

## We Need a Disciple's Dictionary

I think our children need to understand certain words like *faith*, *grace* (what it actually means), and *believe* (there are two kinds of belief). The word *baptism* is also a very significant term. Christians don't know what baptism is, but we know what it means. Peter said baptism "saves you." How does baptism save you? Why does it say it saves you? What does baptism correspond to?

**Boaz** — Getting in the ark.

That's true. In the Greek it just means *immersion*. What saves you is being immersed into the Body to become a functional part of the Body of Messiah. That's what actually saves you. You can't get in any other way. You can't go over the wall. You've got to go through the gate, reaching the blood of our Master in the waters of baptism.

**D'ror** — We should have in our curriculum a little booklet explaining these words. For instance, yesterday I was reading a teaching that was talking about the word *hearken*. It means to listen with zeal, to listen with the intent to obey.

**Kharash** — We could call it the Disciple's Dictionary.

**Mevaser** — A lot of teachings have definitions that bring out the spiritual meaning of key words.

I wish we could really understand the word *sin*, because sin is a mystery, and faith is a mystery, and grace is a mystery, and baptism is a mystery. They are all mysteries. But we have to understand what sin is. Sin is selfishness, living for yourself, and leading a selfish life. There's no way you can get out of selfishness except in the Body of Messiah, where you're a functioning member of the Body, and all you do is live for others. You're not doing anything for yourself; you're doing it for others. You think more highly of others than you do of yourself (Phil 2:3).

Even the best people in the world are still selfish. They have to live for themselves no matter what. They have to eat and make money for themselves and their own family. Of course, our Father sees their heart, but it's still selfishness. Now we were baptized out

of that, so we don't have to live that way anymore. We can just live for others. That's how we get out of selfishness and into a transcendent life. I'd like people to really understand that because they don't know what sin is. It's a mystery to them.

**Qatan of Benjamin** — The condition of sin is being self-aware, self-seeking, and having self-regard. There are some people who did very unselfish things in the world, like Roger Williams, but they were still part of a society that was based on self.

People have to understand that. We're liberated from that. Of course, we can fall back into thinking about ourselves. But we aren't content with that, are we? Paul said, "If we have food and clothing, we are content." We don't say, "I don't have enough clothes," or, "I don't have enough food," because we always do, *because* our brothers and sisters look out for our needs.

**Soreph Gamaliel** — A big part of the task of curriculum is to break down the teachings and what the anointing identifies as issues in our life and issues important for the proclamation of the gospel. That is why what we are hearing is so important, because you can grow up and be a youth or even an adult here and still be very selfish. Somehow you haven't heard the gospel in your heart. I see the value of what we're talking about here for all of us.

We hope that in writing these things they will be of value to everyone who might pick up one of these books and read a children's lesson. We're hoping that everyone will understand them, so the more input or correction we receive now, the better, because these materials will be in the Body for a long time. We want to hear what's wrong, or what's right, but could be better. It would be wonderful to have a dictionary based on concepts in the teachings.

**Kharash** — It could be such a resource for communities, a disciple's dictionary, a place where you'd put things like *commonwealth*, which we've said in a teaching means "a society based on the sharing of goods." Things like that would really help people to understand the language we use. It could make it clear where our sources are.

How do we use the word *believe*? "Those who *believed* lived together and had all things in common" (Acts 2:44). Anything they had they didn't consider their own. That

puts an end to selfishness. 2 Cor 5:15 – “...we no longer live for ourselves, but for Him who died and rose again on our behalf.”

The end of selfishness is the end of death's reign. Death is the last enemy, but it can't end until we come to the end of selfishness. The end of selfishness brings an end to Satan's reign. And then after that, it's the end of death. Then the Eighth Day comes. But selfishness has got to come to an end first. That's what keeps us together, loving one another as He loved us.

**ha-êmeq** — Selfishness for us is different from what the world considers selfishness. For example, do you see selfishness in your attitudes about your beautiful, fancy bedspread that you don't let anyone sit on? There your neighbors are, with just have a cotton blanket they were given when they came into the Community. Don't we feel some kind of guilt about that beautiful, fancy bedspread? Is our life just a fancy bedroom that looks like the Taj Mahal? Then when a new family moves in, we hope we'll find them something nice at a thrift store. But we say, “I'm hanging onto this because so and so made it for my wedding,” and never even entertain the thought that maybe we should give them our bedspread. You might think that selfishness is just someone storing up money for themselves somewhere, but surely it isn't that beautiful bedspread.

Remember the “Fatted Calf” teaching that came back in Island Pond when we needed to open our café? We couldn't just give the extra things we had, because it had to be the thing we loved the most, something in our room that we loved the most — our “fatted calf.” It showed whether we really loved our Father or not.

I remember the “Fatted Calf” teaching because it taught us what selfishness was. You might have hardly anything for yourself, but you can still be selfish. It's the little bit you thought didn't matter. It's the wish to hold onto our own life that causes us to lose it (Lk 9:24).

It's incredible. You can see how the gospel is formed through these encounters. “No one can be My disciple if he's selfish.” Qatan gave up his inheritance. He could have been selfish and just given 10%. He could still have it in the bank, collecting interest. It's just selfishness, that's all it is. I'm selfish if I have more pants than I need, and I'm hoping that no one comes in who wears my size pants!

**Soreph Gamaliel** — Our gospel is irrefutable when we give up what we have, though. The other day we were talking at our table and someone turned to a brother and reminded him about the nice jacket he has. He said, "An apostle gave me the jacket off his back." Something was going into his heart and mind. It was irrefutable to him that someone had done that. It made him want to do it too.

That builds the Body, if we do it. It destroys the Body if we keep things for ourselves, as Ananias and Sapphira did. Obviously they really were disciples who had received the Holy Spirit because they were disciplined. They died because of their sin. That's how we know they were true believers. They wouldn't have been so accountable as unbelievers. It was a tremendous proverbial lesson for all.

We're coming to understanding now so that we can help Christians understand it. We have to really, truly love Christians. That's what most of us were. We didn't know any different because we didn't have revelation. So you can't just come down on them. They don't understand anything. They only understand God through Billy Graham. Of all people on earth, they should know the Scriptures, but there is no revelation there. We have to give them that revelation, and open up their hearts.