



OFFICIAL EMBLEM OF

THE MAYANS

All material, discourses, lectures, illustrations, lessons, scientific dissertations and letters of transmittal appearing under this Official Emblem are protected by copyright. They may not be quoted except by official and written permission of The Mayans. They are not for sale but are prepared for the private use of Members of our Order. The recipient of this manuscript agrees by acceptance to hold it Private as the property of The Mayans to be delivered up to the Order upon demand. All rights in the material appearing beneath this cover are reserved by The Mayans, including the privilege of translations into other languages.

VADE MECUM, VOLVENTIBUS ANNIS

THE MAYANS
SAN ANTONIO,
TEXAS

Degree 8 - 9

Number 123

Copyright 1955 by The Mayans



THE MASTER LECTURES

MAYAN REVELATION NUMBER 123

LESSON NUMBER THREE

IN

THE LORD'S PRAYER SERIES

*Thy Kingdom Come; Thy Will Be
Done In Earth As It Is In Heaven*

Prayer

The Kingdom

The Age-Long Hope

Concerning the Kingdom

Why Some Misunderstood

The New Jerusalem

The Means

You Really Want the Kingdom

Beloved Centurion:

Now, together we enter into the third phase of our study of the Lord's Prayer. It is the sincere hope of your instructor that you are finding this series as interesting and helpful as it can be to you.

As I said earlier in this series, the Lord's Prayer is something many of us say automatically, without thinking of its deeper meaning; in fact, without thinking at all what it means, as a child would say, "Now I lay me down to sleep." Often, as we grow older, we are guilty of saying the words of the Lord's Prayer without knowing what they mean. In a child it is excusable, because the child is in the stage of learning, - it has not had enough of life to know the meaning of the words. But as we truth seekers go through life, we realize more and more the importance of seeking after deeper meanings, more satisfying knowledge and understanding. We, as Mayans, have learned the importance of knowing the meaning of the words we offer to our Father in prayer.

In this third phase of the Lord's Prayer, you will gain a deeper conception of the meaning of THY KINGDOM COME, and this is most important if you are to realize the glorious gift of life which God intended that you have. GOD is the SOURCE of all things, He is the only SOURCE. Nothing is possible without Him indefinitely. It is true that we may go on for awhile with seeming success without God, but lasting happiness can come only when we realize the KINGDOM.

As a member in the advanced degrees of The Mayan Order, you have learned a great many truths, but the search for more truth and deeper meanings is never ended for those who have an unquenchable thirst for knowledge. Most of us have discovered that those things which are looked upon as miracles are not really miracles at all, but only natural happenings when we truly understand God's plan for us.

When we make the request, "THY KINGDOM COME", we are asking that the Kingdom of God be within us individually, as well as that the Kingdom be within each and every one of us as a whole nation. That is what we are really praying for when we say, "THY KINGDOM COME: THY WILL BE DONE."

The lives of all of us should be healthy and happy, and as we obey God's laws, it should be a joyous experience, rather than an ordeal or a hardship. Many of us feel that we are living Godly lives and that the Kingdom has really come in our own life, but because we talk about the Christian life and refer to ourselves as Christians does not mean that we are really living the good life (the Godly Life). We must put into practice the principles so many of us use only in theory.

If you will but remember that God has a plan for you and that if you will only find your goal and attempt to achieve, the WAY before you will be cleared. You will be able to overcome the obstacles, and you will be happy in attainment.

We shall never be completely happy until we find our true place in life. You, as a member of our growing band of truth seekers, have found your place in life. You are living in harmony where, before, all was chaos. You have prospered. Conditions have improved in your life to an extent you never would have believed. You have found that bringing the Kingdom of God into your life has been the answer and you are able to truly understand the meaning of, "THY KINGDOM COME."

To those of you who are still searching, it is the desire of my heart that the words to come in this lesson may prove helpful beyond measure, and with this thought in mind, we repeat slowly together the Prayer:

PRAYER

Our heavenly Father, I am asking now for the greatest blessing Thy people could receive - the coming of Thy kingdom and the human will to bring this to pass. Grant us that blessed world life Thou hast always coveted for Thy children. Amen.

THE KINGDOM

THE second petition in the Lord's Prayer takes on all the scope possible to a prayer - the whole world life. What it amounts to is a plea that every wrong thing everywhere be set right. It is not a prayer that this may be imposed upon us in some automatic way, but that we may play our part in what will, of course, require the cooperative efforts of both God and ourselves. It could be paraphrased into something like this, "Thy kingdom come through the doing of Thy will on earth as it is done in heaven."

The word "kingdom" is a familiar one in the New Testament and in all Christian thought and discussion. Jesus announced in His first public utterance that the kingdom of heaven was at hand. He devoted many discourses to the subject, and it was one of the last things He talked about to His disciples, who still did not understand what he meant by it. If its nature was a question in their minds, it is certainly no wonder that it is in ours. What, then, is the kingdom?

It is a new world order, something to be achieved here, by us, with the help of God. The word "kingdom" alarmed the Romans, the Jews, and everyone else to whom a kingdom meant a throne, a crown, and power over the lives of subjects. The question of pretensions to any political rulership even came up in the trial of Jesus.

He did not attempt to explain, knowing that they would not understand; but in speaking of a kingdom He meant no such thing. He meant the sway of God in all kingdoms, all hearts, and all affairs; people under all banners doing the will of God, whose will is the highest good of all of us. He meant a condition in which all things would be set right, all lives be worthy, and all hearts and hands be kind. The only thrones it would overthrow would be those of evil, selfishness, malice, and injustice. Every ruler as well as every subject on earth would be the better off for its appearing.

Many people seem to assume that such a condition can never be, but it can. It would mean a great change in human thinking and doing, but that can be and some day it will be. The human race seems disposed to try every other way to peace and happiness first, but when they have all failed and men are desperate they will try the kingdom way. If that were too much to expect we would not be taught to pray for it, and praying for it will certainly hasten its coming.

That is what many of us are living and working for. It puts hope into the future, and though the condition may not come in our day, the faith that it will come some day makes the struggle worth while. We cannot give up when we see so wonderful a goal ahead. We are not working at something small and temporary. There is

challenge in working on a structure so great that it is generations in the building. Besides, it may be completed sooner than we think.

THE AGE-LONG HOPE

IN one form or another, and under one name or another, the kingdom idea has long stirred in the human heart. Man has not yet had the courage to make the dream come true, but he has always cherished the dream. Probably as soon as human life began to be a little complicated, and human relations began to be more or less of a problem, and the unscrupulous began to yield to the temptation not to be fraternal in all their actions, people began trusting that surely there would be a time when all men would live like brothers.

A golden age, some called it. The poet Ovid conceived it as something man had left behind him, but we shall soon see that the Bible presents it as something man is approaching. He moves slowly and much struggle ensues, but each growth of understanding and renewed effort brings him nearer.

The law of Moses was undoubtedly an effort to establish such an ideal condition of life in the world. It was a step in the direction of it too, but an ideal world life cannot be accomplished by law. As Jesus indicated, it must unfold from within ourselves. Its germ is right thinking in human minds and right motives in human hearts.

The prophets took another step. They preached justice, good will, and right dealings, as the will of God. They even preached God's lovingkindness and forgiveness. One catches in their utterances many glimpses of the brotherhood and good will that must prevail to have the kingdom life realized.

Then Jesus came and presented the idea fully. With it His preaching began and ended. We can see that eternal life in a world to come was always in the background of His thought, but He saw no reason why life should not be at its best in this world also. A kingdom of the present makes the best condition from which to go to a kingdom of the future. But it must come through love, not law.

The apostles took up the idea and carried it on, especially John who understood the depths of the Master's teachings better than the others did. He beautifully pictured the kingdom hope in the Book of Revelation, as we shall see a little later in this lesson. Still love remains the motive and the way.

The kingdom idea keeps coming to the front in the poetry of the world. Tennyson writes of the "far off, divine event, toward which the whole creation moves" and of the time "When the war-drums throb no longer, and battle flags are furled, in the parliament of man, the federation of the world." Longfellow writes of hearing the Son of Man say, "Peace", then adds:

"Peace, and no longer from its brazen portals
The blast of war's great organ shakes the skies;
But, beautiful as songs of the immortals,
The holy melodies of love arise."

We have it in the writings of the philosophers too. They are always trying,

however fancifully at times, to show the way to a concept of the summum bonum, the highest good of mankind. With this dream in the minds and hearts of so many to whom people listen with respect, the fulfillment simply has to come some day.

CONCERNING THE KINGDOM

LET us now take time to recall some of the things Jesus had to say concerning the nature of the kingdom. As we have already said, He began talking about it at the very beginning of His public work. His first recorded word about it was that it was at hand, then, even so long ago.

This amazing statement has confused many who look about and ask, "If it is at hand, where is it?" It is at hand, but many have not realized it. It was at hand nineteen hundred years ago, and still is. The electric light, radio, and telephone, were at hand for centuries, waiting for someone to manifest them. That is true of every good thing - it is waiting for the touch of faith. The possibilities of every great idea are at hand, including the kingdom itself. We should have made it real long ago. We should do so now.

Jesus also said that the kingdom is within us. This also is sublimely true. Everything has to begin in a thought, a concept, an emotion. The world grew from the thought of God. All that we have done has grown from thought and will, and must do so. All that is to be, including the kingdom, must do the same. The idea sprang from the mind of the Master. Our minds must share it, and our hands must help do it. It too is based on love, and that too is within.

In two great parables Jesus also taught us that the kingdom is a living, and therefore, a growing thing. Life begins very small, but the possibilities of its development are very great.

The first of these parables is that about the mustard seed. This, the Master said, is a very small thing which looks like anything but a mustard tree. Yet a mustard tree is bound up in it as a potentiality which, being alive, can become a possibility. Planted and cultivated it becomes a miracle before our eyes, and in time we behold a tree. A tree is at hand in a seed, but someone must meet the conditions of its development to make it visibly so. The seeds of the kingdom are everywhere. The rest is for us to do.

The second of these parables is about a lump of yeast a woman hid in a small amount of batter. Held at the right temperature for a given time, the living yeast cells multiplied till the whole vessel was full of the makings of delicious and nourishing bread. The kingdom, then, is something that can start with something invisible to the eye and yet grow into a great and blessed fact.

In another parable the Master likens the kingdom to a very valuable pearl which a man wanted so much that he sold everything he had to be able to buy it. We do not want the kingdom as long as we hold it cheap. It does not have a price tag, but it costs the price of obedience, consecration, and unselfishness. However great, the price is the best possible investment, for its value returns to us many-fold.

In many other parables and discourses the Master spoke of the Kingdom, but these will serve the student as the beginning of a complete study of all the New

Testament has to say about it. When the study is finished, he will know even more about the kingdom than did some of the disciples who heard the Master talk of it, but who did not always understand because the subject was so new and strange to them.

WHY SOME MISUNDERSTOOD *Start*

THE reason the disciples and others had trouble with the idea of the kingdom was because the word meant to them something like what it did to Babylon, Egypt, Rome, and even Israel and Judah. Jesus was talking about something quite different, but the idea was too new for them. They did not have the New Testament, as we have; though some of them were later to help write it; nor did they have nineteen centuries of discussion and explanation behind them as we have. We cannot blame them, but we can learn from their misconceptions.

Even in the last days before the ascension of Jesus they were still asking when the kingdom was going to be restored to Israel. They were dreaming of all the pomp, glory, and authority of earthly rulership; and, being human, they were also thinking of high positions and honors for themselves. Did they not stand nearest to Him who would be king? Might they not expect the earliest and choicest favors?

Such was the spirit and motive that led the self-seeking mother of two of the youngest and at the time most unprepared among them, James and John, to come to Jesus with her two boys and ask that when the kingdom should be established they might occupy the two chief seats, one on His right hand and the other on His left. His unforgettable way of driving home a lesson is well illustrated in the conversation which followed.

Looking at the lads, whom He really loved, Jesus asked if they could drink the cup He was about to drink and be baptized with the baptism with which He was about to be baptized. With the sure but sometimes exaggerated self-confidence of youth, they promptly replied that they were able, this without having the least idea what the cup and the baptism were.

The Master assured them that they should drink the cup (It was human misunderstanding) and be baptized with the baptism (It was sacrifice); but the chief seats in the kingdom were not His to give. Of course not. They are given to those who attain them. James and John were to share the cup and the baptism and prove themselves fit for high positions in the spiritual kingdom, but of the nature of all that they then knew little and their mother less. The time came when they must have smiled at the memory of the foolish request made that day.

Even the first little band of believers after the ascension of Jesus did not comprehend the truth about the kingdom. They thought the Saviour would quickly return in person and set up a kingdom of temporal authority. They believed this so much they combined their temporal possessions and stopped work to begin waiting for the end of the old world order and the beginning of the new.

Years went by, and they began to see that they were mistaken, and that they must set to work to reach the nations with the kingdom idea and leave a written record of what they knew. From that time on the work prospered. It was from following Christ and passing on the message of truth that the kingdom was to come. This was to be done in such a way that its fruits would change the world.

THE NEW JERUSALEM

HE said earlier in this lesson that we would refer again to John's picture of the coming kingdom as he writes of it in the Book of Revelation. We now proceed to do so. He calls it the New Jerusalem, that is the fulfillment of the Christian hope even as the old Jerusalem was the fulfillment of the Jewish hope. It occurs in the last two chapters of the last book of the Bible, the twenty-first and second.

He begins by making it plain that it is a new heaven and a new earth He is talking about. Now these have passed away, and John sees their replacements. The old ones have not necessarily been destroyed, but they have been renewed and changed through new ways of thinking and living. At the beginning and the end of the Bible heaven and earth are spoken of together. They are not necessarily widely separated but are two phases of the same eternal existence.

He makes it plain that the New Jerusalem is not far away in either space or time. It is here any time it is established here, for he tells how he heard a great voice saying, "Behold the tabernacle (dwellingplace) of God is with men, and they shall be his peoples (not people), and God himself shall be with them, and be their God." You see, He is the God of each of us, of our nation, and of all nations and He proposes to bring the life of this world into harmony with Himself.

"And he shall wipe away every tear from their eyes", continues the record. This is simply another way of saying that some day this will be a world where there is not much left to weep about, for life in it shall have been made right, and the conditions that cause so many tears shall have been done away. The oppression, destruction, and slaughter that make so much grief will have disappeared with the motives and customs that caused them.

In the course of his symbolic description of the New Jerusalem John tells us that it has twelve gates, three on each side. Consider this for a moment. There are plenty of ways to reach this new situation and to enter into it. No matter where people come from, or out of what condition, or from what kind of a past, or from what religious group, if they are ready to live the kingdom life they will find a gate, and no one will have to go around and come in from anyone else's side.

Personal integrity, honest faith, and simple loyalty to the King of kings, will be unfailingly honored there. The kings of the earth will bring their glory into the city, from whatever direction, and there will be rivalry no more. It is open to all who wash their robes; that is purify their lives.

He sees no temple there, for every spot will be a temple and every hour one of devotion. There is no deception. There flows the river of life, and there grows the tree of life, the leaves of which are for the healing of the nations.

John says many other things about this heavenly city on earth and among men. You can trace them through at your leisure. You will find that according to the Bible the consummation of history is to be something beautiful and grand. Our race will have completed its long journey from savagery and ignorance to the City of God. It would seem that at least this part of the great revelation is no mystery, but is very simple and plain.

What is the world coming to? Here is your answer. We may move haltingly,

and sometimes even fall back a bit, but in the larger view we get nearer age by age to the City of Many Gates, Jerusalem the Golden.

THE MEANS

HOW is all this to be accomplished? This second petition makes that very clear too. The formula could not be more simple nor more practical and everyday. The kingdom is to be established by the doing of the will of God. As we have already said, this petition could be paraphrased to say, "Thy kingdom come through the doing of thy will as it is done in heaven."

It is as simple as that. We do not need to stop to debate the formula or wait for more light to be shed on it. We have only to begin trying to know and do the will of God.

One trouble about doing the will of God is that we may try to do it in the larger and more spectacular things and fail to realize the importance of doing it in the smaller and less impressive ones. That is better than not trying at all, but it is not enough. One of the Old Testament prophets, looking forward through the years to the new world life that is some time to be, says he sees the aged sitting in the streets and the children playing about them, that on the bells of the horses is inscribed HOLINESS UNTO THE LORD, and that the pots in the Lord's house are like the bowls before the altar.

He is telling us that this is to be a day when the commonest things, acts, and conditions of life will have the touch and the spirit of the kingdom, and that God will be smiling on the total life of mankind because it shall have been made sacred by being brought into harmony with His spirit and purpose.

One of the problems concerning religion has always been the tendency of the human mind to think of it as a section of life rather than as a spirit permeating all of life. Thus it has been centered in separate buildings and allocated to certain days of the week and certain phases of experience. Politics, business, and most other phases of life have been declared secular and therefore, having no relation to religion or the practice of it. How mistaken that is!

The problem has been to get religion into these and all the other areas of life. Religion is of such a nature that unless it motivates all of life it is not very effective in any part of it. A business man cannot be really Christian at church on Sunday unless he is also religious at his place of business on weekdays. He cannot be Christian with his fellow churchmen and not be so with all others he has dealings with. He cannot be Christian with those he dares not wrong and fail to be so with those who are defenseless.

There is a Christian and an un-christian way to do everything, however humble and obscure. The coming of the kingdom depends on our getting everything into harmony with God, on making everything sacred we can and eliminating the rest. When all life labor, ambition and effort have been committed to God, we shall see the dawn of the kingdom of rightness and peace.

YOU REALLY WANT THE KINGDOM

THERE are two things in the Lord's Prayer we must be prepared to say or not do so. We have to ponder them first to see whether we are ready to offer this prayer with free hearts and minds. One we shall notice later in the series, in fact in the very next lesson. One we are to consider now. It may seem a little surprising, even a little shocking, but it is something we have to face if we are interested in becoming fit to join in the master prayer. It is this question: do you really want the kingdom? Can you honestly say, "Thy kingdom come"?

It is easy enough to leap to the conclusion that we can, just as James and John leaped to the conclusion that they could share the cup and the baptism of Jesus, but unless we are careful we may be as mistaken as they were. Have you asked yourself thoughtfully whether you really want the kingdom or not? Unless you are sure you do want it, then you should not pray for it - yet.

The actual coming of the kingdom would make a great deal of difference in your life and everyone else's. Some things and ways would fit in with it, and others would not. It would be the same with investments, business interests, and ways of making a living. Duty would have to be done. Injustices would have to be cleared up. Right would stand, and wrong would fall. Ideals would have to be lived up. Truth and honor would have to prevail.

Relationships, motives, and actions would have to be such as would bear the light. It would be an age of faith and reverence. Every place would be a house of God and every spot would be an altar. Work would be prayer, and life would be praise. Nothing could remain that is false, unclean, or unkind. Some would not like that. No doubt you would, but one must be sure.

There is a story about an old negro kneeling on the river bank praying loudly for the Lord to come. Just then a steamboat (He had never seen one) rounded a bend up the river with belching smokestacks, ringing bells, and chunking water wheels. Thinking his prayer had been answered, the old man took to his heels and ran as fast as he could go. He was not quite ready to face what he had asked for. One must be sure on that point.

Those who love the Master's ways as well as His appearing need have no doubt. They have waited long, and the appearance of the kingdom would be to them like a shower after a long drouth. Nothing about the kingdom will conflict with anything in their lives. They have faced, as we all must, the question whether they want the kingdom. May you be such a one.

Now at the close of another lesson we find that the scope of the Lord's Prayer has expanded yet more. Now it takes in the whole world life, and its ultimate submission to the divine will.

As we live more, think more, and understand better these words of this great prayer, we get a special thrill from repeating this part of it, following the words with our faith and desire. Some are doing that today, and are seeing little by little the fulfillment of what they pray for, feeling certain that the kingdom is coming and that they are helping and hastening its arrival. You have the high privilege of being one of them.

As we come to the end of this lesson, I hope that you will feel a deeper sense of the importance of the kingdom in your own life; that with it everything is possible and without it life is very unsatisfactory; and that as you repeat the following affirmation you will know that, with prayer, all good will come to pass.

AFFIRMATION

I desire the coming of the kingdom of heaven. In faith I pray and work for its arrival, and in time I shall see it come to pass.

May the Kingdom enter your life,

Your Class Instructor

The next lesson in this series will take up the fourth phase of THE MASTER PRAYER, "GIVE US THIS DAY OUR DAILY BREAD". In this lesson you will find the following subjects:

Prayer
The Law of Supply
The Origin of Supply
The Attainment of Supply

Wealth - An Interest or a Game
A Means and Not an End
Stewardship
Bread For All