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VADE MECUM, VOLVENTIBUS ANNIS

**THE MAYANS**  
**SAN ANTONIO,**  
**TEXAS**

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*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.*

*John 20; 30 - 31*

## SEVEN FACETS OF THE BIBLE REVELATION NUMBER 192

### A PICTURE OF MAN IN HIS RELATIONSHIPS

Our Relationship with God	Our Relationship with Truth and Right
Our Relationship with Life	Our Relationship with Time
Our Relationship with Humanity	Some General Observations
One's Relationship with Himself	Affirmation

BELOVED CENTURION:

The series which we are bringing you at this time is of vast importance to you as a Mayan Centurion, for you have progressed in your studies to the point now where you will appreciate the importance of the meanings of the Bible and its relationship to your life and the world as a whole.

There is nothing which you could use so effectively in solving life's problems as the Bible. It can be a guide to you in your daily life and can help you decide what course you will take when obstacles arise which you find difficult to surmount. I cannot too greatly emphasize the importance and value of Bible study; it is more important than ever in these days of uncertainty.

The more you study the Bible, the more you will know it is the word of God because you will have found it to be the key to your own happiness and your own heart, and you will know which path to take. There are so many examples given you in this great book that shows you what others did in the same situations with which many are confronted today

This lesson, of course, deals with these relationships of man to others and it is important that you understand this. It is only when we learn the true relationships that we really understand how to respect ourselves and consider others.

The longer you read the Bible the more you will like it. It will grow more and more important to you the more you get into the spirit of Christ and you will notice in all of your Mayan teachings Christ is brought to the fore. This great book contains more exquisite beauty, more pure morality and more important history than can be found in any other book. The importance of its history to the world today and to mankind cannot be stressed strongly enough. I feel that it is my responsibility as your instructor to impress upon you the importance of this study.

Before going on with the lesson, I would like to say a few words about our relationships to others. There are many who feel that they can live without other people; that they are sufficient unto themselves and do not need others in their lives. That is erroneous thinking. We cannot live without others; we cannot be successful without others; we cannot be completely happy without others. Mankind needs his fellow man. One is dependent upon the other, as you will see in studying the lesson to follow. We need the help of our fellow man and others need us. Our relationship to others is of the greatest importance in living life to the fullest and getting the utmost from it.

Never lose sight of this fact - everything in life is related to something, which is the reason for the title of this lesson, A PICTURE OF MAN IN HIS RELATIONSHIPS.

Keep this mental picture before you, as you say the words of the following prayer:

PRAYER

I thank Thee, Heavenly Father, that I do not walk alone and cannot live only unto myself. As a unit in the life of our-world, help me to play my part well in relation to all the rest. Amen.



A PICTURE OF MAN IN HIS RELATIONSHIPS

PART I - OUR RELATIONSHIP WITH GOD

**A**MONG other important things the Bible is a panoramic picture of man in all his relationships - all the things, facts, influences, and forces, which act upon him and are acted upon by him. It is a picture in which each of us can place himself at any time, and find that he will fit. There he may see how he looks, what he is doing, and what he may expect in his relation to the totality of things. Let us first look at the vast panorama of its picture of man in his relation to God.

There we will see the godly people of the ages, ranging all the way from the upright and honorable to the great saints. We will see what the influences and experiences were that set these people going in the right direction and helped them on their way. We will see their problems, their solutions, and their rewards.

We may also see those who lost their ways, how they came to do so, and the prices they had to pay. They range all the way from the pettiest sinner to the betrayer of the Saviour. Somewhere in the list every transgressor will find his own type and see for himself the road he is going and what is the goal that lies ahead if he continues on it.

In the Bible panorama we will also find the neutrals, those who travel neither the high road nor the low road, but who drift along in the misty flats between the two. We shall see that sometimes a great saint stumbles and becomes a sinner, also that sometimes a great sinner changes his course and becomes a saint, but that God seldom ever makes anything of a neutral because there is so little there to start with.

In the Bible gallery of pictures we will also find people who are mixtures of good and bad. Here the one predominates and there the other, and usually the one or the other is gradually approaching complete control. Simon Peter was such a one at first. As Jesus said, he had to be sifted as wheat. Fortunately, it was the chaff that was blown away. Judas was such a one too, but in his struggle it was the better self that lost.

Finally we see the changelings - the weeds in the garden of life who become

flowers and the flowers that degenerate into weeds. King Saul was a promising young man, but jealousy and selfishness tripped him into the abyss of reproach and disgrace. Saul of Tarsus was an utterly misguided man, but lived to write one of the grandest chapters in the story of sainthood. The wavering saint and the aspiring sinner will alike see themselves here in action and discover what the finish of the story will be if they continue as they are going.

These things show how the total story of the race is made up of the individual stories of each and all of us. Here are pictured the various roads among which we choose and the destination to which each one leads. What a great and valuable travel guide the Bible is!

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## PART II - OUR RELATIONSHIP WITH LIFE

**T**HE Bible is also a panorama showing man in his various relationships with life, as represented in the course he chooses or into which he falls. Here each can find someone with a disposition and attitude like his own and will notice, perhaps for the first time, whether he cares much for the kind of person he is.

Perhaps he sees himself in the younger Jacob who thought the world was his oyster and was out to make a killing to get it safely into his possession. Or perhaps he is like the older Jacob who wrestled with his own nature and came to live for the new purpose of sending a sense of the Spirit up the ages.

Perhaps he is like Naaman the Syrian, who had a blighting affliction, went to a prophet to be cured, left in a huff because the prophet's prescription was not spectacular enough to satisfy him, but thought better of it, returned, and received his blessing of healing.

Perhaps he is like the innkeeper of Bethlehem who did not realize that he was turning away the only opportunity he would ever have to do a truly great thing, to welcome into the scope of his experience a great blessing that would not come within his reach again.

Perhaps he is like any one of the fine-appearing older sons of Jesse who all thought one among them would surely be anointed king because they all considered themselves good candidates for the young man most likely to succeed, till young David, the shepherd boy, was called in and anointed without even being a candidate.

Perhaps he is like the Pharisee who went up to the temple to thank God that he was better than other men and to name the reasons why he thought so, all of them formal and superficial; and whose prayer was not honored because of his vanity and pride. Or perhaps he is like the publican who, with bowed head and humble lips, meekly said, "Be merciful to me, a sinner", and went down to his house justified for his unassuming sincerity.

Whether one comes in sorrow, triumph, fear, sin, hatred, or love, somewhere in the great procession he will find himself doing according to what he is and how well he understands life. If he is pleased with the picture, he should ask to be

kept humble. If he is not pleased with it, he should ask the help of Heaven and begin improving it. If he is one of the arrogant ones, he can become humble. If he is one of the defeated ones, he can become victorious. If he is one of the misled ones, he can find the way of truth and triumph. The right road always starts where one makes up his mind to keep off the wrong one.

- \* LIFE IS KINDLY AND WELL MEANING, BUT IT DOES NOT TAKE SIDES. If one is determined to wreck himself, life will not prevent; but if he wants to realize his best self, it will give him every opportunity.
- \* LIFE DETERMINES OUR RELATION TO IT, BUT WE DETERMINE OUR APPROACH. The Bible is always there to help us see how to choose wisely, but whether we do so depends on ourselves.

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### PART III - OUR RELATIONSHIP WITH HUMANITY

**I**N this life we find ourselves involved in relationships with people and with humanity as a whole, with fellow human beings directly and in matters that merely involve our attitudes toward them. Some live failingly because they are so centered in themselves that they seem not fully to recognize the existence of others and to lack the sense of duty and obligation which are phases of relationship and of the things we owe to mankind. Not to realize this is to keep the status of childhood, indeed of very early childhood, for children begin soon to recognize something of these relationships.

In Cain and Abel we have an early instance of what jealousy can do to brotherhood, and since we are all created members of the common brotherhood there is no one to whom it does not apply. Jealously, like envy, is a form of hate; and hate is the great destroyer of peace and good will.

In the story of Joseph and his brethren, another fraternal situation, we have a picture of the inevitable clash between materialism and idealism, and are shown how, though materialism may seem to triumph for awhile, idealism always wins out in the long run.

In David and Jonothan we have a picture of human friendship enduring through heavy trial because it was genuine. In Job and his three friends we have a reaction that is not friendly because none of the four understood each other, and they fell into attitudes that could lead only to dispute and dislike.

Jesus and His disciples furnish a well-nigh perfect picture of a friendly association with a common interest and a high purpose. The Master showed what He thought of it when He declared He did not call them servants, for servants do not understand what their master is doing, but that He called them by the higher name of friends. Nothing fosters friendship so strongly as does a common good purpose. We have a similar example where St. Paul spoke of Timothy as his "true yokefellow".

Of course the affectionate relationship of the family bond appears early in the Bible, as in life, and runs all the way through. Parents, children, and every other figure of family life constantly appear, and give great meaning to the

implications to the name Jesus applied to God - Our Father.

The pain and sorrow of the centuries have come mostly from the failure of people to maintain good relations among themselves. This has caused the slowness of our march to the redeemed world life, to the day when all tears will be wiped away because all the old wrong relationships have been replaced by new right ones with peace and joy in them.

This is our problem and task. More people are working on problems of relationship than ever before, but much remains to be done before the majority of our race is ready to practice the principle that love is the fulfilling of the law, and that when one is not keeping his obligation to another, he is failing also in his obligation to himself.

You will find your problem of dealing with others in the Bible too. When you apply the remedy you will not only have made yourself happier, but you will also have improved the world.

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#### PART IV - ONE'S RELATIONSHIP WITH HIMSELF

**M**AN can contemplate and deal with himself. Because he is two selves - flesh and spirit - he can determine values for himself, pass judgment on himself, and plan and work for his own improvement. That means that each of us has a relation not only to others but also to himself. He is obligated to be true to himself as well as to others, and to be true to both when being true to either.

The Bible constantly shows people dealing with conditions involving both human helpers and antagonists who represent forces within themselves. This is a condition about which it is especially easy to make mistakes, because it is not always easy to estimate rightly the tendencies we meet within ourselves. Thus we sometimes find ourselves trapped in our own snares. The old Grecian maxim, "Now thyself", was a very wise one.

There is an old story about a man who sent his worst enemy, identity unknown, a challenge to a duel. At the appointed time he presented himself at the chosen place, and saw his enemy approaching. As the enemy came near he threw off his cloak, mask, and overshadowing hat. As he stood with his identity revealed, into whose face should the challenger find himself looking but his own?



Figuratively this is not an impossible occurrence nor an infrequent one. Behind all physical appearances each of us is his own friend or enemy, sometimes one, sometimes the other, sometimes a mixture of the two. We are always helping or hindering ourselves. It is important that we know which it is, so we can help ourselves more, hinder ourselves less, and keep approaching the time when we shall always help and never hinder ourselves. This is possible, because man is able to

judge, deal with, and direct himself.

We sometimes hear people excusing themselves or others by claiming that they are hindering no one but themselves. This claim is based on very careless thinking. No one can harm himself without harming others also. Each of us owes it to himself to be his own true friend, and to make no mistake about what the real nature of friendship is.

Read again the poignant account of that last evening of Jesus in Gethsemane. What would ever make one's face exude bloody sweat but a battle within him of his own two selves - the flesh and the spirit? These, the one willing and the other weak, were having it out whether to face the cross or flee from it. It was the prayer, "Thy will, not mine, be done", that threw the odds on the side of the spirit. It works the same way with any of us today.

For one thing, then, the Bible is a case history of men's struggles and experiences with themselves. Every such experience we have or hear about reminds us that it is indeed true that he who rules his own spirit is greater than he who takes a city. We shall learn more of this principle later when we consider the experience of St. Paul with it in his own life.

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#### PART V - OUR RELATIONSHIP WITH TRUTH AND RIGHT

**L**ET us now notice that another relationship the Bible shows we must take seriously is that of each of us with Truth and Right. This is different from our relationship with other human beings, even with ourselves. Hearts and wills are variable and pliable, and can sometimes be changed. Not so with Truth and Right. They are among the world's great, eternal constants. To say they are as constant as the stars does not say it all. Even the so-called fixed stars change their positions, but like the Eternal One who is their Source, Truth and Right are the same yesterday, today, and forever.

Truth and Right are inseparably related, somewhat as light and heat are related. That is, they are not two things, but two manifestations of the same thing, the fact that God is light and in Him is no darkness or shadow of turning. Truth is potential Right, and Right is actualized truth. Truth is the pattern, and Right is the woven fabric. Truth is the plan, and Right is the fulfillment. Therefore, they are as inseparable as they are invariable.

Some reckless minds, having observed that a certain relationship exists among some action values and conditions, have rashly leaped to the conclusion that Right and Truth themselves are relative and variable principles. Nothing could be farther from the truth, for if this were so they would not be principles, and if there were a power that could change them it never would, because it would itself be changeless.

Almost every page in the Bible shows in one way or another that we cannot adapt Right and Truth to ourselves or to anything else. We must adapt ourselves and anything else to them. That is something like keeping a metal-edged ruler by which to draw straight lines. We know we can do it any time because we have a dependable standard by which to work.



One of the Ten Commandments is against bearing false witness, and all the others deal with falseness of one kind or another. Throughout the Bible falsehood is represented as a very serious wrong. Satan is called the Father of Lies, and in the final picture of the Heavenly City we are told that nothing shall enter into it that loveth or maketh a lie.

The Master spoke much of Truth and defined it as the Word or Thought of God, asking that it might be the sanctifying element in the salvation of His people. Even the bewildered mind of Pontius Pilate questioned, "What is truth?"

Truth and Right are the testing instruments for the building of our lives. They are not secondary to advantage and gain, but it is the other way around. The fact that they have served as square and level in the building of the centuries is hinted in the declaration of John that the New Jerusalem lies foursquare.

In the masterly picture of the well-ordered thought life St. Paul wrote to the Philippians, the first instruction was to think on whatsoever things are true. True thinking, true action, true speaking, true friendship, true judgment, true dealing - such things as these make up the portrait of the kind of people God is always trying to make the masters of the world life, and it is these qualities that we, your instructors, desire for our members in order that they may become masters of their own lives as well as of the world life.

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#### PART VI - OUR RELATIONSHIP WITH TIME

**A**NOTHER relation we all sustain and which constantly confronts us in the Bible is that with Time. Whatever Time is, it is something that measures the opportunities we have to give a good account of ourselves in the world. It seems to open and close doors for us, to give us opportunities to do and be, and to bring us to hours of reckoning for both our right actions and our mistakes.

It is amazing how often the word Time is used in the Bible and how often it is referred to indirectly when not mentioned. If you were to list and examine them, you would find that they nearly always express or imply urgency of some kind. Whatever Time is, it carries values for us but does not wait past the appointed moment for us to avail ourselves of them. When the hour strikes, that is it.

The wonderful prayer of Moses we call the Ninetieth Psalm should teach us much about two things - how to pray and how to think of the mystery of time. Notice some of the hints it gives. You will find them in such of the verses as these: 1, 2, 4, 9, 10, 12, and 15. Read them over very thoughtfully. You will find them full of meanings which you can probe deep and follow far, and when you return in thought from your quest, you will find your understanding richer and fuller of the blessed sense of wonder.

We are living in a universe of time as well as one of space, and we have to make places in it for ourselves and function in relation to it even though it is something we never see or touch, and parts of it are not even in the present but only in the past or the future, and yet we have to relate ourselves to them. The present we know is here because we are in it and we are here. It gives us the

field to plant, the thought to think, the word to speak, the opportunity to grasp, the wall to build, the duty to perform. These things can only be done in a present hour. Yesterday they were future possibilities. Tomorrow they will either be memories or blank spaces on the page, spaces that can never be filled.

However, there is something we can do about the past. We can honor and respect it. We can try to do credit to the records we have made in it and not mar them or undo them. We can try to conserve the good it gave us. We can build on the foundation it permitted us to lay. Above all, we can honor it by making the present still better.

It is similar with the future. How inestimable is our obligation to it, and how important the relation we sustain! We are preparing the world and ourselves for its dawning. Like John the Baptist said he was doing for Jesus, we are building the road along which both it and we must go on and on toward the grand fulfillment of the creative plan. Our responsibility is to make it a road fit for a march of triumph and blessing.

The Bible reminds us to think often and deeply of Time and our obligation to it, for it is the framework within which every thought and purpose must be developed into action and the action fitted into the permanent design.

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#### PART VII - SOME GENERAL OBSERVATIONS

**W**HAT we call life is not a seething mass or passing procession of separate and independent individuals living lives and dying deaths that have meanings only to themselves. The universe and everyone in it is one entity in which every part is related to every other part, and all of it is related to God.

Everything you have is yours only because other hands produced the materials and still other hands created the conditions that made the materials possible. Some lowly animal gave you the shoes you wear. The plant life of the earth gave you the oxygen you breathe in exchange for the exhausted air you threw away.

You travel roads you did not build and use the benefit of progress that was achieved for you before you came. On the other hand, the labor of your head, heart, and hands, will also send benefits up the years to the end of time. All men are your servants, and you are theirs.

Over all is God, standing within the shadow keeping watch above His own. He is the grand Source of all we are and do. We are all a unit. That is why it is the natural and not the unnatural thing to do to others as we would have them do to us and actually and honestly to love our neighbors as ourselves.

St. Paul compares us to a building in which all the parts are fitly framed together and dependent on each other to make the entire structure serviceable and safe. What one of our problems, troubles, and dangers, does not stem from failure to realize this relationship and act in accordance with it?

The Law of Moses in the Penteteuch contains not only countless meticulous

provisions and formal observances, but also a list of laws designed to preserve right relations among the people. There are provisions designed to keep the people healthy, fit, and safe. There are provisions to prevent even the poorest from being denied access to the necessities of life. There are provisions to prevent debt from becoming hopeless and the land from becoming permanently put out of the reach of any and all economic opportunity from being denied to any.

In the Decalogue are provisions to maintain right attitudes and therefore right relations between man and God, man and his friends, man and his enemies, man and conditions, and man and his weaknesses and temptations. It is to the interest of any section of society to keep human relations in balance, and the Bible makes it clear how to do that.

The gist of the whole subject could be put into five brief words. They are: Respect yourself and consider others. Something like that will be at the heart of the new world life.

Plant peace and happiness in as many lives and situations as you can. Not only is it a duty to others, but you will sometime wish the results to turn toward you in your own day of need. Each of us is a cell in the organism of humanity, and each cell survives by working in the interest of the entire body.

How many bonds reach out from us to other people, other times, and other things we do not know, and do not need to know. We need only to be the kind of people who will make it sure that these bonds will be for good.

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#### AFFIRMATION

Realizing that I am a part of the larger life of mankind, and that I need strength and wisdom to play this part, I resolve always to respect myself and consider others.

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YOUR CLASS INSTRUCTOR