

SOME WORDS OF THE NEW TESTAMENT

By Dr. Robert Applegate, Jr.

THERE IS A WORD Jesus used frequently, of which the meaning is clear, but which does not have the force in English that it must have had when Jesus spoke it. The word is oligopistoi, which the translators make "O ye of little faith"; the fact that it takes five words to translate what in Greek is one word makes the expression lose alot of its force. The Greek word oligopistoi sounds exactly like what it means. Jesus used it often - even to His own disciples - He would no doubt use it of us if He were here now. "Little believers" is perhaps the closest we can come in English. Are we not all little believers? As Ethyl Waters says, "We believe like pygmies, when we should believe like giants."

Starting at Matthew 7:3 there is a passage which is clear, but which serves to illustrate what has happened to the language of the Bible.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We just don't talk like that today. (This language is so foreign to us that the editor of my Bible made a mistake, printing considereth where he should have had considerest; and I'll bet not one person in a thousand has noticed it.)

If we read something like this: "Why do se see the speck that is in your brother's eye, but do not notice the log that is in your own eye? . . . You actor, first get the log out of your own eye, and then you will see clearly to get the speck out of your brother's eye" - if we read something like that, the words would come closer to conveying the intended image. It is a ludicrous picture; it is meant to be so. If we tried to draw this picture of the man with the log jutting out of his own eye as he tried to peer into his friend's eye, we would see how incongruous he was. Yet is this not an apt description of the attitude that all of us have most of the time? Are we not intently peering into our neighbor's eye to remove the speck that offends us; while we do not notice the plank that is in our own eye?

There is one more word in the Sermon on the Mount that I think many people misunderstand; that is the word "strait." This does not mean the opposite of crooked; it is an old English word that means narrow (as we speak of a narrow waterway as the "straits"). "Strait" is an accurate translation of what Jesus said, which amounts to "Narrow is the gate and narrow is the way that leads to Life." This is a saying that is rarely mentioned today. The general belief is that all one has to do is to attend a church, make a small pass at listening to its instruction - and he will in due time enter into Life Eternal. There is nothing in Jesus' teaching to justify this theory, and this one statement of His should be enough to refute it.

The word "spirit" means breath; or rather the word translated as "spirit" - pneuma - means breath and could well be so translated. We might read: "It is the Breath that quickens; the flesh profits nothing." And we are told that

after Jesus' Resurrection, "He breathed on them (the Eleven) and said, 'Receive the Holy Breath.'"

The Holy Breath is the Breath of God; It created man and sustains him. So we read in Genesis: "The Breath of god moved upon the face of the waters. . . . And God made man from the dust of the earth and breathed into him the breath of life, and man became a living soul." It is possible for man to become conscious of this Breath breathing through him; this is receiving the Holy Spirit, or the Holy Breath.

(To be continued)

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THE TEACHING OF JESUS (JOHN, Chapters 20-21)

Paraphrased By Nell Truesdell

(THE MORNING of the first day of the week was still dark when Mary Magdalene came to Jesus' sepulchre and saw that the stone to the entrance had been moved. Frightened, she ran to tell Peter and John, crying, They have taken the Lord out of the sepulchre and we do not know where they have laid Him. Anxiously, the two men ran together to the tomb, but John, being the younger, got there first. He stooped to peer in and saw the linen clothes lying on the ground, but he did not go in. When Peter came up, he went right in and saw the clothes on the ground. He saw the cloth that had covered Jesus' head, folded and laid apart by itself. By that time John had the courage to enter; he saw the same things, and believed. But neither man yet realized that Jesus, according to Scripture, had risen from the dead. Soon the two men left and went home. But Mary waited alone outside and wept; and while she cried, she also stooped and peered into the dim sepulchre. She saw two angels in white, one sitting at either end of the slab where Jesus had lain. They asked, Woman, why are you crying? She answered, Because my Lord has been taken away and I do not know where He is. After she had said this, she turned around and saw Jesus standing there, but did not know it was Jesus. He said to her:)

-- Woman, why do you cry? Whom are you looking for? --

(Mary thought this person was the gardener and she begged: If you have taken Him away, please tell me where you have laid Him and I will take Him. Then Jesus spoke her name:)

-- Mary. --

(Instantly, Mary realized who spoke and, turning around, said, Master! Jesus said to her:)

-- Do not touch Me, for I have not yet risen to the Supreme One. Go tell the men that I rise to the supreme One - My Father and you Father, My God and your God. --

(Mary Magdalene rushed to the disciples and told them everything. On the evening of that same first day, the disciples sat together behind locked doors [for fear of the religious leaders]. Suddenly Jesus stood among them and said:)

-- Peace be with you. --

(After he had said this, He showed His hands and side; the disciples knew then that this was the Lord. Jesus said again:)

-- Peace be with you. As the Supreme One has commissioned me, even so I commission you. --

(Now one of the twelve, Thomas Didymus, was not in the room when Jesus appeared; and when the others told him that they had seen the Lord, Thomas did not believe. He declared: Unless I see the holes in His hands and the spear wound in His side, I will not believe you. But when eight days had passed, and

Thomas and the other disciples were together in a room, Jesus appeared among them, though the doors were locked. He said:)

-- Peace be with you. --

(He turned to Thomas and said:)

-- Reach your finger and touch My hands, and thrust your hand into My side. Do not be an unbeliever. Believe! --

(Thomas said to Jesus: My Lord and my God! Jesus said to him:)

-- Thomas, you believe because you have seen Me. Fortunate are those who have never seen Me and still believe. --

(Jesus worked many miracles in the presence of His disciples that are not recorded in this book [wrote John]; but what has been written will help you to believe that Jesus is the Christ, the Son of God, so that, believing, you may have life through His Name.)

JOHN, Chapter 21

(Again, by the Sea of Tiberias, Jesus showed Himself to His men. It happened this way:)

(Simon Peter, Thomas called Didymus, Nathaneal of Cana of Galilee, the sons of Zebedee [James and John], and two other disciples were together. Peter said: I am going to fish. The others said: We will go with you. Right away they got into a boat and shoved off. But that night they caught nothing. When daylight broke, Jesus stood on the shore, though the men did not recognize Him. He asked them:)

-- Have you caught anything? --

(They answered, No! He said:)

-- Cast to starboard and make a catch. --

(They obeyed, and the net was so heavy with fish that they could hardly drag it. John whispered to Peter: It is the Lord. When Peter heard this, he wrapped his coat around him and jumped into the sea. The other men followed in the boat, dragging the net full of fish. When they had landed, the men saw fish broiling on a fire of coals, and there was bread also. Jesus said to them:)

-- Bring the fish in your net. --

(Simon Peter went and pulled in the net with 153 good fish in it, but the net was not torn by the heavy load. Jesus said:)

-- Come over here and eat. --

(Not a man dared ask Him who He was, for they all knew. Then Jesus broke the bread and gave it to them, and the fish also. [This was now the third time that Jesus had showed Himself to His disciples after He had risen from the dead.] When they had eaten, Jesus said to Simon Peter:)

-- Simon, son of John, do you love Me more than all things? --

(Peter replied: Yes, Lord. You know that I love you. Jesus said:)

-- Feed My lambs. --

(A second time, Jesus asked:)

-- Simon, son of John, do you love Me? --

(Again Peter answered: You know, Lord, that I do. Jesus said:)

-- Feed My sheep. --

(A third time Jesus asked:)

-- Simon, son of John, do you love Me? --

(Aggrieved, Peter replied: Lord, you know all things. You know that I love you. Jesus answered:)

-- Feed my flock. Truly, I tell you: When you were young, you had strength to walk where you wished; but when you are old, another will carry you where you do not want to go. --

(This Jesus said to signify the sort of death by which Peter would glorify God. Then Jesus ordered:)

-- Follow Me! --

(Peter turned around and saw John, the beloved one; he asked: What shall become of John? Jesus said:)

-- If I will that he remain until I reappear, what matter? You follow Me!
--

(Among men it was said that John should not die. But Jesus did not say this to Peter. He said: If I will that John tarry till I reappear, what matter?)

(John added: I testify of these things and write truly. Jesus did many other things; if they could be written up, the world would be more than filled with books about what He did.)

The end.

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GOD IS OUR SHEPHERD

By Alden Truesdell

THOUGH ALL persons are similar in nature, few relish being classified as members of the common flock; and to label a group with the term sheep is to imply that the members are timid, or stupid.

But the most loved parable in the New Testament is that of The Good Shepherd; and the Twenty-third Psalm in the Old Testament is a pastoral poem of the highest rank. Both writings tell of the Shepherd's care for His flock: that His sheep are His full responsibility, His business, His calling. Food and rest are the first requirements of any of God's creatures, and the Wise Shepherd leads His flock into green pastures and beside still waters. He knows that no sheep will drink from turbulent waters.

The Wise Shepherd is aware of His sheep; some are adventurous and wander away to seek food on other ground. These the Shepherd must hunt, find, and return to the safety of the guarded fold.

There is a principle in this parable. People are sheeplike. We seem to want to follow the leaders that say they know the way to the needful things of existence - and they promise even better things as added inducements to follow and support them. But after being led into blind alleys and being urged to surmount insurmountable roadblocks, we weary of chasing after the handsome stranger and the city slicker and we begin to look for someone more down-to-earth and up-to-heaven. This search always leads to Jesus Christ. He is the One who has functioned so spiritually on earth that He has been given all authority - both on earth and in heaven.

He is our Shepherd and we may be sure that He knows His way around. To subscribe to the services He can give, we must go where He is. The place is always within, where are found the still waters, the quiet resting places, the green pastures. Here where spirit meets with Spirit, the Shepherd abides; He is Christ in you. He says:

"I AM the Good Shepherd. . . . My sheep hear My Voice, and I know them, and they follow Me. . . . A stranger will they not follow."

As sheep are dependent upon a shepherd to lead them to good grazing land, so people are dependent upon the Good Shepherd for life, strength, protection,

supply, and support. If we had always known where we were headed in this life-experience, we should have not have dragged our feet but should have been receptive to wisdom and understanding and knowledge; we should have cooperated more fully with our Leader. But when we look back, we see that the progress that we have made, in spite of our opposition and mistakes, attest to the possibility of an attainment sublime, if we are more sheeplike before the Lord. For the Shepherd leads, guides, directs, and cares for us, when we seek Him, depend upon Him, and follow Him. How do we do this? We do it by praying, being obedient and steadfastly watching toward Him. We follow the Shepherd; we do not try to get Him to follow us, though He will when we get lost. If we lose our way, we must wait right where we are and He will find us. The Shepherd may even pick us up and carry us back to the fold with great rejoicing.

It is when we go astray or become incapacitated or weak that our Overseer goes into action. Some of the great spiritual characters in Biblical history discovered this and gave report.

Moses: "Show me now Thy way." And the Lord answered, "My Presence shall go with thee, and I will give thee rest."

Elijah: "O Lord, take away my life, for I am not better than my fathers." But the angel of the Lord came twice to him and fed him bread and water in the desert so that in the strength of it he went forty days and nights without food."

Paul: "When I am weak, then am I strong." And to Paul the Lord said: "My grace is sufficient for thee: for My strength is made perfect in weakness." And Paul wrote to the Philippians: "I can do all things through Christ who strengtheneth me."

We always recognize the Voice of the Christ, for: "My sheep hear My Voice, and I know them, and they follow me."

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THE LORD'S PRAYER

Anonymous (continued from last month)

MAN DELIGHTS in the Scriptures that have been preserved through the ages. He guards them with his life, he meditates on them day and night, and he values them as the pearl of great price.

Meditating on heavenly matters, the soul of man is liberated from the clutches of the five senses and soars to the heights of Being, alive and full of brilliancy in the brightness of the Spirit. "Your life is hid with God." Not occasionally, but continuously, daily, hourly, man is refreshed in the Sea of Almightyness that move forever around him - in whose depth of Living Forces he consciously lives and move where he perceives the Truth of Being.

If this is the case, why is it that many are unsatisfied, restless, when apparently surrounded by the luxuries of life? It is because the luxuries of environment, rich and beneficial as they seem, are not lasting; they give but a temporary satisfaction.

Within the soul nature of man slumbers and innate longing for that which is enduring, eternal. For a time, man deludes himself, while in the meshes of human love - hoping to appease his yearning to be loved, to be appreciated, to belong to someone, to serve someone, to give his life willingly for someone; but alas, he discovers his efforts bring him temporary joy, nothing permanent. The moment human affection has caught up with its limitations, the spell is broken. The moment death removes the human form of a loved one from association, the heart bleeds with dislocation and emptiness. Human love will not suffice.

All the Thanksgiving feasts, the picnics, and the banquets combined will not content the inner man; none but Heaven's Supply will do.

In his quest for knowledge man has sought the feet of the great masters and teachers, idolizing them, placing them on pedestals, like gods to be worshipped. These, to be sure, have influenced his life for good, but it was only a temporary influence. Finally in despair, man has reluctantly retreated to the doorstep of his own innermost sanctuary and witnessing his sheer emptiness, has bowed in acknowledgment of Heaven's generosity and been filled.

Understanding is born of the heart, as man permits the all-feeling Manna of Heaven to feed his needs. "With all thy getting, get understanding." How do we get understanding? By tapping the wisdom of God. Man must first empty himself of all rubbish he has allowed to accumulate in his consciousness through the centuries of ignorant indulgence. He must reveal his intention to use the forces of Living Power righteously, that the daily outpouring may find lodgment.

The Father is "no respecter of persons." All mankind are invited to partake of the Lord's table that all alike may be sustained on the same spiritual rations.

Know ye that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it for a corruptible crown; but we an incorruptible. . . .

Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all each the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. . . . As it is written, The people sat down to eat and drink, and rose up to play. . . . Wherefore let him that thinketh he standeth take heed lest he fall.

The Power is here; the Living Bread of Heavenly Forces is a hand! Whosoever will may eat. But let us remember that man is held accountable for his stewardship of the Heavenly Manna. "Unto whomsoever much is given, of him shall much be required."

(To Be Continued)

Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

FEBRUARY 1960

1. ALWAYS give thanks.
2. Why do you not BELIEVE?
3. Receive the CROWN of life.
4. Be DILIGENT in your calling.
5. EXAMINE yourselves.
6. FOLLOW the Truth.
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8. He who does GOOD is of GOD.
9. Be ye HOLY; for I am HOLY.
10. The spirit ITSELF bears witness with our spirit, that we are sons of God.
11. It is God that JUSTIFIES.
12. KEEP the way of the Lord.
13. He shall LIFT you up.
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15. O MAGNIFY the Lord!
16. Without me ye can do NOTHING.
17. OBSERVE to do all His commandments.
18. Keep yourself PURE.
19. QUICKEN me, O Lord, for Thy Name's sake.
20. REKINDLE the gift of God that is in you.
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22. My grace is SUFFICIENT for thee.
23. The TRUTH of Christ is in me.
24. His greatness is UNSEARCHABLE.
25. Walk worthy of your VOCATION.
26. WORSHIP the Father in Spirit and in truth.
27. Build up YOURSELVES on YOUR most holy faith.
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29. Be the more ZEALOUS to confirm you call.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

SPIRITICITY is the working Power of the Spiritual Principle,
As electricity is the working power of the electrical principle.