the same outcome — budget deficits and lower-quality public services.

The supply-side theory, also known as trickle-down economics, became popular in the early 1980's when advanced by then-presidential candidate Ronald Reagan. He believed that by reducing taxes and deregulating the economy, businesses would have fewer constraints, allowing them to hire more people,

which would in turn lead to enormous economics growth.

That same year, another Republican presidential candidate who had studied economics at Yale University — George H.W. Bush — called Reaganomics "voodoo economics." He believed the economic policy offered by Reagan would significantly increase the national debt, which it did. During the Reagan

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Periodicals postage paid at Hart, Texas 79043. Publication No. 025-016.

Mailing address to which undeliverable copies or change of address notices are to be sent to:

The Pulse
P.O. Box 350
Hart, Texas 79043

Failure of the subscriber to notify change of address will result in corresponding loss of subscription time.

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Weather

Neoma Williams
U.S. Weather Observer

	Hi	Lo	Pr
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