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# THE MAYANS

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VADE MECUM, VOLVENTIBUS ANNIS

Degree 8 - 9

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**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 196

A PICTURE OF THE GROWING REVELATION OF THE DIVINE

Conversation

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BELOVED CENTURION:

We have traveled quite a distance together during these past few weeks in our Bible Study, and I hope that you have found it to be the food for thought which I desired for you.

I am deeply concerned over your use of the Bible, and am happy to note that many among our members have sent for a new Bible with which to continue their study. It is a belief in the Bible and deep meditation which I have used as a guide through the years, and I have found it to be a wise investment. It has been richly productive of rewards.

The Bible is not merely a Book - it is a Power. It surpasses all others; - where else will you find a book with such ideas? All of the wisdom of the world is contained in it.

The Bible should be read every day, if only a chapter. Just reading it today and putting it aside for several weeks is not the answer; it must grow to be a part of your daily life. I wonder how many there are among our members who read the Bible daily? It is my wish that this series of lessons will impart to you the importance of letting it become a part of your life because I feel that when you do make the Bible part of your life, you have found the key to your own heart and your own happiness. I sincerely believe that, which is the reason that at this phase in your development, your Instructor felt it was the time to enter into this study of THE SEVEN FACETS OF THE BIBLE.

You joined the Companionship of The Mayan Order when you did because you needed us. We held out our hand to you, inviting you, and we know that you found many things which you were seeking, and we know that you will continue the search in order that you may obtain perfection in every walk of your life.

We are all seeking to know God better, for to know God is happiness. We can know Him only through Jesus. He is our link, so if you really want to know God, read the Gospel again and again and again. When you know Jesus, you have known God, and when you have Faith in an all-seeing and personal God, your soul is then elevated and your emotions purified.

As the Apostle Paul said:

"IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE."

Believe this, and there will be no problem in your life that will be insurmountable.

As you say the following Prayer, keep your faith strong:

Help me, Heavenly Father, never to let the pressures of time make me insensible of Thy presence, or fail to follow through to the recognition of the fullness of Thy Glory. Amen.



A PICTURE OF THE GROWING REVELATION  
OF THE DIVINE

PART I - CONVERSATION

**S**UPPOSE a child were born to you, but failed to react to your presence till you discovered that he was blind and deaf. Would you ever stop trying every possible means to make yourself real to him? If that had happened to you, you would understand something of the problem God has always had with us.

In the beginning, God created man, but in order that man might live in a world of matter, he had to be housed in a material body. This left a great gulf between him and his Maker - the gulf between sensation and spirit. It was necessary to spend ages finding ways to bridge that chasm, step by step, as man was capable of receiving and using it, revealing Himself in terms even the human could grasp.

Man found it hard to deal with or even believe in a Being he could not see. He did not understand that anything above or below a fixed range of wave length is invisible, or of wave rate is inaudible, to the sense organs we have for everyday earthly use. He did not understand either that God is Spirit, and no living man can see him until and unless he uses the one sense organ that can even perceive the Father, namely a pure heart.

However, these things were probably better provided for in the beginning than we can now realize. The old records read very much like man in the beginning must have had powers of direct communication with God, which probably explains that from the first the human race seems to have been religious. In the first phases of human life on the earth we read of what seem to have been real conversations between men and God. Considering later results, it must have been true.

Man's powers of recognition of and conversation with God came to be largely lost through wrong habits or non-use, as they will today through the use of drink or drugs, or through abuse and non-use, all of which coarsens the means of physical and mental, and therefore, spiritual reception. I Samuel 3;1 indicates that the same thing happened in time to the power of vision. We strengthen and sharpen a power by exercise, but if we do not use it we lose it, and a power is much easier to lose than it is to regain.



Even so, we possess a certain power of conversation with God now. We have to learn to listen within for the still, small voice. Sometimes it may even seem to grow audible for a moment, but at least we can reverently think and become conscious of answers to our thoughts - comments, encouragement, dissent, reminders and instructions. That is, we may think an important thought, and almost immediately become conscious of some reason why we are right or wrong. It must be a trace of the old power so largely lost long ago. At least it is a reminder that our Heavenly Father likes to talk with His children, and often does.

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## PART II - DREAMS

**A**NOTHER means of communication across the yawning difference between the flesh and the spirit of which man early became conscious was dreams. Jacob's dream at Beth-el, for instance, marked a long step in the development of the perceptive powers of the human soul. He did not know it, but it was preparing him for developments yet far in the future of his life, developments that were to affect profoundly the whole history of mankind. He learned from that dream three things after knowing which life could never again be the same. They were that, first, heaven is not far away, second, that there is a means of getting back and forth, and third, that the angels are really messengers of God who attend our ways.

From that point on determining dreams are rather frequent happenings in the lives of men who followed God or were called to do so. It even extends through the New Testament. It was in a dream that Joseph was informed of the miraculous nature of the birth of Mary's firstborn, and that later he was warned to take the Holy Child and His mother out of the country for safety during the Herodian massacre. It was in a dream that the wife of Pontius Pilate was warned of the error her husband was about to make in authorizing the death of Jesus. It was in a dream that Peter was warned to abandon his racial prejudices and discriminations in the interest of his apostolic work. It was in a vision that John received the revelations that make up the closing Book of the New Testament.

Much objection is made to the authenticity of dreams as though their interpretation bordered on witchcraft, and people who take them seriously are by some considered credulous, and even gullible. But the test of truth is not whether it conforms to the fancies of the day, but whether it proves out. It is not determined by the agencies through which it comes.

Let us go back for a moment to our former figure of a human father and his child. If you had a child whom you loved as your own flesh and blood, and were concerned about his happiness and success in getting on in the world; and if he lacked the ordinary sense means of recognizing you and talking with you, leaving you unable to encourage him in helpful things or warn him against dangerous ones; and if a dream were the only way by which you could reach his mind, and you had the power to cause him to dream something that would help him to happiness or save him from danger, would you do it, or would you refuse on the ground that it would not be "intellectually respectable"?

This is not saying that every dream is a revelation, but it is saying that it could be. The scientific way of seeking a conclusion is to sift every slightest

bit of evidence, excluding nothing. It would seem that we should do that in the case of everything in which there could be a revelation from the Father whom we cannot see or hear, but who still has something to say to us. After all, what is faith itself but consecrated credulity?

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There is a possibility of revelation in what we call daydreams too, and we know now that subconscious powers may work creatively through them.

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### PART III - SYMBOLS

**W**ITH the call of Moses, related in the Third and Fourth Chapters of Exodus, a new element in revelation seems to emerge. At least we begin there to find it in the record. It does not represent any change in the age-long program of the Father to reveal Himself to His children, but a point at which some physical stimulus is used to call attention to the fact that God is speaking.

Moses, having fled from his enemies in Egypt, was serving as a shepherd in Midian. He had the best of training for leadership, but no thought of exercising it, when one day on a mountainside, the life-transforming call came to him.

But this time the voice of the spirit had a kind of material introduction. It was as though the intent was not to allow Moses to fail to hear the voice or disregard it. The bush that burned without being consumed aroused the spirit of worshipful awe in him and prepared him for his experience with the voice. After such a prelude it would have been hard for him to ignore or disobey.

A bush burning but not consumed was distinctly a miracle, and why not? There are certain things we should realize about miracles. The only difference between them and things not considered miraculous is that they are new and unfamiliar. The One who ordained nature to operate in one can certainly cause it to operate in another if He has occasion to. The supernatural is only an unaccustomed manifestation of the natural, and the natural is only a familiar manifestation of the supernatural.

There is nothing to reject or question about the story of the burning bush. It was God's way of saying, "Listen. I have something to say to you." Had it not been for the burning bush, Moses might not have heard the voice. Like the bell calling a class together, or the buzz of the telephone indicating that someone wishes to speak to us, God was using a signal to get attention. Too much depends on what the voice has to say to let it go by default.

Things like this probably happen to people all the time as the Father tries to attract their attention so He can put some impulse into their hearts or make them feel some challenge to duty or opportunity. Wherever one of these experiences or new steps in life is imminent, is holy ground, and whatever directs our attention to the voice is another burning bush.

The symbols that came into the life of Moses seem always to have been fiery

ones. The Law came in smoke and fire on Sinai. A fiery serpent lifted in the wilderness stayed the ravages of a plague of venomous reptiles. And above all, the Tribes were led on their long journey through the desert by a pillar of cloud by day and a pillar of flame by night. When these moved Israel moved, where it moved, Israel followed, and when they rested Israel made camp. Moses and the people were kept going and guided on their way by symbols, in their case symbols of flame.

It is just one of the ways God was waving and calling to His children, trying to help them find the peace, happiness, and abundance planned and provided for them. They would have fared, and they would now fare infinitely better, if they would follow and obey instead of being wilful and unyielding, but God never gives up. Instead, He keeps trying to make the revelation of Himself stronger and clearer, so that some day it will be adequate to unite His family with Himself.

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#### PART IV - THE LAW

**T**HE experience of the burning bush was the beginning of a long road for Moses, one that led back to another side of the same mountain and to its summit, then over weary miles and years to his death-place on still another mountain "on this side of Jordan's wave", but not across the River where was the real end of his hope and dream.

First, the way led back to Egypt to summon his people and get them out of the land of their oppression. Then it led across the northern part of the Red Sea to Mt. Sinai, where, at a spot near the site of the burning bush experience, the Tribes halted and waited many days while Moses met God at the smoking mountaintop, and after many days emerged with what we call The Law. The long process of earlier revelation was now crystallized in a piece of writing which was the most advanced form it had taken up to that time.

Before that, God had spoken in chosen ways, at appropriate times, to selected people to bring about certain situations and developments in which He could lead them farther on the road to progress, rightness, and understanding. Now He brings them to the point where He can reveal Himself as the Author of a life of order, harmony, goodness, and wisdom. The Law and its story you will find by reading Exodus and the following Books through Deuteronomy, the last being a review.

The Mosaic Code was long and detailed. If it seems tedious to you in the reading, remember that it was a first step in the idea of systematic and uniform right living, guided by something more than individual desire and chance judgment. It had to be spelled out in understandable terms and complete detail. If some of the points seem a little harsh, remember that human nature was still crude, and the primitive habits and standards to which people were accustomed could hardly have been controlled in any other way.

If it seems somewhat long and involved, remember that it is epitomized in shorter form in the Ten Commandments, and wholly so in what we call the Great Commandment of both Jesus and Moses. Analyze the Ten Commandments, and you will see that they set up bars not against all sins, but against all kinds of sins - sins

against God, sins against life, sins against possessions, and sins against truth. That is at least a good beginning in the study of right living.

These commandments have often been criticised on the ground that they are negative. Many do not like them because they are what might be called Thou shalt nots. Remember that the setting up and maintaining of any favorable condition in life may require first the removal of an unfavorable one, a Thou shalt not process. Remember too, that only a change in word order is required to transform a Thou shalt not commandment into a Thou shalt. What difference does it make? Condemning the Commandments gets us nowhere, but obeying them carries us far.

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#### PART V - THE PROPHETS

**T**HE period of God's revelation of Himself in the Law was long. It lasted through most of the wilderness migration, through the centuries of the Judges, and through the still longer period of the Kings; and the Law is treasured and honored to this day everywhere the great dispersion of the Tribes has carried them.

The Law paved the way for yet another stage of God's revelation of Himself, that of the prophets and of prophecy. This change did not come as a break. There had been prophets before, and the Law has continued since; but the most revealing age of prophecy came during the later days of the kings, and for reasons.

Prophets were numerous in the days of the Judges. In fact, some of the Judges themselves were prophets. The earlier Kings at least had great respect for prophecy, and those who did not have court prophets of their own had prophets whom they consulted about the problems and perils of their lives and reigns. Great dependence was placed in these pronouncements, and the fact that there were some false prophets and some who prophesied for hire does not discount the value of sincere prophecy in the least.

The great period of Hebrew prophecy came in the Seventh and Eighth Centuries before Christ. Our modern nations have had their periods of great preaching when conditions have been such as to call for it. So in the case of Israel and Judah. The time of the great prophets whose utterances the world had remembered with respect and advantage appeared when conditions in Hebrew life demanded them.

The Nation had grown rich and splendid, which made it of interest to the aggressors of the day - Egypt, Babylonia, Persia, and a little later Rome. Instead of keeping prepared with rugged physical and spiritual strength, the people and their kings had grown dissolute and self-indulgent. The prophets pointed out to them that they would be easy targets under attack and they should return to the preparedness of right living.

In a time of danger the ordinary ruler looks for alliances. The prophets pointed out that reliance on neighbor nations, themselves perhaps with covetous designs, would be like leaning on a bruised reed which would break and pierce one's hand with the splinters.



The Law itself had been forgotten by some and by others so formalized that it was only a set of rules and not an attitude of heart, only a code for outward conduct and not a plan for justice and right. The prophets cried out for right living, social reform, and true consecration to the doing of the will of God. The First Chapter of Isaiah is a case in point.

The prophets did not speak on their own authority. Their slogan was "Thus saith the Lord". Israel and Judah would have been saved if they had listened in time and obeyed; but Isaiah represented the Lord as saying, "Israel doth not know, my people doth not consider."

The man whose short book of prophecy closes our Old Testament called himself Malachi, which means Messenger. That was exactly what a prophet was, a messenger through whose message God was revealing Himself in the hope that both Israel and the nations of all ages would know and consider.

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#### PART VI - GOD'S FINAL WORD

**W**E now come to what is really the climax of God's revelation of Himself to man. It came almost two thousand years ago, but it did not stop then. Through the centuries since it has spread, and deepened, and been increasingly applied, as a light that shineth more and more unto the perfect day, as through the years to come it will continue to do. It was the coming into the world of Jesus the Christ, showing us God in terms we can see and understand, - those of a sublime and wholly devoted life. As he said of Himself, one who has seen Him has seen the Father. This is the Bible's most revealing picture.

The author of the Letter to the Hebrews refers eloquently to this in his First Chapter. He says, "God, who at sundry times and in divers manners spake in time past unto the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds." This is only part of the opening sentence, but the rest of the chapter is also devoted to the subject of the Christ as the revelation of God. Read it again thoughtfully for it holds the gist of the story of this climax of revelation.

The first thirty-four verses of the First Chapter of the Gospel of John are devoted to this theme, the first fourteen of them in John's own mystically philosophical way, probably the most understanding statement on the subject ever written, and by the only person short of Jesus Himself who could have written it. In reading these verses remember that the Greek original of what is here translated Word could also have been translated Idea or Thought. A word is merely the expression of either. The divine Idea, then, was in the beginning with God, and was God; but it was yet too high and perfect for men to understand.

So this Idea became flesh; in other words, it was born as a Man, and dwelt among us so that we beheld His glory, glory as of the only begotten of the Father, full of grace and truth. No wonder Jesus said to the inquiring Philip that to have seen Him was to have seen the Father.

This is the Incarnation, the birth of the divine in a body. It is also the

Atonement, the bringing of God and man together in the One who was at once the human Jesus and the divine Christ. Jesus, then, is a picture of God framed in a human life. We are children and have to learn things in pictures, so God gave us the revelation of a human picture of Himself.



In Jesus we can see what God is like, what He would do in any given situation, what His reaction would be to the things we must meet and experience, how He would travel the kind of roads we have to go and live the kind of lives we have to live. No revelation could be more complete than that.

The revelation of God in the Christ disarms those who would claim that such a being could not exist, such power could not be manifested, and such a life could not be lived. We have only to look at the model, and strive to be like it.

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#### PART VII - IN CLOSING

**I**T is never possible to express great truths in words nor to compress them in very limited space. In a presentation like this one has been meant to be it is necessary to rely much on suggestion, leaving the reader to elaborate, develop, and follow out the numberless branchings of the subject for himself. Like the Bible itself, it is a work of beginnings.

The facets of Bible interpretation that have been presented here, however, may have opened up some new ways of thinking about the Scriptures for you. May you find them meaningful, and may they make the Holy Book mean more to you than ever before. Their endeavor is to enable you to see more clearly than ever how true it is that the Bible is indeed that part of the Word of God necessary to the care and health of the human soul.

As you have reread parts of the Bible in connection with these lessons, and as you will doubtless read it all still more thoughtfully next time, let us hope you will actually feel a throb in it, and always see a flash of light in its lines and sometimes between them. May it seem to reach up and hold words before you, to reach out and lay hold of your heartstrings. This no ordinary book could do. The Bible can do it because it is alive. It has had life breathed into it. In other words, there is inspiration in it.

If these lessons have meant to you what they were intended to mean, you will by now have seen more clearly and set your seal to the faith that the Christ is divine, but that He also knows our humanity and its needs because He has Himself experienced them by dwelling in a human body. In Him God reaches down and man reaches up to clasp hands. In Him God and man have One whom they both love and who furnishes a point at which they meet in love and understanding.

Thus you find in the Bible three important people - God trying to reach you,

yourself trying to reach God, and the Christ forming a point of contact between you both. That is really the sum of the Gospel and the substance of redemption. That is what the Bible is for and about. Let us hope this study has made it possible for it to serve its purpose for your life definitely and fully.

In the situation where you find yourself, you want to take what you have available, and starting with it, and in terms of it, live the richest, fullest, happiest, most effective life possible. IF YOU WILL LET THE BIBLE MEAN TO YOU WHAT IT IS CAPABLE OF MEANING, IT WILL HELP YOU DO EXACTLY THAT.

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You will hear people say that the Bible has grown too old and out of date to be taken so seriously anymore, and that we should listen now to newer voices concerning these deep questions. Do not be deceived. You will not find such people living the rich and powerful lives of which you have been reading, nor feel the thrill of living inspiration in what they say. All any newer thinker can say has been made possible by these ancient records, and is worth while only as a footnote or an addendum. To rely wholly on the new voices would be like discarding the scale before beginning the study of music.

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Do not make the Bible difficult by your own attitude. Open your mind and let it unfold its meaning to you. Put it to the test. DON'T READ THINGS INTO IT. Just receive what you find there.

May God bless and speed you on your way.

#### AFFIRMATION

I take my place among those who have built the road this far toward the City of God, and will build it on into the future till the goal is reached.

YOUR CLASS INSTRUCTOR

