Hebrew ... v. 6

THE NEW AGE BIBLE INTERPRETATION

v. 6

VOLUME IV

THE NEW TESTAMENT

PART III

An exposition of the inner significance of the Holy Scriptures in the light of the Ancient Wisdom.



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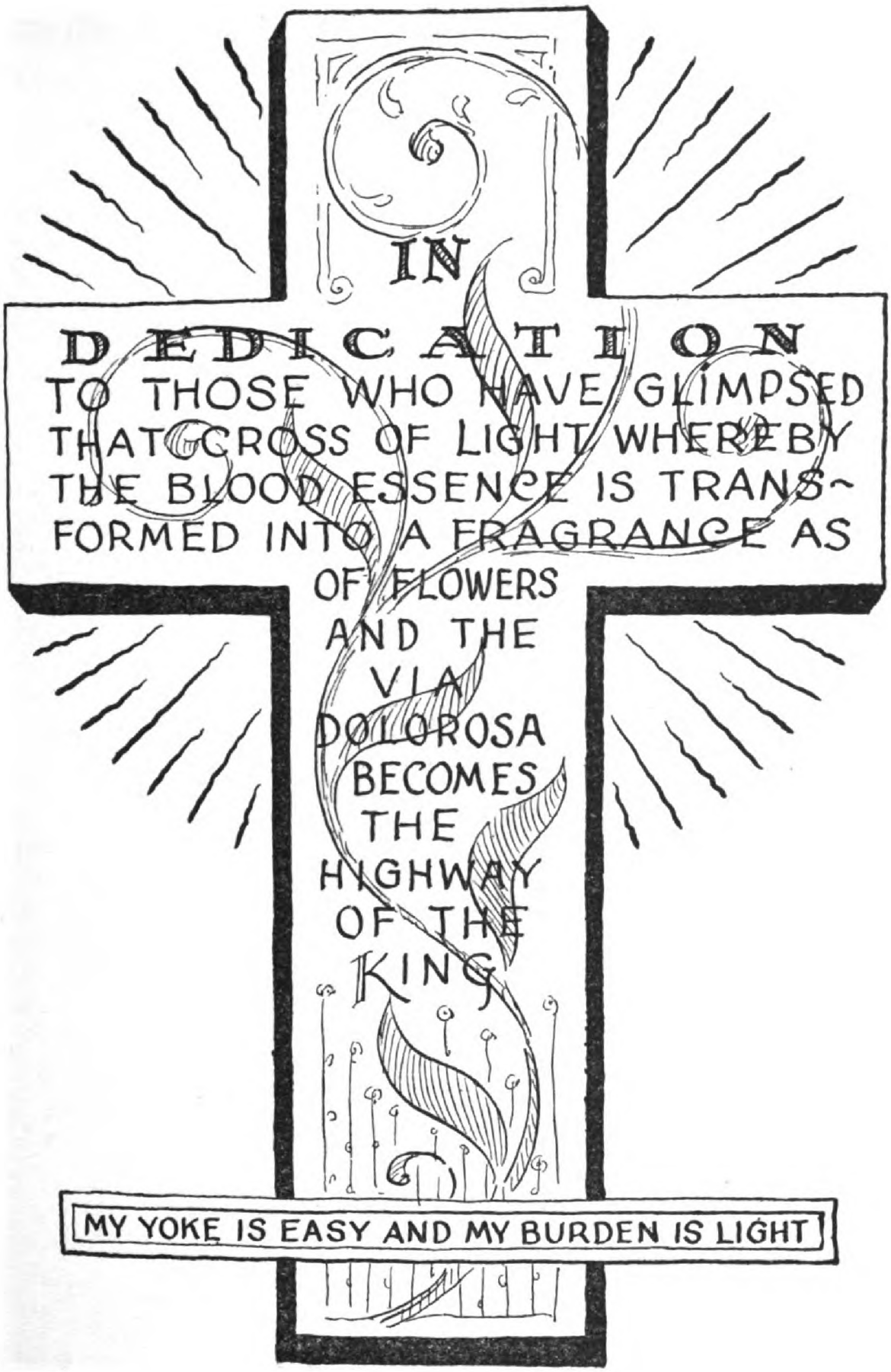

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AN INTERPRETATION OF THE COVER DESIGN

ORDER OF THE LIGHT TEMPLARS

RUTH HARWOOD

Let the Light Templars rising upon the hilltop of the world of time bridge over into the realms of the Eternal. Let them be an ideal of valiancy—a dynamic symbol for the New Age now dawning, the "New Order of the Ages" as inscribed upon the pyramid side of our great United States seal.

The central Seed of Light for this design is an almond form used widely in Gothic architecture for archways and as background for holy figures. It is constructed of two intersecting circles and called Vesica Piscis, meaning that part of a fish which holds air and gives it power to jump out of water, a perfect balanced symbol bridging from the Piscean into the Aquarian Age of Light.

In this interpretation the lower half becomes a heart shaped shield with rose insignia at the throat, that the power of the voice may be used in speaking the illumined and compassionate Word, while the upper portion frames the head of the Light Crusader. Balanced pattern of the two hearts, one upward burning to the Divine in consecration, and the other downward turning in dedicated service to humanity.

The eternal qualities of Truth and Love radiate also through the arm positions, with right hand holding high the torch of Truth, and left hand pouring forth abundant blessings from the Chalice of Compassion.

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At the base echoing chalice forms suggest heads
arms of human figures touching hands in unison
Light. Drawn forth from world's turbulent discord
they symbolize earth's rainbow wholeness in seven ra
ways of constructive activity and affirmative purpo

A steady glowing of the seven branched candle ta
man of his true structure of being, the central rod a
spine with the lights as illumined force centers of h

The inner side of the flowing robe reveals a bor
of Light toward a spiritual eternal harvesting. T
woven in rhythms of the illumined arts and in b
nature. In her own ordered and luminous way
nature is ever giving us inspiration toward our id
growing and flowing and glowing of life itself we
mortal goal.

The Order of Light Templars is keyed to the
of the universe. The wheeling planets and per
pattern of the seasons sustain the holy rhythm of

It is the age-old vision of the Holy Grail come with
sustenance and light for the New Day of the risen

* * * * * * *

*Grateful acknolwledgement is hereby ext
to Ann Barkhurst and Elizabeth Hill for inval
editorial assistance in the preparation o
volume; also to Helena Stone for compilin
index.*

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PREFACE

An inner interpretation of the Bible along the line in this work has been looked for by earnest occult stud long time past. The aids hitherto available on the su not been commensurate with the progress that has bee other branches of esoteric knowledge. Similar inter are mostly older works written in the terminology of an and are, moreover, for the most part, not easily access average student.

It is not the purpose of the present volume to prov haustive occult commentary, but rather to furnish th with keys by which he may himself unlock the treasur of the Holy Scriptures, but those of any other insp as well.

It is realized that the profundity of many of touched upon in this volume are beyond adequate e yet, however fragmentary and incomplete the inter may be, they go forth imbued with the earnest prayer additional light may be cast upon the path of progress the Master's work of human regeneration and redem

This work is not representative of any one schoo of thought. The Bible, the supreme spiritual Textbo is above all creeds, dogmas and differences in religio So also, this, a deeper and larger interpretation of its is offered as a manual of study for all groups, organiza individuals who seek to know the inner Christ and increasingly the consciousness of the kingdom of heav

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PREFACE TO THE SECOND EDITIO

The first volume published in our series of Bible
tions was one covering the New Testament. This
1935. In 1938 Volume I of the Old Testament
followed by Volume II in 1946. A third, completi
on the Old Testament, still awaits publication. This
prises, therefore, four volumes in all.

Owing to the steep increase in publishing cos
Testament volume is being issued in three parts, o
is Part II. Part I, already published, deals with the
for the Coming of the Light of the World; this volu
covers the Gospels and the forthcoming third part
the remaining Books of the New Testament. The
of Part II is, therefore, the Christ and His Missio
of Part III of the works of the Apostles, and of P
Disciples.

The reception given these interpretations from s
teachers of the Esoteric Tradition as this finds em
the Sacred Scriptures of the West has been of such
ment as to make of this a most joyous labor of love.

It is the soul hunger which so many have voi
expressed appreciation of these interpretations that
ible, at least in part, for the new material that has
porated in this edition. Besides a general revision,
chapters have been added. Among these are one on
of Christ and another dealing with His Healing Mi
of which are included in this volume.

It is the hope and the prayer of the writer that th
tions here offered will prove a helpful contribution t
ing a present need in restoring the Bible to its right
a guide to individual and communal life and living

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NEW AGE BIBLE INTERPRETATI

PART III

THE GOSPELS

CHAPTER XI

PORTRAITS OF THE DISCIPLES

There is neither East nor West,
Border nor breed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth!

As Dr. Mackintosh Mackay has well said, "Christ w
book to embalm His thoughts, and yet they are more w
live than ten thousand books. And they have lived. How
not write on paper. No, He wrote on the tablets of huma
The parchment seems frail and yet after all it is the only
substance in the world."

All Bible lovers long for more personal and intimate
of their great spiritual heroes than are given in the Book o
it is to gratify this very human longing that legendary
has been gathered together from which to conjure up son
likenesses of the Disciples. Such spiritual portraits ar
doubted value even if drawn from legendary sources,
legends of the world have a way of enshrining a man's
holding it up to posterity as a clear image of the real m
deed, legend is sometimes more reliable than history, fo
serves the quintessential man which history too often
with material facts, not showing us the man himself, bu
what he did.

Among the portraits of the Disciples none is more in
or important than that of the Blessed Lady. During H

through towns and villages of the Holy Land. By awakened powers she, following in her Lord's f ministered unto the sorrowing and healed the sick disciples of Christ, biblically described as the holy her especial charges; they, in turn, revered her grea gentle humility.

Mary was at this time exquisitely beautiful in app and youthfully slender, her long flowing hair form sheen about her head. Her delicate oval face was lustrous eyes, through which the powers of her shone like the perpetual lights of some heavenly al

With the bestowal upon her of the threefold po by the sacred Rite of Baptism, the processes of tim within her. Her physical body no longer knew the and disintegration. Mary, in all her life and being completely with Spirit.

When Christ began to gather His Disciples abou became the spiritual mother to whom they could g and sustainment in problems of daily living. Her ho naeum was a sanctuary during these days. Mystical their problems though separated physically fro would fortify and strengthen them in spirit. Many refer to the adoration that various Disciples bore donna.

John was the best-beloved of both the Master a elsewhere observed, this was not a personal prefer cause of his profound wisdom he was able to attune closely to the divine spirit of the Master and His m Disciple, His mother. Much of the deepest esoteric in the Gospels of Luke and John was received b Mary after the Ascension. It is averred that referred to her, when speaking publicly, as "the m Lord Jesus." But in the privacy of intimate home abode with him in Ephesus, he addressed her te name she loved best, "Mary of Jesus."

THE THREE DEGREES OF DISCIPLESHI

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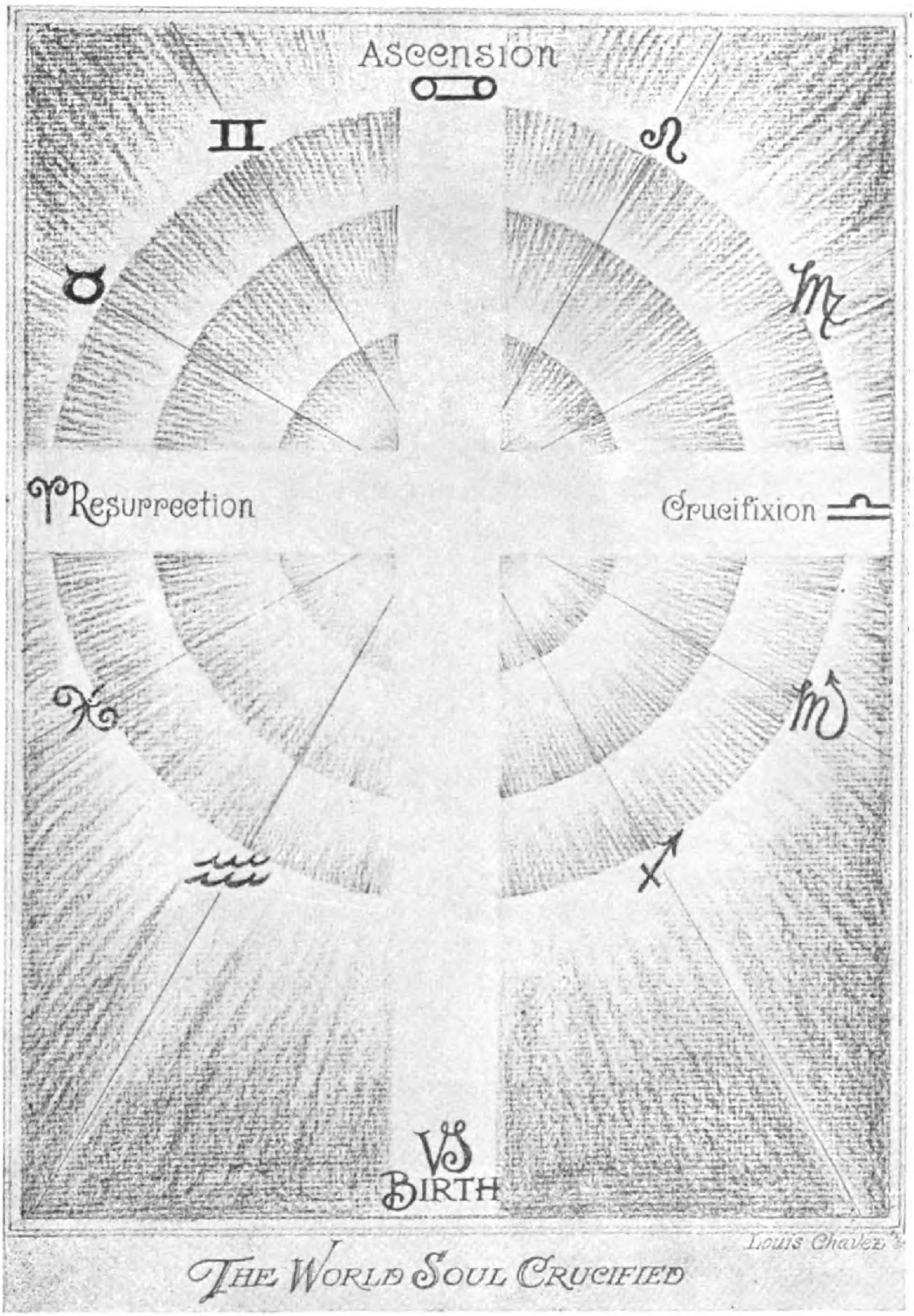

THE WORLD SOUL CRUCIFIED

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Masters Degree: The Three Pillars
James
Peter
John
Fellowship Degree
Andrew
Thomas
Matthew
Philip
Nathanael
Apprentice Degree
James, the Just
Jude Thaddeus
Simon
Judas

Salome, sister of Mary the Virgin, married Zebedee
naum—a man blessed with both material and spiritu
dance. Salome and Zebedee, together with their two so
and John, were very dear to the heart of Christ Jesus. T
was among His most devoted followers. Zebedee gave
money to the cause of the new Chrisianity, while Salome
over the physical needs of the Disciples. Legend rel
Salome accompanied Mary and Joseph on their hazard
into Egypt. She is also prominent among women
throughout the Gospel narrative.

The Three Masters: Peter, James and Joh

James, Peter and John composed the innermost circ
Disciples, the so-called "pillars"because sufficiently adv
receive the deepest esoteric teaching given by the Chri

Forcefulness, power and strength were keywords o
character. Before their transformation into spiritua
these very attributes produced many unChristian reacti
example, his demand that fire be brought from heaven t
a village that received the Master inhospitably; also hi
for the most prominent place in the kingdom.

James learned quickly, however, to follow the Path

his illumination it was said that "his thoughts brea
words burned."

The utter fearlessness of James, coupled with his
dedication to the Master's cause early in his disciple
him the deep and abiding love of Mary. Because
zeal James was the first Disciple to journey into
bearing the glorious message of the Christ, and the
his Lord to martyrdom. Disdaining all physical d
forth for Spain where he triumphantly proclaimed
of life.

One of the supreme gifts of discipleship is actu
there is no time or distance to spirit. James was
counsel with the beloved Mary and to receive her
direction. Many times he had her protection on
stress and crisis.

Upon his return from labors in Spain, blessed and
glad reunion in Ephesus of James with his brother
divine Lady. They were aware that the days of th
ship in the outer world were drawing to an e
the return of James to Jerusalem meant prepar
martyrdom.

Mary was transported in spirit to the scene of thi
With hosts of ministering Angels, she attended a
James in the hour of his transition. Death can h
for the Initiate-consciousness, for such a one has le
take knowingly of the waters of Eternal Life. Joy
noble spirit put aside his garment of flesh. Surrou
transcendant glory of Angels, enfolded in the radian
ing of the Virgin, he too could intone in the same
cry of first-hand knowledge as did another of Go
somewhat later, "O death, where is thy sting? O
is thy victory?"

Following Pentacost James became head of th
Jerusalem. His forcefulness, strength and power
muted into spiritual qualities, flowered in such beau
deed that when Herod, brother of the Herodias wh
decapitation of John the Baptist, wished to supp

fixion, James followed his Lord to liberation upon th
martyrdom.

According to the writings of Clement of Alexandria
by Eusebius, James had so completely transmuted vin
into compassion that the man who betrayed him to I
inspired by James' noble attitude to become a follower
received into the fellowship of the little Christian churc
last earthly act was to bestow a blessing upon this ma
final words, addressed to Herod, were, "Peace be unto

John

John was the idealist among the Disciples. He wa
highly developed of the Twelve, and so his Gospel is
deeply esoteric of all that have survived. Chapters 1
tain the only written teaching we have concerning the n
religion to succeed Christianity—known to esotericis
"Religion of the Father"—which will draw its disciple
realm of Divine Spirit. Mary, the mother of Jesus,
His best beloved Disciple, were the only two sufficiently
to contact these high truths. A hint of this fact appe
scene at the foot of the cross when Jesus bids Mary
John as her son (in His place) and tells John to look u
as his mother, thus clearly naming John as His successor

Peter was designated as the Apostle or emissary to th
West, where his rugged character and simple, straig
intelligence made him an ideal leader and teacher. J
vated and scholarly, speaking the language of the Hel
osophers, was sent to establish his school in Ephesu
background of ancient civilization. It is said that Mary
with him there for a time. John is the Grand Apostle
In the New Age he will take the place in World C
which Peter has occupied during the Piscean Age in t
tianity of Europe.

From a "Son of Thunder" John was transformed
world's most perfect example of love incarnate. His
was purged and cleansed in love's all-consuming fire.
notable work outside of his writings was founding the

There is an apocryphal legend which relates tha
reign of Domitian John was arrested and brough
Emperor, who ordered him to drink a deadly poiso
wanted to learn whether or not this Master about
taught would protect his Disciple. As John took the
"In Thy name, O Christ, I drink this potion, the
wilt mingle with the Holy Ghost and it will become a
lasting life." He then drank but remained calm an
When a prisoner was brought in and given the sam
died in convulsions almost instantly. Because of
sacred art has depicted John blessing a tiny winged
rears its head from a chalice. Esoterically, it rem
John's Gospel is correlated with the zodiacal sign of
its mystery of regeneration, whereby the poison of
blood is transmuted into the elixir of life.

The legend goes on to say that in superstitious a
peror changed John's death sentence to banishmen
the island where occurred his great initiation as
Revelation. Upon the death of Domitian, his succes
permitted the revered exile to return to Ephesus.
relates that in John's last meeting with his followers,
men bore the venerable Apostle on their shoulders to
ing place that all might do him reverence once more
arrival he extended his hands in benediction over th
company and gave them this parting injunction, "Lit
love one another."

When John knew that the time for his translatio
he appointed Polycarp to succeed him as head of
Then he stood gazing heavenward and glorifying G
disciples departed, "they saw him sealing himself tog

This is an initiatory phrase used to describe
whereby a seer lifts the vibratory rhythms of both c
and body so he is immune to hunger, cold, disease c
negative aspect of physical being. This technique c
zation may be continued until physical substance is d
or becomes invisible. This "sealing himself altogeth
only to the Greater Mysteries.

recalled the words of the Master to Peter: "If I will th
till I come, what is that to thee?" (John 21:22) T
haps, the most beautiful description of all translations
into pure Spirit. The Disciple had learned to overc
In unbroken consciousness he passed from earth into

John, the best beloved of the Lord Christ, the mo
of His Disciples, made this glorious demonstration as t
ideal to be realized eventually by the entire human rac
the first after Christ to manifest the everlasting lif
Waters the Master had given him to drink. This orig
tain he left with his own disciples at Ephesus.

Peter

Peter is said to have been tall and robust, with pie
eyes. His heavy dark hair encircled his broad forehead
row of curls like a tiara. He was one of the most impe
perhaps, the most colorful of that immortal Twelve.

The name Simon means "favorable hearing." The
bestowed upon him by Christ was commensurate with
ing spirituality—for Cephas, or Peter, means "rock."

Eager, impulsive, inconstant, fearful are key words
of the human *Simon*. Brave, fearless, loyal, purpo
death—these keynote the character of the spiritual
tween these two extremes lay a path shadowed by pai
tion and failure such as few have ever experienced.
the Path of Initiation, whereon the human failings c
were transformed into the spiritual attributes of the

The restless, changing tides of the sea by which P
his life seemed to beat in his blood. Simon, the earl
was truly a "man of the water." Heavy were the s
fierce the tides needed to effect the metamorphosis fr
man" to "rock man."

In the Denial is to be found the first great incentiv
spiritual heights. The darker the shadow, the brighter
As already mentioned, Peter never afterward heard a
without tears starting to flow and again begging fo
Throughout the rest of his life he eagerly welcomed e

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recent trial, and the Garden again became a Plac
It was here that the true Peter was born. He came f
of the promise: "thou art Peter, and upon this rock
my church."

So wondrous were the powers of the new Peter t
were healed when his shadow fell upon them and
abided his presence produced manifold blessing
humility increased with his greatness. The Mast
his arrogance in the Rite of the Footwashing but
deep sorrow of the Denial he learned well the lesson
In his Epistle he admonishes his disciples to be
humility. This humbleness of spirit predominated t
his life. He even requested that he be nailed to
martyrdom head downward because he was unwort
the same manner as his Lord.

Peter entered upon the great adventure of his t
the circus of Caligula in Rome, where so many Christ
sacrificed their lives for their faith.

THE FIVE FOLLOWERS

The Sea of Galilee, always closely associated w
Ministry, is most interestingly situated. Almost circu
in early Christian times it was surrounded by twelv
prominent in the life and activity of the Master.
these towns was such that the outskirts of one merg
borders of the next. Toward the north, where the J
flows into the Sea of Galilee, lay Capernaum, Be
Magdala. From Capernaum came four of the mo
of the Disciples. Of these Andrew and Peter were
give allegiance to the Master.

Andrew

Andrew was the first called but he never came firs
leadership. Deeply humble and of a quiet, reti
Andrew revealed his true greatness when he yielde
to his famous brother and remained content to shi

canon of the New Testament indicates that Andrew ass in writing his Gospel. He has been called the patro personal workers.

Eusebius reports that Andrew met death at Petras i Greece, by command of Aegeas, who complained th people were deserting temple worship to follow the n the new way as proclaimed by this Disciple. A de made that Andrew recall the people to worship of th religion by his pouring out a libation to the gods. Thi refused to do. Then it was commanded that the Disci impart to Aegeas secrets of his magic art, else he sh upon the cross which was the emblem of his faith. A plied, "If thou wouldst know the truths of discipleship must live the life in order to learn what thou art inqui Torture cannot draw from me these sacred things."

When Andrew was placed upon the cross he said, a smile making radiant his face, "I rejoice to hang upon of Christ which has been adorned with His limbs a pearls."

As he prayed he became joyous and exultant. A g from heaven shone like lightning upon him, surroun with such splendor that mortal eyes could not look u When he was taken from the cross Maximilla, the w ruler, annointed the body with costly spices and laid own tomb. This holy woman, having been illumined b of Christ, lived quietly with the Christians.

Thomas

Diophanes and Rhea were prosperous innkeepers in t city of Antioch. Ten years after Tiberias became twins—a boy Thomas and a girl Lysias—were born to th When Thomas was fourteen an incident occurred whic largely determined his destiny. Three Magi, return from a visit to Jerusalem, spent two days at the inn. Th deeply impressed with the story they told of the great of the Babe born in a manger. This infant, the Wise

Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doub
Believe me, than in half the creeds.

These lines of Tennyson are appropriate to Thoma
ing Disciple, of whom it has been said, "Doubts
minor chords in a life which produced thrilling o

Thomas was pessimistic and despondent; he was
loyal and constant once his doubts were allayed
literalist in the early days of his discipleship. Lat
wondrous experiences which came to the inner G
interim between the Resurrection and the Ascen
gloomy questionings were swept away. His doubtin
formed into a glorious realization—a certainty, born
knowledge, which lifted him into spiritual status n
and John. On that Octave Easter Sunday when
claimed adoringly to the Risen Christ, "My Lord ar
his dedication was complete.

After Pentecost Thomas went into India carrying
of the Christ. There remains, in modern times, on
Malabar, a sect calling themselves the *Followers of*
This Disciple was known as a true master builder a
fore, denominated the patron saint of architects. H
the Mason's Square. The Masonic Lodge of Kilwi
land, was dedicated to him. Like John, Thomas is a
Gnosis, for he typifies the intellectualist so frequen
Hellenistic society.

The following legend is in harmony with occult i
When Thomas was in India, King Gundaphorus disc
he was a builder and gave him a large sum of mon
building a winter palace. At this time the famine
poor was most grievous, so Thomas spent all the king
alleviate their condition. When the king returned
ince and discovered that no building had been begu
money had been spent, he cast Thomas into prison wit
that he should be flayed alive. Before this senten

had shown him a glorious palace in heaven which T
builded by his deeds of love and service to his
on earth. The king, giving heed to his brother's n
leased Thomas from prison and thereafter subscri
good works.

The incidents described in this legend are based o
knowledge. All are building in inner realms the con
environment they will know after death, and one's hea
ately reflects the life lived on earth. "I myself am
hell." Love and service poured out on earth beco
and fruitfulness in heaven. Selfishness and egotism
duplicated there as lack and suffering. Exact and
working of the Law of Cause and Effect on all plane

In this apocryphal history of Thomas is found, p
earliest reference to the theme of the Interior Palace,
in medieval times as the Castle of the Holy Grail. I
cant that a late German legend relates that when the
appeared in Europe it was taken to India and hidde
eyes of men in the high Himalayas. Again, it is w
Parsifal had a twin brother, Feirfeis, "in the East" a
who last took the Grail set out to find this brother—a
to the oriental Christian communities of the middle an
all of which area was included in the name *India* in anc
The ministry of Thomas therefore included Persia an
porous region as well as India proper. It was in
Thomas went to a martyr's death.

In the course of his ministry Thomas performed mar
lous works accounted as sorceries by his enemies.
imprisoned under sentence of death, but was so popula
people that the authorities feared they might attempt
so sent him into the mountains under a guard of fiv
Two walked on either side of him and one went ahead
note of their position Thomas exclaimed, "O the hidden
of Life! Behold, four have laid hold of me because I
four elements, and one leads me since I belong to the O
whom I am always going."

As Thomas prayed the four struck at him at once. T
ological symbolism here is very beautiful. Four repr

The disciples of Thomas wrapped his body in fine and laid it in a tomb. As they sat watching he rea fore them in his spirit-body and said, "I am not the you sit watching? I have gone up to receive the thin and after a time you too shall be brought beside me.

It is an arresting commentary on St. Thomas apocryphal history he is described as having beco image of Christ. So much so that when the Master body of the Resurrection, appeared in India (a leger not received the attention it deserves) the two could apart. That James, the Master's kinsman, should Him so close a resemblance is in no way remar Thomas seems to have grown into His likeness throu ting on of the Christed spirit.

Truly illumined individuals down through the ages nized the fundamental unity underlying spiritual con and West. This unity of doctrine has been expres Ones in many ways, both in parable and legend, in ev The method of approach varies in accordance wit environmental differences, but the Truth is One.

The Supreme Master demonstrated this fact wh to the East bringing a message that has been paran West. The West at present finds its center in *doing* ***being***. The course of wisdom is an equitable exchan between the two. The West must learn to spiritual ities and the East to activate its latent spiritual powe

The occult writer, Dr. Rudolf Steiner, stresses the of this amalgamation in his book, *The East in the West*. He points out that these "two worlds must selves in love," and adds that "we shall eventually co nize that there is a light of the West, which shines make that which originates in the East more lumino through its own power." He concludes that whe reaches the place where he can know both paths, mental unity is clearly recognizable.

The well-known divine, Dr. E. Stanley Jones, *The Christ of the Indian Road*—which is almost classic—also points to the same Oneness of Spirit b

Walt Whitman of painting, dedicates his cultural a
genius in service to this unity. He has predicted that
Feminine, the Madonna influence, will create a bridg
the two worlds, and that their spiritual fusion will g
world a spiritual power and aesthetic culture more
dantly beautiful than anything previously known. H
"In the epic designs of India all can be coordinated. .
ignorant derniers immerse themselves in the true Eas
and absorb the power of containment. . . . But even i
sunrise comes from the East."

Matthew

The Master saw a man named Matthew sitting at t
of customs and said unto him, "Follow me."

Matthew was a tax collector for the Roman govern
collected revenues from his own people for foreign tribu
earned for him the despised name of "publican." He l
tion of much prominence and great wealth to follow Ch
Afterward, though he attained to high spiritual p
retained always a deep humility of spirit. It is only i
Gospel that he is referred to as Matthew, the public
name Matthew means "God's gift."

In Palestine a tax-collector, or publican, in the emp
Roman government was a social leper. *Publican* and *si*
synonymous terms in the minds of the people. The
money" of such men as Matthew was rejected by the
their oath was null and void in the courts. From such
tion was Matthew called to become one of the Twelve

Another legend from the East is to this effect:

A group of boys crowded around the body of a dog l
in a Jerusalem gutter. One of them remarked, "It ha
gouged out." Another said, "He's lost an ear in a fight
an ugly brute!" exclaimed a third. "His hair is matted
and blood."

"But look at his teeth," suggested a stranger passing l
are as white and fine as pearls."

One of the principal aims of the divine Way Sh
teach men to manifest their latent divinity. Yea, and
within every *thing*. That this man Matthew, onc
publican and then one of the immortal Twelve,
lesson is evidenced by the prominence accorded the
in his Gospel. It has been said that Matthew wrote
letters of fire upon everlasting parchment.

His transformation from the old life into the new w
and thorough. All the parables of Matthew's Gospel
play, equitable distribution and selfless reciprocity.
Master's divine spell he ceased to be "Matthew th
and became "Matthew the saint." His Gospel empha
that man cannot serve two masters, and he proved i
life.

His ministry centered largely in casting out of de
ties (obsessions). In Hierapolis he healed the wife
vanus; also the king's son and the son's wife who w
afflicted. Out of gratitude they all embraced Chri
after Matthew left they continued to serve the Chri

The following is an old record of Matthew's
"He, having healed the king's wife of obsession,
appeared to the king disguised as a soldier to enlist hi
curing the death of Matthew. Whenever the (dem
appeared, Matthew became invisible. The king w
church saying that he wished to become a disciple
but when he approached the saint, he was smitten wi
Matthew healed him by touching his eyes. When h
to remonstrate with the king for his evil ways, the k
arrested and nailed to the cross. His body was cove
and a heap of brushwood lighted about him. But the
into dew and Matthew lay unharmed as if asleep.
and touched his body and were healed of illnesses an
The king then had the body placed in an iron casket a
in the sea. Matthew's disciples took bread and win
shore and *as the Sun arose* they saw Matthew walkin
with two men in shining garments."

This mystic legend refers to the initiatory rites
Water, wherein the disciple learns that he possesse

his wife and son, became Christians. Matthew blessed th
the king's name was changed from Fulvanus to Matth
wife's name from Ziphazia to Sophia (wisdom); the nan
son's wife from Erva to Synesius (understanding).

On becoming an Initiate the aspirant receives a new
symbolical of certain spiritual characteristics which
already developed or is about to acquire. One Initiate, c
ing the new name of another, is immediately apprised
status of his development.

Matthew lived a life of extreme austerity, subsisting
roots, and berries. He remained in Jerusalem for a nu
years after the Crucifixion and then went into Egypt an
opia to teach and to heal. His Gospel contains the acc
two miracles, ten parables, nine discourses, and fourteen i
that are related to certain phases of initiatory attainm
found in the other Gospels.

The early Church Fathers write concerning Matthew

"He was for forty days praying and fasting in the mo
when Christ Jesus appeared to him saying: 'Take this
mine and go down and plant it at the gate of the church
by you and Andrew; as soon as planted it will become
with branches thirty cubits long and every branch be
different fruit. From the top shall flow honey and from
will spring a great fountain in which all the creatures of th
shall bathe and be cleansed, become ashamed of their na
put on clothing of the rams of sheep.' Matthew did as
requested and *all who bathed there saw themselves chan*
the likeness of Matthew. The tree was beautiful and flo
like the plants of Paradise and a river proceeded from i
watered all the land."

Such legends as these are interesting to the esoteric C
for they are replete with occult truths. They bear signs
to all who have passed the same mystic way and who,
glimpsed the vision, are endeavoring to tread the
Attainment.

Philip

Phillip of Bethsaida is mentioned seven times in th

dependable. Tall and slender, he was of comman
ance, with dark hair and flashing blue eyes. Legen
his sister Marianne also became a disciple of the
accompanied Phillip and his friend Nathanael
missionary pilgrimages into foreign lands. Phillip
apostle to the Samaritans.

It was Phillip and Matthew who were summone
feed the multitude but they were unable to make th
tion. So the Master himself multiplied the loaves
feed five thousand.

Mark 6:42-44

And they did all eat, and were filled.
And they took up twelve baskets full of the fragments, a
And they that did eat of the loaves were about five thou

Despite their failure on this occasion, the mere
Master called upon them to perform this miracle
of their very high stage in discipleship.

After the great transformations effected by the
downpouring, Phillip's particular work was heal
traveled through Asia his ministry of healing was so
that vast numbers deserted their worship in the temp
him. In Hierapolis, Nicanora, wife of the proconsu
and became his disciple. The proconsul and te
vowed vengeance on Phillip and his companions, M
Nathanael. Nicanora's husband, declaring that
rounded by a light so bright and strange he dared
her, attributed this to sorcery and ordered the thre
dragged into his presence. They were taken at
Strachys, a disciple. At the command of the pries
to be stripped in order to find their tools of encha
then hung before the temple. Crowds taunted and
holy maiden Marianne, but when they tried to te
clothing she was enveloped in a cloud of light that
from the mob.

When Phillip and Nathanael were bound to
Saviour appeared. With His hand he marked a C
descending from heaven that had the appearance

Phillip, knowing that his earthly span was ended, blessing to Nathanael and Marianne and told them to church in that place, to be in the charge of Nicanora a istered to by Strachys. "Where my blood shall drop u earth, a vine shall spring up and produce grapes," he co He was conscious of the sustaining presence of his Teacher during these last hours. All physical pain w muted into spiritual bliss as he, in turn, comforted the gathered around him. He finally passed into the highe while praying for his persecutors.

Marianne and Nathanael escaped death. They c and buried his body with the blessing of Angels. As th preparing these last rites a Voice from heaven was hear "Phillip, the Apostle, has been crowned with an inco crown by Christ-Jesus."

After three days a plant sprouted from the holy bloo Disciple. A church was established with Strachys a bishop. Nicanora and all the faithful assembled ar ceased glorifying God, and all the city believed on the Jesus. Phillip often appeared to bless them, saying, " has opened to me and I have entered into the glory o

The Book of Acts opens with a description of the A The Gospels contain the life story of Christ Jesus. Acts the account of the demonstration of Christed powers manifested in the lives of His individual followers or

The Christ delivered His teachings to the multitude; shown himself in glory to the five hundred. Now His mate touch was with the inner or esoteric group which ha fied for deeper spiritual knowledge. This group inclu eleven remaining Disciples; Mary the mother; Marv Ma the other holy women; Lazarus and his sisters, Martha ar (Acts 1:4, 5) "And, being assembled together with the manded them that they should not depart from Jerusa wait for the promise of the Father, which, saith he, ye ha of me. For John truly baptized with water; but ye shall tized with the Holy Ghost not many days hence."

This final appearance of the Christ took place in orde those assembled instruction preparatory to their recepti

Chapter XII

THE BOOK OF ACTS

Fruitage of the Ministry

The Choosing of Matthias

Acts 1:21-26

Wherefore of these men which have companied with us the Lord Jesus went in and out among us,

Beginning from the baptism of John, unto that same taken up from us, must one be ordained to be a witnes resurrection.

And they appointed two, Joseph called Barnabas, wh Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest men, shew whether of these two thou hast chosen,

That he may take part of this ministry and apostleship, f by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon M was numbered with the eleven apostles.

In order that the greatest group work be accon necessary that there be an assemblage of twelve p the defection of Judas, the discipleship body had to to make ready for the descent of the Holy Spirit; guidance directed the choosing of Matthias.

The powers of *twelve* ever work toward liberat limitation of form, and full expansion of power co the extension and illumination of consciousness wh Initiation. The supreme purpose of the spirit through matter is bringing to birth the Christ wit sounds the keynote of this accomplishment. Biblica standing the forces that manifest through the nu employ it repeatedly in both the Old and New Tes dealing with characters and events of high import. the circle of the twelve signs of the zodiac that the

tial Hierarchies work in directing the evolution of the all the life upon it. The Christ chose twelve to work in the initial dissemination of truths belonging to Christed age.

Every esotericist understands that twelve forces gr circle around one form a divine unity which vibrates In the formula of thirteen may be found the occult Master's words: "For where two or three are gathere in my name, there am I in the midst of them." T proper assemblage or the interblending in complete a harmony of the forces of twelve around one (the magi all the powers of heaven and earth will be given un clared the Christ.

This, therefore, was the divine pattern of that h Room in Jerusalem on the momentous Day of Pente Twelve were grouped around One who had been cho Lord Christ—Mary, the blessed Virgin, Mary the div

These external events contain an inner spiritual s that is applicable to the life of all humanity. Eso study leads man to a realization that this great Book the supreme textbook of the world.

The Day of Pentecost

Acts 2:1-4.

And when the day of Pentecost was fully come, they were accord in one place.

And suddenly there came a sound from heaven as of a ru wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fi upon each of them:

And they were all filled with the Holy Ghost, and began t other tongues, as the Spirit gave them utterance.

The power of the Holy Ghost could not be rece Christ Jesus had rent the veil which hung before th making Initiation open and free to all. Also it was that the Christ first cleanse the desire envelope of th

John 1:32, 33.

And John bare record, saying, I saw the Spirit descendi like a dove, and it abode upon him.

The same said unto me: Upon whom thou shalt see the ing, and remaining on him, the same is he which baptiseth Ghost.

Esoteric Christians find a deep and fascinating subject of the Holy Ghost. The Trinity (Father, S Ghost) manifest within man as Will, Wisdom, Principles. The Trinity must eventually find its f sional consciousness or expression. All nature (G festation) works through four kingdoms: minera animal and human. The four elements—Fire, Ai Earth—are the working tools of Diety throughou kingdoms. Alchemically, the Trinity is sulphur (bl (yellow) and salt (red). The fourth element is for bining the three; the product or tincture is Azoth blending of all colors. This product is but anoth evolution in its highest aspect or Initiation.

The union of the Masculine and Feminine Princi the third or Activity Principle, which manifests plane as disintegration and on the higher spiritu integration of transmuted forces resulting in a new b or fire. Disintegration, the destructive process of into being with the fall of man into physical conditio to the Fall all life processes were upbuilding and The planting of the vineyard by Noah, the Fifth Ro represents the introduction of putrefaction or ferm the physical world. The Sixth Root Race man w entirely in harmony with the upbuilding activities i the time of Pentecost the Disciples had learned t transmutation within themselves. They had found Life within; theirs had become the consciousness of ones; they contacted the realm known to the Rosicr World of Life Spirit, to the Theosophist as the Bu and to the metaphysician as the state of Christ c In that high consciousness there exists no division languages; consequently those who touch it speak a

Acts 2:7, 8, 12, 13

And they were all amazed and marvelled, saying one to an
are not all these which speak Galileans?

And how hear we every man in our own tongue, wherein

And they were all amazed, and were in doubt, saying o
What meaneth this?

Others, mocking said, These men are full of new wine.

By the ability of the Disciples to contact this hi
place, the promise of the Christ was fulfilled—work
performed, they did also. *Acts* contains a record of
men and women who had been *Christed* or anointe
powers of the Holy Spirit.

The Holy Ghost power came as *tongues of flam*
rushing wind—the powers of Fire and its complement
bodies of the Disciples represented the element of Ea
purification of the lower nature, Water. This prep
completed in the choosing of Matthias.

This perfect blending or polarity is known in oc
nology as Adeptship, or the ability to pass into the g
tions and become a *Christed one*. With that attainm
the ability to rise above and beyond laws governi
phenomena. After Pentecost all physical elements
control of the Disciples. The promise of the Master
of the Ascension had been fulfilled:

Mark 16:17, 18.

And these signs shall follow them that believe; In my na
cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly
not hurt them; they shall lay hands on the sick, and they sh

Acts is an account of the lives of holy men and w
manifested in their daily living these words of the gre

Every life wave has a highest Initiate, a "best-be
who becomes the ideal prototype for the masses and,
time, the bridge connecting his particular life wave wi
above it.

The Master Jesus made this grade, finished his

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highest Initiate of this Earth Dispensation. This w
attainment of Mary, the divine Mother, in her East
and of the Disciples on the Day of Pentecost. Such a
bound to the Wheel of Life and Death; it is not n
them to return for further experience in physical bodi

Only when, in sufficient numbers, the pioneers a
receive another outpouring of Pentecostal power
blessed ones, in a sublime spirit of compassion, retu
as leaders and teachers. Although they work with m
inner planes, their own development is being furthere
contacts. They have literally "stepped over" into
life wave. Hence, Mary bears the title "Queen of t
Many of the early masters of art understood these i
in their great paintings Jesus and Mary are surrounde
of angels.

Mary, through her mystical consciousness and cont
tact with the highest, realized the approaching time f
downpouring of spirit and prepared the Disciples for
tion of consciousness necessary to receive that divine i

All night the circle of holy men and women we
about Mary in prayer and meditation. At the My
hour the Light of heaven descended upon that U
where so many momentous events had taken place.
natural radiance centered in the divine Mother an
her with a glory such as no human being had seen
before. Gradually the Light extended from her over a
the devout band assembled there, until upon each he
crown of glory and every tongue was touched by the a
and consuming Flame. They had earned and rec
glorious powers of the highest phase of Initiate co
known to human evolution, through complete on
Christ. From this great day onward they manifes
powers of Christ Himself. Forces of will and wisdom
joined in such proportions that activity, the Holy
poured forth a great effulgence which enveloped the
of Jerusalem in a radiant glow that continued for a lo

Although the Disciples were recipients of the pow
Holy Spirit because of their perfect accord (the high

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tongue was an expression of his own particular talen
With some it was second sight; with others, heali
prophesy or preaching as with Peter; or going apar
body as Paul did later under like inspiration.

Upon the head of the Virgin rested the suprem
authority for the guidance and direction of the ear
Mary had literally become the Bride of the Holy Ghos

Thus it is that we may comprehend something of t
of Mary's life upon the Scriptures. From the Annunciat
proclaimed the coming of the Lord, to Pentecost, whi
the glory of His going, the influence of Mary may be
the gentle, muted tones of a continuous background

As the holy group gathered in blessing and rejoici
the holy Mother, so shall the spiritually illumined gr
the New Age. Mary is the gateway to Jesus. Jesus,
the way to Christ. In the Aquarian Age it will be th
the Master Jesus and His blessed Mother to prepare fo
of the Second Coming. Increasingly, as the New D
near, the world will become aware of the nearness o
the earth and of the importance of her work in the re
of all mankind. In her we see full manifestation of t
of the Holy Spirit. These will become more operative i
Era. Under her guidance and inspiration, such a ma
will mark the pioneers of the New Age, and vast multit
arise and call her blessed.

In that glorious experience of Pentecost, the foremost
of the Lord Christ were lifted to function conscious
Christian Mystery Temple, located in the ethers abov
of Jerusalem. Here it was that they became manifeste
Christed powers. Preparation was now complete for
of the commissions given them individually by the
they passed with Him through the holy Rite of the Las

Peter, once dilatory and vacillating, came forth a ne
superman. By reason of his illumination, he lifted up
and spoke as few men have ever spoken. In the new
that had come to him he touched the divine fire of the
of glory and came to know its peace and power. Th

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revelation of truth and dedicated themselves to Chris
that day.

Acts 2:38.

Then Peter said unto them, Repent, and be baptized ev
in the name of Jesus Christ for the remission of sins, and
the gift of the Holy Ghost.

In the name of Christ Jesus abides the supreme
Initiate. "At his name every knee shall bow," said
word "name" is composed of two masculine and t
letters, correlated to the four principles of Fire, Air
Earth. One who can properly intone this name co
denizens and forces of the four elements—power acc
Disciples on that most momentous Day of Pentecost

Acts 2:42-46.

And they continued steadfastly in the apostles' doctrine
and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and
by the apostles.

And all that believed were together, and had all things

And sold their possessions and goods, and parted them
every man had need.

And they, continuing daily with one accord in the templ
bread from house to house, did eat their meat with gladnes
of heart.

In this description of the life of early Christian co
found also the ideal of the New Age communal
fellowship and brotherhood will be practiced and d
It is only the practical daily living of fellowship th
the doors of the Temple of Wisdom. Man will n
light until he has learned to manifest the spirit of
The study of books gives only an intellectual conc
truths; but one who touches them at first hand is he
principles upon which they are founded.

The beautiful life of these early Christians was a
of attraction. There were no caste or clan distinctio
cian, no plebian, no rich, no poor. The neophytes li

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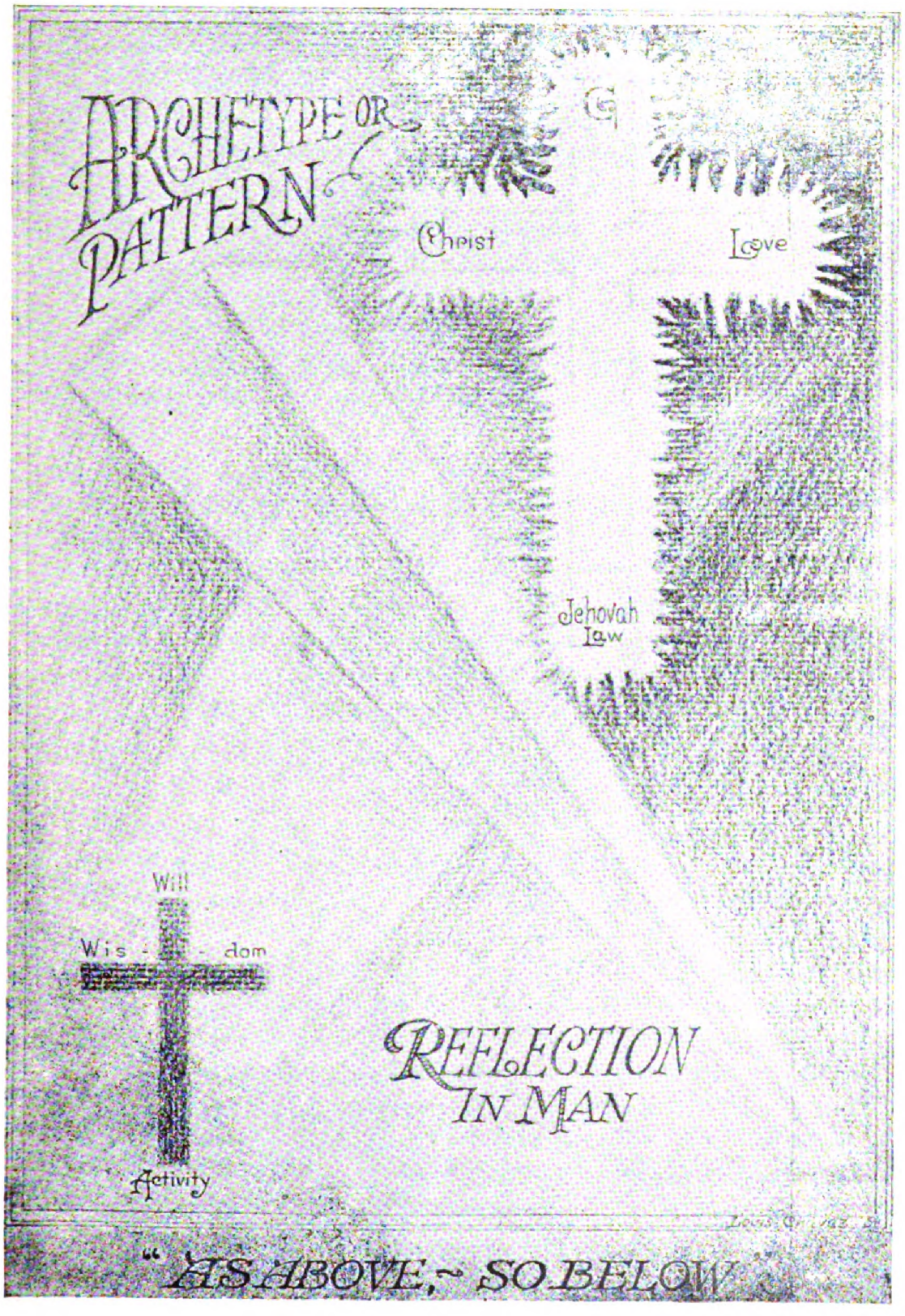

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barred. They observed extreme simplicity in all things might win people away from the immoral and dissolute the passing Taurean order.

Remarkable spiritual powers were developed and n among these people. The innermost group had foun plete reunion with their Master and He was often in th strengthening, encouraging, and inspiring them. T learned also to follow Him into that high spiritual ho of which He had told them, "thou canst not follow me thou shalt follow me afterwards."

Despite the cloud of persecution and martyrdom w stantly overshadowed them, these early Christians w with a deep spiritual ecstasy beyond compare. Each joyous reverence all gathered about a frugal evenin called in Greek the *agape,* or love feast. This was fo a study period and celebration of the Eucharist. The limited to the spiritually advanced. Through its *rig* ance, new and extended powers of healing, prophesy a were developed among them, together with the abilit mune with their beloved Master at will.

The Church at Jerusalem

The little community at Jerusalem lived at first u guidance of the twelve Disciples, led by Peter. Late work expanded, a council of elders and seven deac added. This community life was continued during th and third centuries A. D., under the guidance of discip original Twelve. Ignatius, of the Church of Antioch, carp, of Smyrna, both disciples of John, were notable

It was when formal ritualism and ceremonialism su the spirit of unity and fellowship that the true spiritual lost. The substitution of the *letter* for the *spirit* inevit ceals the true light, after which teachers become me leaders of the blind.

Acts 3:1-6, 9-11.

they laid at the gate of the temple which is called Beaut
of them that entereth into the temple;

Who seeing Peter and John about to go into the templ

And Peter, fastening his eyes upon him with John, said

And he gave heed unto them, expecting to receive some

Then Peter said, Silver and gold have I none; but such
I thee: In the name of Jesus Christ of Nazareth rise up a

And all the people saw him walking and praising God:

And they knew that it was he who sat for alms at the B
the temple: and they were filled with wonder and amazeme
had happened unto him.

And as the lame man which was healed held Peter an
people ran together unto them in the porch that is ca
greatly wondering.

All healings and miracles in the Bible have a de
connected with Initiation. In the instance of healin
man by the gate Beautiful, the temple signifies the
which can be entered only by way of the beautifu
body, the heart. Peter typifies the power of faith
power of love. Every one is lame, and lingers for
period of preparation) before this beautiful gate,
the new and larger spiritual life. The gate, decor
and gold, opened into the court of women, represe
Feminine Principle, image-building faculty, throug
love nature is purified. In the combined powers of
all mankind shall eventually come to be healed a
wholeness through Initiation, walking and praising

Acts 3:16.

And his name through faith in his name hath made t
whom ye see and know: yea, the faith which is by him hath
perfect soundness in the presence of you all.

"According to your faith be it unto you" is a n
maxim as yet but little understood by humanity.

Ability to use properly the power of the *name* of
makes every kind of material gain seem worthless by
Peter and John had found this power on the Day
The words *name* and *amen* are composed of th

is moved to exclaim with Faust, "All honor evermor elemental four."

Peter describes the life events of Christ Jesus and speak that which is the choice of every man—perfect wholen

Acts 3:14.

But ye denied the Holy One and the Just, and desired a m be granted unto you.

Before the powers of love and faith are awakened everyone denies the higher nature and chooses instead th

Acts 4:32-35.

And the multitude of them that believed were of one heart a soul: neither said any of them that ought of the things which h was his own; but they had all things common.

And with great power gave the apostles witness of the resur the Lord Jesus: and great grace was upon them all.

Neither was there among them any that lacked: for as man possessors of lands or houses sold them, and brought the prices of that were sold,

And laid them down at the apostles' feet: and distribution unto every man according as he had need.

The early Church was so close to Christ that its f enjoyed true fellowship. They were of one heart a Herein is found the secret power of early Christian cente spirit of fellowship is infinitely greater than any materia sion and forms the strongest magnetic current to att material necessities. "Your heavenly Father knoweth have need of these things." Plato in his *Republic*, Sir More in his *Utopia*, and Edward Bellamy in *Looking Ba* all picture an ideal state of society based upon the p operative in early Christian communities.

Acts 4:36, 37.

And Joses, who by the apostles was surnamed Barnabas (whic interpreted, The son of consolation), a Levite, and of the c Cyprus,

Having land, sold it, and brought the money, and laid it at th feet.

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tion." This was not the birth name of the man bu
acquired with his spiritual illumination. His spec
to lift and soothe broken hearts. He possessed t
ance, compassion, understanding and sympathy,
fitted him for his particular work. He had great w
freely to the poor. Eventually he met martyrdom
collection of twenty-one letters is attributed to hi

Ananias and Sapphira

Acts 5:1-3, 5, 7, 8, 10, 11.

But a certain man named Ananias, with Sapphira,
possession,

And kept back part of the price, his wife also being
brought a certain part, and laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan filled thine
Holy Ghost, and to keep back part of the price of the la

And Ananias hearing these words fell down, and gave
great fear came on all them that heard these things.

And it was about the space of three hours after, when
ing what was done, came in.

And Peter answered unto her, Tell me whether ye so
much? And she said, Yea, for so much.

Then she fell down straightway at his feet, and yiel
and the young men came in, and found her dead, and,
buried her by her husband.

And great fear came upon all the church, and upon
these things.

Esoteric Christians seek for a deeper meaning
the account of various happenings in the lives
biblical characters because they realize that each
rences bears a special relationship to their
progress, marking a step in their own past, pre
development.

Ananias and Sapphira represent personal acqui
sion and inharmony instead of fellowship and u
to which they were subjected is a subtle one t
neophyte, one which must be met successfully bef
for the spiritual glories revealed to the Disciples to
fest in his life and works.

without discovering in them any lack of this great a
Ananias and Sapphira signify the lower nature which,
strong, eventually dies or is overcome by the power
It was the demonstration of this power, the most essent
requisites, which caused Peter to become the *rock* upo
the Church is founded.

The quality of avarice appeared in some of the as
neophytes. These were tested to determine whether
well-being were valued above esoteric knowledge. It
quality of self-seeking that Peter rebuked and that w
(overcome).

Acts 5:14-16

*And believers were the more added to the Lord, multitudes bo
and women.*

*Insomuch that they brought forth the sick into the streets, and
on beds and couches, that at the least the shadow of Peter
might overshadow some of them.*

*There came also a multitude out of the cities round about un
lem, bringing sick folk, and them which were vexed with uncle
and they were healed every one.*

Peter had learned to draw at will from the forces of t
of Christ consciousness wherein all is life. In that sph
death, and Peter, the high Initiate, was so infused with it
ful emanations that the vibratory power of his shado
body) healed all those who contacted him.

Acts 5:17-20.

*Then the high priest rose up, and all they that were with him
the sect of the Sadducees), and were filled with indignation.*

And laid their hands on the apostles, and put them in the comm

*But the angel of the Lord by night opened the prison doors, an
them forth, and said,*

Go, stand and speak in the temple to the people all the words o

Locks and bars and prison doors offer no obstructio
who is able to function in an etheric body. To one
overcome and who is able to function beyond the realm

Acts 5:21-25, 27, 28.

And when they heard that, they entered into the tem
morning, and taught. But the high priest came, and they
him, and called the council together, and all the senate of
Israel, and sent to the prison to have them brought.

But when the officers came, and found them not in
returned, and told,

Saying, The prison truly found we shut with all safety,
standing before the doors: but when we had opened, we
within.

Now when the high priest and the captain of the temp
priest heard these things they doubted of them whereunto

Then came one and told them, saying, Behold the men
prison are standing in the temple, and teaching the people.

And when they had brought them, they set them before
the high priest asked them,

Saying, Did we not straitly command you that ye sho
this name? and, behold, ye have filled Jerusalem with yo
intend to bring this man's blood upon us.

Peter, the leader and spokesman as usual, answe
"We ought to obey God rather than men." Cae
God or man—this is the choice that tests the disciple
and guidance. The majority drift with the tide of
This is the easy way. The harder but more glorious
in standing alone, if necessary, being true to the h
"To thine own self be true, and it must follow, as
day, thou canst not then be false to any man."

Acts 5:30-32.

The God of our fathers raised up Jesus, whom ye slew
tree.

Him hath God exalted with his right hand to be a Prin
for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things; and so is also
whom God hath given to them that obey him.

The all-encompassing love of the Christ brough
of sins to all mankind; man is no longer bound, un
be so, by the law of consequence. Repentence, re
titution are the component parts of this remissi
have the opportunity of growing into a new life

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Acts 5:34, 35, 38-40.

Then stood there up one in the council, a Pharisee, named doctor of the law, having a reputation among the people, and to put the apostles forth a little space;

And said unto them, Ye men of Israel, take heed to yoursel intend to do as touching these men.

And now I say unto you, Refrain from these men, and let for if this counsel or this work be of men, it will come to naug

But if it be of God, ye cannot overthrow it; lest haply ye be to fight against God.

And to him they agreed: and when they had called the a beaten them, they commanded that they should not speak in Jesus, and let them go.

Gamaliel was famous for his learning and his purity acter. Paul, who became one of the foremost expone new faith, was his pupil. Gamaliel was one of the sev doctors who was honored with the title of Rabboni. Du historical period with which we are here dealing, th many leaders who claimed to be the Messiah and who to themselves scores of disciples. Soon, however, th uprising of the people and the general tumult of the t passed into oblivion. That this would also prove true and His Disciples was Gamaliel's conviction.

In less than three centuries, despite the terrible per imprisonments and martyrdoms of the holy men and God who had been chosen to bear aloft the banner o religion, the proud and arrogant Roman Empire bowe Christian rule. Evolution is God's handwriting on th time. Its progress cannot be stayed. The elect, the God, those who are alert to catch the echo of His greate and to see new and ever-increasing revelations, are a ones that go marching on.

The Book of Acts is a product of high Initiateship. cerned only with events and happenings in the lives of had become supermen. Its inspirational message c emphasizing the truth that the way of Initiation is open

Acts 5:41-42.

And they departed from the presence of the council, rejoicin

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These men made glorious answer to the question o
their Teacher as to who should occupy the most pro
in the new kingdom. In reply the Master countered v
question: "Can ye drink of the cup that I drink
Disciples demonstrated the ancient occult maxim tha
who are ready to lose themselves shall ever find eter

The Deacons Are Chosen: Martyrdom of Ste

Acts 6:1-6

*And in those days when the number of disciples was m
arose a murmuring of the Grecians against the Hebrews
widows were neglected in the daily ministrations.*

*Then the twelve called the multitude of disciples unto t
It is not reason that we should leave the word of God, an*

*Whereupon, brethren, look ye out among you seven men o
full of the Holy Ghost and wisdom, whom we may app
business.*

*But we will give ourselves continually to prayer, and to
the word.*

*And the saying pleased the whole multitude: and they c
man full of faith and of the Holy Ghost, and Philip, and
Nicanor, and Timon, and Parmenas, and Nicolas, a prosely*

*Whom they set before the apostles; and when they had pr
their hands on them.*

Stephen was foremost in spiritual attainment o
chosen neophytes, termed deacons, that made up the
of disciples of the original Twelve. The name Ste
"a crown." These new disciples had other offices
more importance than that of dispensing physical foo
spiritual power was especially resented by the ortho
of the day and was strongly resisted by the Sanh
seven men enumerated above were chosen, not arb
for their spiritual qualifications. Their worthine
thoroughly tested and well proven in the course
preparatory period. Stephen was chief among the
"miracles" which he performed in controlling the
means of his Initiate-powers and his outstanding he

Acts 6:10, 12-15.

And they were not able to resist the wisdom and the spirit b spake.

And they stirred up the people, and the elders, and the scribe upon him, and caught him, and brought him to the council.

And set up false witnesses, which said, This man ceaseth n blasphemous words against this holy place, and the law:

For we have heard him say, that this Jesus of Nazareth shall place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking steadfastly on him, s as it had been the face of an angel.

The persecution of Stephen was but one of countless resulting from the ageless conflict between the inner a the esoteric and exoteric phases of religion. The mass cling to the old established order and customs wh pioneers demand advancement; they dare to risk a bi the past, to look ahead, and to teach of the things w to come.

Philip, the second in spiritual attainment, was sent gospel of the new religion into Samaria and Ethiopia. istry in Caeserea led to the awakening of Cornelius became a bishop of Lydia and his home was still to b the time of Jerome.

Prochorus was consecrated by Peter as Bishop of N A bishopric was assigned only to one possessing certain faculties and a special degree of Initiateship. The vario ments were all initiatory ceremonials and could be adm only by those possessing powers that were bestowed in bration of these rites.

Nicanor was among the original seventy sent out Jesus. He died at or about the same time that Ste martyred. Timon was also one of the original seventy. assigned to the bishopric of Bostra, and there suffered m by fire because of his spiritual gifts and works. suffered martyrdom at Phillipi where he was ministeri the reign of Emperor Trojan. Nicolas worked in Clement of Alexandria tells us that an immoral sec city borrowed his name and its followers called t Nicolaitans.

thou faithful unto death and I will give thee a crow
He is the prototype of Galahad, the pure and stainless
found the Grail and gladly, triumphantly laid his
its altar.

The veiled esotericism of the Bible is shown in Ste
fense before the council at the time of his arraignme
plea Stephen endeavors to prove to them the truths o
by recounting the various steps or grades passed t
Abraham, Moses and Jacob, showing the attainment
those of the Old Testament Dispensation.

Acts 7:54-60.

*When they 'heard these things, they were cut to the hea
gnashed on him with their teeth.*

*But he, being full of the Holy Ghost, looked up stedfastly
and saw the glory of God and Jesus standing on the right*

*And said, Behold I see the heavens opened, and the Son of
on the right hand of God.*

*Then they cried out with a loud voice, and stopped their
upon him with one accord,*

*And cast him out of the city, and stoned him: and the
down their clothes at a young man's feet, whose name was Sau*

*And they stoned Stephen, calling upon God, and saying,
receive my spirit.*

*And he kneeled down, and cried with a loud voice, Lord
sin to their charge. And when he had said this, he fell asleep.*

Stephen begins his defense with a description of
tions of principal teachers of the Aryan Dispensation
cludes with an account of his own spiritual developme
too, had demonstrated the truth of these inner plane e
In the great rhythmic pulsations of the world of d
there can be no place for hatred, revenge or unforgiv
under circumstances of the bitterest persecution. An
an impulse of the same overpowering love which fille
of Christ, Stephen prayed ere he fell asleep, "lay not t
charge."

The Work in Samaria—Simon Magus Rebuked

Acts 8:5-8.

Then Philip went down to the city of Samaria, and preach unto them.

And the people with one accord gave heed unto those thi Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many possessed with them: and many taken with palsies and that u were healed.

And there was great joy in that city.

The fruits of spiritual illumination show forth in vario in the work of different Disciples. The work of Philip v cerned particularly with healing and curing obsession.

Every important phase of man's development, ever weakness that places an obstacle in his path toward progress, finds mention in this wonderful Book of Acts. well be named "The diary of man's soul."

Acts 8:9-11.

But there was a certain man, called Simon, who beforetime in city used sorcery, and bewitched the people of Samaria, giving o himself was some great one:

To whom they all gave heed, from the least to the greatest, say man is the great power of God.

And to him they had regard, because that of long time he had them with sorceries.

Simon typifies awakened spiritual powers used f glorification. This was one phase of temptation placed the Master. Philip represents selfless attainment; Simon self-seeking attainment.

Acts 8:14-16.

Now when the apostles who were at Jerusalem heard that Sa received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that th

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Baptism signifies a certain initiatory degree wh
of fellowship is born. Receiving the Holy Gho
higher step. The true meaning of love and faith a
festation in the life of the disciple must be unders
full power and glory of the Holy Ghost can be r
is why Peter and John, symbols of these power
whenever this occurred.

Acts 8:18-23.

And when Simon saw that through laying on of the
Holy Ghost was given, he offered them money,

Saying, Give me also this power that on whomsoeve
may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee
thought that the gift of God may be purchased with m

Thou hast neither part nor lot in this matter: for thy
in the sight of God.

Repent therefore of this thy wickedness, and pray G
thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, a
iniquity.

Again the subtle test is presented. The highe
the greater the opportunities to misuse newly
Peter here enunciates the principal mystic max
been taught in every true Temple of Wisdom since
possession of the deeper teachings: *The gifts of*
purchased with money.

Philip's Ministry for Ethiopia

Acts 8:26.

And the angel of the Lord spake unto Philip, sayi
toward the south unto the way that goeth down from Jer
which is desert.

Implicit obedience is required of the candidat
for receiving more light. The various steps of p
who would attain are marked in this Book. Phi
plishing great good in Samaria when an Angel

that would be a waste of time; my work is here." But Pl
learned to follow the higher law implicitly, and great go
of his obedience. Gaza means "hard," and refers to the
of the temptation of disobedience.

Acts 8:27-31.

*And he arose and went: and behold, a man of Ethiopia, an
great authority under Candace, queen of the Ethiopians, who
of all her treasure, and had come to Jerusalem for to worship,*

Was returning, and sitting in his chariot, read Esaias the pro

Then the spirit said unto Philip, Go near, and join thyself to t

*And Philip ran thither to him, and heard him read the prop
and said, Understandest thou what thou readest?*

*And he said, How can I, except some man should guide me
desired Philip that he would come up and sit with him.*

Ethiopia was a vast region just south of Egypt. It
what are now Nubia and Abyssinia. Candace was a na
mon to all the queens of Ethiopia as the name Ptolemy
in Egypt and Caesar in Rome. "Eunuch" means esote
"seeker of light."

Acts 8:36.

*And as they went on their way, they came unto a certain wate
eunuch said, See, here is water; what doth hinder me to be bapti*

The instruction is here veiled. The way they came
refer to a particular road, nor was the water a specific
river encountered on the journey. They are to be read
ically. Philip became the teacher after the eunuch ha
certain preparation. The waters spoken of were those
passed through while functioning apart from his physi
in the initiatory Rite of Baptism.

Acts 8:39, 40.

*And when they were come up out of the water, the Spirit of
caught away Philip, that the eunuch saw him no more: and he u
way rejoicing.*

But Philip was found at Azotus. Passing through he p
in all the cities, till he came to Caesarea.

Peter Heals Aeneas, Whose Name Means

Acts 9:32-35.

And it came to pass, as Peter passed throughout all q down also to the saints which dwelt at Lydda.

And there he found a certain man named Aeneas, who eight years, and was sick of the palsy.

And Peter said unto him, Aeneas, Jesus Christ maketh and make thy bed. And he arose immediately.

And all that dwelt at Lydda and Saron saw him, and tu

The name Aeneas means "nine." The word is a the fact that he was a disciple who was ready for unfoldment known as the ninth degree of the Les

Acts 9:36-41.

Now there was at Joppa a certain disciple named T interpretation is called Dorcas: this woman was full of almsdeeds which she did.

And it came to pass in those days, that she was sick, when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was near to Joppa, and the di Peter was there, they sent unto him two men, desiring hi not delay to come to them.

Then Peter arose and went with them. When he was c him into the upper chamber: and all the widows stood and shewing the coats and garments that Dorcas made, wi them.

But Peter put them all forth and kneeled down, and p ing to the body said, Tabitha, arise. And she opened her she saw Peter she sat up.

And he gave her his hand, and lifted her up, and when saints and widows, presented her alive.

The Resurrection of Dorcas

Tabitha, or Dorcas, had been prepared for fu progression through her good works. In modern would be termed a social service worker. Mystical

understanding of the proper connection to be establishe
head and heart, both physiologically and mystically, is
the ninth of the Lesser Mysteries. It is this understand
caused Aeneas to arise and Dorcas to become alive. T
line pole of spirit which functions through the intelle
the feminine, the intuitive or image-making faculty,
but not so low as the latter. The masculine pole was o
motionless; the feminine was sick and died. Through
of faith—faith in the original image and likeness of
feminine power is made alive. Such is the process
which must take place in the entire human race
pioneers, this attainment becomes theirs by a few live
sive effort. For the majority it is found only after cou
of sorrow as they are prodded forward by the urge of ev
law. "The masses move in circles, the wise ones in spi

Peter and Cornelius

"God Hath Also to the Gentiles Granted Life

Acts 10:1-5.

*There was a certain man in Caesarea called Cornelius, a
the band called the Italian band,*

*A devout man, and one that feared God with all his house
much alms to the people, and prayed to God always.*

*He saw in a vision evidently about the ninth hour of the
of God coming in to him, and saying unto him, Cornelius.*

*And when he looked upon him he was afraid, and said, Wha
And He said unto him, Thy prayers and thine alms are co
memorial before God.*

*And now send thou men to Joppa, and call for one Simon
name is Peter.*

In all the Scriptures there is no more beautiful o
incident than the interview of Peter with Cornelius.
pupil is ready the Teacher appears. When the aura o
begins to shine with sufficient intensity there is no dan
being overlooked by the Great Ones, because here an
harvest is white and the laborers all too few. Cornel

was to humble himself to receive instruction from
simple fisherman. Cornelius represents in humanity
or martial power when transformed into the gentle
spirit of the Christ. The difficult test for Peter was
vision sufficiently to include Gentiles and Jews. It
that he come to the place where he made no distin
people because of race, color or creed. He had at
universality of consciousness required of him. These
steps confronting the aspirant.

As Cornelius was prepared by an Angel for th
Peter, so Peter was being prepared for another and
in his important work.

Acts 10:9-16

On the morrow as they went on their journey, and dre
city, Peter went up upon the housetop to pray, about the si

And he became very hungry, and would have eaten; but
ready, he fell into a trance,

And saw heaven opened, and a certain vessel descending
had been a great sheet knit at the four corners, and let dou

Wherein were all manner of fourfooted beasts of the
beasts, and creeping things, and fowls of the air.

And there came a voice to him, Rise, Peter; kill, and eat

But Peter said, Not so, Lord; for I have never eaten
common or unclean.

And the voice spake unto him again a second time, W
cleansed, that call not thou common.

This was done thrice; and the vessel was received up aga

Peter gives the essence of his vision in the words, "
perceive that God is no respecter of persons." The
demonstrated this fact while upon earth. It is th
which the most advanced are prone to fail. Peter
housetop, that is, in a high spiritual consciousness
was that of the spirit for further illumination. The
knit at the four corners symbolized the cosmic planes
was reviewing the work of Four Days of Creation an
tion of the four life waves upon the earth: mi
animal and human. With this vision came the true

an especial purpose that the Master Jesus was born
Jewish race, but the Christ Spirit, which ensouled Jesus'
three years, came as the Master Pattern for all humar
Peter was given an opportunity for teaching this new co
of the mission of the Christ to mankind.

Peter, who had now become the dauntless, fearless
faithful unto his trust regardless of results to himself.

Acts 11:1-3, 16-18.

*And the apostles and brethren that were in Judaea heard
Gentiles had also received the word of God.*

*And when Peter was come up to Jerusalem, they that were of t
cision contended with him,*

Saying, Thou wentest in to men uncircumcized and didst eat

*Then remembered I the word of the Lord, how that he
indeed baptized with water; but ye shall be baptized with the H*

*Forasmuch then as God gave them the like gift as He did un
believed on the Lord Jesus Christ; what was I, that I could withs*

*When they heard these things, they held their peace, and glor
saying, Then hath God also to the Gentiles granted repentance*

In the vision of Peter, the command to kill and eat r
subjugate and transmute. Animals symbolize the lower
and appetites. This work of subjugation and transmuta
what Peter was giving to the neophytes in Lydda and
Cornelius and his group of students (referred to as his hou
were ready for this work.

Acts 10:30-33.

*And Cornelius said, Four days ago I was fasting until this
at the ninth hour I prayed in my house, and, behold, a man sto
me in bright clothing,*

*And said, Cornelius, thy prayer is heard, and thine alms a
remembrance in the sight of God.*

*Send therefore to Joppa and call hither Simon, whose surname
he is lodged in the house of one Simon a tanner by the seaside; w
he cometh, shall speak unto thee.*

*Immediately therefore I sent to thee; and thou hast well done
art come. Now therefore are we all here present before God, t
things that are commanded of God.*

as nearly as they can be made public. Peter was b
and demonstrating to them truths concerning th
sion of Christ Jesus, for Peter had become a Chri
powers of the Christ were his to manifest.

Acts 10:44.

*While Peter yet spake these words, the Holy Ghost
that heard the word.*

The same powers are to be made known to all
as soon as they make themselves worthy to underst
of the word. This is the *Lost Word* of the Mason
which every mystic Mason will find when he is
Master by the strong grip of the Lion's Paw.

Acts 10:45-48.

*And they of the circumcision who believed were ast
as came with Peter, because that on the Gentiles also w
gift of the Holy Ghost.*

*For they heard them speak with tongues, and mag
answered Peter,*

*Can any man forbid water, that these should not be b
received the Holy Ghost as well as we?*

*And he commanded them to be baptized in the name o
prayed they him to tarry certain days.*

Martyrdom of James; Peter in Priso

There is no book so full of and intense with lif
and there is no Book in the Bible so full of dramat
the Acts of the Disciples. The cruel, scheming He
ing to win the good will of the Jews, put James,
John, to death.

Acts 12:1-3.

*Now about that time Herod, the king, stretched forth
certain of the church.*

And he killed James, the brother of John, with the s

*And because he saw it pleased the Jews, he proceede
Peter also. (Then were the days of unleavened bread)*

others were placed on duty outside. During the night appeared, a great light shone through the cell, the from Peter's hands, the doors opened of themselve the guards were asleep, Peter was free.

This was an actual occurrence in the life of Peter, a who had risen to an elevation whereon he was able to c operation of physical law. The incident also symbolize from the physical body. It is what early Christian Initi as the Way. The *power* of *faith,* represented by Peter, shackles, transcends ordinary limitations of consciousn comes all barriers that bind man to the physical plane, s neophyte free as a conscious visible and invisible hel sleeping soldiers symbolize the lower nature under con iron gates represent obstructions set up by the concr

Acts 12:10.

When they were past the first and the second ward, they ca iron gate that leadeth unto the city; which opened to them accord: and they went out, and passed on through one street; an the angel departed from him.

The first and second wards signify the physical a bodies. When the mind has been awakened spiritu Teacher may then leave the pupil, as the Angel did the pupil has become a law unto himself.

Peter proceeded to the upper room of Mary's house the disciples remained in constant prayer for his return

Acts 12:13-15.

And as Peter knocked at the door of the gate, a damsel came named Rhoda.

And when she knew Peter's voice, she opened not the gate f but ran in, and told how Peter stood before the gate.

And they said unto her, Thou art mad. But she constant that it was even so. Then they said, It is his angel.

The "Angel" referred to in this passage is the soul bo Disciples were accustomed to appear at various centers lands in the etheric or finer bodies which they had buil

Herod slew all the guards in a frenzy of rage ove
plans, after which he returned to the Roman capita

Acts 12:21-24.

And upon a set day Herod, arrayed in royal apparel, sat
and made an oration unto them.

And the people gave a shout, saying, It is the voice of a
a man.

And immediately the angel of the Lord smote him,
not God the glory: and he was eaten of worms, and gave

But the word of God grew and multiplied.

Josephus states that Herod was arrayed in his g
of silver tissue and, while demanding that the peopl
as a god, was stricken with a terrible malady and
days of excruciating torture. Surrounded by obse
tudes, with the wealth and power of the Roman E
him, Herod died a miserable death. Peter himse
alone, surrounded by enemies and exposed to e
danger, was protected by an angelic host. So wo
laws of love and justice. "The Lord (cosmic law)
His beloved sheep."

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CHAPTER XIII

The Epistles of the Disciples

The Epistle of James

According to Jerome, James and Jude were cousins By a common usage of their time, cousins were often r as brethren. The epithets used to describe James were and "the righteous." He was generally referred to as Just to distinguish him from the other James.

A prophet is without honor in his own country. The Jesus did not believe Him to be the Messiah, and any f they may have secretly entertained were shattered Crucifixion.

James had sworn that he would not eat bread from when he drank from the cup of the Lord till he shou Him rising from among them that slept. When appeared to James, He said: "Bring a table and bre took the bread, blessed and brake it and gave it to Jame "My brother, eat thy bread, for the Son of Man is r among them that sleep."

James became prominent among the early Christian many years was the head of the church in Jerusalem. considered holy from birth; he never ate animal fle drank wine or wore woolens; his garments were of l spent much of his time in the Temple in prayer for t and in worshipping and praising God.

In the Epistle of James there are no direct references Jesus and His Ministry upon earth. He does not re Crucifixion or the Resurrection; there is no mention o truths such as are included in the Epistles of Peter, Jude. The Epistle of James may be termed a synthesi tual life. Its keynote is sounded in the words:

James 1:27.

Pure religion and undefiled before God and the Father is th the fatherless and widows in their affliction, and to keep himse

The Epistle of James has been conceded to co
echoes of the teachings of the Master than any Book
Testament excepting the Gospels themselves. James
importance of faith, chastity and humility as essenti
for attainments.

James 1:5-8.

*If any of you lack wisdom, let him ask of God, that giv
liberally, and upbraideth not; and it shall be given him.*

*But let him ask in faith, nothing wavering. For he that w
a wave of the sea driven with the wind and tossed.*

For let not that man think that he shall receive any thin

A double minded man is unstable in all his ways.

James constantly emphasizes the importance of ac

James 2:17.

*Even so faith, if it hath not works, is dead, being alone. B
of the word, and not hearers only, deceiving your own selve*

James 1:22-24.

*For if any be a hearer of the word, and not a doer, he
man beholding his natural face in a glass.*

*For he beholdeth himself, and goeth his way, and straight
what manner of man he was.*

James 2:24.

Ye see then how that by works a man is justified, and not

James 2:26.

*For as the body without the spirit is dead, so faith wi
dead also.*

In the work of James may be seen a repetition of t
love for parables.

James 3:10-12.

*Out of the same mouth proceedeth blessing and cursing.
these things ought not to be.*

*Doth a fountain send forth at the same place sweet water
Can a fig tree, my brethren, bear olive berries? either
so can no fountain both yield salt water and fresh.*

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James 3:5-8.

Even so the tongue is a little member, and boasteth great things. how great a matter a little fire kindleth.

And the tongue is a fire, a world of iniquity: so is the tongue am members, that it defileth the whole body, and setteth on fire the c nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and o in the sea, is tamed, and hath been tamed of mankind:

But the tongue can no man tame; it is an unruly evil, full o poison.

Only the occultist realizes the full power of the spoken Every such word releases a power that is constructive or d tive. These vibrational impacts tend to shatter or heal bo recipient and the sender. The spoken word is formative power, possessing both shape and color.

James 3:10.

Out of the same mouth proceedeth blessing and cursing.

A large percentage of disease has its source in these tw tradictory streams of force that issue from and return to a p If every spoken word were constructive, health would instead of disease.

James 3:13-18.

Who is a wise man and endued with knowledge among you? show out of a good conversation his works with meekness of wisdo

But if ye have bitter envying and strife in your hearts, glory lie not against the truth.

This wisdom descendeth not from above, but is earthly, sensual,

For where envying and strife is, there is confusion and every ev

But the wisdom that is from above is first pure, then peaceable and easy to be entreated, full of mercy and good fruits, without p and without hypocrisy.

And the fruit of righteousness is sown in peace of them that mak

In every Book of the Bible is to be discovered the Ancien dom teaching that attainment comes not without chastity.

Ye lust, and have not: ye kill, and desire to have, a
ye fight and war, yet ye have not because ye ask not.

Ye ask, and receive not, because ye ask amiss, that y
upon your lusts.

Ye adulterers and adulttresses, know ye not that the
world is enmity with God? whosoever therefore will b
world is the enemy of God.

Through lust and passion came sorrow, pain an
heritage of all mankind. Permanent escape from
found only through regeneration, which is the te
to the whole of the Bible. It is the stone, rejected b
which is destined to become the chief cornerstone
of the New Humanity. No lasting remedy for the i
ever be discovered apart from regeneration.

Paul admonishes us to "Put on the whole ar
James counsels: "Draw nigh to God and He will
you." In the beauty and clarity of their teachi
and James were drawing on experiences throug
themselves had passed.

James the Just spent so much time in prayer for
people that he could speak from his own inner ex
he counseled:

James 5:16.

Confess your faults one to another, and pray one for
may be healed. The effectual fervent prayer of a righte
much.

The following ancient liturgy is attributed to J
translated into English by Drs. Rattray and N
appear to bear the imprint of James' devoutly earn
spirit.

"For them that bear fruit and do good deed
churches of God, that remember the poor, the w
orphans, the strangers and them that are in need,
that have desired us to make mention of them i
and they that carry on their struggle in the caves
holes of the Earth;

"For Christians that sail, that journey, that are

Twice in the liturgy the prayer occurs "For the peac
whole world and the unity of the holy churches of God."

The Epistles of Peter

The First Epistle of Peter contains numerous refere
Initiation, the return of Christ to His own, and the establ
of a new heaven and a new earth, wherein those who hav
themselves worthy shall know a greater glory than has y
revealed unto them. He alludes to future events in his o
and also in the lives of his disciples; he, moreover, evid
continued communion with his Teacher, the Christ I
These are teachings of mystic Christianity and are accep
demonstrated by its followers according to their degree o
opment and progress.

Esoteric students of Christianity know that the Disci
working upon inner planes through and with spiritual
ments. Their work is observed and studied there by tho
have been able to penetrate the veil which separates the se
the unseen, the transitory from the eternal. In the near
humanity will become increasingly aware of the contac
holy ones still retain with the earth plane.

The fundamental aim of New Age religion is to awa
Christ within man.

II Peter 1:19.

*We have also a more sure word of prophecy; whereunto ye
that ye take heed, as unto a light that shineth in a dark place,
day dawn, and the day star arise in your hearts.*

In the Christing of man the Disciples are assisting hu
by way of *conversion* and *Initiation*. Conversion is a pr
spiritual quickening by which men turn to God en masse.
tion is an individual process. Conversion works through
sires, cleansing and regenerating the nature of man. In
works upon the vital body. Feelings and emotions are tra
The desire body is not yet definitely organized, consequen
version is not always permanent in its effects. Each yea
the return of the revivalist, many must be reconverted

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the music and generated through the feelings at a
ing are a most interesting study. When, through
new man is born—and many and beautiful are the
labors—his vital body has also been affected. Whet
it or not, such a person becomes a candidate for Ini
higher step Peter describes as an inheritance inco
undefiled.

I Peter 1:13.

Wherefore, gird up the loins of your mind, be sober, an
for the grace that is to be brought unto you at the re
Christ.

The highest symbolism of the church or temple is
body of man, the home of the spirit.

I Peter 2:4-7.

To whom coming, as unto a living stone, disallowed in
chosen of God, and precious,

Ye also, as lively stones, are built up a spiritual house
hood, to offer up spiritual sacrifices, acceptable to God

Wherefore also it is contained in the scripture, Behold
chief corner stone, elect, precious: and he that believeth
be confounded.

Unto you therefore which believe, he is precious: but
be disobedient, the stone which the builders disallowed,
the head of the corner.

Peter describes those who find the way of this ne
born babes." This statement is a literal fact, for
consciously into realms beyond the cognizance of th
senses must learn to adjust himself to new condition
ment as does a child new-born into physical existen

I Peter 2:2, 3.

As new born babes, desire the sincere milk of the wo
grow thereby: If so be ye have tasted that the Lord is gra

II Peter 1:20.

Knowing this first, that no prophecy of the scripture
interpretation.

The Bible can never be obsolete or discarded for more "
teachings. Its lessons are of eternal duration, as vibrant
and interest today as when first given to early mankind.

I Peter 4:4, 5.

Wherein they think it strange that ye run not with them t
excess of riot, speaking evil of you:

Who shall give account to him that is ready to judge the qui
dead.

The spiritually awakened and the unawakened hav
been referred to as the living and the dead or asleep
Boehme writes: "Truly the time of the Rose bringeth f
it is high time to awake, for the sleep is at an end; ther
great rent be before the Lily, therefore let everyone take
his ways."

The precepts of daily living that lead to the attainme
"inheritance incorruptible" are uniformly the same with
tual teachers including the foremost, the Christ, as th
necessarily be founded upon love and fellowship, the
ideals set forth in the Book of Acts.

I Peter 1:22, 23; 3:8-10; *II Peter* 1:5-7.

Seeing ye have purified your souls in obeying the truth th
Spirit unto unfeigned love of the brethren, see that ye love o
with a pure heart fervently:

Being born again, not of corruptible seed, but of incorruptil
word of God, which liveth and abideth forever.

Finally, be ye all of one mind, having compassion one of anoth
brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing: but c
blessing; knowing that ye are thereunto called, that ye should
blessing.

For he that will love life, and see good days, let him refrain
from evil, and his lips that they speak no guile.

And beside this, giving all diligence, add to your faith virt
virtue knowledge;

And to knowledge temperance; and to temperance patienc
patience godliness;

And to godliness brotherly kindness; and to brotherly kindne

and worthiness. The Saviour washed the feet of Hi
token of His gratitude for the opportunity of servin

I Peter 5:2-7.

*Feed the flock of God which is among you, taking the ov
not by constraint, but willingly; not for filthy lucre, but of*

*Neither as being lords over God's heritage, but being e
flock.*

*And when the chief Shepherd shall appear, ye shall rece
glory that fadeth not away.*

*Likewise, ye younger, submit yourselves unto the elder.
be subject to one another and be clothed with humility: fo
the proud, and giveth grace to the humble.*

*Humble yourselves therefore under the mighty hand of G
exalt you in due time:*

Casting all your care upon him; for he careth for you.

Had all who endeavor to be spiritual teachers liv
admonition given by Peter, the knowledge of the
would cover the earth as the waters cover the sea.

II Peter 3:6, 7, 10-13.

*Whereby the world that then was, being overflowe
perished.*

*But the heavens and the earth, which are now, by the
kept in store, reserved unto fire against the day of judgmen
of ungodly men.*

*But the day of the Lord will come as a thief in the nigh
the heaven shall pass away with a great noise, and the elem
with fervent heat, the earth also and the works that are
burned up.*

*Seeing then that all these things shall be dissolved, w
persons ought ye to be in all holy conversation and godlin*

*Looking for and hasting unto the coming of the day of G
heavens being on fire shall be dissolved, and the elements
fervent heat?*

*Nevertheless we, according to his promise look for new
new earth, wherein dwelleth righteousness.*

Peter's words are in agreement with occult teach
ing the past and future upheavals of the earth ar

tive agents of God's handiwork. The first physical c
Lemuria, was destroyed by fire; the next continent, At
water. The present earth, which is the last planetary inc
in dense physical matter, will be destroyed by fire. In
Age the four elements of God will, according to Peter, r
be clothed in material substance. The elements will n
fervent heat. The new heaven and earth (for they will
will be fashioned by the constructive forces of air, and
beyond the necessity of destruction by fire or water. O
can find entrance into this new and rarified condition v
built the new soul body of etheric substance and light,
in the words of Peter, "dwelleth righteousness."

The Three Epistles of John

The First Epistle

The First Epistle of John is not addressed to any p
church, person, or age; it is impersonal in its import and
It serves the needs of those who have spiritually attained
less of time, place, or outward condition. It is a message
who "walk in the light as he is in the light."

I John 2:27.

***But the anointing which ye have received of him abideth in y
need not that any man teach you: but as the same anointing teach
all things, and is truth, and is no lie, and even as it hath taug
shall abide in him.***

John was the highest Initiate of the Twelve, and it was
of his nearness to the Master in attainment that he was
beloved. John is the Disciple of love and fellowship. Fe
may be defined as an increased capacity for loving.
love, and he that dwelleth in love dwelleth in God and
him." Such is the song of the heart-illumined ones.

There is a religion transcending that of the Christ, the
of the Father. John alone of the Twelve refers specifical
higher phase of attainment. Through his advanced w
the Christ he contacted the glory of this added illuminati

Let that therefore abide in you, which ye have heard fro
If that which ye have heard from the beginning shall re
also shall continue in the Son, and in the Father.

John made it plain that "There is but one way v
heaven above . . . And that is the way of human
love."

I John 2:8-11.

Again, a new commandment I write unto you, which
him and in you: because the darkness is past, and the true l

He that saith he is in the light, and hateth his brothe
even until now.

He that loveth his brother abideth in the light, and th
sion of stumbling in him.

But he that hateth his brother is in darkness, and wal
and knoweth not whither he goeth, because that darkn
his eyes.

John's Epistle is addressed throughout to those
truth, and to those who have found the way
through love.

I John 2:13, 14.

I write unto you, fathers, because ye have known him
beginning. I write unto you, young men, because ye h
wicked one. I write unto you, little children, because ye
Father.

I have written unto you, fathers, because ye have known
the beginning. I have written unto you, young men, beca
and the word of God abideth in you, and ye have overc
one.

The word fathers signifies the teachers or th
known Him from the beginning. The term young
new Initiates. Little children are the neophytes w
to attain. To them John gives the following admo

I John 2:15-17.

Love not the world, neither the things that are in t
man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, a

I John 4:18-21.

There is no fear in love; but perfect love casteth out fear: be
hath torment. He that feareth is not made perfect in love.

We love him because he first loved us.

If a man say, I love God, and hateth his brother, he is a li
that loveth not his brother whom he hath seen, how can he love G
he hath not seen.

And this commandment we have from him, That he who lo
love his brother also.

I John 3:8, 9.

He that committeth sin is of the devil; for the devil sinneth
beginning. For this purpose the Son of God was manifested, that
destroy the works of the devil.

Whosoever is born of God doth not commit sin: for his seed
in him; and he cannot sin, because he is born of God.

The teachings of John are also most definite concern
law of chastity.

I John 5:16.

If any man see his brother sin a sin which is not unto death, he
and he shall give him life for them that sin not unto death. T
sin unto death: I do not say that he shall pray for it.

In the above John is speaking of the sin against the Holy
or the misuse of the life principle in man which is the one
givable sin. It is of such a nature that it cannot be forgiv
must be expiated through sorrow, pain and death until t
guided one awakens to a realization of the sacredness of
divine creative force, and by a life of chastity retains the
life within himself. This seed, the very essence of life,
transmuted into concentrated thought force of tremen
power. When man comes to demonstrate its higher op
he will be able to create a new heaven and a new earth, a
to fashion for himself a new body of light functioning in th
and glorified condition.

I John 3:2, 3.

Beloved, now are we the sons of God, and it doth not yet app
we shall be: but we know that, when he shall appear, we shall be

As all the evolving kingdoms of the earth draw
necessary for their well-being from the physical su
privilege has been given to man to attract a spir
power from the spiritual Sun that contributes towa
tion of the new soul-body of light. It is only throu
life" that this force becomes available and operativ
the passion-filled blood of man.

I John 3:22-24.

And whatsoever we ask, we shall receive of him, beca
commandments, and do these things that are pleasing in h

And this is his commandment, That we should believe
his Son, Jesus Christ, and love one another, as he gave u

And he that keepeth his commandments dwelleth in him
And hereby we know that he abideth in us, by the Spiri
given us.

The creative life essence, when conserved with
possesses an attractive power of such strength as
itself all that is necessary for its sustenance an
"Whatsoever we ask, we receive of Him." Here Jo
from the experience of one who has attained
processes of regeneration. Such a person dies to
world only to be born into higher joys of the all
sciousness of eternal life.

I John 3:18-21.

My little children, let us not love in word, neither in
deed and in truth.

And hereby we know that we are of the truth, and
hearts before him.

For if our heart condemn us, God is greater than our he
all things.

Beloved, if our heart condemn us not, then have we c
God.

In this Epistle John is writing to those who are
the inner teachings. Therefore, he refers to the awa
Christ within man as the only means by which the

I John 4:12, 15.

No man hath seen God at any time. If we love one another, eth in us, and his love is perfected in us.

Whosoever shall confess that Jesus is the Son of God, God him, and he in God.

The confession referred to does not mean merely an af or acceptance of the truth declared—which is the sense it has been taught in the Church during the Piscean Disp with its exoteric concept of religion—but bears a larger significance. Its deeper truth pertains to the develo Christ powers. Man's failure to apprehend this truth vented him from demonstrating in his own life the resu ised to the true believer. While he has accepted intel in all sincerity and earnestness, the belief that Christ Je Son of God, he has not realized that he himself is also in the making; that he, too, must be Christed before t of the Bible are applicable to him.

I John 5:12; 7, 8.

He that hath the Son hath life; and he that hath not the S hath not life.

For there are three that bear record in heaven, the Father, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and and the blood: and these three agree in one.

The fundamentals of occultism are universality a These manifest under three aspects; they operate throu principles emanating from cosmic substance and e themselves in man as will, wisdom and activity. Th principles are reflections of the Father, the Christ (W the Holy Ghost, the triune Godhead of which John writ

From the three principles there must later arise a fo the Godhead this fourth principle is the Comforter, th aspect of the Holy Ghost. In man it operates as trans the most potent activity principle. It is this principle t demonstration by the Disciples on the Day of Pentecost

The substance involved in connection with the fourth has been termed Azoth. Medieval alchemists used ma

In the mystery of the *three* becoming *four* lies deeper meaning of the Trinity and the Immacula

John says that three bear witness on earth: th and the blood. The blood is one of the profou life. Eliphas Levi states: "Blood is the first inca Universal Fluid; it is the materialized *vital light.* most marvelous of Nature's marvels; it lives only transforming itself; for it is the universal prote allied to neither corruption nor death; when life is decomposing. If you know how to reanimate it, t life by a new magnetization of its globules, life w again. The universal substance, with its double great arcanum of life."

Madame Blavatsky affirms that the blood and th The great White Work of transmutation is effecte blood. The early Church had mystic legends conn lives of saints whose blood had turned white. added testimonies to the regenerative process desc This illumined Disciple said much relative to birth by blood, and about finding eternal life through birth by water is the natural process by which the is brought to the earth plane; the birth by blood is tive process by which a new or spiritual body is bo ego may function upon spiritual planes. Eternal l is attained when Christed powers, latent in all, are dynamic activity through the process of regene birth, occultly termed Initiation.

I John 5:11.

And this is the record, that God hath given to us eter life is in His son.

The Second Epistle of John

II John 1:1.

The elder unto the elect lady and her children, whom I and not I only, but also all they that have known the truth

The Second Epistle of John was probably writte

Paul founded the church in Ephesus and after his d work was continued there by John. John's influenc great, his converts so numerous and his works so powe Domitian summoned him to Rome. Legends state tha forth, accompanied by some of his disciples, and even th had traveled for seven days without food or rest he arri gether fair and radiant.

The elect lady to whom John addresses this Epistle is to be one of his disciples. Tradition states that she was of Asia Minor and a patrician who, upon a visit to Ro tacted some of the neophytes of the Way and became a c the new religion. Her home was a center for the Christia ings and a place of refuge for the persecuted. Her en and extended activities brought her to the attention of th authorities. So bitter was the current animosity that he and influence were powerless to aid her. Upon her refus cant she was tried for heresy. The usual procedure in suc was to present the accused with a wooden cross. If th trial trod upon this cross the recantation was considered s and the person was set free. If, however, the accused re do this, he was declared a heretic and was put to death, us being hanged upon the cross which he refused to renounc

This was the fate of the elect lady who, after her refus cant, was cast into prison for a time and afterward was c Yet all the while she remained firm and steadfast in her l the Christ whom she had come to adore, and faithfu teachings to which her life had been dedicated. Thus dent that she highly merited the confidence of John, her and the beautiful words of blessing which he bestowed u

II John 1:5, 6.

And now I beseech thee, lady, not as though I wrote a new ment unto thee, but that which we had from the beginning, tha one another.

And this is love, that we walk after his commandments. T commandment, That, as ye have heard from the beginning, ye sh in it.

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The Third Epistle of John

The Third Epistle of John is addressed to one
Disciples.

III John 1:1-3.

The elder unto the well beloved Gaius, whom I love in

Beloved, I wish above all things that thou mayest pr
health, even as thy soul prospereth.

For I rejoiced greatly, when the brethren came and testi
that is in thee, even as thou walkest in the truth.

John is referred to in the Gospels as the Disciple
loved. He is also mentioned as the apostle of love.
in the last years of his life he ceased both to teach
He devoted himself entirely to going about and bless
he met and oft his repeated admonition to his
"Little children, love ye one another."

Legend tells us that on his last night upon the pl
he gathered his disciples about him and spoke to
Christ whom he loved so well, and observed with the
Eucharist. When his disciples took their leave he
in a great ray of light, holding out his hands in ble
they returned the next day they found only his cloa
of water in the place where they had last seen hir
mystic way of saying that his words and his works
John, the most spiritual of all the Disciples, symboliz
of love that gives to life a continuous unbroken conso
love that so illumines and transforms life that ther
even a suggestion of death.

John was the only Disciple, Judas excepted, who
tyrdom. When his work upon earth was finished h
lated into a higher phase of being. The mystic Chr
stands that he did not lose contact with his disciples
was often near to guide and inspire them. His wo
his pupil, were applicable to his life here, and also
voluntarily laid down his physical body for a larger
in the spiritual realms.

III John 1:13.

I had many things to write but I will not with ink and pen t
thee.

The deepest spiritual truths are not communicated by
but only "passed on from mouth to ear," as the Masons ex
It is to these deeper truths that John refers.

Of the three Epistles of John the first contains teach
longing to the Masculine Spirit; the second deals with th
concerning the Feminine, the elect lady; and the third
the union of the two in that balance which brings immo
John closes this last Epistle with the admonition "G
friends by name"—that is, the new name of the soul
given to the Initiate, the new name which possesses a grea
and is known only to the disciple receiving it, to the Initi
to lay brothers and sisters belonging to the same degree.

The Epistle of Jude

As previously stated, the Hebrew word translated brot
means cousin. James and Jude were sons of the siste
Virgin Mary and Cleophas. They were not brothers bu
of Jesus.

Names were often given to represent certain charac
In the Gospel of Matthew, Jude is called Lebbeus, a nar
fying the possession of exceptional spiritual knowledge.
Vulgate of Jerome the name is Thaddeus (courage); th
also means gentleness and sweetness, both of which are
the awakened spirit. Jude, meaning praise, was the name
his family and the other Disciples. He was one of the mos
and devout of their number and one of the last to suffer
dom. He carried the work of the new religion into
thereby following the command of the Master to pre
gospel and heal the sick. While there he was beaten into
bility with clubs by an infuriated mob. Artists portray h
a club as his symbol.

The Epistle of Jude is the shortest single Book in the B

Jude 1:1, 2.

Jude, the servant of Jesus Christ, and the brother of
that are sanctified by God the Father, and preserved in J
called:

Mercy unto you, and peace, and love, be multiplied.

The Epistle is addressed to an inner group, to th
been called and preserved in Jesus Christ. The Ma
Disciples that no one came unto Him unless His
called him, meaning that no one could tread the P
tion until he had served a long apprenticeship, a
period that covers many lives.

Jude 1:4.

For there are certain men crept in unawares, who wer
ordained to this condemnation, ungodly men, turning the g
into lasciviousness, and denying the only Lord God, and
Christ.

Jude 1:6.

And the angels which kept not their first estate, but left
tation, he hath reserved in everlasting chains under darknes
ment of the great day.

This verse has reference to the Lucifer Spirits v
own high estate and later were instrumental in causi
the human race.

Jude 1:9.

Yet Michael the archangel, when contending with the d
about the body of Moses, durst not bring against him a ra
but said, The Lord rebuke thee.

This is the only mention given in the entire Bible
tion of the body of Moses. A body of such purity
a priceless possession in the hands of practitioners of
as evidenced also in the case of the wicked Herodia
the head of John the Baptist.

Jude 1:10, 11

But these speak evil of those things which they know not
know naturally, as brute beasts, in those things they cor

Jude is here warning against the temptation of the
These are the Fire Spirits who taught man premature
of the creative fire within the body. Its misuse result
Fall; its right use is the one essential for the redempti
race. It is only as man *lives the life* that he comes to *kn*
Jude describes those who do not live the life. "These be
separate themselves, sensual, having not the Spirit" (Ju

Jude 1:14.

*And Enoch also, the seventh from Adam, prophesied of th
Behold, the Lord cometh with ten thousands of his saints.*

Jude here speaks of the glorious second coming of Ch

Jude 1:20-23.

*But ye, beloved, building up yourselves on your most holy fa
in the Holy Ghost,*

*Keep yourselves in the love of God, looking for the mercy
Jesus Christ unto eternal life.*

And of some have compassion, making a difference:

*And others save with fear, pulling them out of the fire; hati
garment spotted by the flesh.*

This passage describes the work of those who have
themselves for conscious Invisible Helpership.

The Epistle of Jude may well be termed a sur
occultism. It traces the fall of man and the reason for i
outlines the path of regeneration or redemption and
difference between the regenerate and the unregener
Epistle closes with the prayer that those of the inner
whom the Epistle is written, may be found able to pres
selves "faultless before the presence of His glory with
joy."

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CHAPTER XIV

Saul of Tarsus

Background and Youth of Saul

"Paul was one of the greatest voices that the wo
heard. For forty years after the Transfiguration h
sublime and terrible adventure."

The life of Paul is a kaleidoscopic picture of sti
We know him first as Saul, guarding the cloaks
stoners. This was his first encounter with the Di
Then we note his miraculous illumination on the wa
cus. Later, as Paul the Apostle, he is stoned and sco
one hand and worshipped as a god in the other.
pleading with the Athenians on Mars Hill and then
on the wings of his inspiration as he sings that im
wherein love takes precedence over both faith and h
ecstatic communion translating for us the songs of
It is charged with such beauty and power as to assu
in the hearts of men for all time to come.

Afterward we follow Paul to the Sanhedrin, be
cast the viper into the fire. And, finally, in the
shadows of towering pine trees, we see his nobl
beneath the headsman's axe.

Thus comes to a close the physical life of Paul
the courageous, the victorious, whose maxim—adopt
of years later by a great occult fraternity as the ses
temple—was expressed in the words "I desire nothin
Jesus and him crucified."

Someone has said that "Peter has ever been reg
main pillar of the early Church. John, on the ot
the apostle of love, the favorite apostle of the myst
type of apostolate was necessary. Beside the apostle
the apostle of love, the Church of Christ needed th
progress."

The names of many illustrious persons have added
of Tarsus of Cilicia, among the most notable being

famous astronomical poet, and that exalted Initiate, A
of Tyana, both of whom studied at the celebrated U
of Tarsus.

However, despite the eminence of her numerous son
is now chiefly renowned as the home of Saul, the archp
of the Christians, and later the great Initiate Paul wh
foremost advocate and exponent of Christian Mysteries

According to Jerome, the father of Saul, a strict Pha
driven from his home in Giscula of northern Galilee by
turbances. With his family—his wife, a daughter and a
found refuge in Tarsus. The family appears to have
ample means for providing a comfortable living and
educational facilities. The year 1 A. D. is given as
likely date of Saul's birth, making him about five years
than Jesus. His pious mother dedicated him at birth to
ice of God. Although she is said to have passed on d
infancy, her holy ambition was shared and furthered
father and the young man was prepared to become
(teacher).

Tent making was a thriving industry in Tarsus. Wh
school days ended, this was the profession chosen by
accordance with the custom of his day—for there is a
Jewish proverb saying "He who teaches not his son
teaches him to be a thief."

Saul's years in Jerusalem at the rabbinical college,
of Interpretation, under the tutelage of the celebrated G
left its impress upon all his after life. It was said of t
teacher that "from the day when Rabbin Gamaliel died
of the Law ceased and purity and abstinence died."

It is presumed that while in Jerusalem Saul lived in t
of his sister, who always remained a strict Pharisee and
opponent of Christianity. She enjoyed high social and
prestige and was in close touch with the ruling officials.

Saul later returned to Tarsus where he probably cont
philosophical studies at the University. He was prepar
self for permanent residence in Jerusalem, with anticip
becoming a famous teacher like his beloved Rabbin.

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Saul and Stephen

The principal work before the race today is the sp
of the mind. The great transforming power that
this achievement is shown in the life of Paul as in n
acter, perhaps, in the entire Bible. Paul learned f
experience the full meaning of his injunction to his
ye transformed by the renewing of your mind."

Ofttimes a man's most abject failure becomes his
ping stone to success. Peter, after his denial of
returned to Gethsemane where he found his highe
stoning of Stephen was the turning point in the ca
In words so full of pathos and contrition, Saul de
when the blood of thy martyr Stephen was shed, I al
ing by, and consenting unto his death, and kept th
them that slew him."

Stephen was one of the most illustrious of the fol
New Way. He was young and possessed intellectu
superior order. Eloquent, fired with the enthusia
liberal in his thinking, his words were pregnant wi
and conviction of one who knows whereof he spea
Saul had clashed in controversial debate within th
at Jerusalem, where Stephen's power to attract a
attention of multitudes aroused the fury of the San

"Of Love there be two principal offices: to give an
Stephen is an excellent pattern of both," wrote Dean

Stephen, like Saul, came from Silicia. But with t
likeness ended. Stephen was tall, slender, beautif
tioned. He had thick black hair, eyes of a deep b
classical in their perfection. Saul was thin, short, fr
sand colored hair, pale grey eyes, prominent and
features. Both, however, were earnest and aspir
desirous of obtaining eminence as members of the S

Saul was a mentalist. His mind was keen and
reasoning faculties superb—though he exercised th
narrow orbit. He believed there was no truth beyon
no holy temple but the one in Jerusalem, and no pe

ing confines of orthodoxy and touch a Truth that is boun universal. With so radical a difference in outlook and t ment, it was but natural that these two young men shoul contestants and adversaries from their first meeting.

It has been assumed that Saul and Stephen atte University of Tarsus at the same time and that they aga Jerusalem at the feet of the renowned Gamaliel. It w time that Stephen contacted the new religion, which so completely the eager aspirations of his spirit that he renounced all worldly advantages to assume the cross of discipleship.

There is a story to the effect that Saul, while a student salem, went down to the banks of the Jordan to hear Baptist, attracted by curious multitudes who thronged the desert prophet, and that he saw Jesus baptized. reference to having seen Christ in the flesh is said to be cent of that eventful day.

Immediately upon his conversion, the brilliant t Stephen were dedicated to the furtherance of the cause. Stephen and Phillip were probably friends bef became followers of the Way. At any rate, they were cl rades in the work.

Stephen is described as being "full of grace." When t accession of members imposed such a strain upon the that a committee of seven of their most advanced follo chosen to assist them, Stephen was the first one appoi was named leader of the seven.

The keynote of Christ's message, the Universality Fatherhood and the oneness or Brotherhood of Ma unquestioning response in Stephen's spirit, and upon this theme he made his impassioned defense before the Sa

Stephen's oration, as recorded in the Book of Acts, is page in the world's immortal literature. The glory Shekinah overshadowed him as he spoke and his face s that of an angel. Transported beyond all thought of was filled with eagerness to share his transcendent visi others. Before an infuriated mob, headed by the intole scornful Saul of Tarsus shouting anathemas upon him.

his persecutors, might see the Light. Then the heave
host of Angels surrounded Stephen, the Master Jesu
With countenance rapt and transfigured, breath
prayer, "Lord, lay not this sin to their charge," the g
of Stephen passed on to join the Immortals.

How Saul of Tarsus paid in full his debt to Steph
in the life and works of Paul the Apostle.

In the time of the early Christians the followers
two opposing factions such as are today termed cons
liberals. James the Just was leader of the conservat
was prominent among the liberals. His martyr
strengthened the cause of the liberals and the C
flourished in many new cities and countries.

After Stephen's death, Paul, his foremost persec
the leading exponent of the universal Gospel whi
memorable defense so nobly expounded in contra
the narrow, Judaistic version espoused by the conse

Throughout the checkered years of sunshine and
marked the eventful life of Paul, Stephen was ever l
counselor, inspiring and strengthening, helping and
And when the good fight was over, the course finish
who had so gloriously kept the faith, entered at las
beyond the veil of flesh, Stephen's love welcom
Stephen's triumphant song mingled with the caroli

Saul's Illumination

After consenting to the death of Stephen, Saul,
upbraidings of his conscience, persecuted followers
renewed vigor. He pursued them into other cities
that some of them had gone to Damascus, he secure
from the Sanhedrin to follow and arrest them there.

Acts 9:1-2.

And Saul, yet breathing out threatenings and slaughter
ciples of the Lord, went unto the high priest,

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With the same intensity which characterized his later
Christ, Saul confesses that he created havoc in the churc
ing into every house, seizing men and women and co
them to prison. His own words bespeak his deep co
"Many of the saints did I shut up in prison, having
authority from the chief priests; and when they were
death, I gave my voice against them."

When Saul, eager and intent upon his cruel missio
near the old and very beautiful city of Damascus, he
transforming experience of his life.

Acts 9:3-9.

*And as he journeyed, he came near Damascus and suddenly th
round about him a light from heaven:*

*And he fell to the earth, and heard a voice saying unto him, S
why persecutest thou me?*

*And he said, Who art thou, Lord? And the Lord said, I am Je
thou persecutest: it is hard for thee to kick against the pricks.*

*And he trembling and astonished said, Lord, what wilt thou
to do? And the Lord said unto him, Arise, and go into the ci
shall be told thee what thou must do.*

*And the men which journeyed with him stood speechless,
voice, but seeing no man.*

*And Saul arose from the earth; and when his eyes were opene
no man: but they led him by the hand, and brought him into*

And he was three days without sight, and neither did eat nor dr

Damascus is said to be the world's oldest still extant
in the time of which we write it was one of the most b
It is situated upon a plain, green and fruitful, over-lool
desert from an altitude of twenty-three hundred feet. T
peaks of Hermon and the Lebanon ridge loom over the
horizon like a benediction and in striking contrast to the
tances of arid desert and the colorful beauty of the city'
diate environs.

The Arabs refer to Damascus as one of the four t
paradises. They say it was built by the Djinn. It is re
Mohammed that he surveyed only from the mounta
beauties of the city, refusing to venture nearer lest a

Reference has been made previously to certain which are highly magnetized as centers of spiritual An area around Damascus has been so prepared, a this reason that Saul of Tarsus was guided thither first illumination.

Damascus is a truly mystic city which ev approaches when making initiatory contact with Abram, like Saul, was moving toward Damascus wh for the inner illumination which so changed him t became *Arbraham*—even as *Saul*, after such a pouring of spiritual power, was to become *Paul*.

On the road to Damascus Saul was first enveloped dent aura of Christ Light. As his consciousness into the splendor, he was blinded to the objective sight was focussed "in heaven." Then the great C was revealed to him. He was permitted to behold Record of that sublime event which began with Ch tion to the work of salvation on earth as long ago Creative Day (Sun Period) and which will not te every human being has been *Christed*.

His Momentous Journey to Damascus

Man's purpose and motive are paramount in the Cosmic Law. Saul was sincere, his dedication earn plete. He was willing to give his life to exte heretical Christian cult springing up all about him.

The phrase "three and a half days" so frequently u literature always refers to initiatory formulae familia Christian Dispensation.

Christ Jesus appeared to Saul on the road to D lifted him out of his physical consciousness. For *thr days* Saul studied Akasic Records and came to realiz and meaning of Christ's regency of the Earth. He glorious archangelic Being, so far beyond race, cult assumed responsibility for the entire Earth planet a

Saul's fine mind grasped the fact that he was not dea
a new cult composed of a few individuals who could be
nated by fire or sword. He learned that he was face to
the basic elements of Earth life. Before the mission of
Christ could be finished and this great Archangel fr
His bondage, the planet itself must become a Christe
literally, a "new heaven and a new earth"—and every be
it a Christed one.

With this realization Saul unreservedly gave himse
Christ work. He went forth uttering that clarion call w
to be heard to the furtherest confines of the Earth:
Christ be formed in you." His every thought and act
dedicated to serving that magnificent Messiah who wa
ing and travailing in the earth awaiting the day of His lib

While reading the Akashic records Saul witnessed
spiritual outpourings to Earth by the Lord Christ and H
ant hosts of Angels and Archangels during the fou
intervals that we know as the two Solstices and the t
noxes. These outpourings are repeated in slightly less
twice each month, on the nights of the new and the f
The four seasons make their impress upon the physical
tion of Earth in the form of a cross. This is what Pla
when he said that the world's soul is crucified. Saul
down through the ages Mystery Schools had establis
temple observations in conformity with these great spir
pourings of the Lord Christ. He saw, too, how High
these Temples had taught their disciples the meaning o
mission to Earth, and how each one in turn had been a
stone in preparing future civilizations for the comin
Christ. It was this realization which caused Saul to
the very key-words of his life "I am determined to k
Christ Jesus and him crucified." These words did not
the figure of a man bound to a cross, but to the great cos
through which the Christ pours His mighty forces into
of the earth during these sacred seasons. Saul's aspira
that he might at some time reach that high place in
attainment where he could be numbered with the Wise
all ages who, with the Lord Christ and His celestial me
take part in the Holy Rites of these sacred periods.

confess that Jesus Christ is Lord." This is substantia
vision vouchsafed to the enraptured Isaiah, which le
of the day of world-wide harmony and universal pe
the lion and the lamb should lie down together and
should lead them.

During this experience Saul was shown his destine
Great Plan. Memory of the divine commission co
him by the Master Jesus, the inspiration of His Prese
with the glory of the Christ Mystery, ever afterw
beatings, stonings, imprisonment and even martyr
Paul to remain steadfast and undaunted, affirm
"I was never disobedient to the heavenly vision."

Acts 9:10-20.

*And there was a certain disciple at Damascus, named A
him said the Lord in a vision, Ananias. And he said, Beh
Lord.*

*And the Lord said unto him, Arise, and go into the street
Straight, and enquire in the house of Judas for one called S
for, behold, he prayeth,*

*And hath seen in a vision a man named Ananias coming
his hand on him, that he might receive his sight.*

*Then Aananias answered, Lord, I have heard by many o
much evil he hath done to thy saints at Jerusalem:*

*And here he hath authority from the chief priests to bi
on thy name.*

*But the Lord said unto him, Go thy way: for he is a ch
me, to bear my name before the Gentiles, and kings, and
Israel.*

For I will shew him how great things he must suffer for

*And Ananias went his way, and entered into the house;
hands on him said, Brother Saul, the Lord, even Jesus, tha
thee in the way as thou camest, hath sent me, that thou migh
sight, and be filled with the Holy Ghost.*

*And immediately there fell from his eyes as it had beer
received sight forthwith, and arose, and was baptized.*

*And when he had received meat, he was strengthened.
certain days with the disciples which were at Damascus.*

*And straightway he preached Christ in the synagogues,
Son of God.*

given a vision of Ananias, and to Ananias came a visio
at prayer. There are no barriers of time or space
planes; all is the eternal here and now. There spirits
in oneness, though on the physical plane their bodies
rated by thousands of miles.

"Arise, and go to the street which is called Straigh
line holds another mystic key referring to the Path of I
"Strait is the gate, and narrow is the way which lead
life."

With the aid of Ananias the scales fell from the eyes
He received extended vision and was baptized. He
powers of the Initiate, which gave him the ability cons
investigate unseen worlds and discover the mysteries of
death. Paul's experiences in the supernal realms, wh
tinued for a period of three days and nights, left their i
varying ways on each of his Epistles. Every word of
spired communications spells immortality and every pa
with the radiance of life eternal.

Ananias addressed the apostle as "brother Saul,"
thereby that the latter had been received into the inner
mystic Christians. The remainder of his life is charact
constant communion with Christ Jesus and work on inne
I was not disobedient unto the heavenly vision epitomize
thereafter.

Acquisition of first-hand knowledge concerning the
conditions in superphysical worlds, contact with Great
inner planes and obedience to their instruction and guid
requirements for true spiritual Initiation, according to t
ings of the Master and of those Disciples who came af
Such Initiations are possible today, but a high spiritual
essential and few there are who can meet the exactions

Saul in Arabia

With his awakening Saul received a vision of his futu
as the herald of the Christian movement. First ther
period of retirement for added preparation, both phys

tion, Paul states, "I conferred not with flesh and bl
went I up to Jerusalem to them which were apostle
but I went into Arabia." Herein he again refers t
Great Ones beyond the limitations of the physical

As the Master prepared and then consecrated
Twelve for their ministry as messengers of the Pisc
the new Christian religion, so also did He prepare a
Saul of Tarsus. Initiation awakens latent forces wh
variously in different persons, according to previous
and individual characteristics. The extraordinary ab
focused in the power of the spoken and written wor
were to follow him whenever he discoursed upon the
Spirit. Multitudes would enter through prison ga
him. His Epistles were destined to be the glory of t
world.

The Mount of Sinai is a focusing point for f
throughout the whole of that region anciently d
Arabian: from the borders of Syria, including Da
Mesapotamia, to Palestine and Egypt, a region
another of earth's areas highly charged with spiritu

It is not clear from the New Testament account
not Saul journeyed to Sinai when he "went into A
the esotericist believes he did spend some time ther
three years of preparation in the desert. From t
Moses looked upon the face of God in Sinai and rece
divine laws, Sinai had been the retreat for prophe
who retired thither periodically to renew their po
natural to assume that Saul sought the Divine Face
accordance with ancient esoteric practice.

A poet has well described Mt. Sinai in the lines

> "Where all around, on mountain, sand and
> God's chariot wheels had left distinctest tr

It was here that Saul learned the full significance
dition described as "surrounded by a cloud of witn
was now able to commune at will with hosts of inn
ings. During this period Saul was truly a novitia
school, studying the great Book of God's Remembra
in the ethers—that Book wherein is recorded the for

When illumination pertaining to his first Initiation ished, Saul returned to Damascus where, in the fervor found light and the inspiration of higher spiritual cont great Apostle soon attracted a throng of earnest and cor disciples. This was the beginning of a new life for Sau which was replete with agony and humiliation on the c so embellished with gifts of the spirit and so rich in celes panionships that Saul joyously discounted all physical h and deprivation in the light of spiritual compensation they that take the sword shall perish with the sword" is t Saul, the former proud, arrogant, cruel persecutor of th tians, bore humbly such punishments as he had inflicted helpless victims.

Saul's disciples rallied to his defense in Damascus v life was threatened by enemies, and they saved him by a ious device. Houses along the high city walls were bu overhanging windows. Saul was placed in a large bas during the night it was lowered over the ramparts fron the windows, allowing him to make his escape. Saul b journey to Damascus as the arch persecutor of the dis Christ Jesus. Saul left Damascus as foremost among th cuted because foremost among Christian disciples.

Saul at Jerusalem

The course of the new Apostle led him to Jerusalem. H mount desire at this time, so he states, was to "view C St. Chrysostom observes that the "return journey of Sa former home in Jerusalem now takes on the guise of pilgrimage."

For fifteen days Saul resided in the home of Peter. Su celestial Hierarchies rejoiced in the communion of th illumined souls as Angels and Archangels took part deliberations.

Saul Returns to Tarsus

For further preparatory work before beginning his gr sion, Saul was sent to the environment of his childhood a

life. Here he developed that inner strength and fort
enabled him to say of problems later to assail hin
these things move me."

Saul's father, sternest of the Pharisees, was or
fanatical. He and his kinsmen and friends held high
the brilliant young Saul might bring honor and glo
family and their native city by achieving to an exal
such as that of the revered Rabbin Gamaliel. I
chagrin and bitter disappointment, Tarsus' distin
returned an outcast with a price upon his head. In
his father's world, Saul had renounced all things. N
that he had, instead, received all things. As far as hi
former associates were concerned, one who had mad
Renunciation was a failure, a fool and a madman,
severest punishment and exile.

This is a bitter trial which must be faced at son
every aspirant.

The blessed Master Jesus met this test when re
family and friends in Nazareth, where He could p
works because of the lack of faith. It was contrition
of faith which, after the Master's Resurrection, blo
wholehearted dedication by His kinsmen, James,
Jude.

Saul also remained steadfast. Abandoned by re
friends, he devoted himself exclusively to the study a
nation of Christian Mysteries in the province of Syria
a period of approximately nine years. During th
received at least two further Initiations, of which
mention in the twelfth chapter, second to fourth verse
Corinthians. In the final stage of his preparation
ministry, he tells us he was caught up into the Third H
there witnessed that which it is unlawful to reveal (t
dane or uninitiated.)

After his first illumination on the road to Dam
spent three years in the desert of Arabia. This was
a period of intense activity as a co-worker of Barn
church of Antioch which lasted for about two years.
interval of preparation for his greatest work covere

Saul of Tarsus set out upon his mission—to bring the lig
Christian Mysteries to the Western World.

Saul and the Church at Antioch

After the martyrdom of Stephen and the persecutio
followed, the Christian evangelists were scattered abroa
ing as far as Phenice and Cypress and Antioch. In t
most flourishing center of the new faith, Saul performe
outstanding work. The names of Peter, Barnabas, M
Silas are all associated with the activities of this church
is to be found there to this day that gracious spring
which was brought forth by the prayers of St. Paul for
tism of the Antiochians."

Peter appointed a head of the church in Antioch in A
who was succeeded by Ignatius, one of the foremost dis
John.

The Christian centers of Greater and Lesser Asia, a
the countries of the East, were under the jurisdiction of
These numbered at one time considerably more than a
and fifty-three. Antioch Christians followed the custo
lished in Jerusalem. Centers were founded in the hom
faithful known as "church houses." History records tha
as the second century divine services were performed i
homes. This continued until the time of the saintly Th
seventh Bishop of Antioch, who, when the number of
had grown too large to be accommodated in members
set aside his own residence exclusively as a church.

In the magnificence of her public buildings, the
Antioch rivaled even the Eternal City. The principa
broad and decorative, stretched for a distance of about
a half miles. Herod, known as the great builder, had t
oughfare paved with polished marble and had imposi
nades erected both sides of its entire length. The city's
tion at this time was about half a million.

According to Cicero, Antioch had an enviable reputa
learning and culture. The Antiochians were also kn
their extreme licentiousness. Historian Gibbons desc
great temple, five miles from the city proper, as situated

fountains, was this shrine dedicated to Daphne wherein ceremonials had degenerated into bestial ex feminine beauty and charm—so much so that "t Daphne" became a familiar byword and Roman forbidden to visit the temple or its environs. The however, ranked with those of Alexandria and beauty and grandeur.

In Seleucia, seaport of Antioch located fifteen upon the coast, are the remains of a massive Roma huge boulders extending into the Mediterranea known as "the pier of St. Paul."

This was the Antioch which offered refuge to fol new way when they fled the wrath of the Sanhed salem after the martyrdom of Stephen. Their wo and grew so rapidly that the Mother Church in Je Barnabas to direct their activities. He, soon needi went to Tarsus to ask for Saul's aid.

Thus Antioch became the center of this exal work. It was always considered his home churc years he labored there with Barnabas, then from began the three journeys destined to spread the Christ teachings around the world. At the conclu of these memorable pilgrimages he returned to his for rest and refreshment.

It was in Antioch that the followers of Christ firs called "Christians." The Greek word *chrestoe,* m or useful, was pronounced much like *Christos.* M inscriptions have been discovered in which *Christi Chrestian.* It has been suggested that the good and of the Christians gave rise to their distinctive appel

Saul was, perhaps, forty-five when he came to he He is described as small and bald, with contracte large nose. Lucian states that he wore a long fl dark brown in color. St. Chrysostom gives the ad tion that "his eyes were bright and sparkling."

At this time Jerusalem knew the golden age o under the reign of Agrippa I. In order to please t sect, the Emperor continued to persecute the Christ

number of its members to seek refuge in Antioch. He work of the Christians and Paul's fame increased rapid

Judea was ravaged by a severe famine in 45-46 A. D heart was with "the poor saints in Jerusalem" during th ordeal, doubtless because many of them had been wido orphaned by his own persecutions. Accompanied by I and Titus, he visited the Mother Church in the summ He was received with open hearts and arms by the conve soon fell under the "gracious spell" of his spiritual po eloquence.

Weeks and months passed. Saul would have liked better than to remain in Jerusalem; but one day, while h solitary prayer in the temple, the glorified One appeare and bade him leave. "They will not receive thy testim cerning me," were the words of the Blessed Lord. "Dep I will send thee hence unto the Gentiles" (Acts 22:18, 2

Companioned by the noble and gracious Barnab obeyed the heavenly vision and returned at once to h church in Antioch to make ready for his journey furth They were eagerly welcomed by friends of the church, perienced the high exaltation of reunion with their During a season of fasting and prayer, many received i tion of the Holy Ghost. They could read in the cosmi something of the great work awaiting their beloved Mas who, now embarking upon his spiritual adventure, hi Apostolate, no longer bore the name of Saul. Hence was to be known as Paul, the greatest of all evangelists.

Saul Becomes Paul

Each picture in the life of Paul evidences a specific occult development. Such a progression marks the life aspirant who attains to Paul's exalted status. Saul, th cutor of Stephen, bears little resemblance to Paul, auth divinely inspired Song of Love. It was because of the t mation in character and consciousness that the name eager, ardent spirit was changed from *Saul* to *Paul*. Esot names are but numerical expressions of spiritual idea

Saulos, a famous Jewish name, and Paulos, a I
Greek origin and form, symbolize the two natures
the lower (degeneration) and the higher (regener
of Tarsus, the intolerant and revengeful persecutor
his experiences as Paul, the New Man. The Adar
and the Christ was born within. His ambition bec
His bigoted sectarianism was transformed into an
fellowship and compassion. His intense zeal of r
into love for all humanity. His brilliant future
for a career of persecution and renunciation; hono
tion were gladly exchanged for scourgings and i
He willingly renounced all this world offered that
come even as the least among the Apostles of Chri
means I may . . . save some of them."

It was after this transcendental experience wh
Saul on the journey towards Damascus that h
changed from Saul to Paul. It will be noted that i
of names it is only the first letter of each name tha
In other words, "P" is substituted for "S." It is a
ginning letter of a name that carries the princip
which makes harmony or inharmony. It is for th
many persons sensing this inharmony change their
in the Hebrew alphabet is the letter "Samech," a
means to be tried and purified by fire. The Tarot
letter in the following words: "When thou hast bee
fire, then the beauty of thy gold will shine forth
may observe the Divine Light which is within you.
"P" in the Hebrew alphabet is "Phe." This is symb
eight pointed star. Eight is the numeral represen
dous spiritual power and the Tarot description
"Phe" is found in the words: "Man liveth not by
but by all that procedeth from the letter 'Phe'." T
observed how accurately the spiritual developmen
as the name of Saul has been changed into Pa
literally been tried and purified by fire, and as Pau
of his spiritual consciousness had become so increas
of living power poured forth from him and his letter
bear the inspiration of this living bread of life tha
as long as civilization shall endure upon the earth
longs not to any one age or time, but he belongs to

Paul placed mystic keys in each of his Epistles as an
disciples who enter upon the way. Fourteen of the
seven Books comprising the New Testament testify to
of this great evangelizer. "Every letter of Paul is a p
Paul," says Adolf Deissman.

As before stated, Paul's experiences in super-physica
for three days and nights left their impress in various
each page of his Epistles, every letter of which spells im
and every page glows with the splendor of Life Eterna
one contains both an inner and an outer message.
"milk for the babes and meat for the strong men."

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CHAPTER XV.

JOURNEYS OF PAUL; LETTERS TO THE C

The Three Degrees of Paul's Ministry

The course of Paul's ministry divides itself into separate and distinct journeys, which bear an initi as an historical significance, correlating with the T of the Mysteries.

There are always three steps leading to the fina of the Great Work. These are outlined in every Sch tion. The early Christians named these steps: (1) (2) Purification, (3) Perfection. They outline probation, discipleship, and Initiation. Paul has steps in his description of three journeys and v accomplished therein.

The first journey occupied two years; the second the third, four years—which totals to nine, again referring to the nine steps or degrees of Apprentice craft and Master in Masonry. In the life of the S ator, these steps are represented by His birth, Transfiguration. After these experiences follows the ministry to others. The "trials" which confront ev upon the Path find historical correspondence in the his trials before Felix, before Festus and before Agr the manner in which Paul passed these tests th authority to declare: "Henceforth there is laid crown of righteousness . . . and not to me only, but that love his appearing."

The first journey dates from 47 to 49 A. D.; the 53 A. D.; the third, 53 to 56 A. D.

The first journey or Degree was largely preparato or esoteric work.

I and II Thessalonians correlate with the second Degree and are concerned primarily with the illumi mind, and the resulting knowledge of inner plane

The Epistle to the Thessalonians contains the m
resurrection to the new life in its subtler implication;
function consciously apart from the physical body, an at
which no one has described more perfectly than this gre
tian Initiate.

I Thessalonians 4:13 & 17.

*But I would not have you to be ignorant, brethren, concer
which are asleep, that ye sorrow not, even as others which hav*

*Then we which are alive and remain shall be caught up tog
them in the clouds, to meet the Lord in the air: and so shall
with the Lord.*

I and II Corinthians, Galatians and Romans corre
the third journey or Degree and teach primarily discipli
soul or "living the life," by means of which Law is tra
into Love. The First Epistle to the Corinthians tea
neophyte to *die daily* in subjugation of the body or lowe

The First Journey

It was near the beginning of March, A.D. 47, that P
nabas and Mark left Antioch for Cyprus, the place cl
the initial work of the first journey.

Cyprus is an island, the coast line of which measu
hundred and ninety miles. In the time of Pliny, acc
Strabo, the island contained fifteen cities. Salamis, o
most important of these cities, was the birthplace of Ar
famous historian. In its environs Zeno, the founder of th
of Stoic Philosophy, first saw the light of day. At Sala
began the work laid upon him by the Master.

Paphos, the Roman capital of Cyprus, was located i
treme southwest area of the island and was noted for it
Temple of Aphrodite. This city was the seat of the p
Sergei Paulus, who became Paul's most notable conve
nabas was a native of Cyprus, where he and his family v
in general esteem. Hence, the two exponents of the ne
ing were everywhere received with respect and kindnes

the Taurus Mountains." Perga, the capital and
city, was the site of a large temple dedicated to A

It will be observed that Paul endeavored to mak
cities the principal foci of Christian activity. Th
orgies of the disintegrating Taurean religion we
these places and Paul endeavored to counteract t
ence with emanations of the new Piscean regime
feminine sign. Originally the worship of the g
principle was high, beautiful and sacred. Its "fa
spondingly low. Christianity came to replace thi
moral debasement with a torch light and a life
derived their livelihood from service to the templ
ally among the most vindictive of Paul's persecuto
fied by Alexander, the coppersmith, in Ephesus.

After Pamphylia came the Province of Galatia
of Iconium, Lystra and Derbe, in each of which
almost unendurable persecutions, succeeded in esta
ishing centers. To these centers the Epistle of the
later addressed.

In order to reach the province of Galatia it wa
climb over the tortuous peaks of the Taurus Mo
prospect of this arduous journey, together with the
experiences in a foreign land, so intimidated the
that he deserted his companions and returned to th
safety and comfort of his Jerusalem home.

It was late summer when Paul and Barnab
Pisidian Antioch, so called to distinguish it from
cities of that same name. It was in this city that
Luke, "the beloved physician."

All of these cities had one or more synagogues
tom was observed of inviting qualified visitors to
readings. It was in such services that Paul was int
people. When driven from the synagogues by co
irate rulers, he would speak in market places, pub
on street corners until a nucleus was formed, th
would assemble in the home of one of his converts.

In the words of Paul are to be found a complete
the teachings of mystic Christianity. In his first di

teachings of Matthew and Luke that Jesus, high and ho
He was, was born of human parentage.

The keynote of Paul's teachings is found in the em
placed upon the establishment of a new regime inaugur
the coming of Christ Jesus. (Acts 13:16-23.)

It was probably early October when Paul and Barna
driven from Pisidian Antioch. They then went to
about eighty miles distant, a large and prosperous
claimed an origin antedating the Flood. Here, in the
bitter animosity, the two Christian laborers continued th
throughout the winter. Then came their ejection unde
abuse and a pelting of stones. Some of their follow
driven out with them and these carried the Gospel in
towns and villages throughout the province.

Paul and Barnabas next made their way to Lystra,
Roman colony, about twenty miles from Iconium. It w
that they met Lois, Eunice and Timothy, who were to p
important roles in Paul's life and work. In Lystra Pau
a man crippled from birth and as a result was mistake
populace for Hermes, the "Prophet and Interpreter of th

Acts 14:8-13.

*And there sat a certain man at Lystra, impotent in his fe
cripple from his mother's womb, who never had walked:*

*The same heard Paul speak: who steadfastly beholding him
ceiving that he had faith to be healed,*

*Said with a loud voice, Stand upright on thy feet. And he
walked.*

*And when the people saw what Paul had done, they lifte
voices, saying in the speech of Lycaonia, The gods are come d
in the likeness of men.*

*And they called Barnabas, Jupiter; and Paul, Mercurius,
was the chief speaker.*

*Then the priest of Jupiter, which was before their city, bro
and garlands unto the gates, and would have done sacrifice
people.*

The majesty of Paul's discourses invariably attracte
audiences; his meeting places were filled. Oftentime
waited outside and followed him to his lodging place. So
was his love, so illumined his mind, that it was never pos
him to remain long unknown and unsought. This aro

As in the case of their divine Master after His tri
into Jerusalem, the adulation of Paul and Barnaba
which sought expression in the bestowing of garlan
of sacrifices and their near-deification—was imn
lowed by beatings and stonings almost unto death
praise, tomorrow ye crucify." Such are the exp
enter into the life of every disciple in order that
not to place any reliance on things external. Whe
titudes praise or blame, it is to this still small voice
disciple pays heed. Though he be in the world, ye
it; whether it be the adulation of the Triumphal
agony of Gethsemane, he aspires to say with Paul, "
things move me."

Acts 14:20, 21.

Howbeit, as the disciples stood round about him, he ro
into the city: and the next day he departed with Barnaba
And when they had preached the gospel to that city,
many, they returned again to Lystra, and to Iconium, an

With the approach of the harvest season, me
neighboring cities came to purchase grain in Lystr
as Paul was discoursing in the market place, he w
by certain buyers who had come from Antioch
They incited against him a mob which pelted hin
from all sides until he fell unconscious to the pave
they dragged him to the outskirts of the city where
for dead.

When he regained consciousness friends took hin
city, and the next day he and Barnabas departed fo
record of their work in this town is brief but elo
when they had preached the gospel to that city, an
many, they returned again to Lystra." One who
verted was Gaius, who was to become foremost
workers.

Paul and Barnabas arrived in Derbe in Septe
mained until midwinter. Then they began to retra
back toward their home church at Antioch, revisi
which they had founded centers. Luke writes of
these places: "confirming the souls of the disciples

After an absence of almost two years the first jou
ended. About the month of June, Paul and Barnabas
to the home center at Antioch.

The Second Journey

After spending the months of the Holy Inflow (Autu
nox to Winter Solstice) in Antioch, Paul, with the c
Spring, made preparation for his second journey. He
nabas agreed to separate. This time Barnabas, taking
his nephew John Mark, went into Cyprus. Paul, acc
by Silas, returned to the Galatian provinces.

Paul was at heart a pioneer. His soul longed for ne
to conquer for Christ. While the gentle Barnabas was
content to remain in his own homeland of Cyprus and v
the churches already established there, the fiery spiri
drew him further afield. This time he planned to f
great trade route from Pisidian Antioch, to establish
the cities of Colosse, Laodicia, Hierapolis and elsewher
reached the extreme western terminus of the route whi
in the famous city of Ephesus.

However, the personal decisions of Paul were to be
Long ago he had affirmed that he would never be disob
his heavenly vision. He, too, had heard the voice of th
saying, "I will send you to preach to the Gentiles."

From Pisidian Antioch Luke accompanied Paul and
this second journey. As the inner work of this journe
correlated with the Second Degree of the Mysteries, w
key to the development of Luke and Silas at this time.

By divine guidance Paul and his companions were l
busy seaport of Troas, situated upon the extreme weste
Thinking this to be the place assigned for their next w
looked about to establish themselves for some months.
plan was changed by Paul's night vision of the man fro
donia and his plea for assistance. Ever obedient to in
instructions, Paul and his little company sailed from
the following day, their destination being the Western W

Acts 16:8-10

Macedonia, and he prayed him, saying, Come over to help us.

And after he had seen the vision, immediately we endeav Macedonia, assuredly gathering that the Lord had called u the gospel unto them.

The ability to receive direct spiritual instruct "bring through" clearly the directions given by the who are ever seeking such channels, depends prima utter selflessness of motive and a mind unclouded b excesses. Paul could maintain his mind unruffled clear, a perfect reflector of the light from spiritual r

From the landing port of Neapolis, the city of Ph land about twelve miles. This place afforded a fe the disciples of the new way. The population was Romans, native Macedonians and Orientals. Ph crossroads city, a meeting place for East and West.

It is significant that Paul's initial work in the W was with a group of women he met in their "place secluded nook on the river bank just outside the city of this group was Lydia, who afterward became on active feminine disciples.

Acts 16:14, 15.

And a certain woman named Lydia, a seller of purple, Thyatira, which worshipped God, heard us: whose heart th that she attended unto the things which were spoken of Pa

And when she was baptized, and her household, she beso If ye have judged me to be faithful to the Lord, come into abide there. And she constrained us.

Throughout the New Testament the spiritual dev man and woman is traced side by side. The inner Christian religion is the establishment of balance masculine and feminine principles in man. As th gresses its reflection on the physical plane will m growing equality between men and women in t affairs.

With his entrance into Macedonia, Paul comme and important cycle of his work. He now opened

dient to the heavenly vision." In these two statements found the two central ideals of Paul's life. No journey too hazardous, no mountain path too difficult or too inf bandits to deter him from going wherever he felt his w him. Equally at home among enemies or friends, he r to both alike, thus making beautiful demonstration of mation of a modern seer that "No man is your enemy, your friend. All alike are your teachers."

Eagerly he returned to those cities wherein he beaten, stoned or imprisoned, counting his stripes an as marks of honor won in the service of Christ Jesus. undaunted by obstacles, unafraid of persecution, and u by the enmities of those who still clung to the rapidly d ing faiths of the old Taurean Dispensation.

The dominant ideal of Paul was expressed in the p know only Christ and him crucified." This was used a tram of power by an occult Brotherhood of the thirte tury. As a mantram, the words possess a spiritua far-reaching in its effect on every vehicle of the spirit dense physical garment to its most tenuous and filmy ro highest spiritual essence. It is only true, however, if th is earnestly and sincerely *living the life* which these wo They have no value as mere lip service.

It is well to note here that Lydia, Luke, Silas, Titus, a others did not belong to the Jewish race although they lowers of the synagogue. It must be remembered that at the Taurean religion was decadent and its temple wo state of degeneration. The Semitic peoples, however, l under the rulership of their race god Jehovah and t religion. This was the most advanced teaching until Ch Therefore, pioneers among the Gentiles sought the lig synagogue and received the name of "God-Fearers." I intense animosity of priests and conservative adh Taurean and Arian temples, and their refusal to accept outside their established codes, which caused the bitte tion of the Christ and of exponents of the new Piscean

History repeats itself today. The opposition is viol conservatives in both religious and political fields as

During the imprisonment of Paul and Silas in Phil
earthquake occurred which gave rise to the beautifu
the conversion of the jailer and his entire household
gentle, tender ministry to their bruised and maltreate

By the time Paul left Philippi the work had gr
proportions and was of such importance that Luke
take charge of it. He stayed until the spring of 57, t
Paul at the conclusion of the latter's third journey
panied him to Jerusalem, never to leave him again.

Paul's way now led to Thessalonica (the moder
which in Paul's day was Macedonia's foremost city.
Casander, had named the city for his wife, a sister o
the Great. Paul's work here met with much succes
verts were largely among the God-Fearers, and bot
and promising were the women among them.

Acts 17:1-12.

Now when they had passed through Amphipolis and A
came to Thessalonica, where was a synagogue of the Jews

And Paul, as his manner was, went in unto them, and
days reasoned with them out of the scriptures,

Opening and alleging, that Christ must needs have suffe
again from the dead; and that this Jesus, whom I preac
Christ.

And some of them believed, and consorted with Paul and
the devout Greeks a great multitude, and of the chief wom

But the Jews which believed not, moved with envy, to
certain lewd fellows of the baser sort, and gathered a com
all the city on an uproar, and assaulted the house of Jaso
to bring them out to the people.

And when they found them not, they drew Jason and c
unto the rulers of the city, crying, These that have turn
upside down are come hither also;

Whom Jason hath received: and these all do contrary to
Caesar, saying that there is another king, one Jesus.

And they troubled the people, and the rulers of the ci
heard these things.

And when they had taken security of Jason, and of the
them go.

And the brethren immediately sent away Paul and Silas
Berea: who coming thither, went into the synagogue of the

These were more noble than those in Thessalonica, in tha
the word with all readiness of mind, and searched the sc

After the founding of the center or church of the ne
Thessalonica, and the tumult which this occasioned, P
endeavor to strengthen new converts, prepared for the
comparable Epistles to the Thessalonians. The letter
to the various churches have a deep and intense in
modern disciples of mystic Christianity. Paul knew the
to be centers for the dissemination of the Christian M
Mysteries which are lost to the modern church. The
his letters he points the way to these deeper truths wh
revival and restoration by earnest spiritual seekers of

Jason was the host of Paul and Silas. When t
accused of circulating vicious propaganda, Jason was
and forced to put up a bond to guarantee the behaviou
self and his guests. According to his custom, Paul work
city until the opposition became too violent; then, un
of night, he departed. He reached Thessalonica ear
year 52 and left about the end of May, continuing on t
and Corinth.

In Europe Paul found a different world and diffe
ditions.

Acts 17:16-21.

*Now while Paul waited for them at Athens, his spirit wa
him, when he saw the city wholly given to idolatry.*

*Therefore disputed he in the synagogue with the Jews, an
devout persons, and in the market daily with them that met u*

*Then certain philosophers of the Epicureans, and of the Stoic
tered him. And some said, What will this babbler say? other
seemeth to be a setter forth of strange gods: because he pre
them Jesus, and the resurrection.*

*And they took him, and brought him unto Areopagus, sayin
know what this new doctrine, whereof thou speakest, is?*

*For thou bringest certain strange things to our ears: we u
therefore what these things mean.*

*(For all the Athenians and strangers which were there spent
in nothing else, but either to tell, or to hear some new thing)*

Paul went into Athens, the Oxford of the ancient wo
ing the glorious message of the One who is the ressurre
the life. No one was better suited than he, the Heb
Grecian scholar, to exhort the Athenians to a conside

true life and power which animated the temples i
Athens' glory were gone; ritual only remained-
characteristic of the end of a cycle.

Acts 17:23-25, 28, 32-34.

For as I passed by, and beheld your devotions, I foun
the inscription, TO THE UNKNOWN GOD. Wh
ignorantly worship, him declare I unto you.

God that made the world and all things therein, seeing
of heaven and earth, dwelleth not in temples made with

Neither is worshipped with men's hands, as though he n
seeing he giveth to all life, and breath, and all things;

For in him we live, and move, and have our being; a
your own poets have said, For we are also his offspring.

And when they heard of the resurrection of the dead
and others said, We will hear thee again of this matter.

So Paul departed from among them.

Howbeit certain men clave unto him, and believed: a
was Dionysius the Areopagite, and a woman named Dam
with them.

As an exponent of the inner development of Chri
was ever seeking to turn the attention of men inwar
to lead the curious, cynical, intellectually frivol
throng to an inner realization of the Christ in whon
move and have our being.

Such a departure in thought could only be rec
majority with mockery, disbelief and suspicion. The
only the few were soil for the new seed. Dionysius
the highest court, was one such; also the woman nar
and others who formed a nucleus for the new or
"Where two or three are gathered together in my
am I in the midst of them."

Exoteric religionists worship an external God; esc
directs the seeker to find the God within. The Tau
worship included a ceremonial wherein bulls wer
and deified; its inner phase (Scorpio, the oppo
Taurus) dealt with the serpent, or deeper wisdom
bull and the serpent symbolized attributes either to
or to be cultivated by the neophyte. The practice
the bodies and blood of animals was a perversi
taught at the inauguration of the Taurean cycle.

inner teaching specified doves for sacrifice. The dove
bol of Initiation. To attain Initiation, a right judgmen
in relation to self is necessary; also conscious contact
God within and a life lived in harmony with this holy
ship. Such an awakening was signified by the vision of
which Angels were seen ascending and descending fro

The externalized concept of the Piscean religion is d
the many miracles dealing with loaves and fishes, an
its most perfect expression in the incident of the gold
the Disciple from the mouth of the fish—another way
that the ideal of the Piscean or Fish Age religion is to
as its highest attainment, the Initiate's golden weddin
or soul body for the newer or second phase of the
Christian religion. The central inner work of the Pis
pensation is attainment through purity, chastity, and
maculate conception. This latter takes place *within the*
himself through the power of the Holy Ghost manifest
body, consciousness and life of man. Mary of Bethlehe
one of the foremost disciples of the Christ and made th
stration by becoming the Bride of the Holy Ghost.
yet merely an *ideal* for the majority *but is most positiv*
toward attainment which all must know before the t
tian Era is ushered in. It is to be understood that th
ment of Mary's *has nothing to do with the birth of*
Master Jesus.

During his sojourn in Athens, Paul continued w
matchless Epistles, the first of which, as previously n
sent to the newly founded church in Thessaly. He
capital city of Macedonia from which he had been
a mob, he established one of his best beloved works.
church he addressed his first two Epistles in which
"because ye were dear to us . . . ye are our glory and ou

This small center of the Christian faith was undergo
trials through persecution. Paul states, "Timotheus . .
us good tidings of your faith and charity."

I Thess. 5:5, 6, 9, 10.

Ye are all children of light, and the children of the day: w
the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch a

Concealed within Paul's letters are tidings of pr
for those who are ready to receive them. The inne
the New Age deal with direct preparation for the
Christ and also with preparation of those who will
participate in His second coming. The deeper wo
Testament is concerned likewise with this further p
tian development, and closes with the vision of J
conditions at the time of Christ's return.

The inner phase of Aquarian development deal
the power of love which Paul, as no other save th
self, has described so magnificently in his letter
thians. The pioneers of the dawning era will man
power in the life of man and the earth. Paul has
manifestation in that most glorious of all love song
"Though I speak with the tongues of men and
have not love, I am become as sounding brass
cymbal."

The Epistle to the Thessalonians is the message
rection into the new life—not, as the exoteric or ort
interprets it, resurrected life after death, but entr
New Age, the age of air (Aquarius) or of the ethe

I Thess. 4:13, 14.

But I would not have you to be ignorant, brethren,
which are asleep, that ye sorrow not, even as others which

For if we believe that Jesus died and rose again, ev
which sleep in Jesus will God bring with him.

As we approach this New Age, the atmosphere
becomes lighter and the ethers denser; the veil l
and flesh grows thinner and spiritual forms becom
discernible. Ever increasing numbers are acquiri
extended vision, and are able to look beyond our
all will know and perceive that death is but a tr
spirit only lays aside its garment of flesh to inh
sphere wherein it will be clothed in fairer raimen

Death has not touched it at all;
Dead though the house of it seems.

able to sing with Paul: "Oh death, where is thy sting? O where is thy victory?"

Paul states very definitely in several of the Epistles t can become a citizen of the New Age only by preparing suitable for that age. This body he calls in Greek t *psuchicon* or soul body, a vehicle formed of subtler s than is our present dense body.

I Thess. 4:17.

Then we which are alive and remain shall be caught up tog them in the clouds, to meet the Lord in the air: and so shall w with the Lord.

Paul here makes the statement that the flesh-and-blo cannot inherit the new kingdom to which the Christ shal A finer body formed of the highest ethers is capable o tion; it is a body of freedom, and not a prison house man's physical body today. Only those who learn to b new vehicle will be able to meet the Christ in the air a take of joys born of the New Day inaugurated with His

I Thess. 5:23.

And the very God of peace sanctify you wholly: And I pray whole spirit and soul and body be preserved blameless unto the our Lord Jesus Christ.

The spirit is immortal; it is part of God. The pu spiritual evolution is to build a soul by means of th activity in form. This celestial body is made of the essence of words, thoughts and deeds expressed by ma his physical existence. Mystic Christians aver that on of love and service can prepare one for entrance into heaven and the new earth. This teaching is corrobo various statements of Paul.

Acts 18:1-4.

After these things Paul departed from Athens, and came to C

And found a certain Jew named Aquila, born in Pontus, la from Italy, with his wife Priscilla; (because that Claudius manded all Jews to depart from Rome:) and came unto them.

In each city that Paul visited he found som faithful pupil and disciple, compensated him f opposition and persecution which he encounter these faithful friends were Aquila and his wife makers by trade. Like Jesus and his father, Jo carpenters, they were mystic builders, working o made with hands. By this key we know that A cilla were Initiates, having developed the body learned how to function in it.

An etherealized body will become the comm all humanity in the coming age; it is the price the Initiate in this the Piscean Day. Instructi comprises the principal teachings of mystic Ch builds his work around this central theme. H every one of his letters and, for the benefit of th hold of them, he inserts many hidden keys in formation of this body of the soul.

Corinth was called the City Beautiful. It was magnificent in the world—a city of gaiety and f given over to every pleasure-loving device. Go and elaborate temple processionals frequently There were theatrical displays, and extremely li rites were practiced according to prescribed la Christians were not immune to the prevailing i

Acts 18:9-11.

Then spake the Lord to Paul in the night by a vis but speak, and hold not thy peace:

For I am with thee, and no man shall set on thee have much people in this city.

And he continued there a year and six months, tea God among them.

It was necessary, therefore, that Paul remain solute city for a long period, working both exote terically for the people. An Initiate can do m which has become a center of evil by purifying a desire and mental currents which surround it. a portion of the night work which is done by and their pupils who have won consciousness w the body. It has always been a part of inner

by those who have fitted themselves to perform such co
service.

The center of the life in Athens was the stately Pa
the temple dedicated to Minerva, goddess of wisdom.
of Corinth revolved about the temple dedicated to Ve
goddess of love and pleasure. Athens represents, syml
the path of the head (reason). Corinth represents th
the heart (feeling). Paul, the true type of Christian
typifies the blending of the two, and was for that reason
ly qualified to help inhabitants of both these cities. F
viewpoint it is interesting to make a contrast study of th
to the Thessalonians written from Athens and the Epist
Corinthians. The keynote of the former is a scientific ex
of preparatory requirements for the time of Christ's retu
pivotal theme of the Corinthian Epistle is the necessity
and chastity and the sanctity of the body temple in or
the sacred life force may be conserved for building a nev
body as a more adequate habitation for the spirit.

No one can study the Epistles written to the Corinthia
out realizing that Paul is repeatedly referring to an inne
ing that has not been given to the masses. He includ
expressions that are used only by Initiates and their
and which bear a significance for them not generally und

I Cor. 3:10.

***According to the grace of God which is given unto me, as a w
builder, I have laid the foundation, and another buildeth thereo
every man take heed how he buildeth thereupon.***

In the above passage the term "master-builder" is
one and only time in the entire Bible. It was well k
Greeks who were connected with the Eleusinian Myste
was applied only to one who had passed the Master's d
third Initiation, and was thus able to lift his consciousne
this mundane sphere and focus it at will in realms of th
Paul was advising those who could receive it that he wa
Master Mason.

I Cor. 5:3, 4.

***For I verily, as absent in body, but present in spirit, have judge
as though I were present, concerning him that hath so done this***

demonstrated by esoteric Christians, requisite for pic
New Age and new religion. Numerous are the allu
attainment. Paul points to it in some form or other i
messages to the churches.

II Cor. 12:2-4.

I knew a man in Christ above fourteen years ago, (wheth
I cannot tell; or whether out of the body, I cannot tell: C
such an one caught up to the third heaven.

And I knew such a man, (whether in the body, or ou
I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unsp
which it is not lawful for a man to utter.

I Cor. 3:2, 3.

I have fed you with milk, and not with meat: for hither
able to bear it, neither yet now are ye able.

For ye are yet carnal: for whereas there is among you
strife, and divisions, are ye not carnal, and walk as men?

Here Paul is referring to hidden teachings to be fou
out the entire Bible.

I Cor. 10:16.

Moreover, brethren, I would not that ye should be ignor
our fathers were under the cloud, and all passed through the

And were all baptized unto Mosees in the cloud and in t

And did all eat the same spiritual meat;

And did all drink the same spiritual drink; for they
spiritual Rock that followed them: and that Rock was Chri

We say again, the Bible is the great Mystery Book c
summarizing ancient Temple teachings as prepara
coming of the supreme Initiator whom Paul calls the
was Christ," the great Master Builder who transform
receive Him into the Stone *(petra)* with a new nar
into that new temple of wisdom which Paul had lear
and which he described as the temple made withou
eternal in the heavens.

That he himself had joined this celestial compar
remaining in his physical body is revealed many tim
who have ears to hear and eyes to see.

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I Cor. 3:16, 17; 6:14, 15, 18-20.

Know ye not that ye are the temple of God, and that the S dwelleth in you?

If any man defile the temple of God, him shall God dest temple of God is holy, which temple ye are.

And God hath both raised up the Lord, and will also raise own power.

Know ye not that your bodies are the members of Christ? take the members of Christ, and make them the members o God forbid.

Flee fornication. Every sin that a man doeth is without th he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the which is in you, which ye have of God, and ye are not your o

For ye are bought with a price: therefore glorify God in you in your spirit, which are God's.

I Corinthians 15:36, 37.

Thou fool, that which thou sowest is not quickened, except

And that which thou sowest, thou sowest not that body t but bare grain, it may chance of wheat, or of some other grai

Sacrifice is fundamental to all progression. The s fices its form that its life may flow out in the plant. or creative force in man, gives of its life that the nat may be raised a spiritual body. Perversion of the use o seed of man in certain black magic rituals may ultima in depriving the ego of its seed atoms so that reincar the physical plane becomes an impossibility.

I Corinthians 15:48-54.

As is the earthy, such are they also that are earthy: and as is ly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall a image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inhe dom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but be changed,

In a moment, in the twinkling of an eye, at the last tru trumpet shall sound, and the dead shall be raised incorrupti shall be changed.

For this corruptible must put on incorruption, and this mor on immortality.

As the life becomes increasingly spiritualized, the
attract finer and more tenuous material with which t
bodies of an ever rarer and lighter texture, until at
corruptible puts on the incorruptible and the mort
immortality. "We that have borne the image of
shall also bear the image of the heavenly."

Paul teaches that we shall not all sleep (in death
we shall all be changed (by Initiation) and thereby
scious continuity of being, through waking and sleepi
death. With this knowledge and understanding deat
swallowed up in victory.

I Corinthians 15:25, 26.

For he must reign, till he hath put all enemies under his fee
The last enemy that shall be destroyed is death.

As upon the seed atom of the earthly body which
through generation there is inscribed the insignia of
death, so in like manner the seed pattern of the ce
bears the impress of immortality.

I Corinthians 15:21, 22.

For since by man came death, by man came also the r
the dead.

For as in Adam all die, even so in Christ shall all be made

Adam represents man in generation. Christ repr
in regeneration.

Love is the mightiest motive power, the principal
life. Love made man in the image and likeness of
causes the song of immortality ever to sound within
heart.

The Orphic Mysteries of Greece taught that in th
only Love existed; but Love could not live alone in c
It created the universe and all that manifests therei
as in all legends, there is concealed the cosmic tru
heart or center of all created things is potentially
divinity in its highest expression is love. Love is the
of life in manifestation from the atom to God.

The First Epistle to the Corinthians contains the g
song ever given to man: "Though I speak with the

In these magic words formed in letters of flame, I
of his own heart experience that which will be a help,
and an inspiration to multitudes so long as the words

This Epistle is a divine mantram, the *power* of lo
pression. One in whom this power is awakened becom
net for the reception and transmutation of all expr
inharmony and all limitations of disease, death, po
crime.

In the statement: "Where two or three are gathered
in my name, there am I in the midst of them," the
referred to is the Christos, who anoints with love those
He comes. This anointing or Christing with the e
of the Cosmic Christ was what Christ Jesus came to
demonstrate to all men, and Paul became one of the f

In the illumination of his own powers, gained thro
hand knowledge of spiritual truths, Paul ends his tr
love song of the spirit with these words: "And now abi
hope, and love" (the three chief attributes of the Init
bolized in the Gospels' formula of attainment by the
works of the three foremost Disciples, Peter, James, a
"but the greatest of these is love" (John).

I Corinthians 13:11, 12.

When I was a child, I spake as a child, I understood a
thought as a child; but when I became a man, I put away chi

For now we see through a glass, darkly; but then face t
I know in part; but then shall I know even as also I am know

The true concept of *love* as a *power*, an *attribute*
sive power, belongs not to the child—mortal man
spiritual verities as through a glass darkly—but is
teaching given to Initiates and the disciples who asp
the veil of flesh that blinds that they may stand *face to*
with Paul, come to *know as he knows* and *as he is know*
of the Illuminati).

From Corinth Paul turned his face homeward towar
and the conclusion of his second journey. He travelle
of Ephesus where he made a brief stay. From ther
Timothy to revisit the Galatian churches. It was a

Paul continued home by way of Jerusalem in orde
the Feast of Pentecost in the temple; then on to An
to be prepared for the magnificent work of his third

The Third Journey

Paul established churches in Galatia in A.D. 52.
to the Galatians was written in A.D. 57. This is one
sincere, earnest, vehement and, at the same time, one
beautiful messages. The entire Epistle contains on
ters, yet students of the Christian religion will disc
verification of most teachings of mystic Christianity.

After Paul's establishment of the Galatian chu
teachers attempted to persuade the newly enlisted c
the principal tenets of Christianity were to be found
of Moses and in various rites and ceremonials of the
Hebrew faith. This fact caused Paul to concentrat
tion upon the main principle of Christianity, which
to contrast it with the *law* of theology. "The letter
the spirit maketh alive."

Galatians 4:4, 5.

But when the fulness of the time was come, God sent
made of a woman, made under the law,

To redeem them that were under the law, that we mig
adoption of sons.

Jesus was the natural son of Mary under the law of
The Holy Family was subject to this law in orde
might receive the adoption of sons or, through living
purity, change generation into regeneration and beco
like unto Christ Jesus Himself. The Old Testamen
the Dispensation of Law; the New Testament, the D
of Love.

Galatians 2:19-21.

For I through the law am dead to the law, that I might l

I am crucified with Christ: nevertheless I live; yet not
liveth in me: and the life which I now live in the flesh I liv

Love is the keynote of Christ Jesus. The New Te
the glorious memorial of His wondrous love and its eff
world. Paul says truly, "If righteousness came by the
Christ is dead in vain."

Galatians 3:13.

*Christ hath redeemed us from the curse of the law, being m
for us; for it is written, Cursed is everyone that hangeth on a*

These words hold deep occult truths and refer to the
or limitation of a physical body by which the ego is veil
its material existence. Christ has redeemed us. He
a "curse" for us. By dying on the cross he consumm
phase of His work whereby He purified the desire en
the earth and opened the Way of Initiation or Atta
that whosoever wills may come.

Galatians 3:19.

*Wherefore then serveth the law? It was added because of tr
till the seed should come to whom the promise was made;
ordained by angels in the hand of a mediator.*

Law was pitted against the desire body of man un
Jesus ushered in the New Dispensation wherein *love* su
law and Christ Jesus became temporarily the supereme
between God and man.

The greatest of all Initiators, the Lord Christ, the
the archangelic Hosts, ordained by Angels (through th
ciation of Gabriel), possessed a chain of vehicles that li
with both the highest heaven world, in which the Fat
Supreme Head, and the earth through His contact
earth's higher desire envelope composed of the region
Life, Soul Light, and Soul Power. Therein function t
of the Archangels and it constitutes the First Heaven
humanity. Not possessing vehicles of greater density
of the desire or astral body, the Christ, in order to be
perfect mediator between God and man, used for the
His three years' earth Ministry the vital or etheric body
with its denser counterpart, the physical body, of th
Jesus.

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in a manner in no other way possible. Thus, His
is an unbroken ladder stretching all the way fro
Spirit, from the carnal to the celestial, from man t
Christ is, therefore, truly the Name before whom eve
bow and every voice proclaim Him Lord, to the
the Father.

The Master's sacrifice is truly the cross of Christ
men shall come to glory. This glory is a realizatio
ness of all life in God, of which Christ is the firs
purpose of His sacrifice is that in time all men
Christs. Paul had learned to walk in the way of
Ones, as is evidenced by his own words in Gal
"From henceforth let no man trouble me; for I bea
the marks of the Lord Jesus." His body had bec
cross, pierced by the Nails of the Mystic Death.

Galatians 5:16-26.

This I say then, Walk in the Spirit, and ye shall not
of the flesh.

For the flesh lusteth against the Spirit, and the Spirit ag
and these are contrary the one to the other: so that ye cann
that ye would.

But if ye be led by the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are t
fornication, uncleanness, lasciviousness.

Idolatry, witchcraft, hatred, variance, emulations,
seditions, heresies,

Envyings, murders, drunkenness, revellings, and such
I tell you before, as I have also told you in time past, that
such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love joy, peace, longsuffer
goodness, faith.

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with
and lusts.

If we live in the Spirit, let us also walk in the Spirit.

Let us not be desirous of vain glory, provoking one a
one another.

"By their fruits ye shall know them," said th
Masters. Paul thus plainly outlines the two Paths
the spirit and the way of the flesh, each with its c

Man is free to make a choice, and there never ne
doubt as to the way chosen. The unvarying law of c
ordains that the reaping must be of like nature to t
and this law operates with as much certitude as do
of gravitation. They that are the Christ's have o
crucified the flesh.

The Epistle to the Galatians closes with that most
Paul's utterances: "From henceforth let no man tr
for I bear in my body the marks of the Lord Jesus."
not refer to physical marks from beatings, stonings a
ings, but to certain marks of light discernible to spirit
Those bearing such marks are Christed Ones, the el
Lord, who take their seats at the holy table in commu
the Savior.

The Epistle to the Romans was written near the c
third journey. The glorious confirmation of his testi
the three great labors (journeys) was then approachin
in the white light of Mastership, he sounds the keyn
exalted labor in Romans 12:1: "Present your bodi
sacrifice, holy, acceptable unto God."

Philippians, Ephesians and Colossians deal largely
work of Attainment for this is always the first and fu
teaching given in any genuine school of mysticism. T
Epistle to the Corinthians contains a more occult mess
only to those who have found transformation throug
plined life. II Corinthians 5:17: "Therefore if an
in Christ, he is a new creature: old things are pas
behold, all things are become new."

Among the wise sayings of the Thrice-Great Herm
a teaching similar to that of Paul in I Corinthians 1
he speaks of bodies incorruptible, of natural bodies an
tial bodies. Hermes says, "For that we have a stream
and Water, of Fire and Air flowing into us, which ren
bodies and keeps our tents together."

"Five times received I forty stripes save one." I
recounts for those who have eyes to see and ears to
process and number of his Initiations. Forty save one
which adds to 12, and then to 3; thus, we have 3 and 3

I knew a man in Christ above fourteen years ago, (whethe
I cannot tell; or whether out of the body I cannot tell; Go
such an one caught up to the third heaven.

And I knew such a man, (whether in the body, or out
I cannot tell: God knoweth;)

How that he was caught up into paradise, and heard unspe
which it is not lawful for a man to utter.

In the Epistle to the Galatians, perhaps the most
teric of all the Epistles, Paul boldly proclaims that
not with flesh and blood: "Neither went I up to Je
them which were apostles before me; but I went in
and returned again unto Damascus." This statemen
the inner-plane Mystery Temple and the work of
Ones who minister therein. Paul is simply telling us
teachings which were revealed to him could be giv
strict privacy and only to those who were "of rep
meaning those qualified to receive them.

The keynote of Paul's message to the Galatian chu
veys the high degree of esoteric knowledge which
vouchsafed them. The higher the path ascends, the
becomes the temptations and correspondingly greate
Paul, in view of this fact, remained but for a bri
Antioch before beginning his third journey by rev
churches of Galatia, Derbe, Lystra, Iconium an
Antioch.

The fact that Paul began his Third Degree w
Galatian churches is again an evidence of their attain
mission was successful. Harmony was re-establishe
Scripture puts it, he made an orderly progress th
country, "confirming the souls of disciples." When
parted from Galatia he was accompanied by Gaies o

Paul now journeyed to Ephesus, the most famous
Minor. It was to this city that Paul had sent Aqu
wife Priscilla at the end of the first journey. They had
ly prepared the ground for Paul's work by establishi
and, from the account of their work with Apollos (Act
were qualified to administer some of the inner deg
Christian Mysteries.

Paul's work in Ephesus—a city destined to become c
strongest of the early Christian strongholds and later
center for the greatest works of the beloved John.

Paul's glorious Epistle to the Ephesians has been
most divine letter ever written by man for it conta
essential precept of *true esoteric Christianity.*

Ephesus, one of the most distinguished cities of the w
the scene of Paul's further labors. This city was sem
in its manners and customs. It was the seat of the
Diana where that goddess was worshipped daily by a
some fifteen hundred priests and temple maidens, all ta
in ceremonials which were occult rites degenerated in
orgies of black magic.

The Temple was of stately beauty. It was said that
in all its course has seen nothing more magnificent."
around the girdle, crown and feet of the statue of th
which adorned the great edifice were curious hieroglyph
"Ephesian Letters." Priests, by the magic of these lett
many who were afflicted with disease and obsession. T
were inscribed on talismans, they were chanted on fune
and many books and manuscripts were written about th
ulous powers. More than half the inhabitants of the
employed in various occupations connected with thi
and it is rated as one of the Seven Wonders of the Wo
hundred and twenty years in building, its walks and pil
of pure white marble and the interior was of cypress a
decorated with ivory. 'The stately columns of the inte
bered a hundred and twenty-seven and were sixty feet
each erected and dedicated by a king.

The coins of Ephesus were engraved with her greate
fame, an image of the great goddess Artemis (Diana).

Silver medals of the goddess and the Temple were
demand by multitudes attending the numerous festiva
silversmith guild was the city's most influential organiz

Ephesus was a center of Eastern sorcery, of fortune t
various workers of magic such as flourish when religion
decadent. So long as truth is close to its original source
its pristine purity which manifests in positive spiritua

as crystal gazing, negative mediumship, and other
voluntary manifestation.

Acts 19:24-37.

For a certain man named Demetrius, a silversmith, whi
shrines for Diana, brought no small gain unto the craftsme

Whom he called together with the workmen of like o
said, Sirs, ye know that by this craft we have our wealth.

Moreover ye see and hear, that not alone at Ephesu
throughout all Asia, this Paul hath persuaded and turn
people, saying that they be no gods, which are made with h

So that not only this our craft is in danger to be set at n
that the temple of the great goddess Diana should be despised
nificence should be destroyed, whom all Asia and the worl

And when they heard these sayings, they were full of w
out, saying, Great is Diana of the Ephesians.

And the whole city was filled with confusion: and having
and Aristarchus, men of Macedonia, Paul's companions
rushed with one accord into the theatre.

And when Paul would have entered in unto the peopl
suffered him not.

And certain of the chief of Asia, which were his friends,
desiring that he would not adventure himself into the the

Some therefore cried one thing, and some another; for th
confused; and the more part knew not wherefore they were

And they drew Alexander out of the multitude, the Je
forward. And Alexander beckoned with the hand, and wo
his defence unto the people.

But when they knew that he was a Jew, all with one
space of two hours cried out, Great is Diana of the Ephe

And when the townclerk had appeased the people, he s
Ephesus, what man is there that knoweth not how that
Ephesians is a worshipper of the great goddess Diana, an
which fell down from Jupiter?

Seeing then that these things cannot be spoken against,
quiet, and do nothing rashly.

For ye have brought hither these men, which are nei
churches, not yet blasphemers of your goddess.

The inception of the worship of Diana (symbol o
chastity) belongs to the early expression of the Tau
which, clearly understood, represents the Feminine
Creation. In early Temple Teachings Diana was

only a materialized and negative worship of a graven i
this principle. This was accompanied by errors, sup
and vices such as inevitably creep into religious practic
the spirit departs from them.

It was against this degeneration that the early C
worked. They were students of hidden wisdom of the
and understood that it is retrogression to "look backwa
religion belonging to an earlier zodiacal age. They kn
while a system of worship outlines in detail the path
development for people during the time the Sun fo
powers through the sign under which that system was in
it must yield to other and nobler methods as age succ
in progressive cycles of spiritual advancement.

Thus, the present Piscean Dispensation, symbolized
miracle of loaves (Virgo) and fishes (Pisces), is but p
the way for the coming Aquarian Dispensation, symbo
the waterbearer, the Son of Man. With His coming
inaugurated a New Age religion encompassing the wisd
to man in previous ages, its long-lost values recovered,
with added revelations, constituting a new Scripture fo
tions of the cycle it is designed to serve.

When Paul left Ephesus he passed over into Philipp
Titus joined him. The latter brought such encouragi
concerning the repentance of the Corinth congregation,
growth of their work after the receipt of the First Epist
Corinthians, that Paul immediately sent them a secon
in which he expressed his abounding love as in perhaps
of his letters.

II Corinthians 3:2, 3

Ye are our epistle written in our hearts, known and read o

Forasmuch as ye are manifestly declared to be the epistle
ministered by us, written not with ink, but with the Spirit of
God; not in tables of stone, but in fleshy tables of the heart.

II Corinthinas 4:15-18

For all things are for your sakes, that the abundant grace mig
the thanksgiving of man rebound to the glory of God.

For which cause we faint not; but though our outward man
the inward man is renewed day by day.

For our light affliction, which is but for a moment, work

In his second letter to the Corinthians Paul inclu
deeper wisdom teachings applicable to the inner
had remained true to spiritual precepts. This inst
to do with the spiritual marriage that occurs within
who has learned to "glorify God in the body," and
work of the Third Degree of Mastership.

Paul remained in Ephesus for two years and his
throughout all the provinces of Asia. As the spiri
of the great Apostle increased, his ability to aid othe
correspondingly. His healing power became so re
he was regarded as a person of magic. Mere conta
article he had touched or with clothing he had wo
instantaneous cures. Consequently, pieces of his wear
his aprons, kerchiefs and napkins, were continually
for use in sick rooms.

In his *Life of Paul*, Dr. David Smith writes con
work at Ephesus: "Paul remained within her ga
message travelled where his voice had never been
churches grew up which had never seen his face, no
little group in the Lycus Valley at Collosse, Laodicei
apolis—which he had occasion to counsel by letter
years later when he was a prisoner at Rome—b
Smyrna, Pergamos, Thyatira, Sardis and Philadel
St. John addressed in the Book of Revelations, a
Magnesia Tralles and Miletus which St. Ignatius
addressed."

In the autumn of 54 Paul received distressing new
Church of Corinth. In this gay and frivolous city o
the simple and ascetic Christian way was beset
difficulties. Paul learned that a subtle argument h
troduced into the church to the effect that only th
any permanent value. The physical body being eva
transitory, it was permissible to indulge in every gra
these could not touch the immortal spirit. Paul also
as a result of this sinister teaching one of the influ
bers of the Corinth group had entered into an unh
with his step-mother. This condition brought forth
to the Corinthians, the inner teachings of which ma
purity and chastity.

I Corinthians 6:2-20

Do ye not know that the saints shall judge the world? and i
shall be judged by you, are ye unworthy to judge the smalle

Know ye not that we shall judge angels? how much more
pertain to this life?

If then ye have judgments of things pertaining to this lif
to judge who are least esteemed in the church.

I speak to your shame. Is it so, that there is not a wise
you? no, not one that shall be able to judge between his breth

But brother goeth to law with brother, and that before the

Now therefore there is utterly a fault among you, becaus
low one with another. Why do ye not rather take wrong?
not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. K
that the unrighteoous shall not inherit the kingdom of Go
deceived: neither fornicators, nor idolaters, nor adulterers, nor
nor abusers of themselves with mankind,

Nor thieves, nor covetous, nor drunkards, nor revilers,,
tioners, shall inherit the kingdom of God.

And such were some of you: but ye are washed, but ye are
but ye are justified in the name of the Lord Jesus, and by th
our God.

All things are lawful unto me, but all things are not exp
things are lawful unto me, but I will not be brought under
of any.

Meats for the belly, and the belly for meats: but God sh
both it and them. Now the body is not for fornication, but for
and the Lord for the body.

And God hath both raised up the Lord, and will also rais
his own power.

Know ye not that your bodies are the members of Christ?
take the members of Christ, and make them the members of
God forbid.

Flee fornication. Every sin that a man doeth is without the
he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the H
which is in you, which ye have of God, and ye are not your

For ye are bought with a price: therefore glorify God in you
in your spirit, which are God's.

As previously stated, the keynote of the Corinthian l
purity and chastity. It is a clarion call issued to a peo

sacred becomes the body, the human temple of the s
its earthly pilgrimage. Only those who have no co
ageless origin of this vehicle of spirit, its relationsh
great celestial Hierarchies, the intricacies of its str
the infinite wonders of its functionings, can ever
violate its holy purposes.

The nucleus for its structure is a radiation from t
Flame, the Hierarchy of Leo, whose highest impulse

The radiation of the Lords of Wisdom, or Virgo,
nucleus of the vital body, the highest impulse of whi

The nucleus of the desire body was given by th
Individuality, Libra, whose principal attainment is
tion (right choice) by which spirit turns from mat
spirit.

The Lords of Form, Scorpio, are active in b
physical body; their highest impulse is *regeneratio*
impressed upon the archetype or pattern of every cr

The Lords of Mind, Sagittarius, radiated from
being the nucleus of mind, that priceless heritage
man above all other evolving life upon earth. The
Hierarchy, whose highest impulse is *aspiration*, wor
mind of man, the instrument that forms the path by
journeys toward godhood.

An inspired mystic has said: "If you would ask
study I would reply: 'Yourself;' and when you h
well, and would ask what next to study, I would a
'Yourself.' "

I Cor. 11:3-6

*But I would have you know, that the head of every man i
the head of the woman is the man; and the head of Christ*

*Every man praying or prophesying, having his head covere
his head.*

*But every woman that prayeth or prophesieth with her h
dishonoreth her head: for that is even all one as if she were s*

*For if the woman be not covered, let her also be shorn
a shame for a woman to be shorn or shaven, let her be cove*

The entire Bible is written so that it has one mean

woman in their physical form. *Will* denotes the mal
of the soul; *imagination,* the female quality. When w
stronger attribute of the soul, the ego wears a male boc
imagination is the stronger, the body is female. But
the sex is male or female, the opposite qualities are p
an undeveloped state. Initiation is the process of de
both poles equally. This is the message of Paul as give
above quotation.

Verses 5 and 6 have a beautiful spiritual meaning.
man's head covering refers to the spiritual developmer
feminine or heart principle, which is always secret, hen
This includes the awakening of the pineal gland and
body. The harmonious functioning of the third ventric
brain creates in the neophyte a crown of thorns; in one s
awakened, a crown of eternal glory. The man is adr
to remain uncovered because this development is the
work of the feminine principle. All through the wo
nature it is the masculine principle that plants the se
the province of the woman or feminine principle is to
and develop that which has been planted.

I Cor. 11:7-15

*For a man indeed ought not to cover his head, forasmuc
the image and glory of God: but the woman is the glory of the*

For the man is not of the woman; but the woman of the

*Neither was the man created for the woman; but the w
the man.*

*For this cause ought the woman to have power on her he
of the angels.*

*Nevertheless neither is the man without the woman, n
woman without the man, in the Lord.*

*For as the woman is of the man, even so is the man a
woman; but all things of God.*

*Judge in yourselves: is it comely that a woman pray unto
covered?*

*Doth not even nature itself teach you that if a man have
it is a shame unto him?*

*But if a woman have long hair, it is a glory to her: fo
is given her for a covering.*

The statement that "woman is the glory of the
that no man—i. e., no human being—may attain
development until the feminine or heart principle
within, for this is the great Christ Principle.

Verse 9 does not refer to the inferiority or subj
man as has been taught for so long, but reitera
that the most important part of development is th
of the feminine principle, the Christ within. "How
that Christ is mine save through the Christ in me?

An endeavor to explain this chapter literally h
to many unusual and erroneous conceptions. Vers
ample, was explained by some of the earlier Ch
to mean that a holy conception could take place
ears: "Thou who didst conceive through the ears,
Latin hymn, referring to Mary. There is also an ol
traced to the Talmud that spirits, both good an
impregnate woman through the ears. So literal ha
interpretations that there are churches to this day
permit women to enter except their heads be cove

Verses 14 and 15 are most interesting in the lig
developments. Hair is a product of the vital body
izes the womanly qualities. Woman has usuall
hair, for she possesses the preponderant femini
Man's hair is usually shorn, for he possesses the
masculine qualities. We are approaching the A
which has been called the Woman's Age for the r
principal work *will be the lifting of the fallen fem*
both man and woman, thus balancing the two prin
the strengthening of the masculine pole within w
accountable for her modern masculine attire, sho
encroachment upon man's place in the world's
man, through the opposite process, is expressing
feminine qualities.

Back in the dim dawn of our present civiliza
Master, who was symbolically called Hermes Trism
what he called the *Law of Polarity* as the fundame
of true understanding. The lack of equilibrium
two poles is the reason for the restlessness that is

established institutions. The occulist knows this turm
but the preparatory stage for that divine event towar
as Tennyson sings, all creation moves. It was this inn
ledge that caused Christ Jesus to say, "I came not
peace but a sword."

I Cor. 15:38-47.

*But God giveth it a body as it hath pleased him, and to
his own body.*

*All flesh is not the same flesh: but there is one kind of fl
another flesh of beasts, another of fishes, and another of bird*

*There are also celestial bodies, and bodies terrestrial, bu
of the celestial is one, and the glory of the terrestrial is anoth*

*There is one glory of the sun, and another glory of the
another glory of the stars: for one star differeth from anot
glory.*

*So also is the resurrection of the dead. It is sown in corru
raised in incorruption:*

*It is sown in dishonor; it is raised in glory: it is sown in
it is raised in power:*

*It is sown a natural body; it is raised a spiritual body.
natural body, and there is a spiritual body,*

*And so it is written, The first man Adam was made a l
the last Adam was made a quickening spirit.*

*Howbeit that was not first which is spiritual, but tha
natural; and afterward that which is spiritual.*

*The first man is of the earth, earthy: the second man i
from Heaven.*

The fifteenth chapter of I Corinthians contains a
certain centers of force in the body known esoterically
atoms. There is one for each of the four vehicles that
the composite body of man. In these atoms is stored
age of experience garnered by the ego while using its
body during incarnation on earth. These seed atoms be
determining factor as to both the quality and quanti
substance that makes up the ego's new bodies when re
ing. This pertains to all the bodies—the physical, vit
and mental sheaths. Every atom of each of these bod
vibrate in harmony with its seed atom in order to

the higher self. It is from this book that every m
according to the record therein.

When the ego is freed from the body at death i
it the forces stored in the seed atom of the phy
which is located in the heart. The record of the
life just terminated is impressed upon this atom.
of this fact it is readily understoood that there is
significance in the biblical statement "As a man th
heart so is he."

It is upon the seed atom, a vortex of centralized
the Race Spirits impress the racial features and c
which work out in the individual; also the love an
constitute the chief incentives to action among t
nations of the world.

After much exortation in Macedonia, Paul aga
south into Greece for a three-months stay in the cit

It was during this sojourn in that city that he wro
to the Romans, that most elaborate treatise on law
their relationship to the universe and man. This l
Epistle to the Colossians are the only two that Pa
to groups not known to him personally, or that
been directly responsible for bringing together.

Each of Paul's Epistles projects vital word pic
clear-cut background in which we view the peopl
letter is addressed in relation to their neighbors, t
ment, circumstances, temperament and developme

There was no close or distinct grouping in the Ro
its organization was not due to the efforts of an
teacher or worker. It developed as the result of a
gathering of converts to the new faith. The Epist
mans is, therefore, general in its appeal. Yet, li
letters, it conceals beneath its outer message deep
those who are ready to receive them.

The Epistle to the Colossians was sent from
Phoebe, one of Paul's women disciples and a me
church in Cenchrea. It was in Cenchrea that Paul
shorn in accordance with a vow he had taken.

The Nazarenes, sect of the Nazars, upon reachi

life. As Paul admonished, the body must become a *livi*
fice, holy and acceptable unto the Lord (law).

Romans 16:1

I commend unto you Phoebe our sister, which is a serv
church which is at Cenchrea.

Phoebe is here introduced by Paul as the bearer al
Epistle to the Romans. Cenchrea was the port of Cori
among the most immoral of ancient cities. To be affilia
the new religion, and to live the life of a follower of
required exceptional strength of soul and dedication

The words *servant* and *deacon* are synonymous
Greek, both meaning a succorer of many, a helper of
protected and despised. The word *deacon*, therefore,
described early followers of the Christian life. Phoebe
immortal crown, a tribute eternal. The words of P
teacher, admit her into the presence of the Lord (la
pass her as a worthy member of the community of sai

Romans 5:8-14

But God commendeth his love toward us, in that, while w
sinners, Christ died for us.

Much more then, being now justified by his blood, we shal
from wrath through him,

For if, when we were enemies, we were reconciled to G
death of his Son, much more, being reconciled, we shall be
his life.

And not only so, but we also joy in God, through our L
Christ, by whom we have now received the atonement.

Wherefore, as by one man sin entered into the world, and
sin; and so death passed upon all men, for all have sinned:

(For until the law sin was in the world: but sin is not imp
there is no law.

Nevertheless death reigned from Adam to Moses, even over
had not sinned after the similitude of Adam's transgression, w
figure of him that was to come.)

Romans 5:19-21

For as by one man's disobedience many were made sinners,
obedience of one shall many be made righteous.

Moreover the law entered, that the offence might abound,
sin abounded, grace did much more abound:

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Adam, the man (or race) that was made in the likeness of God, sinned by taking the law of creat own hands and misusing the holy life force within sequence he "fell" into "coats of skin," or into limited flesh body. As the desire nature grew strong (Adam) was placed under Mosiac law which prove desire. Man's concept of God, religion and sa almost entirely of an external nature. Fear was the tive for obedience to law. Man was taught to fe keep His commandments.

Jehovah, the Lord of Law, was the planetary Re His charges (life waves evolving upon earth) as G do the animals at the present time. Under this the divinity within man had not yet awakened. Se egotism grew apace, reaching at length such pro spiritual progression practically ceased. It was at t the Christ Spirit entered into human affairs. His ment and the saving blood to which Paul refers. C the beginning of this atonement; it was the first sacrifices that the Christ continues to make cosmic love He is outpouring for the whole of humankin brought redemption to the race.

Romans 12:11, 12.

Not slothful in business; fervent in spirit; serving the L
Rejoicing in hope; patient in tribulation; continuing inst

The indwelling Planetary Christ opens the way intimate relationship with God than was possibl Jehovistic regime. *The Christ within man* is evol the Planetary Christ. This necessitates the tran egotism into selflessness, passion into compassion.

Romans 6:21, 22

What fruit had ye then in those things whereof ye ar for the end of things is death.

But now being made free from sin, and become serv have your fruit unto holiness, and the end everlasting life.

This the daily struggle in the life of a disciple.

Romans 7:14, 15, 19, 24, 25

For we know that the law is spiritual: but I am carnal, sol

For that which I do I allow not: for what I would, tha but what I hate, that do I.

For the good that I would, I do not: but the evil which I that I do.

O wretched man that I am! who shall deliver me from this death?

I thank God through Jesus Christ our Lord. So then, wi I myself serve the law of God; but with the flesh the law

The Piscean Dispensation, under which the order of lished church has held sway, has been concerned with of the flesh, the overcoming of desire. The inner te this Dispensation includes celibacy and its ideal is the of the Immaculate Conception. These ideals mark the of the earliest emanations of the Christ life as the through earth from center to circumference.

The second phase in spiritual progress to be devel manifested in the humanity of the Aquarian Age, alre demonstrated in the life and consciousness of its pionee cerned with transmutation of the controlled desire n a new body of redemption, as Paul expresses it. He this in the Epistle to the Romans.

Romans 8:10, 16-17, 18, 21, 23

And if Christ be in you, the body is dead because of sin; bu is life because of righteousness.

The Spirit itself beareth witness with our spirit, that we are of God:

And if children, then heirs; heirs of God, and joint-heirs w if so be that we suffer with him, that we may be also glorified

For I reckon that the sufferings of his present time are no be compared with the glory which shall be revealed in us.

Because the creature itself also shall be delivered from the corruption into the glorious liberty of the children of God.

And not only they, but ourselves also, which have the firstf Spirit, even we ourselves groan within ourselves, waiting for th to wit, the redemption of our body.

There must always be a long period of conservation

Many should now be receiving this instruction in ch
preparation for New Age work.

Ignatius and Polycarp, the foremost of John's dis
among those who became the first fruits of Paul's esc
tian teachings. In a letter to the church at Rome
"For though I am alive at the writing of this, yet
to die. My love is crucified; (and the fire that is
does not desire my water, but being alive and sprin
me, says: Come to the Father)." In these words is
message referring to transmutation.

In this same Epistle Paul outlines for all who com
the method by which the power of love is to be atta
by its cultivation can the ideal of New Age religion
only thus can the new body of the resurrection be
clothed with the armor of light.

Romans 12:1, 2, 9; 13:13, 14, 8-12

*I beseech you therefore, brethren, by the mercies of
present your bodies a living sacrifice, holy, acceptable unt
is your reasonable service.*

*And be not conformed to this world: but be ye transf
renewing of your mind, that ye may prove what is that goo
able, and perfect, will of God.*

*Let love be without dissimulation. Abhor that which is
that which is good.*

*Let us walk honestly, as in the day; not in rioting and
not in chambering and wantoness, not in strife and envyin*

*For whether we live, we live unto the Lord; and wheth
die unto the Lord: whether we live therefore, or die, we are*

*For to this end Christ both died, and rose, and revived,
be Lord both of the dead and living.*

*But why dost thou judge thy brother? or why dost thou
thy brother? for we shall all stand before the judgment sea*

*For it is written, As I live, saith the Lord, every knee sh
and every tongue shall confess to God.*

So then every one of us shall give account of himself to

Paul concluded his work in Corinth in the early s
and made preparations to sail immediately from
Cenchrea for Jerusalem, hoping to be there in ti
Easter celebration of the Passover. However, upon

others of the party—Sopater, Aristarchus and Secun
Macedonia, Caius and Timothy of Galatia, and tw
Pychius and Trophimus—took boat to disembark a
There they awaited the coming of Paul and Luke, wh
to visit the churches in Macedonia and Thessaly.

Acts 20:6-12

*And we sailed away from Philippi after the days of unleave
and came unto them to Troas in five days; where we abode*

*And upon the first day of the week, when the disciples can
to break bread, Paul preached unto them, ready to depart o
row; and continued his speech until midnight.*

*And there were many lights in the upper chamber, where
gathered together.*

*And there sat in a window a certain young man Eutychus, b
into a deep sleep: and as Paul was long preaching, he sunk
sleep, and fell down from the third loft, and was taken up dea*

*And Paul went down, and fell on him, and embracing
Trouble not yourselves; for his life is in him.*

*When he therefore was come up again, and had broken
eaten, and talked a long while, even till break of day, so he de*

The apparently simple incidents here narrated co
account of the Initiation of one who had completed
of the nine Lesser Mysteries and was ready to receive th
of the Holy Ghost. He was no longer a "widow's son,"
Christ had been born within; polarity was attained.

Only such can partake of the Holy Supper which occ
a *five days' journey* and a *seven days' sojourn.* At wh
there is always a gathering of disciples; but the Initiat
not occur unless *there are many lights in the upper c*
The parable of the divine Instructor says that the lam
be trimmed and burning before the Bridegroom appears

The name of the disciple, Eutychus, is a Greek word
fortunate or well favored. The victorious aspirant is
favored by the possession of spiritual gifts. His (new)
him; no longer is it dormant, but alive, alert, and mar
further the kingdom of Christ Jesus upon the earth.

As Paul continued his journey toward Jerusalem he
Tyre where he was the guest of Philip, one of the seven
deacons appointed with Stephen. He who was foremos

It was in Tyre that Agabus gave prophecy of d
Taking Paul's girdle, he bound his feet and hands s
saith the Holy Spirit, shall they in Jerusalem bind
owneth the girdle." With the declaration that "N
things move me," Paul was ready to die in Jerus
name of the Lord.

Paul next stayed at Miletus, without taking
Ephesus. Having missed the Passover celebration
he wished to arrive there for the initiatory Feast
He therefore sent for the Elders of the Ephesian ch
him in Miletus. Luke recounts, in Acts 20:18-25,
ing and premonitory parting benediction as he le
tears and lamentation.

The same moving incident occurred in Tyre
Christian communtiy accompanied the beloved A
boat, begging his prayers and blessing.

After leaving Caesarea the party spent one night
of Lydda as the guest of Muason, one of the early
Christ Jesus. Theirs was a night of holy reminisce
never tired of listening to those who had known the
panionship of the Master.

Paul left the following day and arrived in the H
days before Pentecost. Neither Peter nor John w
Paul was received joyfully by James, the head o
and by members of the Christian group.

Experiences in Jerusalem

Paul was ever the sponsor of the new and the
was a teaching of progression and expansion. In
lance he would be considered a *modernist* in cont
to a *fundamentalist*. The latter, even though h
new faith, continues over-zealous in the observanc
relying more on the letter than on the unfoldm
possibilities within. The pioneering modernist giv
to his own creative genus as essential to the u
spiritual power.

After Paul had taught for a week in the temple,
of fanaticism broke forth in cries of "This is the ma

this place: and further brought Greeks also into the ten
hath polluted this holy place."

Acts 21:29-33, 39-40

(For they had seen before with him in the city Tropimus an
whom they supposed that Paul had brought into the temple.)

And all the city was moved, and the people ran together
took Paul, and drew him out of the temple: and forthwith
were shut.

And as they went about to kill him, tidings came unto the cl
of the band, that all Jerusalem was in an uproar:

Who immediately took soldiers and centurions, and ran
them: and when they saw the chief captain and the soldiers
beating of Paul.

Then the chief captain came near, and took him and comm
to be bound with two chains; and demanded who he was,
he had done.

But Paul said, I am a man which am a Jew of Tarsus, a city
a citizen of no mean city: and, I beseech thee, suffer me to
the people.

And when he had given him license, Paul stood on the
beckoned with the hand unto the people. And when there
a great silence, he spoke unto them in the Hebrew tongue.

Acts 22:2-22

(And when they heard that he spake in the Hebrew tongu
they kept the more silence: and he saith,)

I am verily a man which am a Jew, born in Tarsus, a city
yet brought up in this city, at the feet of Gamaliel, and taugh
to the perfect manner of the law of the fathers, and was zeal
God, as ye all are this day.

And I persecuted this way unto the death, binding and del
prisons both men and women.

As also the high priest doth bear me witness, and all the e
elders: from whom also I received letters unto the brethren
to Damascus, to bring them which were there bound unto Je
to be punished.

And it came to pass, that, as I made my journey, and wa
unto Damascus about noon, suddenly there shone from hea
light round about me.

And I fell unto the ground, and heard a voice saying unt
Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unt

And I said, What shall I do, Lord? And the Lord
Arise, and go into Damascus; and there it shall be told th
which are appointed for thee to do.

And when I could not see for the glory of that light, b
hand of them that were with me, I came into Damascus.

And one Ananias, a devout man according to the law,
report of all the Jews which dwelt there,

Came unto me, and stood, and said unto me, Brothe
thy sight. And the same hour I looked up upon him.

And he said, The God of our fathers hath chosen
shouldest know his will, and see that Just One, and sho
voice of his mouth.

For thou shalt be his witness unto all men of what
and heard.

And now, Why tarriest thou? arise, and be baptized,
thy sins, calling on the name of the Lord.

And it came to pass, that, I was come again to Jerusa
I prayed in the temple, I was in a trance;

And saw him saying unto me, Make haste, and get the
Jerusalem: for they will not receive thy testimony concer

And I said, Lord, they know that I imprisoned and
synagogue them that believed on thee:

And when the blood of thy martyr Stephen was sh
standing by, and consenting unto his death, and kept
them that slew him.

And he said unto me, Depart: for I will send thee far
Gentiles.

And they gave him audience unto this word, and then
voices, and said, Away with such a fellow from the eart
fit that he should live.

Claudius Lysias, commander of the Roman tr
soldiers to the scene. Paul was bound and con
Tower Antonia. The mob, infuriated, pursued h
soldiers were compelled to carry him for protection

None are so blind as they who will not see, nor
those who will not hear. Again the Christ came un
through one of His chosen messengers—but His c
Him not.

The Trials of Paul

The law of causation is just and its operation

Sadducean high priest, Ananias, who condemned bo
Jesus and Stephen, presided.

Acts 23:11-24

And the night following the Lord stood by him, and said,
cheer, Paul: for as thou hast testified of me in Jerusalem, so
bear witness also at Rome.

And when it was day, certain of the Jews banded together,
themselves under a curse, saying that they would neither ea
till they had killed Paul

And they were more than forty which had made this conspi

And they came to the chief priests and elders, and said
bound ourselves under a great curse, that we will eat nothi
have slain Paul.

Now therefore ye with the council signify to the chief capt
bring him down unto you tomorrow, as though ye would en
thing more perfectly concerning him: And we, or ever he con
ready to kill him.

And when Paul's sister's son heard of their lying in wait, h
entered into the castle, and told Paul.

Then Paul called one of the centurions unto him, and said,
young man unto the chief captain; for he hath a certain thing

So he took him, and brought him to the chief captain, and sa
prisoner called me unto him, and prayed me to bring this
unto thee, who hath something to say unto thee.

Then the chief captain took him by the hand, and went
aside privately, and asked him, What is that thou hast to tell

And he said, The Jews have agreed to desire thee that t
bring down Paul tomorrow into the council, as though they wo
somewhat of him more perfectly.

But do not thou yield unto them: for there lie in wait
them more than forty men, which have bound themselves wi
that they will neither eat nor drink till they have killed him: a
they ready, looking for a promise from thee.

So the chief captain then let the young man depart, and ch
See thou tell no man that thou has shewed these things to me.

And he called unto him two centurions, saying, Make read
dred soldiers to go to Caesarea, and horsemen threescore an
spearmen two hundred, at the third hour of the night;

And provide them beasts, that they may set Paul on, and
safe unto Felix the governor.

Felix was the chief Roman official of the province

who exercised the prerogatives of a king with th
lust natural to a slave. Felix frequently came to ta
bringing with him his wife Drusilla.

When Agrippa I. died in Caesarea he left fo
Agrippa, Bernice, Marianne and Drusilla. Drusil
be one of the most celebrated beauties of her time
her husband, to live in adultery with Felix. They
phenomena and new thrills through contacts with u
and came to Paul hoping that he would help them
curiosity. As John the Baptist counselled Herod a
so Paul demanded that they renounce their mod
they would know of spiritual things.

Acts 24:24-27

And after certain days, when Felix came with his wife
was a Jewess, he sent for Paul, and heard him concern
Christ.

And as he reasoned of righteousness, temperance, a
come, Felix trembled, and answered, Go thy way for
I have a convenient season, I will call for thee.

He hoped also that money should have been given h
he might loose him: wherefore he sent for him the of
muned with him.

But after two years, Porcius Festus came into Felix's
willing to shew the Jews a pleasure, left Paul bound.

Festus was a different type of man from the co
lating Felix, and upon hearing of Paul's case, d
he be given a fair trial.

Acts 25:13-15; 22, 23

And after certain days, king Agrippa and Bernice cam
to salute Festus.

And when they had been there many days, Festus
cause unto the king, saying, There is a certain man
Felix:

About whom, when I was at Jerusalem, the chief prie
of the Jews informed me, desiring to have judgment aga

Then Agrippa said unto Festus, I would also hear
Tomorrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, a

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Bernice has been termed by historians the Lucretia
the Herodian family, one of the most beautiful and
women of the age. The luxury and vice of her cour
that of the famed Cleopatra.

After the death of Herod, Bernice presided over th
of her brother Agrippa in Rome, where debaucheries
even the most shameless of pre-Christian Rome.

When a new or advanced phase of religion is being
in, those who occupy high places, as well as the lowly,
an opportunity to contact messengers and to receive the
Both of these noted women of the Herod family, Bernice
sister Drusilla, met in person the great Apostle of the n

Easy divorce, breaking up of the sanctity of the h
morals, chaos, confusion, wars, and rumors of wars ma
decadence of the Taurian worship and the ushering i
Piscean religion; similar conditions now proclaim the
of the Piscean Dispensation and the coming of the Ag
Son of Man (Aquaria).

Festus, in entertaining Agrippa and Bernice, sought to
them by a superb display of pomp and ceremony. Bod
in brilliant armor, waited behind their gilded chairs.
and Bernice, arrayed in purple robes of state, wore th
circlets denoting royalty and around their foreheads bla
and costly jewels. The procession bringing in Paul was
by all the pomp and magnificence of an oriental court.
these, the highest of earthly dignitaries, came the humble
who had renounced all worldly things to follow the
Majestic in his simplicity, powerful in the strength a
of the spirit, Paul once again outlined the way of at
leading to the King whose kingdom is not of this world

So sublime were his words "Oh, King Agrippa, I
disobedient unto this heavenly vision," that Agrippa ex
"Almost thou persuadest me to be a Christian" *(Acts*
Paul's answer, so modest, so filled with pathos and hu
that of every Initiate in response to the glories of the
world: "I would to God, that not only thou, but also
hear me this day, were both almost, and altogether such
except these bonds."

With two friends, Aristarchus of Thessalonica and Lu

In the face of heavy winds they sailed into
port of Crete. The season was late September o
Paul advised remaining there for the winter. T
disregarded even though he warned them of
lives, the boat and the valuable cargo of wheat w

Acts 27:14-25.

*But not long after there arose against it a tempes
Euroclydon.*

*And when the ship was caught, and could not bear
we let her drive.*

*And running under a certain island which is calle
much work to come by the boat:*

*Which when they had taken up, they used helps,
ship; and, fearing lest they should fall into the quic
and so were driven.*

*And we being exceedingly tossed with a tempest,
lightened the ship;*

*And the third day we cast out with our own han
the ship.*

*And when neither sun nor stars in many days appe
tempest lay on us, all hope that we should be saved wa*

*But after long abstinence, Paul stood forth in the m
said, Sirs, ye should have hearkened unto me, and not
and to have gained this harm and loss.*

*And now I exhort you to be of good cheer: for the
of any man's life among you, but of the ship.*

*For there stood by me this night the angel of God,
whom I serve,*

*Saying, Fear not, Paul; thou must be brought befo
God hath given thee all them that sail with thee,*

*Wherefore, sir, be of good cheer: for I believe Go
even as it was told me.*

The above passage refers to Paul's commun
being belonging to the angelic hosts and who se
teacher; it also indicates his ability to read comin
are revealed in the ethers. This requires a proc
tion here described as a "long abstinence."

His experience on the Island of Malta where
but the fulfillment of the promise of the Christ
Gospel of Mark *(Mark* 16:17, 18): "And th

and if they drink any deadly thing, it shall not hurt th
shall lay hands on the sick, and they shall recover."

Acts 28:1-10

And when they were escaped, then they knew that the island
Melita.

And the barbarous people shewed us no little kindness: for t
a fire, and received us every one, because of the present rain, a
of the cold.

And when Paul had gathered a bundle of sticks, and lai
the fire, there came a viper out of the heat, and fastened on his

And when the barbarians saw the venomous beast hang o
they said among themselves, No doubt this man man is a murd
though he hath escaped the sea, yet vengeance suffereth not to

And he shook off the beast into the fire, and felt no harm.

Howbeit, they looked when he should have swollen, or f
dead suddenly: but after they had looked a great while, and sa
come to him, they changed their minds, and said that he was a

In the same quarters were possessions of the chief man of
whose name was Publius; who received us, and lodged us
courteously.

And it came to pass, that the father of Publius lay sick of a
of a bloody flux: to whom Paul entered in, and prayed, and lai
on him, and healed him.

So when this was done, others also, which had diseases in
came and were healed:

Who also honoured us with many honours; and when w
they laded us with such things as were neccessary.

Paul's journey into Rome was, despite its physical h
a continuous and joyous ovation. When his boat d
Puteoli, southern Italy's principal harbor, he was recei
open arms by the Christians established there. For a
remained with these friends and many of them acc
him on his way to Rome. Members of the Roman chu
out to welcome their famous and well-beloved Apost
group met him at Appii Forum, another at Tres Tabe
their welcome was both joyous and comforting.

For two years Paul was kept a prisoner in Rome,
was permitted to live in a house of his own and to ass
disciples about him. He was constantly surrounded b
who came seeking wisdom and healing. "And Paul d
whole years in his own hired house, and received all t
in unto him, Preaching the kingdom of God, and teach

CHAPTER XVI

THE EPISTLES FROM ROME

Paul entered Rome at the conclusion of his th
and in the sixth year of Nero's reign. The lat
emperor at the age of seventeen, reaching the thr
the schemes and crimes of his wicked mother, Agri

The young Nero possessed great physical beauty a
charm. His early years were spent under the instruc
wise and renowned Stoic philosopher, Seneca. Insp
teacher, Nero declared he hoped to make his reign
tion of that of Augustus—an era of unprecedented
well-being. The Emperor's first five years seem to
out this aspiration. Seneca, however, remarked
period, "Once the lion has tasted blood his native
return"—a prophecy the years more than fulfilled.
that fulfillment by the murder of his own mother.

St. Chrysostrom attributed Nero's animosity towa
the Christian sect to the following incident: A be
tress of the depraved Emperor met Paul during on
absences from the city and her heart turned to the C
Nero returned she refused to resume their former
lationship, so the irate ruler wreaked vengeance
Christians by wholesale executions. Among the v
two great followers of the faith, Peter and Paul.

Meantime, Paul found his hours of imprisonm
Eternal City a rare and precious opportunity for di
truths of a spiritual order. Soldiers assigned to
listened to his discourses to disciples and pupils and
others, were led to espouse the cause he represente
talked privately with numbers of soldiers, instructi
the Christian Mysteries.

Word concerning Paul and his glorious gospel
abroad, coming to the ear of both high and low. M
from Caesar's household, particularly women, wer
his followers. Slaves in the imperial palace heard th
also came to Paul.

Writing letters in Paul's day was not the simple m
today. Constantine had instituted an imperial service
letters were written by private messengers. This wa
service used by the great middle class. The wealthy
their own hired couriers while the poor dispatched th
munications by friends or casual travellers. Paul ado
third method. His priceless Epistles to the various
which they were to keep in memory forever, were ent
the hands of his disciples and fellow workers.

Paul did not write the Epistles himself but dictated
an amanuensis. This custom still prevails in many pa
Orient where, in public squares, the scribe with his inks
pen is a commonplace sight. When a letter was writt
amanuensis it was further inscribed and signed by th
Paul made a habit of writing the final benediction with
hand and then signing his name and those of the in
fellow-workers who were with him. For example, he
second letter to the Church in Thessalonica with th
"Paul and Silvanus," (Silas) "and Timothy to the chur
Thessalonians in God the Father and the Lord Jesu
Grace unto you, and peace."

During his stay in Rome he wrote four of the famous
Ephesians, Philippians, Colossians and Philemon. The
porate the fruits of his long years of communion with
mellowed by trials of adversity, tears shed over the in
and persecution encountered in his work and heartbr
desertion and betrayal, commingled with the joys of ev
ing spiritual contacts and illumined by the white fire
victorious in its holy quest.

That the church of the Ephesians was particularly
Paul's heart and thought is evidenced in his final par
them.

Acts 20:17-25, 29-37.

***And from Miletus he sent to Ephesus, and called the el
church.***

***And when they were come to him, he said unto them, Ye
the first day that I came into Asia, after what manner I have
you at all seasons***

And how I kept back nothing that was profitable unto you, and have taught you publickly, and from house to h

Testifying both to the Jews, and also to the Greeks, re God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusal the things that shall befall me there:

Save that the Holy Ghost witnesseth in every city, sayin afflictions abide me.

But none of these things move me, neither count I m myself, so that I might finish my course with joy, and the I have received of the Lord Jesus, to testify the gospel of t

And now, behold, I know that ye all, among whom I h ing the kingdom of God, shall see my face no more.

For I know this, that after my departing shall grievou among you, not sparing the flock.

Also of your own selves shall men arise, speaking pe draw away disciples after them.

Therefore watch, and remember, that by the space ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to grace, which is able to build you up, and to give you an i all them which are sanctified.

I have coveted no man's silver, or gold, or apparel.

Yea, ye yourselves know, that these hands have min necessities, and to them that were with me.

I have shewed you all things, how that so labouring ye the weak, and to remember the words of the Lord Jesus, more blessed to give than to receive.

And when he had thus spoken, he kneeled down, them all.

And they all wept sore, and fell on Paul's neck, and k

Epistles to Ephesians, Philippians, Colos

Realizing the vital necessity of counteracting ev erated in the city of Ephesus by black powers oper the Temple of Diana, Paul spent a longer time wi in that city than with any other excepting the where necessity compelled him to extend his stay

Ephesians 3:7-13.

Whereof I was made a minister, according to the gift of gr
given unto me by the effectual working of his power.

Unto me, who am less than the least of all saints, is this g
that I should preach among the Gentiles the unsearchable riche

And to make all men see what is the fellowship of the mys
from the beginning of the world hath been hid in God, who
things by Jesus Christ.

In the writings of Paul a student finds verification esoteric truths. The rule of Jehovah preceded that of t Jehovah's reign was one of sacrifice and bloodshed, ba controlling the desires of man through fear. Consequ repeated admonition of the Old Testament is to fear and priests impressed the people with the fact that th God is the beginning of wisdom." The religion of that in charge of a select priesthood, reared about the t which it was to serve. To it was entrusted spiritual k which was administered to the people as the priests sa

At the time of the Crucifixion the reign of Jehovah e the new Dispensation of the Christ began; hence, the n *Testament* or *New Covenant.* The New Testament is of Christ Jesus' new covenant with humanity. In stu life and Epistles of Paul we find that he was the prin pounder of the new faith and gave some of the most de teric explanations of this new covenant.

It is here that fear gives way to love. "Perfect lov out fear," and the ideals of mercy are set up to take of cruelty. The acquirement of spiritual power is r restricted to members of the priesthood; the way opened for all to come and partake of *the water of life* which phrase has reference to Initiation, or a deepe standing and use of spiritual power than is possesse masses.

In his letter to the Ephesians, Paul refers to these truths when he says, "The mystery of Christ) Which in o was not made known unto the sons of men, as it is now unto his holy apostles and prophets by the Spirit." An

Ephesians 2:13-15, 19, 20.

But now in Christ Jesus ye who sometimes were far off are

Having abolished in his own flesh the enmity, even th
mandments contained in ordinances.

Now therefore ye are no more strangers and foreigne
citizens with the saints, (Initiates) *and of the household o*

And are built upon the foundation (Initiation) *of th*
prophets, Christ Jesus himself being the chief corner stone.

Paul also refers to his own enlargement of spiritua
ness (Initiation) when he says, "If ye have heard
pensation of the grace of God which is given me to
how that by revelation he made known unto me the

The chief foundation of the Aquarian religion wi
tion; that is, an extension of consciousness resulting
mental and spiritual power, enabling one to perfo
miracles.

Modern scientists are endeavoring to make super
lating the hormones in the pituitary gland. Pur
means will never effect this end. *The superma*
developed first of all within man himself by purity, t
ing and following the ideals of the Christ. The occ
that the pituitary body is the primary seat of the
the Christ consciousness within man, and that with
ing of this consciousness within humanity there will
ous spiritual development connected with the fun
gland, far beyond merely increasing or decreasi
stature.

The Church as yet does not recognize Initiation
step in its spiritual progress. However, the Bible is
allusions to powers conferred by Initiation as atte
prophets and apostles, chief among them, Paul of Ta

Says Paul, "Whereof I was made a minister, a
the gift of the grace of God given unto me by the eff
ing of his power," (meaning as much as he, Paul,
worthy to receive).

Paul's esoteric work can be traced very definitely
Lesser Mysteries. His life and words emphasize t
true humility which is a certain and correct indicat
ment that is wholly spiritual.

of suffering and pain, that to none is honor and wo
save unto God. The greatest Master of them all has
"I speak not of myself: but of the Father that dwelle
he doeth the works." And so Paul, whose power wa
that even those who touched his garments were heale
touching humility, "Unto me, who am less than th
all saints, is this grace given, that I should preach a
the Gentiles the unsearchable riches of Christ."

"The fellowship of the mystery, which from the beg
the world hath been hid in God" refers to the work of
purifying the desire envelope of the earth and *opening*
of self-redemption. This is the true meaning of the
Atonement. Christ came to earth to show man hov
himself; *the actual work of salvation was not accomp*
Christ, but must be done by man himself.

When fully understood, this doctrine gives complete
tion to both the Christian faith of heart and logic of he
"the eternal purpose which he purposed in Christ
Lord." Through esoteric Christianity, the religion of
Age, "the manifold wisdom of God" is made known.

Realization of the esoteric mission of the Christ p
deeper incentive for following Him, even to the very s
the cross and, like Paul, neither weary nor faint under
but find glory in whatever tribulations it may involve
close of life's earthly pilgrimage it should be our aspi
join Paul in his triumphant chant: "I have fought a g
I have finished my course, I have kept the faith."

Ephesians 2:18-22.

For through him we both have access by one Spirit unto th

Now therefore ye are no more strangers and foreigners,
citizens with the saints, and of the household of God;

And are built upon the foundation of the apostles and pro
Christ himself being the corner stone;

In whom all the building, fitly framed together groweth u
temple in the Lord:

In whom ye also are builded together for an habitation of G
the Spirit.

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(Now that he ascended, what is it but that he also desc
the lower parts of the earth?

He that descended is the same also that ascended up
heavens, that he might fill all things.)

It is only as we come to understand and accep
status of the Christ as the highest Initiate of the
Hosts—the Lords of Capricorn, zodiacally speaki
fully comprehend and interpret these words of Pa
the Ephesians. By His sacrifice in becoming the e
the Christ ascended to a place of exaltation am
Hierarchies far beyond even that majesty and gl
previously attained. Selfless service is the magic
progress, from humblest evolving life up to the dazz
of the Most High.

In at-one-ment with the ecstasy of Paul's conter
esoteric Christian also proclaims that *in Him we li*
and have our being. Christ ascends to high heaven
bring new life and light to earth from the Father.
through the layers of earth that this life force ma
into its very center, wherein are grouped governing
plant kingdom; and also that He may open the Path
to mankind. As Paul asserts, He gave these gif
through His sacrifice. He then admonishes that w
in love in order to partake of these blessings.

Ephesians 4:22-24, 26, 30-32.

That ye put off concerning the former conversation the
is corrup according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is c
eousness and true holiness.

Be ye angry, and sin not; let not the sun go down up

And grieve not the holy spirit of God, whereby ye are
day of redemption.

Let all bitterness, and wrath, and anger, and clamour,
ing, be put away from you, with all malice:

And be ye kind one to another, tenderhearted, forgivin
even as God for Christ's sake hath forgiven you.

The Apostle's final warning to the Ephesians is dir

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cities where the black brotherhood has gained a st through man's evil works. Into these cities go emissari Light, fortified with its divine protection, teaching ot to avail themselves of it even as Paul taught his disciples.

Ephesians 6:11-17.

Put on the whole armour of God, that ye may be able to st the wiles of the devil.

For we wrestle not against flesh and blood, but against pr against powers, against the rulers of the darkness of this wo spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that able to withstand in the evil day, and having done all, to stand

Stand therefore, having your loins girt about with truth, and the breastplate of righteousness;

And your feet shod with the preparation of the gospel of pe

Above all, taking the shield of faith, wherewith ye shall quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spiri the word of God.

The Apocrypha of the New Testament contains a ve tiful Epistle to the Ephesians written by Ignatius, John's i disciple who finally suffered martyrdom in Rome. F we quote:

He that possesses the word of Jesus is truly able to hear silence, that he may be perfect, and both do according to what and be known by those things of which he is silent."

For this cause did the Lord suffer the ointment to be pour head; that He might breathe the breath of immortality unto His

Now the virginity of Mary, and He who was born of her in secret from the prince of this world (Lucifer), as was also th our Lord (His esoteric mission); three of the mysteries (outlined tion), the most spoken of throughout the world, yet done in secr

How then was our Saviour manifest to the world? A sta heaven beyond all other stars and its light was inexpressible, and struck terror into men's minds. All the rest of the stars, togethe Sun and Moon, were the chorus to this star, but that sent ou exceedingly above them all.

Herein is an esoteric description of the appearanc

And men began to be troubled to think whence this so unlike to all the others. Hence all power of magic b and every bond of wickedness destroyed; men's ignorance and the old kingdom abolished; God Himself appeared i man, for the renewal of eternal life.

The coming of the Christ as the indwelling lessened the power of black magic in the world. tinued activity in our planetary sphere this evil decreasing. Hence, although evil forces are still Wise Ones know that the ultimate victory of spirit

The Epistle of Ignatius is a complete corrobo teaching of mystic Christianity in relation to the es of Christ. This same teaching is also concealed i of Paul.

The Epistle to the Colossians was written and dis Rome at the same time and by the same messenger was the Epistle to the Ephesians. Colossae was town in Phrygia, on the road from Ephesus to Eup

Colossians 2:5.

For though I be absent in the flesh, yet am I with y joying and beholding your ordor, and the steadfastness Christ.

Colossians 1:26-29.

Even the mystery which hath been hid from ages and f but now is made manifest to his saints:

To whom God would make known what is the riches this mystery among the Gentiles; which is Christ in you, th

Whom we preach, warning every man, and teaching e wisdom; that we may present every man perfect in Christ

Whereunto I also labour, striving according to his worketh in me mightily.

The keynote of the message to the Colossians is *formed in you:* "Christ in you, the hope of glory."

Colossians 4:5.

Walk in wisdom toward them that are without, redeem

still asleep to the Christ mystery. "Though Christ a t
times in Bethlehem be born, and not within thyself, thy
be forlorn," sang the German mystic, Angelus Silesius,
touched the heart of this mystery.

Paul compares the insignificance of external observan
such true awakening or quickening within.

Colossians 2:16, 17, 20-23.

Let no man therefore judge you in meat, or in drink, or in re
holyday, or of the new moon, or of the sabbath days:

Which are a shadow of things to come; but the body of Chr

Wherefore, if ye be dead with Christ from the rudiments of
why, as though living in the world, are ye subject to ordinances

(Touch not; taste not; handle not;

Which all are to perish with the using;) after the command
doctrines of men?

The presence of one who has found the Christ wi
benediction and his life is suffused with that strange ra
spirit for which there can be no counterfeit. He is t
in Christ. Christ has become his hope of glory.

Colossians 3:1-4.

If ye then be risen with Christ, seek those things which
where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye a
with him in glory.

As in his letter to Colossians, Paul emphasizes in
Epistles the law of causation.

Colossians 3:24, 25.

Knowing that of the Lord ye shall receive the reward of the i
for ye serve the Lord Christ. But he that doeth wrong shall
the wrong which he hath done: and there is no respect of perso

The Philippian church was especially dear to Paul.
the first he established in Europe and was a direct res
Macedonian experience. Despite strong, active, and

fore, correspondingly profound in its inner m
Epistle to the Philippians holds the solution to
problems, were we but ready to receive it.

Philippians 2:1-11.

*If there be therefore any consolation in Christ, if any
if any fellowship to the Spirit,*

*Fulfill ye my joy, that ye be likeminded, having the sa
one accord, of one mind.*

*Let nothing be done through strife or vainglory; bu
mind let each esteem other better than themselves.*

*Look not every man on his own things, but every man
of others.*

Let this mind be in you, which was also in Christ Jesu

*Who, being in the form of God, thought it not rob
with God;*

*But made himself of no reputation, and took upon hi
servant, and was made in the likeness of men:*

*And being found in fashion as a man, he humbled hin
obedient unto death, even the death of the cross.*

*Wherefore God also hath highly exalted him, and gi
which is above every name:*

That at the name of Jesus every knee should bow, . .

*And that every tongue should confess that Jesus Chris
glory of God the Father.*

In many ways Paul conceals from those who d
hend and, at the same time, reveals to those wh
the Path of Initiation as outlined in the life of the
Path has been demonstrated by many disciples, in
He refers to it as his "bonds in Christ," knowing
disciples will understand its hidden meaning. I
he also makes reference to the supremacy of the Ch
of earth and Saviour of all the life waves evolving

With Christ's return, His high status as leader
Hosts, as well as of mankind, will be understood
will be given to Him, not only by Angels and A
also by redeemed Luciferians and redeemed h
living creatures, subhuman, human and superhuma
Him and do obeisance to the power of His name,

wherein all future events are shadowed forth. Theref
were able to receive Paul's inner message. Paul also
for them, and for all Christian disciples who come a
to truly follow in His steps.

Philippians 3:14-17.

I press toward the mark for the prize of the high calling
Christ Jesus.

Let us therefore, as many as be perfect, be thus minded: an
thing ye be otherwise minded, God shall reveal even this unto

Nevertheless, whereto we have already attained, let us walk
rule, let us mind the same thing.

In his concluding words to the Philippians, Paul is
ring merely to physical necessities which he, as tea
received from his pupils. Again, a mystic key is given:

Philippians 4:18.

But I have all, and abound: I am full, having received of E
the things which were sent from you, an odour of a sweet smell,
acceptable, well pleasing to God.

The strength and spiritual power of the teacher
through the inner or spiritual gifts of his pupils, just
in turn, increase from his ministry. The Christ also
much from His Disciples at the time symbolically ter
Foot-washing." It is of this beautiful spiritual excha
Paul writes and for which he gives thanks and praise.

Philippians 4:4, 8, 11, 13, 19.

Rejoice in the Lord (law) *alway: and again I say, Rejoice.*

Finally, brethren, whatsoever things are true, whatsoever
honest, whatsoever things are just, whatsoever things are pure,
things are lovely, whatsoever things are of good report; if th
virtue, and if there be any praise, think on these things.

Not that I speak in respect of want: for I have learned, in
state I am, therewith to be content.

I can do all things through Christ which strengtheneth me.

But my God shall supply all your need according to his rich
by Christ Jesus.

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The Epistle to Philemon

Philemon was the bishop of the church of Colo
noble character, noted for his generous hospitality

There were no houses dedicated to Christian
the third century. Disciples in Philippi met in
Lydia; in Rome, at the home of Aquila and
Colossae, in the house of Philemon. Only as re
spirit does it turn to externals, magnificent though
are. A decadent religion may become entombe
and imposing cathedrals. High priests were bei
with splendid pomp and ceremonial in the Tem
while the Master's most sublime utterance, the S
Mount, was being delivered upon a mountain to
no room for Him to be born in the Inn; there wa
His teaching in the temple. A new enunciation
ever met with an avalanche of persecution as th
an old dispensation degenerate amid the luxur
grandeur, elaborate ceremonial and impressive rit

New revelations always bespeak an inner growt
of man is itself the Church of God, that sacred e
the true Christ must be brought to birth and nour

Onesimus was a slave who, having robbed his m
safety to Rome. There he contacted the teachin
faith and became a Christian.

Past evil can only be liquidated through repen
and, what is often the most difficult, restitution.
mus could be received into the inner circle of disc
necessary that he return and offer his life as forfei
master, Philemon. The customary penalty impos
circumstances was crucifixion; and, according t
Onesimus was both a slave and a criminal.

Still, Paul calls him "my son." In Christ all ba
soul and soul are removed. Despite the rigid
times, Paul commends Onesimus to the love and
emon, realizing that the bond of Christ is superio
forged on earth by man. Early Christians really

In this relationship between Philemon and his slav
an actual working of the precept "if we walk in the lig
is in the light, we have fellowship one with another."

Esoterically, the story of Philemon is another versi
parable of the Prodigal Son, an experience common
ego during its cycle of earth lives.

A slave and a fugitive before the Christ power was a
within him, Onesimus responded to the call of his hi
and returned to his original home, the Father's house,
loving welcome and complete restoration awaited him.

The Epistle to Titus

'*Titus* 1:5.

*For this cause left thee in Crete, that thou shouldest set in
things ha are wanting, and ordain elders in every city, as I had
thee.*

Titus is mentioned in II Corinthians, and there only,
helper and co-laborer; as the companion of his last jou
a worker left in the Island of Crete to further the
cause.

The Epistle was sent by Paul to his co-laborer to
inspire him in his task. Paul addressed him as his
That he was a companion disciple and fellow worker of
the latter's final journey indicates the degree of his atta

Titus 1:7-9.

*For a bishop must be blameless, as the steward of God; not
not soon angry, not given to wine, no striker, not given to filth*

*But a lover of hospitality, a lover of good men, sober,
temperate.*

*Holding fast the faithful word as he hath been taught, that
able by sound doctrine both to exhort and to convince the gains*

Paul's precepts for living the life are the same as ou
all Mystery Schools. Each bears the same injuncti
promises, the same spiritual compensations: "Live the
ye shall know the doctrine."

position signified his spiritual status. Among early position or title was not won by favor or preferment, worth and merit. True Initiation is never a mere it is primarily an inner manifestation of spiritually faculties. As Paul states, the true Initiate is one adorn the doctrine of God our Saviour in all things.

Titus 2:11-15.

For the grace of God that bringeth salvation hath appear

Teaching us that, denying ungodliness and worldly lusts, soberly, righteously, and godly, in this present world;

Looking for that blessed hope, and the glorious appearing God and our Saviour Jesus Christ;

Who gave himself for us, that he might redeem us from a purify unto himself a peculiar people, zealous of good work

These things speak, and exhort, and rebuke with all auth man despise thee.

Solely through regeneration does man find the way Life. Regeneration is the long-rejected stone which come the chief stone of the corner. On it alone c name of the Initiate be graven. This is the divine the Bible for those who can receive it. It is the Lo the Masons—the Word, buried by Hiram, that will b as he is resurrected through that power of the uplift force which alone gives mastery.

The Epistle to the Hebrews

Unlike the other Epistles, the Epistle to the Heb a message to any one particular church or group of their special inspiration or instruction. Studied esote one of the other Epistles reveals very largely the spi of the church to which it is addressed. The le Hebrews differs in tone, content and its manner of p and has, therefore, been ascribed by many exoteric alien authorship. There is a difference, yet it is singular qualities arise from the fact that it is not

Hebrews 5:12-14.

For when for the time ye ought to be teachers, ye have n
teach you again which be the first principles of the oracles o
are become such as have need of milk, and not of strong meat.

For every one that useth milk is unskillful in the world o
ness; for he is a babe.

But strong meat belongeth to them that are full of age, eve
by reason of use have their senses exercised to discern both good

In this Epistle Paul goes definitely into the mysteri
high phase of spiritual consciousness and attainment
occult terminology as Adeptship, the strong meat to
alludes. This development is described by Paul as
"a priest for ever after the order of Melchizedec."

Hebrews 5:10-11.

Called of God an high priest after the order of Melchisede
Of whom we have many things to say, and hard to be uti
ve are dull of hearing.

There is a fourfold Path leading unto the Temple
those who are sent forth to be heirs of salvation (ou
earth humanity). Man traverses this fourfold Path
to his requirements of temperament and developm
occultist, who attains through knowledge and works, f
path that leads through Fire and its complement, A
mystic, who travels the way of vision and faith, ente
door of Water and its complement, Earth. It is unde
course, that these terms are mystic names indicative
forces and modes of attainment.

Pre-Christian Mystery Schools were developed al
Paths. Each method is, of itself, incomplete when
alone; it is the blending of the four that makes the perf

This is the significance of the fourfold visions o
prophets and seers. Ezekiel envisioned, as the ultimat
tion of humanity, a fourfold Temple. The great B
with John's ecstatic vision of the followers of the La
in a new heaven and a new earth, and residing in a c
four-square with the Tree of Life blossoming eterna
its gates.

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Hath in these last days spoken unto us by his Son, w
appointed heir of all things, by whom also he made the wo

Who being the brightness of his glory, and the expres
person, and upholding all things by the word of his power
by himself purged our sins, sat down on the right hand o
on high;

Being made so much better than the angels, as he hath
obtained a more excellent name than they.

Hebrews 2:16-18.

For verily he took not on him the nature of angels; but
the seed of Abraham.

Wherefore in all things it behooved him to be made unt
that he might be a merciful and faithful high priest in th
to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is
them that are tempted.

Christ took upon Himself, in the mystic Rite of t
the body of the holy Master Jesus (the seed of Abr
purest and most perfect body that could be prepar
upon the earth planet. Only by occupying and work
a human vehicle could the Christ comprehend th
and limitations that the physical prison house imp
spirit dwelling within it.

The Christ came as the emissary of a new Dispen
was the herald of a high state of spiritual consci
attainment destined to be realized by all humanity.
teries of the Christian religion have been given to m
him the way of merging into one the fourfold Path
unto the Temple door of the City wherein grows the
leaves are for the healing of all the nations, as John
unification is mystically described as becoming "a
forever after the Order of Melchizedec" — which
named for a priest-king of Salem, a city of peace.

Hebrews 7:1-8.

For this Melchizedec, king of Salem, priest of the most h
met Abraham returning from the slaughter of the kings, an

To whom also Abraham gave a tenth part of all; first
pretation King of righteousness, and after that also King of
is, King of peace;

Now consider how great this man was, unto whom even Abraham gave the tenth of the spoils.

To Salem, this city of peace, came Abraham, tea new Arian peoples. He it was who first received p teachings of the coming Christian Religion, the Reli Lamb.

Melchizedec, priest-king, symbolizes powers besto inner teachings of Christianity upon its followers. Th were conferred upon Abraham through a mystic supp (powers of the priest, or heart), and wine (powers o or head), or by the merging of Fire and Air with Earth.

This incident is a pivotal point of the Old Testame Era. Salem becomes Jerusalem, a new city of peac new city occurs the Triumphal Entry of Christ Je Priest-King, established forever after the Order of M before whose name every knee shall bow and every claim Him Lord, to the glory of God the Father.

Hebrews 7:11-21.

If therefore perfection were by the Levitical priesthood, (the people received the law,) what further need was there priest should rise after the order of Melchizedec, and not be the order of Aaron?

For the priesthood being changed, there is made of necess also of the law.

For he of whom these things are spoken pertaineth to ano which no man gave attendance at the altar.

For it is evident that our Lord sprang out of Juda; of Moses spake nothing concerning priesthood.

And it is yet far more evident: for that after the similitud sedec there ariseth another priest,

Who is made not after the law of a carnal commandment, power of an endless life.

For he testifieth, Thou art a priest for ever after the orde sedec.

For there is verily a disannulling of the commandment goi the weakness and unprofitableness thereof.

For the law made nothing perfect, but the bringing in of did; by the which we draw nigh unto God.

And inasmuch as not without an oath he was made priest

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The Order of Aaron is the ancient mystic
Those following this way depend upon external
priestcraft. They are served by the Lunar
Mysteries. The new Order of Judah follows t
or Love. Their allegiance is to the unchange
within. They rely not on external law but on
their own divinity. Initiation into this Order
Christian Dispensation and the Solar or four Gr

Christ, the Son, who is consecrated forevermo
innermost circle, composed of those who had pr
worthy and ready for this new step in spiritual p
He did, even as Melchizedec, by celebrating a r
bread and wine, two elements symbolical of the
blended powers of Fire and Water, or of head
represented the highest attainment under the
the Piscean Dispensation, of the Christian religi

The Western world considers itself Christian.
nominal followers of the Christ. But at best, e
in our churches are barely approaching the mos
kindergarten stages of the Christian religion. Fo
current preaching and teaching touches only the
record of Jesus, together with morals to be d
exemplary life in relation to man and the world.

Only those who have attained unto that high
by Christ's Disciples on the Day of Pentecost a
of the name of *Christians* and only such are enti
real disciples of the archangelic Christ.

The dual power bestowed by the alchemical u
and Water elements in our nature is the gift of
the Comforter, to which John alludes so be
Gospel. No one can doubt the fruits of this b
are accurately defined in the words of Mark:

Mark 16:17, 18.

*And these signs shall follow them that believe; In r
cast out devils; they shall speak with new tongues;
serpents; and if they drink any deadly thing, it shall n
shall lay hands on the sick and they shall recover.*

Which had the golden censer, and the ark of the covena
round about with gold, wherein was the golden pot that had
Hebrews 9:1-5.

Then verily the first covenant had also ordinances of divine
a worldly sanctuary.

For there was a tabernacle made; the first wherein was the
and the table, and the shewbread; which is called sanctuary;

And after the second veil, the tabernacle which is called the
all;
Aaron's rod that budded, and the tables of the covenant.

And over it the Cherubims of glory shadowing the mercy seat
we cannot now speak particularly.

The outer court where the multitudes assembled is re
tive of the masses of humanity. The inner court of
priest typifies the Initiate who has proved himself w
enter holy places both within the earth and in inner or
realms. The Cherubim of glory over the Ark repre
great blending as taught in all ancient Mysteries, the
plishment of which awaited the coming of Christ. Th
true meaning of the Shekinah which hovered over the
cloud by day (feminine) and a pillar of fire (mascu
night.

Flowing of the holy blood on Calvary was necessar
redemptive work of the Christ, in which the desire re
purified of evil images or pictures wrought there by the
ulated sins of man upon earth. Paul calls these images
of things in the heavens.

Hebrews 9:22-24.

And almost all things are by the law purged with blood; an
shedding of blood is no remission.

It was therefore necessary that the patterns of things in th
should be purified with these; but the heavenly things thems
better sacrifices than these.

This great mystery of esoteric Christianity was no
stood or taught to the peoples of the early Arian Disp
Hence, Paul states that the mystery of the Cherubim c
spoken of freely. And again, he says that the pe
the early Old Testament era—symbolized by Noah-

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The Christian Church of today is so out of tou
deeper interpretations that it openly declares the
in teachings of Initiation or inner Mystery Schools
references to them are to be found on almost ever
Christian Bible and throughout the writings of the
many of whose teachers and workers were Initiates.

The third impulse of Christianity, which is to
under the signs of Aquarius and Leo, will be rec
stood, and demonstrated by the masses. The tru
cealed will then be taught openly in the churche
will be the corner stone of an enlightened faith;
erated and redeemed humanity will be prepared u
Way of Love, making it possible for the Christ to
received by His own.

Paul exhorts all whose ears are ready to hear, w
open to see and whose hearts and minds are recep
toward a comprehension of these inner truths
preparation for the great new day of Christ's retu

Hebrews 12:1, 2.

*Wherefore seeing we also are compassed about with so
witnesses, let us lay aside every weight, and the sin whic
beset us, and let us run with patience the race that is set b*

*Looking unto Jesus the author and finisher of our fait
joy that was set before him, endured the cross, despising
is set down at the right hand of the throne of God.*

When Paul left Ephesus for the last time h
church in charge of Timothy, and soon afterward
first Epistle to encourage and strengthen him in h
to warn him of subtle dangers and pitfalls. As i
Epistles, Paul has given much inner instruction in
Timothy that is of inestimable value to all who
receive it.

Timothy, whom Paul addresses as "my own son
was born in Lystra; his mother was a Jewess; his fa
His earliest environment was highly spiritual. T
tacted Paul and his teaching during the first journ
cated himself entirely to the work when about fif
age. He then renounced all personal ties in a conse

Timothy's principal work was in Ephesus. Many y
the passing of Paul he met martyrdom in that ci
protestations against the licentiousness among worsh
Diana. That he had attained to inner truths and
faculties relating to inner work are attested in the word

I Timothy 4:12-16.

*Let no man despise thy youth; but be thou an example of t
in word, in conversation, in charity, in spirit, in faith, in puri*

Till I come, give attendance to reading, to exhortation, to d

*Neglect not the gift that is in thee, which was given thee
with the laying on of the hands of the presbytery.*

*Meditate upon these things; give thyself wholly to then
profiting may appear to all.*

*Take heed unto thyself, and unto the doctrine; continue in
doing this thou shalt both save thyself, and them that hear th*

Besides being a lesson on living the life, this
Timothy contains deeper instruction in its double m
words.

I Timothy 4:1-5.

*Now the Spirit speaketh expressly, that in the latter time
depart from the faith, giving heed to seducing spirits, and
devils;*

*Speaking lies in hypocrisy; having their conscience seared
iron;*

*Forbidding to marry, and commanding to abstain from m
God hath created to be received with thanksgiving of them w
and know the truth.*

*For every creature of God is good, and nothing to be refu
received with thanksgiving:*

For it is sanctified by the word of God and prayer.

Throughout the Bible the impartation of the highes
mysteries are concealed in the ceremonial of a meal
Such feasts were climaxed by the Master's instructio
the Last Supper.

Reception of spiritual truths and awakening or
latent faculties nourish and sustain the invisible vehi

loss. Like the pearl of great price, its acquisition
plete and joyful renunciation of all worldly treasur

I Timothy 5:21-23.

I charge thee before God, and the Lord Jesus Chris
angels, that thou observe these things without preferring
other, doing nothing by partiality.

Lay hands suddenly upon no man, neither be partaker
sins: keep thyself pure.

Drink no longer water, but use a little wine for thy sto
thine often infirmities.

Paul here touches upon the significance of the r
age Feast which took place in Cana of Galilee, wh
of emotional life was transmuted into the wine
refers to amalgamation of the highest essences of
desire bodies (Fire and Water) which together b
vehicle of the spirit, the golden wedding garm
symbolizing purity, was used in ceremonials of the
Schools. The Christ, Herald of the new Christian
used water and wine, the combination symbolizin
tion, key of the Christian Mysteries.

A literal interpretation of the above passage h
by many in defense of abuses to which they have su
bodies, sacred temples of the spirit. This pervers
as the New Age lifts the veil of literalism and
spiritual significance of the Bible.

I Timothy 2:11-15.

Let the woman learn in silence with all submission.

But I suffer not a woman to teach, nor to usurp authorit
but to be in silence.

For Adam was first formed, then Eve.

And Adam was not deceived, but the woman being dece
transgression.

Notwithstanding she shall be saved in childbearing, if t
faith and charity and holiness with sobriety.

Ephesians 5:21-32.

Submitting yourselves one to another in the fear of God

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Therefore as the church is subject unto Christ, so let the w
their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the ch
gave himself for it;

That he might sanctify and cleanse it with the washing of
the word.

That he might present it to himself a glorious church, not ha
or wrinkle, or in any such thing; but that it should be holy an
blemish.

So ought men to love their wives as their own bodies. He t
his wife loveth himself.

For no man ever yet hateth his own flesh; but nourisheth and
it, even as the Lord the church:

For we are members of his body, of his flesh, and of his bon

For this cause shall a man leave his father and mother, an
joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and th

Be it noted again that esoterically *man* and *woman* sy
the masculine and feminine poles of spirit within the
man. These two poles manifest as *intellect* and *intuition*
fully awake, intuition (woman) is silent, serving as the
tion of intellect (man). It is then that the twain becc
Therein lies the mystery of the Christed individual an
church (the body of the Initiate).

Paul has been accused by literalists of disparaging
when in truth he was exalting the *feminine in man* to th
and rightful position that it occupied before the Fall, an
it holds in the regenerated life of the Initiate. The sub
position which the Church has accorded woman is due t
reading of this passage.

In *The Gospel of the Egyptians* as quoted by Cle
Alexandria, Christ Jesus said to Salome: "I am come to
the works of woman, whose works are generation and de

Bodies generated through the misuse of the sacred
life force must know death. By the sin of such misuse t
inine fell in man; by its conservation and transmutation
be uplifted and man will then possess the resurrectio
which knows no decay. This is the message proclaimed

During the renewed and intensified persecution of
tians by Nero, Paul was continuing his labors in
There he was arrested and returned to Rome. Th
imprisonment was very different to his former inc
when he was granted the use of his own house and
the companionship of disciples and friends. Now he
confined within prison walls. He was shown neith
nor consideration, but treated contemptuously as
leader of the sect of the Nazarenes."

The Second Epistle to Timothy was written during
Roman imprisonment. This Epistle, so tender and
tone, so filled with compassion and understanding fo
ties and weaknesses of those about him, was Paul's
It is an outpouring of the love that knows no shadow
After that blessed heart was stilled, it yet breathed
most sublime of all prayers: "Father, forgive them
know not what they do."

II Timothy 4:11-16.

*Only Luke is with me. Take Mark, and bring him with
is profitable to me for the ministry.*

And Tychicus have I sent to Ephesus.

*The cloke that I left at Troas with Carpus, when thou
with thee, and the books, but especially the parchments.*

*Alexander the coppersmith did me much evil: the Lord
according to his works:*

Of whom be thou ware also; for he hath greatly withstood

*At my first answer no man stood with me, but all men
I pray God that it may not be laid to their charge.*

The Acts (Greek, *Praxies,* meaning works) contain
est lessons of the entire Book. It is an expression
within man himself. "He that believeth on me, the
I do he shall do also; and greater works than these sh
was the promise of the Christ. The life of Paul is a
tion of the glory of His words, a demonstration of His
the lofty ideal of a future Christed humanity.

Paul has outlined the way of high accomplishm
beloved disciple, Timothy, and also for every asp

The ideal for a disciple who would walk the Way c
ment is embodied in Paul's final message to Timothy:

II Timothy 4:6, 7.

For I am now ready to be offered, and the time of my dep
hand;

I have fought a good fight, I have finished my course, I
the faith.

Martyrdom of Peter and Paul

Under the cruel reign of Nero, both Paul and Pe
brought to trial and condemned. Dionysius, one of
bishops of Corinth, asserts that Peter and Paul me
Eternal City for their final proclamation of the Glad
and from that city set out together, through martyrdom
the crown of Eternal Life.

That death for them meant transition, a wider fr
which to continue their glorious works, is asserted by
the words:

Philippians 1:21-24.

For me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labor: yet w
choose I wot not.

For I am in a strait betwixt two, having a desire to depart,
with Christ; which is far better.

Nevertheless to abide in the flesh is more needful for you.

The Second Epistle of Peter bears his final admoni
only to the immediate followers he is about to leave, b
disciples who come after him. He bids them live in pea
out spot or blemish, that they may dwell in that nev
and earth wherein aideth righteousness.

Ambrose states that Peter, yielding to entreaties of
ciples, consented to flee from Rome. On emerging
gate he met Christ Jesus approachng the city. To his
"Lord, whither goest Thou?" he received the reply, "I
to be crucified anew." This incident is commemora
small edifice that stands near the Appian Way and

"To die upon the cross with brow uplifted, a
spread to embrace all humanity" was too great
this consecrated and humble spirit to contemplate.
forgot for a moment his threefold denial of the M
had pledged to follow Him even unto death. In
requested that he be crucified head downward.
granted. Such humility won him the spiritual co
becoming warder of the gates of glory that lead i
celestial Light.

The life and works of Peter epitomize the birth,
and manifestation of the power of faith, that faith
substance of things hoped for, the *evidence* of thin

There is a small wayside chapel which, accordin
marks the parting place of the two greatest apostle
esotericism, Peter and Paul. Tradition also tells
thus voiced his final tribute to Peter: "Peace
foundation of the Church; shepherd of the flock of
Peter's last words to Paul were: "Go in peace, pr
Good Tidings, and Guide of the salvation of the ju

In his volume entitled "Paul, the Sower," a
purpose and meaning of the Epistle to the Roma
Brown comes very near New Age Bible interpreta
writes, "The words 'in Christ' Paul uses over 150
words do not refer to the historical Jesus, but d
tinuing relationship with the Christ present in the
not completing Christ's sufferings (Colossians 1
carrying out in his body his own Christ-sufferings."

All New Age interpretation deals with the a
Christed powers within man himself. "Let the Chr
in you." This declaration of the great Christian
tains the solution of all the problems of the univ
when fully understood and developed, usher in the
and the new earth. When Paul came to take his
to meet his final trial and the liberation of his brig
ous spirit in death, he was completely absorbed
the centurion—who, together with a band of sol
panied him to the Ostian Gate of Rome—in the
New Dispensation. To the last, the thought tha
most in his mind was to bring others to service in

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of Italian midsummer. They were marching, alth
knew it not, in a procession more triumphal than an
ever followed in the train of General or Emperor,
Sacred Way. Their prisoner, now at last and forever
from captivity, rejoiced to follow his Lord 'without
The place of execution was not far distant and there
of the headsman ended his long course of sufferings an
the heroic soul from the feeble body." (Selected).

Arrived at his destination in the purple shadows of
trees, Paul requested a period of meditation and pray
who watched saw him assume the form of a cross as,
outstretched, he addressed in Hebrew some invisible
for that glorious Being who had given His benediction
first illumination was present to bless the Apostle and
on his way. Assured by his own words, Paul laid down
"For if we be dead with him, we shall also live with h

In his splendid work on the life of St. Paul, Foak
expresses the opinion that statements of Eusebius rela
lives and experiences of early Christians should be giv
attention. Although the latter belonged to the fourt
A. D., he was a careful and diligent collector of mater
history and had many unusual opportunities to gather
states that Paul was released after his first captivity; t
martyrdom occurred under Nero; that Paul's tomb w
Ostian Way and Peter's on the Vatican Hill where
erected to their memory stand today.

All early churchmen concur in the statement that
Paul worked together in Rome and were martyred at
time by command of Nero. Tertullian of Carthage an
of Alexandria declare that Paul was beheaded and Pe
fied, head downward.

Foakes-Jackson interestingly points out that archaeo
firms literature and legend in that gems discovered in
dating back as early as the second century, are cut
faces of Peter and Paul. Both are titled Apostles to
Both had put behind them a record of treachery and
Both were redeemed in valor and martyrdom.

The associated work of Peter and Paul is also sanc

list. This custom was observed in the Roman litu
its origin in those of an earlier period brought from

According to legend Paul, at the time of being
death, told Nero that he would appear before him
been beheaded. This he did and Nero, in cringing
other Christian prisoners released—a story of in
chiefly as illustrating an early Christian belief in su
personality after death and its intimation that the E
a like belief.

Longius, the prefect, and Cestus, the centurion, v
into the new teaching through Paul. The day a
executed they saw him standing in prayer betwee
Luke. Later the two Romans were baptized by th
Paul and by them were "given the seal" into Christia

"The thyrus-bearers are many, but the mystics a

"Strait is the gate and narrow is the way . . . and
that find it."

In the life story of Paul we have a most helpful ar
ing series of lessons on the Path of Discipleship, beg
the Road to the mystic city of Damascus with
treasures; a Path which is open only to those who, li
Paul, are willing to "die in Christ."

St. Paul in Britain

Legends about St. Paul's ministry in Britain are
to most students of the Bible, yet such legends do e
not without foundation.

One tradition, preserved in the writings of
Alexandria, relates that at the close of his two yea
ment in Rome, Paul was released and journeyed to
Clement states that "he went to the uttermost limits
In other words, to the British Isles.

The story of Joseph of Arimathea in Britain is
and it is usually conceded that the traditional honor
the first British church should go to him. Rev. R.
in his book *St. Paul in Britain*, has collected much

our island in the last year of Tiberius Caesar" (A.D
The story of Joseph's persecution and how he, with oth
tians, fled Palestine to find refuge in Britain is a pop
It is said that these early Christians landed at Glasto
Somerset, and were welcomed by the British King
(Caractacus), who gave them twelve hides of land, ne
taxed. It was there they built the first British church.

Many ancient records speak of Joseph of Arimathea
Moelgwyn of Llandaff, uncle of St. David, writes: "
Arimathea, the noble decurion, received his everlasting
his eleven associates in the Isle of Avalon."

Many eminent scholars agree that St. Paul did
preach in Britain. In the Morning Post, March 27,
following statement appeared:

"The Mayors of Bath, Colchester and Dorchester
members of the Friends of Italy Society were today
26th, 1931] received in special audience by the Pope.
ness, in a specially prepared address, advanced the th
it was St. Paul himself, and not Pope Gregory, who fi
duced Christianity in Britain."

We also hear of a "missing chapter" to the Book of A
story is that in the reign of Louis XVI of France
traveller, Sonnini by name, received permission to trave
Turkey and Greece, arriving in Constantinople in 180
he met Sultan Abdul Achmet, by whom he was given a
Greek manuscript in Turkish archives. Upon examin
proved to be a chapter from the Acts of the Apostl
manuscript told how, after his release from Roman
Paul sailed to Spain, where he taught for a time. Th
sail for Britain, landing at Raphinus (Sandwich) and
three months there. Finally he sailed to Asia. Sonni
was translated into English by Sir John Newport, an I
net, but unfortunately the Greek manuscript copy dis
so we are left without actual evidence. However, as
of the missing chapter fits in perfectly with apostolic
given in the Gospels, esotericists are inclined to accept
stantially true.

Again, Paul's connection with early British Chris

and daughter of Caradoc, head of a noble fan
mander of British forces against the Romans. In
doc and his family were taken to Rome as pris
later married a wealthy Roman by name of Pu
home became a meeting place for Christians an
for Paul and others of his ministry. Upon marriag
the Roman name of Claudia. Her brother Lin
crated as first bishop of the Roman Church. It i
these are the Claudia and Linus mentioned in
Epistle to Timothy: "Eubulus greeteth thee, and
Linus, and Claudia, and all the brethren."

Paul's friendship with this illustrious family c
his martyrdom, after which his body was claimed
placed within their family tomb on the Ostian R
states.

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CHAPTER XVII

THE DISCIPLES OF PAUL'S MINISTRY

The Men Called by Paul

It has been said that the glory of a teacher is his disc
no adequate measure of Paul's greatness is possible witl
knowledge of the disciples, both men and women, he dr
the orbit of the solar Christ Mysteries. It is not witho
ing that Mark, the author of one of the Gospel book
devoted follower and friend.

Mark

Marcus, abbreviated to Mark, was the Greek name
John, the son of Mary of Jerusalem. His life, from
to end, was a flower of spiritual sowing. He was
parents of independent means, always closely companio
mother whose spirit of gracious hospitality was exten
who sought the higher life. As a youth Mark was pri
know intimately the Great Teacher of Galilee. It w
homes of Mary of Jerusalem and Mary and Martha o
that the Master and His Disciples most often repaire
and refreshment. These three women were such clo
they frequently accompanied their Teacher as He w
one of these homes to the other.

This rare privilege of intimate contact with the C
pared Mark for the master work of his life: writing t
that bears his name.

After the Ascension, when the consecrated Upper
Mary' home had become the first Christian church,
Barnabas, her kinsman, come from Cyprus to study the
Mysteries with the personal followers of Christ Jesus.

The relationship between Mark and Barnabas was ev
and beautiful one. Paul and Barnabas at one time pa
pany in controversy over Mark; but later Mark, like

Following the Ascension, Mark spent much time in the home of John and the Blessed Virgin, and was associate minister with John in the church of Ephes years Mark also acted as secretary to Peter.

Mark's Gospel is essentially a gospel of action. secretary, he recounts in clear, concise fashion inci Great Ministry, narrating so unfalteringly the vac temptations of Peter that a reader can almost he Disciple himself describing the memorable scene transcription. And following Peter's example, Ma portrays his own weaknesses and shortcomings.

Tradition has it that Mark was the young man v the Master to the Garden wrapped only in a she snatched from a bed; and who, frightened by the a soldiers, fled naked, leaving the sheet in their hand alleged that Mark was called "the stump fingered" of a wound received at this time; and that from arose the close friendship of Peter and Mark because man's sympathy for the youth's suffering when th more in the Upper Room.

Again, in the sacred atmosphere of the Upper Mark saw the heartbroken and despairing *Peter of* transformed into the radiant and steadfast *Apostle* he recounted his experiences with his risen Lord. Upper Room, Mark himself contacted the blessed learned of true immortality. Then it was that himself unreservedly to the new way.

These momentous experiences of his youth, toget inspiring examples of Peter, Paul and Barnabas— to have witnessed and ministered to all three in th martyrdom—increased and intensified his spirit of

Legend further states that Peter sent Mark to he founded the first Christian church and later me on an Easter Day in Alexandria.

With the passing of years his consecration is said so all-encompassing, and the white fire of his spir that his body became luminous. The following line as descriptive of him:

That Mark understood, and established his church andria under the same twelvefold power in which the functioned, is evidenced from certain historical records "St. Mark ordained twelve Presbyters to remain with t arch so that when the chair should become vacant, th elect one out of the twelve on whose head the othe should lay their hands, giving him benediction and co him Patriarch, and should after this choose some othe supply the place of the promoted Presbyter, in such the Presbytery should always consist of twelve."

Luke

Paul was ill when he arrived in Antioch of Pisidia, Luke was called. The young physician was deeply i by Paul's fiery spirit and dauntless enthusiasm. Whe following Sabbath, he listened to the Apostle's stor Christ, Luke's heart was completely won. Another n destined to be added to the pages of immortal literatur can now express his gratitude for his ordination i Eternal."

Paul's introduction to the western world was on the that Luke and Titus presented him to a little band o who held meetings of prayer beside a stream just ou city. The leader of this group was Lydia of Thyatira, in purple cloth for which that city was famed. Paul her home for a time and she became one of his p disciples.

Legend records that Luke and Titus were brothers; had formerly lived in Phillipi so knew the eagerness an of the people in Europe for new light; and that it wa their entreaties that Paul made the journey thither.

Also, Luke was the man from Macedonia who app Paul in a dream, asking him to come to the aid of th there.

After he became a Christian the two motives of L seem to have been to write the Divine Story as a mem the churches and to care for his beloved teacher, P

of imprisonment, both in Caesarea and Rome. In almost his last days on earth, Paul's words, "Only L me" bear eloquent tribute to the loyalty, devotion a ing affection of this great man, who combined equa of a scientist with the heart of a saint. This belov is said to have known a long and useful career in t the Christ, ending in martyrdom under Domitian.

According to an early tradition, Luke was a por as well as a physician, and gave to the early Chr first likenesses of Christ Jesus, the holy Mother and t some of which are still preserved in the Vatican.

Barnabas

To Mark, writer of the Gospel bearing his name, the *Acts of Barnabas* which give the following acc latter's martyrdom:

After their separation from Paul, Mark and Ba down to Laodicea, then took ship and crossed to storm held them three days on the island of Pityus man, by name Euphemus, entertained them and wa by Barnabas in the Mysteries of the new order, he house.

The two later met Timon and Ariston, temple whose house they were entertained. When they depa went with them.

In connection with Barnabas there survives a cu showing the use of talismans among early Christians that he had in his possession a document written b a narrative on miracles and doctrines, and that w this upon the sick they immediately were made who

From Paphas, Rhodon, another temple server, a the travellers on their journey. Upon their entering Salamis, Barnabas repaired to the temple and, u document received from Matthew, began to tea teaching found no favor. An enraged mob bound hi him before Hypatius, governor of Salamis. Bindi with a rope, they dragged him from the synagogue t drome, where he was burned to death.

precious manuscript of Matthew, together with the m
mains of Barnabas, which they hid away in a secret pla
three days they remained concealed in the cave, then ma
escape by night. Upon coming to the shore they fo
Egyptian ship which took them to Alexandria. Her
states, he remained, teaching and enlightening the peop
Word of the Lord.

Barnabas has been described as tall and well-built,
countenance that was grave, noble and strong. He bel
the family of Nebo who lived in Cyprus. His father, a
means, sent the boy to the University of Tarsus where, i
sumed, he met Saul and their friendship had its beginn

Later, Barnabas went to Jerusalem to be trained for
service. After the completion of this training, he lived i
where he acquired a luxurious home with spacious gard

There is a legend that Barnabas was the rich youth w
to the Master to find peace of mind and soul, but turned
fully away when he was told to "go and sell all thou h
give to the poor."

However, as Barnabas knew more intimately the
atmosphere of that Upper Room and those who had p
their lives after the Christ, he too outgrew worldly intere
read in Acts 4:36, 37 that a "Levite, and of the cou
Cyprus, having land, sold it, and brought the money, an
at the apostles' feet."

Mary, John Mark's mother, was a sister of Barnabas
and it was in the Upper Room of her home that this gr
dedicated himself to Christ. It is thought that Pentec
the day of his transformation. Barnabas means *son of*
tion. He also inspired in everyone implicit faith and t
so became one of the most powerful supports of the early
Barnabas is biblically described as "Full of the Holy Sp
of faith."

Although he possessed the spiritual gift of proph
principal work seems to have been encouraging and stre
ing others in crises. He was loyal to the youthful Ma
temporarily parting company with his beloved friend P

Barnabas who stood sponsor for his friend. Ag
disappointed by his reception in Jerusalem, ret
home in Tarsus—a crucial time which could h
Christianity—Barnabas, then working in Antioc
sus and persuaded Saul to join him in his minist
city, which later became one of the leading ce
Mysteries.

The role of Barnabas is assuredly one of the
in biblical history.

Timothy

Timothy was the St. John among Paul's disc
native of Lystra. His father was a Greek. Sin
mother Eunice and his grandmother Lois had g
instruction in the Scriptures. They were prepa
and were numbered among Paul's early convert

Timothy early made an unequivocal dedicat
the Way. The fact that Paul placed him i
church at Ephesus, where he later became bis
of his high degree of advancement.

Timothy never deserted the Path. He was v
the last days of the latter's Roman imprisonmer
Epistles Paul mentions Timothy in connection

Titus

Titus was also prominent among the disciple
is thought to have been either Greek or Syrian.
to the Jerusalem Council as an example of w
was accomplishing for the Gentiles.

It was Titus who carried Paul's first Epistle
Corinth, where he appears to have done some
Later he had charge of the work in Crete.

Titus, like Timothy, was with Paul during the
Roman imprisonment. After Paul's death, h
labor in Dalmatia.

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Silas

Silas ranked next in spiritual status to the Twe
supposed to have been one of the Seventy. He was a
speaker and among the foremost mystic prophets o
After Paul's parting with Barnabas and Mark, Silas
bered among his prominent co-workers. It appears f
Epistle to the Thessalonians that Silas was entitled to t
tion *Apostle,* which meant in those early days, *one wh*
the Lord (I Thess. 2-6).

As Silas often prefaced his remarks with the word
the Lord speak these words," he was considered a lea
the brethren and a high Initiate of the Christian
Second century ecstatics, designated as *Montanists,* cla
as their spiritual inspiration.

Silas first worked with Paul when that Apostle and
differed concerning Mark. Silas and Timothy ac
Paul on the second journey.

Simon of Cyrene

Simon of Cyrene came from his home in North Afr
the temple in Jerusalem and there embraced the ne
Later he took up residence in Rome where his sons,
Alexander, were among the prominent workers in the
Church. In one of his Epistles Paul refers to Rufus
ander, adding a greeting to their mother and the i
that she had once saved his life.

Simon's contact with the new way evidently led
family to espouse Christianity.

Onesimus

The problem of conciliation between master and
of great concern to the early Church. The first
Christianity is the brotherhood of man and equality o
sight of the Father. The abolition of slavery, theref

From the little town of Colossae, two young fr
and Epaphras, departed to attend school in
became loyal and enthusiastic followers of Chri
a wealthy family, Philemon was attended by a
faithful slave, Onesimus.

Upon their return to Colossae, Philemon oper
a church-house, his friend Epaphras being th
teacher. These two also founded churches in t
of Heliopolis and Laodicea. Archippus, mention
one of their assistant ministers. Among the
young girl convert, Apphia, who later married P

Onesimus, the slave, was entrusted with an
mission by his master but proved unworthy and
ing to hide himself in Rome. There he contac
from whom he heard of the new religion, and wa
Onesimus recognized Paul as his master's teac
Paul kept the bondsman close by him. Under h
man confessed the Christ and wanted to make
his wrong-doing.

An opportunity presented itself when Epaphr
to see Paul in regard to the church at Colossae.
his *Epistle to Philemon*, the letter which has be
Idyll of the Grace of God."

Onesimus voluntarily returned to Philemon
read Paul's sublime plea, responded to it. The
given and retained, not as a slave but as a friend
in the church where, later tradition holds, he ser

When Colossae was destroyed by an earthqua
was who preserved both the Epistle to the churc
to Philemon.

Aquila and Priscilla

In 50 A. D. Paul made the acquaintance of t
were to become most loyal workers and fai
Aquila and his wife, Priscilla. This couple had
in Rome where they were leaders of the new

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there and later journeyed with him to Ephesus, where th
prominently identified with the church of that city.

Priscilla was of a patrician Roman family. She w
educated and possessed a brilliant mind. It has been s
she did much to assist Paul, and to her pen has been at
the greatly contested Epistle to the Hebrews.

Aquila and Priscilla evidently later returned to Ro
Paul, when writing from that city to Timothy, then b
the church at Ephesus, added their greetings to his.

Apollos, an intellectualist attracted to early Christian
won through the influence of these two disciples. Apoll
from Alexandria where he had been an ardent adherent
the Baptist. John was the way shower, and Apollos
beautiful address in Ephesus on *The Way of the Lord*.

Apollos had received only the "Initiation by Water"—t
of John. Aquila and Priscilla became his instructors
deeper Christ Mysteries, so he was ready to receive "In
by Fire" with its attendant powers of the Holy Spirit wh
next returned to Ephesus.

Women Disciples of Paul

Two of Paul's women disciples occupy a prominent
both his Epistles and in the Book of Acts. Reference has
been made to Priscilla—lovingly abbreviated by Paul to
and to the pre-eminence of her work among the early C
churches. Claudia, whose home in Rome was the arti
cultural center where Paul and his followers were alwa
of a hospitable welcome, has also been mentioned.

Lydia, the first woman won by Paul, brought Christi
Europe and became foremost of its exponents. Her
Phillipi was the first Christian church to be established
Western world. Similarly, that sacred Upper Room in th
of Mary, mother of John Mark, had become the first C
church in Jerusalem after the Ascension. It was still
woman Initiate, Helena, mother of Constantine, who b
first great church in honor of our Lord in the Holy Lan

Paul wrote from Corinth to the church in introduce our sister Phoebe, a deaconess of Cenchrea, receive her in the Lord as saints sh another and give her any help she may require a help herself to many people, including myself

Philolgus (Greek) and Julia (Roman), to w salutations, are probably husband and wife a another little church-house in the Eternal City. sister Olympas are also mentioned. These nar given by Paul, have been discovered among th scriptions along the Appian Way and all are re of persons connected with the household of Cae

Paul speaks of Persis as "the beloved" and ad toiled strenuously in the Lord."

Tryphaena and Tryphosa, Greek names mea *delicate* and doubtless characterizing the two sumed to have been twin sisters.

Paul connects the woman Ampliatus with Ur workers in Christ. "The name Ampliatus has b the catacomb of a patrician Roman lady, Dom probable, quoting from a reliable source, that a name was conspicuous in the early Roman churc been the means of introducing Christianity into house."

The wife of Simon of Cyrene, mother of R andria, has also been mentioned. Lectra was esiphorus, a wealthy and prominent citizen of Ep met martyrdom for his loyalty to the new Mys this home that Paul abode when working in Ephesus.

Perpetus and Thesla are two women discip are related some of the most beautiful legends Paul's life and ministry. As Paul, bound in iron away to his death, he was met by Perpetus wi passion upon him, wept bitterly. Paul asked f chief. When she received it again and laid it sight was restored to a previously blind eye.

This legend is similar to that of Veronica which, on the way to Calvary, received an impres

The handkerchief refers to the etheric sheath which, in
tion for Initiation, must become sufficiently sensitized
the "Christ impress." Restoration to sight always refe
awakening of spiritual vision, while ability to see with
only refers to the limitation of physical sight. This
mean, however, that physical sight was not restored
opening of spiritual vision.

Perpetus' illumination brought her in touch with man
of noble families, among them Potentiana, a sister of Ne
and the wives of many Roman senators who secretly alli
selves with the cause of the Christ.

Whenever Paul came to minister in the little church
vened in the home of Onesiphorus and his wife Lect
was always great rejoicing, "bending of knees and bre
bread" among the faithful.

During one of Paul's talks in this church-house, the
of a neighbor, Thecla by name, chanced to hear
through an open window. Her story is told in the *Act*
and Thecla, which was once accepted as genuine by the
but was denounced as spurious in the fourth century.
looked upon as the first Christian novel, but it contai
veiled references to tests and trials which precede Initia
gives much illuminating information about Initiate pow
modern historical novels, it was woven about even
actually took place.

As Thecla sat listening to the words of the invisible
in her neighbor's house, she knew she had found the T
would love all her life. These were the words she hear

"Blessed are the pure in heart: for they shall see Go

"Blessed are they who keep their flesh undefiled (p
they shall be the temple of God.

"Blessed are the temperate (chaste) for God will rev
self to them.

"Blessed are they who abandon their secular enjoym
they shall be accepted of God.

"Blessed are they who have wives as though they

"Blessed are they who pursue the wisdom (Christ for they shall dwell in eternal light.

"Blessed are they who, for the love of Ch glories of the world, for they shall be judg placed at the right hand of Christ, and shall no ness of the last judgment.

"Blessed are the bodies and souls of virgins, f able to God and shall not lose the reward of t the word of their heavenly Father shall prove salvation in the day of His son and they shall more."

Thecla, of a noble family, was betrothed to who bore the name of Thamyris. When she d tion of renouncing the customs of her peo marriage that she might follow the simple a the Christians, her family thought her bewitch the chief magistrate to drive Paul from the ci rounded the house of Onesiphorus shouting, magician, he has corrupted our wives and per to change their opinions."

Paul was taken to prison. Thecla followed his feet and learn of the wonders of Christ Je was driven out of the city and Thecla was co by burning. But the blazing fagots on the harmed so she was thrown to the lions. Paul to baptize her. When she importuned him sa my hair and follow thee whithersoever thou ma me the real baptism in Christ," he had repli with patience and thou shalt receive the water

While awaiting death Thecla called upon h herself into a small stream that ran through baptizing herself. Instantly a cloud of fire and surrounded her. Later, Paul acknowledge that of the Holy Spirit, whereby Thecla was among the apostles. This was a true mystic of Jesus in the Jordan, when balls of fire descen and the waters of the Jordan were alight wi came up from the water in their midst.

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caressed them. Meanwhile citizens of the town ha
indignant over the cruelty accorded her whom they h
through her blameless girlhood. She was released,
forthwith to join Paul who accepted her as a veritable

It is said that Paul took Thecla with him to th
Christian school at Antioch for training and instructio
he sent her into Seleucia where she brought to many
of Christ, inspiring women to lives of purity and cha
performing miraculous healings—for all of which
spread far and wide.

Apocryphal history tells us further that throughou
Thecla was enveloped and guided by a cloud of ligh
cities and country round about came an unceasing pro
the sick and suffering; but before ever reaching her
were released from their afflictions. Unclean spirits
shrieking. All who received their health glorified God
given such grace to the virgin Thecla.

This disciple's trials were those of every Initiate.
den and the trial by fire are cyphers referring to
(Christ) Mysteries. The key to them is to be found
spoken by John: "I must decrease and He must i
August and sublime as were the Water Rites, they w
preparatory to the Fire Rites of the Christ. You mus
tized of water and of spirit (fire), said the Master. In
baptism without human intermediation we see the pr
the Christ fulfilled. Indeed, "whosoever wills may com
veil of the Temple has been rent forever and ever.

Portraits of the Disciples—Continued from page

Nathanael

Legend says that Nathanael, whose last name was
mew, was a son of the Prince of Talmai, a family re
by Josephus. The Christ described Nathanael for us
declared him to be without guile. Nathaniel was a mys
keynote was purity. When Philip brought him to t
Teacher whom he had found, the first words of the M
His new Disciple were: "When thou wast under the
I saw thee." The fig tree symbolizes regeneration. Th

The friendship between Nathanael and
pared to that which existed between Da
Nathanael Bartholomew was described as
fair skin, and large beautiful eyes. He wa
neither tall nor stunted, but middling. He
cloak bordered with purple and upon his sho
His voice was like the sound of a strong trum
panied by the Angels of God who never allov
nor to hunger or thirst. His face, his soul,
always glad and rejoicing. He foresaw al
and spoke in every tongue of every nation."

When the Disciples dispersed after the
Philip travelled over many lands together.
Philip, Nathanael went into Ethiopia where
Christian Church. There he released the
from the power of obsessing demons. The g
of his pupils, told her father, "He knows a
languages, and is ever attended by the Angel

The king forthwith sent to Nathanael cam
of gold, silver and precious stones. That ver
in the king's room and inquired of him, "W
these earthly things? My desires are no lo
centered upon the things of heaven."

Following the departure of Nathanael, the
ter became leaders of the Christian comm
where they accomplished much good for the

Nathanael is said to have suffered martyr
being flayed alive.

THE FOUR APPRENTICES

James

That a prophet is without honor in his ow
within the environs of his immediate family
true in relation to the Master Jesus. His
Jude, although reared in the intimacy of t
resisted Christian influence longer than an
contemporaries.

An index to the character of James is no

James was by nature serious, methodical, conserva
sincere. The old religion filled all his needs so he cou
necessity for embracing a new one. He was extremel
It is said that his knees were hard and calloused from
so much time upon them in prayer.

When James made his supreme dedication to the Ma
the Crucifixion, he declared that he would eat no mo
until he too had seen the resurrected Lord. Later, Jero
Christ appeared before James and bestowed upon him
of life."

This is but a key to the fact that James was one a
number to be lifted into the glories of further Initiation
during that sacred interval between Good Friday and t
Easter Sunrise. After this exalted experience, James
place among the Elect.

For many years James served as head of the church
salem, dictating its policies. Not even Peter had a mo
ful voice in the early church. The title "James, the J
reference, therefore, not to any lesser degree of spiritual
but to his small stature and youth. His countenance, te
ethereal in expression, so closely resembled Jesus' as to n
some means of identifying the latter at the time of His
Gethsemane—a problem Judas solved with the kiss of

The title "James, the Just" was bestowed upon this co
man by friends and enemies alike. For many years
peace between the orthodox temple hierarchy and the
of the new way, a difficult task and one which could h
accomplished, perhaps, by no other man in Jerusalem.
the people's bulwark, they called him.

James felt such deep remorse because of his early an
toward Jesus and the mighty work for which He was b
pared that it permeated his entire Epistle. He reite
warnings against hasty and unwise judgments; also ag
unruly and evil power of an unbridled tongue. It is
the Epistle of James is an Essene scripture.

Tradition relates that the uncompromising attitud
pharisaical James was largely responsible for the tragic
ment which occurred in the home life of Jesus at the h
of His Ministry.

parapet of the temple to answer questions propo
people. While he was thus speaking, hired assas
stone him, shouting, "The holy one has gone mad.
heavy bombardment he fell to the pavement o
below where, drawing himself, as was his custom,
with his last breath he repeated the utterance o
Master, "Father, forgive them; for they know not w

He was buried by his followers upon the Moun

Jude Thaddeus

Jude Thaddeus has been termed the "Obscure
the three names." He is referred to by Matthew
by Mark as *Thaddeus* and by Luke as *Jude*. Jero
these three names refer to the same person. Perh
acteristics are indicated by the meanings of his nam
courageous; Thaddeus, *vivacious;* Jude, *praise and*

The father of Jude was Cleophas or Alphaeus,
the husband of Mary, a sister of the Virgin. Fo
born to them: James, Simon, Jude and Joseph. J
only member of the family who did not embrace
ligion. Mary, the mother, was one of Jesus' follow
beginning of His Ministry. Cleophas is also
various ways, notably as being one of the two wi
Master communed in Emmaus on the afternoon of
Day.

James, Simon and Jude are numbered among t
who knew the glory of the descent of Holy Spirit a

Jude's consecrated spirit is everywhere evidenced

Early legends relate that as a young lad Jude
shepherds in the Judean Hills on Nativity Night,
chorals guided them to the Manger. Amidst the
Angels and shepherds under the light of the gre
star, he first glimpsed the Holy Babe for Whom, y
was to renounce all earthly things and follow the
which leads through personal martyrdom to the
all life.

After the Ascension and the dispersion of the A
founded a Church at Edessa. He also worked

Jude had profound reverence for the Madonna w
adored. He is usually depicted with some likeness or rel
either in his hand or upon his person.

There is an interesting legend concerning Jude's la
It relates that Lebbeus, who is also Thaddeus, was of th
Edessa and was most learned in divine writings.

In his time a governor of Edessa, Abgarus by name,
of the fame of Christ Jesus and of all the wonders He pe
was greatly astonished and, although he could not leave
and official duties, he greatly desired to see the Master

When Abgarus was seized by an incurable disease, h
letter to the Christ by a courier, one Ananias, whic
"To Jesus called Christ: Abgarus, governor of the count
Edessenes, an unworthy slave, the multitude of wonders
thee has been heard of by me, that thou healest the bl
lame, the paralytic, and curest all the demoniacs, and
account I entreat thy goodness to come even to us an
from the plottings of the wicked Jews which, throug
they have set in motion against thee. My city is small b
enough for both."

Abgarus enjoined Ananias to take accurate accoun
appointments of Christ, but the glory of this sublime
overcame Ananias that he was unable to fix His image
whereupon the Christ impressed a likeness of His featu
a towel which Ananias bore to Edessa. When this im
shown to Abgarus his infirmity left him.

This legend points to the fact, known to historians, th
portraits and sculptures of the Christ were in exist
the early Christian centuries, but were destroyed by c
fanatics after the Roman Church, aided by the Emper
to supreme power.

With His portrait Christ sent the message: "Peace
and to thy city. I am come to suffer for the world an
again. After I have been taken up into the heavens I sh
thee my disciple, Thaddeus, who shall enlighten thee an
thee into Truth, both thee and thy city."

Following the Ascension Thaddeus went to Edessa w
instructed great multitudes. He baptized Abgarus and

after year they came together at the Passover and l
to them the Holy Ghost.

Many brought their sick and demoniacs, and Thad
them all in the Name of the Christ. He remained
for five years, then went through all the cities of Sy
and healing the sick, bringing unnumbered converts

Simon

The Disciple Simon was known as Simon Zelotes,
him as a member of the political party known as th
This party came into being shortly after the deatl
Its principal weapons were the torch of incendia
sword to challenge their foes to open conflict. Th
bounds to their fanatical hatred of the Romans.
cry was "No Lord but Jehovah, no tax but the
no friend but the Zealots."

In early youth Simon joined these ardent, fiery pa
was the ideal of conquest by physical force. Diffi
path and difficult his problems before he learned t
his passion and zeal into love; but under the benign
the Lord of Compassion, the great metamorphosis
plished and the holy Saint Simon of post-Ascension da

Upon the martyrdom of James, Simon became
church at Jerusalem. After the martyrdom of Pet
the church was moved, under angelic guidance,
village beyond the Jordan. With Simon still its
mained there for two years. Then, again by angelic
it was returned to Jerusalem.

Many years later, in a vision Simon came to h
St. Sadath, and, standing at the top of a luminous l
"Mount up, Sadath, fear not. I mounted yesterday
turn today."

The kabbalistic ladder represents the Path of
symbol already ancient when Jacob beheld it at Bethe
This instance reveals that Simon was Sadoth's tea
latter passed into the Temple of the Christian Myst

Ancient tradition asserts that Simon carried Chri

world. In accordance with the just measures of th causation, however, the Simon who had plotted so m against the Romans was called to go into a foreign land c by Roman tyranny, and declare the message of love to whose hearts burned with hatred for their conquerors. his task to weed out this hatred and replace it with lov

The Britons welcomed him and received his teaching But when he told them they must love their Roman respect for him turned to scorn. He was imprisoned bound to a great tree in a Druid forest, he was left to works the law of compensation.

Judas

There is a legend to the effect that in Jesus' youth a brought to Him her son afflicted with a devil. When spirit came upon the boy he would bite any who came n if alone he would tear his own flesh. There were those the evil spirit depart from the lad as he stood before the Jesus. Grown to manhood, this boy became the Discip as Judas Iscariot.

Judas Iscariot was short of stature, with a sharp, u visage. His eyes were filled with fierce light; his hair a were red. It has been said that he also was a memb Zealots. At any rate, he was possessed of an intense patriotism. Like Simon, his thoughts were focussed on t lishment of a mundane glory. "My kingdom is no world" had no meaning for a mind like that of Judas Is

He was shrewd, calculating and economical, so he wa treasurer of the apostolic company. As John expresse carried the bag."

The price of the Betrayal was thirty pieces of silve and ten. The priests were well versed in the Kaballa Tarot. The number ten in the Tarot is symbolized by t of Fate. Twenty represents Judgment. The priests that the *ten* and *twenty* would bring "swift Judgment c

In remorse Judas committed suicide by hanging hims symbol of thirty in the Tarot is "The Hanged Man."

This Disciple hoped that by his betrayal he cou
Master to overawe His enemies by His supernatu
Judas visioned the establishment of a physical kingd
splendor with himself in a position of high authorit

The agony of his remorse was twofold; first, dis
for himself; second, realization of the enormity o
This latter feeling overcame him. As he flung t
silver at the feet of the priests and rushed out to self
he moaned, "I have slain innocent blood."

With this money the priests purchased the "field
which to inter the bodies of strangers.

Women Initiates of the Christian Mysteri

The name *Mary*, which appears so prominently in
(five of the foremost disciples of Christ bear this nam
distinct meanings. *Mary* in Hebrew means *myrrh*
bitter waters. It also is interpreted as *star of the se*

Every biblical character represents some attribute
an attribute either to be expanded or overcome as h
spiritually.

Mary typifies the feminine or emotional soul, an
acters who bear this name represent various pha
growth on the Path leading to Initiation or the C
sciousness.

Mary, the mother of Jesus, typifies soul develop
most exalted stage. This Mary is *intuition*, the voic
which, when awakened, enables the ego to use the
to the full power of its godhead.

* * *

Mary, the wife of Cleophas (a brother of Joseph)
in-law to the Virgin. Homes of these brothers we
gether in Nazareth. The two Marys were intimate f
children like members of one household. For this r
commentators have stated that Simon, Jude and Jam
were brothers of Jesus. One Hebrew word means
and *brother*.

This second Mary symbolized the courage and

Mary of Magdala came from a small village upon
of the Sea of Galilee which bore that name. Young,
arrogant, vain, selfish and worldly, she typifies the
nature functioning at its lowest level. Casting out of
devils connotes the cleansing process by which her
nature was purified. The transformation which occur
life and character of this Mary, with the awakening of
within herself, is one of the most beautiful narratives o
tion in the Bible. From the lowest she became one of th
Mary of Magdala was the most advanced of all women
in the Christian Mysteries except the Virgin. In th
communion of Mary Magdalene with the Risen Chr
Mystic Sunrise hour is given a veiled account of the a
Christ consciousness within Mary herself.

The village of Magdala was near Capernaum, the
Peter and John. It was in their house that Mary M
first met the Master. Steeped as she was in sensual and
living, His presence, the sound of His voice, the light in
so impressed her that she soon renounced all to follow H
supreme dedication, uncompromising allegiance and s
votion constitute a Biblical high light.

One legend records that when the Master first saw
Magdala she was gorgeously attired, her hair was re
perfume and she wore a necklace of great splendor. T
her with the nothingness of outer adornment compared
development, He offered her a pinch of dust in exchang
stones, adding, "Verily, in this dust is more than in h
because from ashes I may create stones, but from st
dirt."

It is written that after the Ascension Mary of Magd
in Ephesus with Mary and John.

* * *

Situated on the Jericho Road toward the east and n
salem is the little village of Bethany. In this quiet h
Master was accustomed to seek rest and peace, for h
two of his best loved women disciples, Mary of Bethany
sister Martha. Mary was an idealist and a mystic, while
was a practical server. This Mary typifies devotio
qualities as they function within; Martha, these same

Mary of Bethany possessed a high degree of spir
ment. This is evidenced in the beautiful episode of t
vase (interpreted *box*). In Christian symbology a
used to describe the soul. A shining alabaster vas
the Master's feet symbolizes the unqualified conse
mystic's white and fragrant soul body to the Mas
This event occurred in the house of Simon, who
Bethany. In gratitude for his healing from leprosy
Teacher, Simon's home was always open to the Chri
followers of the Christian way.

Judas, the lower nature, could not understand Ma
that belongs to the higher self. Hence, his remonstr

A number of years after the Ascension Mary a
together with Joseph of Arimathea, crossed the M
and landed on the southern coast of Gaul. Later t
into Britain.

Martha is said to have founded in Gaul the firs
holy women. Louis XI endowed a church for her
honored as patroness of housewives.

* * *

Among the most deeply spiritual of all women
Christ Jesus was Mary of Jerusalem, mother of Joh
author of Mark's Gospel.

From infancy Mary had been dedicated to the
spiritual living. Her husband was of the tribe of Le
able man devoted to things of the higher life.

Their home was one of the most spacious and co
Jerusalem. At the time of the Master's three-ye
Mary was a widow. Her house was the principal m
for the Christ and His followers.

After the Crucifixion, this dwelling of Mary's, w
upper room—made sacred for all time by the obser
Last Supper therein, and the appearances of our
the period between His Resurrection and Ascensio
shrine and meeting place for the early Christian
home of the first Christian church. No one will ev
number of hunted and persecuted followers who s

Mary of Jerusalem continued her beautiful ministry in t
concluded only by the seige and destruction of the city.

Mary of Jerusalem represents feminine soul qualities a
and functioning on the plane of service.

* * *

Peter's wife is said to have been a daughter of Aristil
brother of Barnabas. She was wealthy, well-bred and
Legend gives her the name of Petronilla and says she
of Peter's most devout followers.

She met martyrdom with him, being led forth to
first. As she and her husband parted, his last words to
"Remember the Christ."

* * *

Phillip's sister Marianne was his faithful companion
worker. She and Martha took care of the physical nee
Master and His Disciples. It was Marianne, states
who prepared the bread for the sacred Rite of the Las

Phillip, the Deacon, also had a wife and daughter, say
who were numbered among early women disciples.

The Alchemical Twelve

To the modern occultist, as to their early Gnostic p
steeped in the wisdom of Egypt and Greece, the twelve
typify the twelve important centers of spiritual powe
man's physiological holy of holies, the head. Within th
skull (Golgotha) is to be found a replica of the two
portant events in the life of the Master in terms of al
action.

Alchemical mysteries of the body derive chiefly fr
andria, for the Egyptians led all the ancient world in k
of human anatomy due to their custom of embalming
which necessitated dissection of corpses. When this k
was correlated with the astronomical lore of the Cha
including, as it did, astronomical governance of meta

from its sister science, *chemistry,* in modern times. synthesis is achieved, alchemy relates almost entirely procedures and their physiological after-effects.

In this alchemical work the spinal cord plays a l It connects the generative organs in the lower part with the regenerative centers located in the head, ext the coccyx (lower part of the back) to the cere precious spinal essence is symbolized by the sacred tioned in all world religions. It is the biblical Jord Jesus was baptized to become the Christed One.

Near the medulla is the Mount of Olives. At the skull where the spinal cord enters the head, the cross (Golgotha means *place of the skull*) is formed by tion of the positive and negative nerve currents—d oriental phraseology as the Ida and Pingala.

The third ventricle is the Manger. The Pons V of Life) becomes the illumined Christmas Tree in spiritually awakened. In a Hebrew temple the sac Lights is represented by a seven-branched candlestic lights of the Feast of Dedication celebrated in midw

The seat of James is in the first ventricle; that brother, is in the third ventricle; of Peter, in the s function of these three ventricles is as important to t of regeneration as was the work of these three Dis Ministry of Christ.

Andrew's seat is the fourth ventricle; Philip' Varolii; Nathanael's, the pituitary; James' the Just Thomas,' the cerebrum (front brain); Matthew' bellum (back brain); Simon's, the medulla; Jude's, t the great ganglion of the inner brain so important relay station, and closely connected with both the pituitary glands. Its function is stimulated when t eye in the upper section of the pineal is awakened.

There is a striking correspondence between the lower parts of the body. Judas is represented in the corpora quadrigemina, a minute organ containing two nates and two testes. These latter connect witl Thus, there is a marked resemblance between organ and of spiritual fecundity.

resurrected as it reaches the third ventricle. The ascen
spinal or Christed fire stimulates all twelve centers, repr
by the twelve Disciples in sacred anatomy. There is a s
essence sent forth from both the cerebrum and cerebellum
unites with the spinal fire in illuminating the pineal and p
glands. This blended force augments impulses of the ve
the first and second guard the third, the last becom
activity center of the sacred fire. Currents of the fourth v
magnetize the breath and increase its attractive and
powers. The thalamus is revivified with the opening
all-seeing eye. The pons Varolii is transformed into a
Life bearing fruit for all the nations. When this transfo
occurs the terrestrial has been transformed into the c
Judas has been exchanged for Matthias.

Herein is depicted the future's transfigured hum
pictured in Revelation as the sun-clothed (higher
woman, her feet upon the Moon (lower nature). The
zodiacal signs encircle only her head, symbolizing the f
these twelvefold power centers have been illumined and
only the highest spiritual radiations from the Zodiac.

In the Book of Joshua, with reference to the Promise
or New Age, twelve men were chosen to set up twelve sto
they "remain unto this day." These twelve stones signif
power centers within the human body temple which
spiritualization.

John states in *Revelation* that the walls of the n
(Initiate Consciousness) are made of jasper and are as
crystal. This new city is the glorious Temple of the C
Mysteries.

Our universe is numerically attuned to *twelve* and *on*
solar system is surrounded by the twelve zodiacal Hie
and its central focus is the Archangelic Christ in the Sun

The Christian Mystery Temple (New Jerusalem) has
gates guarded by twelve Angels (the twelve Hierarchi
twelve Apostles are its foundation stones and the Lamb
its focal center. Beside the twelve entrance gates st
twelve Disciples to receive and instruct those proven "c
and worthy" to be admitted into the glory of the C

Not Peter alone but all Twelve hold the "keys of hell"—ability to confer powers of Initiation in t Mysteries, each one having the key or keys fitt particular gate.

Following are symbols generally assigned to ea revered Disciples who undauntedly followed the the way of martyrdom.

James—Pilgrim's Staff
Peter—Keys
John—Chalice
Andrew—Traverse Cross
Thomas—Builder's Square
Matthew—Purse
Philip—Staff witl
Nathanael—Larg
James the Just—
Jude-Thaddeus—
Simon—Saw
Matthias—Lance

The Path of Discipleship is the Way of the purpose of the Cross is *liberation.* To the Master an illustration of this truth in a beautiful parable:

"To Christ was shown an image of the crucified upon the hands and feet being open eyes.

"One asked, 'Can one see through the hands and the feet?'

"The Master replied, 'Wise ones gave this image these eyes like open wounds? Verily, through c comes the Light.' "

CHAPTER XVIII

THE BOOK OF REVELATION

Prelude

Since they were instituted by the Lord Christ, Initiati
the Christian Mysteries have been observed in a temple
in spiritual realms above the physical city of Jerusalem
was well known among early Christians, and in true earl
tian literature and legends appear frequent references pe
to this mystic Jerusalem.

Rev. 4:1.

*After this I looked, and, behold, a door was opened in heaven
first voice which I heard was as it were of a trumpet talking
which said, Come up hither, and I will show thee things whic
hereafter.*

Rev. 21:10.

*And he carried me away in the spirit to a great and high mou
He shewed me that great city, the holy Jerusalem, descendi
heaven from God.*

It was the custom of the most advanced Christian c
both men and women, to meet together on the first da
week, the Sun's Day, and so unify themselves in conso
that they were able to lift themselves upon waves of
exaltation and view the wonders of the Golden City
spiritual realm and its great temple.

Veiled from the masses but revealed to the few, Re
is the beloved St. John's description of his Initiation
Christian Mysteries in this temple.

Rev. 1:10-11.

*I was in the Spirit on the Lord's day, and heard behind me a g
as of a trumpet*

*Saying, I am Alpha and Omega, the first and last: What
write in a book.*

St. John's Revelation is recounted in twenty-two

22nd chapter of this sublime initiatory revela
transcendent experience of any highly illumi
worthy to stand in the presence of the blessed L

The twenty-two chapters outline the initiat
has been described in the Mysteries since hun
sufficiently advanced to be given sublime spiri
bodied in Initiation. All the Mysteries have fo
tical pattern. The aspirant, under the guidanc
or master—St. John designates this being as a
a temple to undergo many trials wherein his stre
and perseverance are tested to the utmost. I
victorious, his reward comes as his spirit is ba
air and he is companioned by angelic beings
beauty and splendor. This outline is followe
revelation of St. John.

John describes the Mystery Temple as havi
They typify the twelve paths of development on
is evolving with the guidance of the twelve
Hierarchies.

Rev. 21:14.

*And the wall of the city had twelve foundations, and
of the twelve apostles of the Lamb.*

The twelve Disciples stand before the twelve
teachers of those found worthy and qualified to en
portals to be prepared for life's most momento
meeting the blessed Lord Christ face to face a
loving commendation, "Well done, thou goo
servant . . . enter into the joy of thy lord."

The influence of the immortal Twelve is as po
reaching today as when they lived and labored
upon the earth. One set of Apostles has served
ning and will serve to the end of the Earth Perio

Under the tutelage of the twelve Disciples
twelve gates of the temple, the neophyte gradua
twelve flower or star centers within himself, thu
as St. John phrased it, to "walk in the light, as he

The transition of the holy Twelve proved to b

sacred observance on the Sun's Day there arose amon
a lovely half-prayer, half-chant: "So part we sadly
troublous world, to meet with joy in sweet Jerusalem."

Every Mystery Temple the world has ever seen was f
upon two mighty columns of truth representing perfe
librium of polarity between the masculine and feminine f
a state which must exist before an aspirant is qualified
between these two columns and enter the temple. Par
sacred vow he takes after passing into the holy place is a
tion to the purpose of bringing about sustained and per
equality between man and woman in all affairs of th
objective world.

In the Christian Mystery Temple the masculine colum
sents the Lord Christ, the glorious Archangel of the Sun
John describes in Revelation 19:16: "And he hath on his
and on his thigh a name written, KING OF KINGS
LORD OF LORDS."

In ancient symbolism a horse represents the Sun.
wonderful vision of St. John, the white horse is the Lord
He is coming, amid His great solar splendor, to end th
age of materialism, bearing a reward of truth and herald
dawn of that New Age when the horse (Sun) shall reign su

Rev. 6:12.

*And a crown was given unto him: and he went forth conque
to conquer.*

The feminine column represents the supreme woman,
of the world, the blessed Virgin Mary, Mother of the m
Jesus.

Rev. 12:1.

*And there appeared a great wonder in heaven; a woman clot
the sun, and the moon under her feet, and upon her head a
twelve stars.*

The important Initiations of the year were the four
seasonal observances. From the earliest days of Christi
was understood that the particular events dealing with
life, commemorated in great Christian anniversaries, we

Eve) was a true *watch night* for the faithful, in observed a mystical reiteration of the Nativity. spiritual forces were generated in this ritual which heaven and earth. Down through the ages this has drawn highly sensitized individuals to Jerusale mas and Easter. Many who go cannot explain a stra power they feel, although their souls revel in the down-pouring. Ever and always the four sacred sea ances are occasions when consecrated ceremonials powers of those high Initiates who labor with the for the redemption of man. For the sincere aspira months preceding each observance is a time o preparation. The first month's work is purification the second, spiritualization of the mind; the third, forces of body and mind with spirit.

The ultimate goal of the Christian Mysteries is to aspirant—under the ministry of the Disciple-Teac whose gate he is found worthy to enter—to pass i of Holies and there, among earth's elect, to serv guidance of our blessed Lord Christ. In the fina Revelation St. John describes the glory of this e In Verse 4 he says of those who enter, "And they face; and his name shall be in their foreheads."

In our three volumes of Old Testament interp been traced the impress of the Lord Christ, the supr for all mankind, upon all world religions, and also upon the Mystery Temples which have served ever of the earth. It has been shown how His influe Initiates, teachers and prophets of the entire Old Dispensation.

Christ is the highest of the archangelic Host a Regent of Earth. The fragrance of His love and meate its every sheath like the out-breathing of a m flower.

Those who are ordained to pass into the Holy of Christian Mystery Temple and to behold Him— through a glass darkly, but face to face—compreher significance of His words as inscribed in the 22nd Revelation: "I am Alpha and Omega, the begin

The Ultimate Vision

The Old Testament opens with the Book of Genesis, c
ing an account of the sin of the first race man. It tells
war waged in his spiritual consciousness and how his con
ness fell by reason of the abuse of the holy creative life
within his body. The result was a consciousness focused t
forth almost entirely on the physical and material planes
Testament closes with the prophetic utterance of Malach
effect that the Sun of Righteousness shall arise with hea
its wings and that Elijah the prophet will be sent forth
pare the way for the Master's coming.

The New Testament opens with the birth of John the I
the reincarnated Elijah who came to prepare that way,
the holy Master Jesus, whose sacrifice made possible the a
ance of this Sun of Righteousness

The Bible closes with that most sublime of all visio
Book of Revelation, which concludes the story of man's r
tion. In the great formulae of illumination, the Gosp
Christ declares, "I am the way, the truth, and the life: n
cometh unto the Father, but by me." The Christ show
this way of redemption in His own life as it unfolds fr
Annunciation to the Ascension.

The Book of Revelation records the ultimate glory o
who have followed this way, who have found this truth an
demonstrated this life. They are the redeemed to wh
Christ returns, and with Him they will inhabit the new
and the new earth. Preparation will then commence for
fer of the kingdom from Christ to the Father. With thi
will be inaugurated a yet higher phase of religion tha
established by the Master.

It will thus be seen that the Christian Bible is really
book for all humanity of the entire Earth Period. At th
time, it is the particular Book of the Aryan peoples. It
with the history of the first seven sub-races of the presen
Aryan race, and closes with a vision of the exalted atta
of the last of the seven.

cealed within its mysterious pages. The glor
future status is revealed in John's vision.

The Books of Ezekiel, Daniel, Zachariah a
the greatest mystery Books of the Bible. T
correctly and fully interpreted except in the
A key is given in the statement that John's
upon the Isle of Patmos. The name Patmos r
the "Isle of Patmos" is an old pre-Christian
ence to Initiation. That the inner meaning
never intended to become open reading is
John's words to the effect of let him that hath
stand these things.

The Book of Revelation is an account
process as it works in both man and the unive
its true concept and real purpose be apprehe
that it be approached both as a physiologica
study.

This Book is divided into seven distinct
described by John. Seven is the number a
built; so the number seven contains the myste
a mystery the Ancients both concealed and re
of a warrior standing upon a *cube* and beari

The most profound secret of the Book of
to *man*, the embryo god. In this vision man
and expressing his divinity and as manifesting
divine plan; also, as having attained to the
through the unfoldment of the God within,
powers destined to be realized during the pr
which will mark its highest achievement. M
Seven in manifestation; the cube and the trian
The warrior will have become the wise m
his star in the east and has learned to prepa
Master's Second Coming. No longer need
the manger where the beasts feed because at
the Christ will appear as a bridegroom arra
nuptials, and on His vesture and on His th
KING OF KINGS AND LORD OF LORI

The most important study of man is *man*
Coming of the Christ is symbolized by the

as marking the completion of the great White Work described by John in the following words: "And I saw opened, and behold a white horse; and he that sat up was called Faithful and True. . . . And the armies whi in heaven followed him upon white horses, clothed in fi white and clean."

The First Vision

The Message to the Churches

The first of the seven visions deals with the message churches. This vision refers to the sevenfold body of m true church or temple of the spirit, and to the seven pl which the spirit manifests during its journey Godward.

Revelation 1:9-11.

I John, who also am your brother, and companion in tribulatio the kingdom and patience of Jesus Christ, was in the isle that Patmos, for the word of God, and for the testimony of Jesus Ch

I was in the Spirit on the Lord's day, and heard behind me a gr as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and W seest, write in a book, and send it unto the seven churches whi Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, Thyatira, and unto Sardis, and unto Philadelphia, and unto Lao

Revelation 2:1-7.

Unto the angel of the church of Ephesus write; These things that holdeth the seven stars in the right hand, who walketh in of the seven golden candlesticks;

I know thy works, and thy labour, and thy patience, . . .

And hast borne, and hast patience, and for my name's sake hast and hast not fainted.

Nevertheless, I have somewhat against thee, because thou has first love.

Remember therefore from whence thou art fallen, and repent the first works; or else I will come unto thee quickly, and will re candlestick out of his place, except thou repent.

But this thou hast, that thou hatest the deeds of the Nicolaitan I also hate.

The inner meaning of the first vision was veiled
addressing it to the churches or groups that had
themselves in seven nearby mainland cities of Asi
the purpose of studying Christian Mysteries.

Ephesus was the site of the famous Temple of Dia
worship had degenerated into sorcery and comme
yond all hope of rescue for use in the Piscean era.
of Ephesus represents in man the linking of mind wi
nature. "Remember from whence thou art fallen,
and do the first works." The divine plan is that m
the servant and instrument of spirit and not of desi

Desire force transmuted into spiritual power is t
truth which guards the Gates of Eden, or Paradise.
is held by an Archangel. The Archangels aid man
the secret of transmutation by which he builds a
body—that is, partakes of the Tree of Life which
celestial garden. Man lost this garden through h
deeds; only he himself, by his own efforts, can reg
thereto. When he is worthy the sword held by th
becomes his own and he realizes the fruition of Joh
"To him that overcometh will I give to eat of the
which is in the midst of the paradise of God."

Revelation 2:8-11.

*And unto the angel of the church in Smyrna write; Th
the first and the last, which was dead, and is alive;*

*I know thy works, and tribulation, and poverty, (but tho
I know the blasphemy of them which say they are Jews, a
are the synagogue of Satan.*

*Fear none of those things which thou shalt suffer: behold,
cast some of you into prison, that ye may be tried; and
tribulation ten days: be thou faithful unto death, and I u
crown of life.*

*He that hath an ear, let him hear what the Spirit
churches; He that overcometh shall not be hurt of the sec*

Smyrna was the center of a large fig industry. T
bolizes fecundity, growth, fruitfulness. The messag
is the message to the higher spiritual or abstract min
possess a divine heritage in the higher mind. Trib
poverty have no permanency when once the true p

higher mind is indeed the crown of life. When it is
one cannot be harmed by the second death.

Revelation 2:12-13, 15-16.

And to the angel of the church in Pergamos write; These
he which hath the sharp sword with two edges;

I know thy works, and where thou dwellest, even where Sa
and thou holdest fast my name, and hast not denied my faith, e
days wherein Antipas was my faithful martyr, who was slain
where Satan dwelleth.

So hast thou also them that hold the doctrine of the Nicolai
thing I hate.

Repent; or else I will come unto thee quickly, and will f
them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith unto t
To him that overcometh will I give to eat of the hidden mann
give him a white stone, and in the stone a new name writte
man knoweth saving he that receiveth it.

Pergamos contained an important healing center de
Aesculapius, the Greek god of medicine. The messa
church of this city is addressed to the desire nature
Practically all disease is the result of misdirected desire
By the transmutation of desire into a higher force, by
ment and redemption—not by suppressing or extermin
the greatest sinner becomes the greatest saint. Such an
learns to partake of a hidden manna, a process fami
Initiates. Using the transmuted power he builds the
body of the soul, the new white stone bearing its n
The wise man is born through transmuting desire.
that the Christ is found within, in the very manger wh
feed.

Revelation 2:18-23, 26, 28, 29.

And unto the angel of the church in Thyatira write; These
the Son of God, who hath his eyes like unto a flame of fire,
are like fine brass;

I know thy works, and charity, and service, and faith, and
and thy works; and the last to be more than the first.

Notwithstanding I have a few things against thee, because t
that woman Jezebel, which calleth herself a prophetess, to t
seduce my servants to commit fornication, and to eat thing
unto idols.

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And I will kill her children with death; and all the chur
that I am he which searcheth the reins and hearts: and I
every one of you according to your works.

But that which ye have already hold fast till I come.

And he that overcometh, and keepeth my works unto t
will I give power over the nations:

And I will give him the morning star.

He that hath an ear, let him hear what the Spirit saith, un

Thyatira was a city celebrated for the manufactu
dyes. The symbolism here points to the blood,
product of the vital or etheric body. The purific
blood by pure living is the important fundamental o
training.

Jezebel represents sense life. Man must come t
roads of decision. If he follows the way of flesh,
body of the two lower ethers; if he follows the w
a body of the two higher, the Light and the Reflec
The blue and gold of these ethers are interwoven i
velous raiment of eternal life, the "wedding garm
soul. The message to the church of Thyatira, the
tains to the building of this glorious new body of li
"I will give him the morning star."

Revelation 3:1-6.

And unto the angel of the church in Sardis write; These
that hath the seven Spirits of God, and the seven stars; I kn
that thou hast a name that thou livest, and art dead.

Be watchful, and strengthen the things which remain, th
die: for I have not found thy works perfect before God.

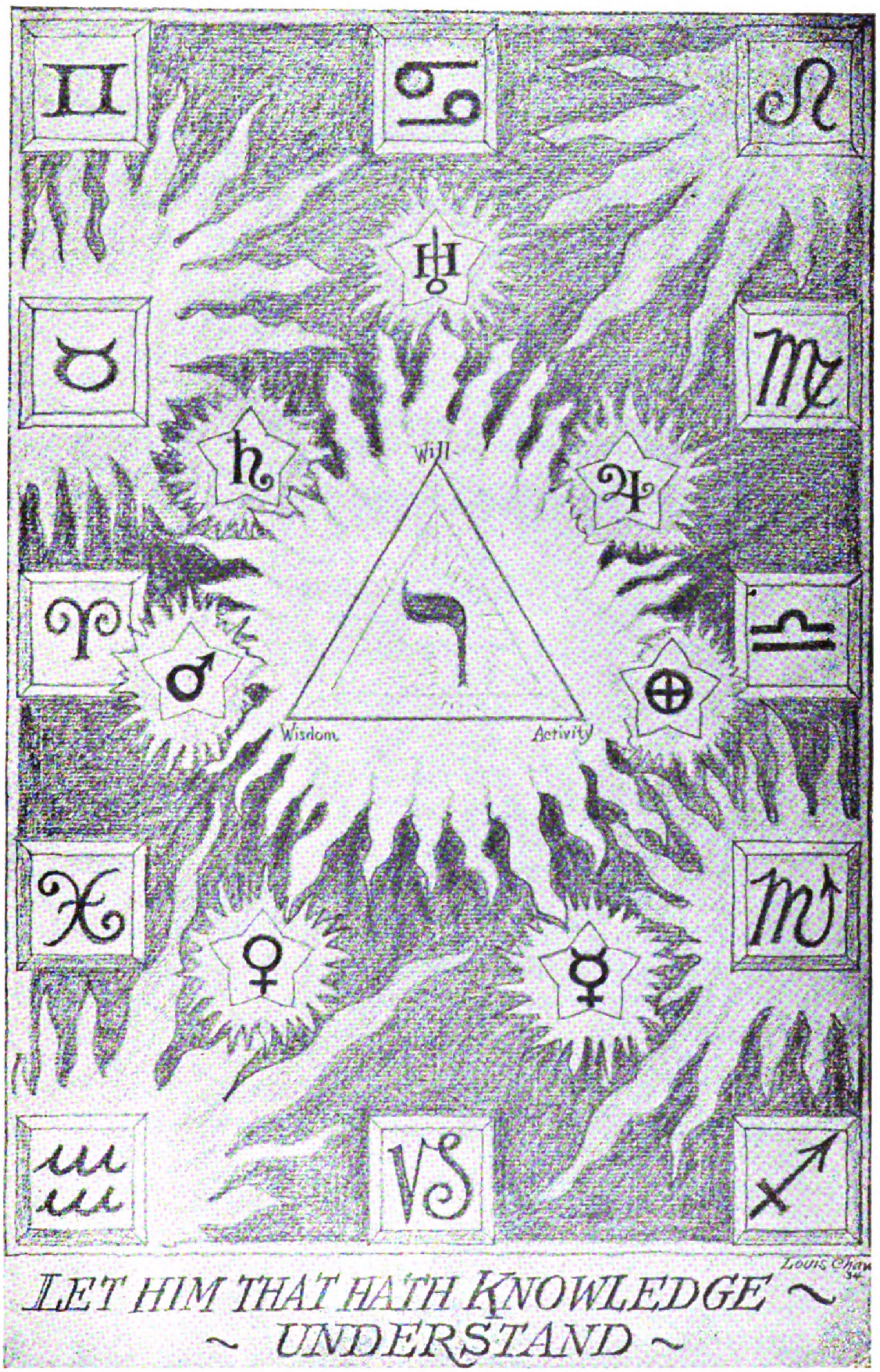
Remember therefore how thou hast received and heard,
and repent. If therefore thou shalt not watch, I will com
thief, and thou shalt not know what hour I will come upon

Thou hast a few names even in Sardis which have no
garments; and they shall walk with me in white: for they ar

He that overcometh, the same shall be clothed in white r
will not blot out his name out of the book of life, but I w
name before my Father, and before his angels.

He that hath an ear, let him hear what the Spirit saith unt

Sardis was a city celebrated for the famous temple
the goddess of love and beauty. Here were congre



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desire, which includes average humanity in its bondag
life of the senses. Its motto is "Eat, drink, and be m
tomorrow we die." Such persons attract to themselves
two lower ethers: the Life Ether, by means of which th
is maintained, and the densest or Chemical Ether, the
for maintaining the body structure. The ideal contain
message to Sardis overshadows or envelopes all mankin
God's ideal for His own.

Revelation 3:7-8, 11-13.

*And to the angel of the church in Philadelphia write; These t
he that is holy, he that is true, he that hath the key of Dav
openeth, and no man shutteth; and shutteth, and no man open*

*I know thy works: behold, I have set before thee an open do
man can shut it: for thou hast a little strength, and hast kept
and hast not denied my name.*

*Behold, I come quickly: hold that fast which thou hast, th
take thy crown.*

*Him that overcometh will I make a pillar in the temple of my
he shall go no more out: and I will write upon him the name o
and the name of the city of my God, which is new Jerusal
cometh down out of heaven from my God: and I will write
my new name.*

He that hath an ear, let him hear what the Spirit saith unto th

Philadelphia means *city of brotherly love.* The m
the Church of this city represents attainment of the
consciousness and building of the luminous body of Li
One functioning in the Life Spirit body and in the c
World of Life Spirit, home world of the Christ, is n
bound to the wheel of life and death. Reincarnation h
to be a necessity. 'Him that overcometh I will make
in the temple of my God, and he shall go no more out

Revelation 3:14-22.

*And unto the angel of the church of the Laodiceans write; T
saith the Amen, the faithful and true witness, the beginning of t
of God;*

*I know thy works, that thou art neither cold nor hot: I would
cold or hot.*

*So then because thou art lukewarm, and neither cold nor
spew thee out of my mouth.*

I counsel thee to buy of me gold tried in the fire, that t
rich; and white raiment, that thou mayest be clothed, and t
of thy nakedness do not appear; and anoint thine eyes with
thou mayest see.

As many as I love, I rebuke and chasten: be zealous
repent.

Behold, I stand at the door, and knock: if any man hear
open the door I will come in to him, and will sup with
with me.

To him that overcometh will I grant to sit with me in m
as I also overcame and am set down with my Father in his

He that hath an ear, let him hear what the Spirit saith unt

Laodicea was noted for the manufacture of eye salv
thine eyes with eyesalve, that thou mayest see," c
Voice. The message to the church of Laodicea is a
the physical body and those who love things of t
world.

The gold that is tried by fire is the spiritual fru
perience, which alone gives worth to the soul's
through this vale of tears. In its pilgrimage the sp
experience, both good and ill, the essences of which
lated and transmuted into faculties during the soul's
inner worlds between earth lives.

The messages to the seven churches are messages
kind, outlining the spiritual and the material paths
and revealing the results experienced by those who
or the other of these two paths.

THE SECOND VISION

Before the Throne of God

Revelation 4:1-7.

After this I looked, and, behold, a door was opened in he
first voice which I heard was as it were of a trumpet talk
which said, Come up hither, and I will shew thee things w
hereafter.

And immediately I was in the spirit: and, behold, a thro
heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sard
there was a rainbow round about the throne, in sight like unt

And out of the throne proceeded lightnings and thunderings a
and there were seven lamps of fire burning before the throne,
the seven Spirits of God.

And before the throne there was a sea of glass like unto cr
in the midst of the throne, and round about the throne, were f
full of eyes before and behind.

And the first beast was like a lion, and the second beast like a
the third beast had a face as a man, and the fourth beast was lik
eagle.

John's second vision describes the God of our solar sys
His varied manifestations through the three principles
Wisdom and Activity—or the Father, Son and Hol
principles.

The Seven Spirits before the throne are the seven p
Spirits of this solar system to which our earth belong.
and twenty elders symbolize the twelve creative Hiera
the zodiacal signs in the positive and negative aspec
four beasts are the same as those visioned by Eze
Ezekiel's vision these beasts *support* the throne; in Re
they *surround* it. They represent the four principles
Air, Water and Earth. Out of these elements is create
thing that is upon the earth.

There is an ancient maxim which states: "Four t
place: man among creatures; eagle among birds; ox
cattle; and lion among beasts."

The mystery of the four beasts conceals the working
four elements under the direction of the Lords of the fo
Signs: Taurus, Scorpio, Leo and Aquarius. Taurus
symbol of service; Scorpio, of purity through regeneratio
of the power of love; and Aquarius, of the new race i
these attributes are to manifest.

By their songs of praise the Seven Spirits before th
build the archetype or pattern of the solar system. The
are the music of the spheres. "Such music is in immorta
but, as Shakespeare puts it, "while this muddy vesture
doth grossly hide it in, we cannot hear it." When our
transcend this "vesture," as they do in Initiates, that
music becomes audible.

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Degrees. The seven Degrees later became Nine, being nine Spirits before the throne, the number in Initiation becomes more embracing in its attainmen to meet the growing needs of man's progression. Th higher Mystery Teachings of one period are th sciences and arts of a later one. An ancient maxim d "The seven heavens sound each one vowel; all com the complete doxology."

In a previous volume detailed information was giv to the fascinating subject of music and Initiation as us in various books of the Bible. Since the Revelation o sists of inner-plane visions dealing with Initiation, possesses its own particular key; the sounding of th the vision's inner meaning.

New Age Bible Interpretation is undertaken solel occult point of view. The interpretation is doubly however, when corroborated by scientific and scholast

In his *Studies in the Apocalypse,* R. H. Charles, D out the following information apropos of our su observes that his studies, ranging over the Greek li more than two thousand years, caused him to conclu linguistic character of the Apocalypse is unique. "I Dr. Charles writes, "has remodeled syntactical launched forth into unusual and unheard of expressi ever, that he achieved his purpose even the most fastid scholars must admit. In its own literature the Book s out a rival, while in the literature of all time it has w in the vanguard."

Dr. Charles also notes that the author repeatedly b into verse in which the parallelism of Hebrew poetry observed. He cites an example in the vision in Rev. 4:2-8:

1

And behold there was a throne set in heaven,
And on the throne was One seated.
And He that sat was to look upon like a jasper s
and a sardine

2

And out of the throne proceeded lightnings, and
voices and thunder;
And before the throne there was as it were, a glassy
like unto crystal,
And round about the throne were four living creatu
Full of eyes before and behind.

3

And the first creature was like a lion,
And the second creature was like an ox,
And the third creature had the face of a man,
And the fourth creature was like a flying eagle.

4

And the four creatures had each six wings,
And they rested not day and night, singing,
Holy, Holy, Holy is the Lord God Almighty,
Which was, and which is, and which is to come.

To repeat, all Initiations are set to music. The s
mantrams are attuned to certain rhythmic measures.
John's Revelation, the orthodox mind cannot unders
"unbridled license of his Greek constructions;" but th
Christian knows it was a specific rhythmic measure rat
perfect syntax which was desired.

The occult key concealed within every chapter of t
will be revealed to man when he is worthy to receive
spiritual instructions such as were given to early C
Once again the Bible will become the *Book of Light.* T
can read its secrets shall be made whole. Those who ca
its spiritual instructions will be transformed into bein
lower than the angels" and "it doth not yet appear
shall be."

Revelation 5:1-5.

And I saw in the right hand of him that sat on the throne a bo

And no man in heaven, nor in earth, neither under the ea
to open the book, neither to look thereon.

And I wept much, because no man was found worthy to
read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the
tribe of Juda, the Root of David, hath prevailed to open t
to loose the seven seals thereof.

The book sealed with the seven seals signifies the bo
with its seven vital centers. These are nerve centers, u
at present in the majority of mankind.

Revelation 5:3.

And no man in heaven, nor in earth, neither under the ea
to open the book, neither to look thereon.

Christ, the Lamb, whose advent marked the beginn
great sidereal year of Aries, opened the way of Initia
Previously this high spiritual prerogative had belong
the priestly class. Through Initiation the seals (ce
awakened and become as scintillant flowers of light
upon the cross of the physical body. Hence, the orig
Masonry of the Roses upon the Cross and the term *R*

Revelation 5:7-14.

And he came and took the book out of the right hand of
upon the throne.

And when he had taken the book, the four beasts and fou
elders fell down before the Lamb, having every one of the
golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to t
and to open the seals thereof: for thou wast slain, and hast
to God by the blood out of every kindred, and tongue, and
nation;

And hast made us unto our God kings and priests: and u
on the earth.

And I beheld, and I heard the voice of many angels rou
throne, and the beasts, and the elders: and the number of t
thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was sl
power, and riches, and wisdom, and strength, and honour, a
blessing.

And every creature which is in heaven, and on the earth, a

And the four beasts said, Amen. And the four and twenty down and worshipped Him that liveth for ever and ever.

Through the coming of Christ and the success of His for earth and man, both were enabled to receive a cor ingly higher spiritual impulse from the twelve creativ archies or zodiacal signs, and to inaugurate a new era of ment. This is their new song, sung not for the so-calle tian world alone, but, as John distinctly states, His bl given for the redemption of every kindred, and tongue, a and nation. The Christ is the *world Saviour* and His man, when completely understood and demonstrated, stitute the essentials of the coming *world* religion.

Revelation 6:1-8.

And I saw when the Lamb opened one of the seals, and I h were the noise of thunder, one of the four beasts saying, Come

And I saw, and behold a white horse: and he that sat on him h and a crown was given unto him: and he went forth conqueri conquer.

And when he had opened the second aesl, I heard the second Come and see.

And there went out another horse that was red: and power to him that sat thereon to take peace from the earth, and that t kill one another: and there was given unto him a great sword.

And when he had opened the second seal, I heard the second Come and see. And I beheld, and lo a black horse; and he that had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A wheat for a penny, and three measures of barley for a penny; an hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of beast say, Come and see.

And I looked, and beheld a pale horse: and his name that was was Death, and Hell followed with him. And power was given over the fourth part of the earth, to kill with sword, and with h with death, and with the beasts of the earth.

The four beasts symbolize the four great Recording A Lords of Destiny, who guide the evolution of this Earth From them emanate the four primal forces of life recog the physical planes as Fire, Air, Water, and Earth.

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condition and future development of the entire hur

The horse represents the mind linked to the de hence, the custom among early Scandinavian peop ficing a horse by throwing it over a high cliff a religious ceremonial.

White is the color of transmutation. Regeneratic typified by a kingly person going forth as a conqu conquer.

One of the four beasts which says "Come and see" Lord of Air, summoning the Initiate to look upon new race man, who will qualify to meet Christ in t He comes again.

The red horse was given power to take peace fron Red is the color of fire, the fire that is life. "I heard beast say, Come and see." Leo is the Lord of Fire, that is the light of the world and the life of man. either prodigality or transmutation. The prodigal Fire force has taken peace from the world. But un given a great sword, symbol of conquest, of victor It is the love power of Leo which effects transmuta Fire force. Then it becomes the crown of life worn rides upon the white horse and who goes forth a having attained the ideal status of the new race ma

The third horse was black and he that sat thereon of balances in his hand. This symbolizes choice be and spirit, the real and the unreal, the seen and the ur a choice must be made by every individual and by h a whole. The four Lords of Destiny supervise the co ing of man's will and judgment; from that there is Since man has most frequently chosen the materi carnal in preference to the spiritual, this horse is bl has continued to accumulate both racial and indivi tion, which, under the watchful guardianship of the fo ing Angels, must be liquidated to the very end.

The third beast says, "A measure of wheat for a three measures of barley for a penny." Not one titl fail in payment to the immutable law of causation. record of every man's deeds is engraved upon his ov

soweth, that shall he also reap." Thus we see the four
Ezekiel and of John bear a very definite and close relati
the affairs of man and our planet. To the Third Beast,
Lord of Earth, is given supervision of judging the deeds o

The fourth horse was pale; his name was Death, and
lowed with him. "Come and see," saith the fourth beast,
Lord of Water. The Hierarchy of Scorpio relates to e
generation, degeneration, and regeneration; it presides ov
and decay, redemption and immortality. Power was giv
fourth horse to kill with the sword, with hunger, with de
with the beasts of the earth. A more accurate descriptio
be given of the unregenerate influence of Scorpio. U
present mode of generation, poverty, disease, wars an
have come to be the great enemies of man.

Every Book in the Bible contains a picture contrastin
present condition with the new life for him to attain
regeneration, but in no other Book is the contrast accent
strongly as in Revelation.

During the Taurean Dispensation the way of redemp
taught under Scorpio, the sign opposite Taurus. Man
being prepared for the coming of the Christ.

During the coming Aquarian Dispensation the wa
demption will be given under Leo, the sign opposite A
This is to the end that *love* may make straight the Wa
coming of the Lord of Lords and King of Kings unto
heaven and the new earth. This process of preparation
method of the second coming are the text with which th
of John are concerned.

Revelation 7:1-4.

*And after these things I saw four angels standing on the four
the earth, holding the four winds of the earth, that the wind s
blow on the earth, nor on the sea, nor on any tree.*

*And I saw another angel ascending from the east, having the
living God: and he cried with a loud voice to the four angels, t
was given to hurt the earth and the sea,*

*Saying, Hurt not the earth, neither the sea, nor the trees, til
sealed the servants of our God in their foreheads.*

And I heard the number of them which were sealed: and t

The twelve tribes of Israel represent the entire
who come under the influence of the twelve zodia
Hierarchies. The added digits of the number 144,0
which signifies mystically that portion of the humar
worthy to receive the spiritual illumination known
Lesser Mysteries. As previously stated, the work
these Mysteries is outlined in the Genesis account
and is also the subject of the seven visions of the Boo
tion.

Pre-Christian Mystery Schools contained seven
Illumination corresponding to the seven Spirits befor
of God, or the seven planetary spirits of this solar s
Christian Mysteries contain nine Degrees, harmoniz
nine Spirits now before the throne of God. Agai
is but a new and large revealing of the laws of Go
to the so-called mysteries of life and death (transitio
continuity of life on other planes of manifestation.
tions must increase and expand as man develops n
spiritually, and as he awakens within himself faculti
previously latent or immature.

The 144,000—the elect or the pioneers of the
will be those who have accomplished work necessary
through the nine Lesser Mysteries. The Lesser M
given as a part of the Arian or Lamb religion in pre
the religion of the Father.

"I go to prepare a place for you . . . that where I
may be also." The Christ prepares the place, bu
would be numbered among the 144,000 and enter t
follow in His steps. Through pure and holy living, h
and aspiration, loving and selfless service, they mu
themselves the new soul body which alone gives e
the etheric sphere. As Paul puts it, "Flesh and b
inherit the kingdom of God."

John states that twelve thousand of each of the t
were sealed (initiated). The added digits of the nu
give three, the number of the Holy Trinity—Fath
Holy Ghost manifesting in man as the Will, Wisdom
principles respectively.

Those who pass through the nine Degrees of th

"sealed in their foreheads," as those who have eyes
capable of verifying. The inner meaning of the Hol
as it operates in the life of the elect or Initiated, m
pressed thus: Man is born of God (will), he is cr
Christ (wisdom), and is resurrected (Initiated) thr
Holy Ghost (activity in transmutation).

Revelation 14:1-5.

And I looked, and, lo, a Lamb stood on the mount Sion, a
a hundred and forty and four thousand, having his Father's n
in their foreheads.

And I heard a voice from heaven, as the voice of many wa
the voice of a great thunder: and I heard the voice of harpers h
their harps:

And they sung as it were a new song before the throne, an
four beasts, and the elders: and no man could learn that s
hundred and forty and four thousand, which were redeemed fro

These are they which were not defiled with women; for they
These are they which follow the Lamb whithersoever he go
were redeemed from among men, being the first fruits unto
the Lamb.

And in their mouth was found no guile: for they are w
before the throne of God.

Regeneration, transmutation, purity, chastity—these
the new song sung by the 144,000. None learn that so
those who demonstrate these virtues. Only those in wh
and bodies the rhythm of this new song is beating, and
the accompanying ecstasy of a new realization, can ho
the immortal 144,000. The keynote of their attainmen
by John in the words "For they are virgins. These
which follow the Lamb whithersoever He goeth."

Revelation 7:9-17.

After this I beheld, and, lo, a great multitude, which no
number, of all nations, and kindreds, and people, and tongues,
the throne, and before the Lamb, clothed with white robes a
their hands;

And cried with a loud voice, saying, Salvation to our God u
upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about th
the four beasts, and fell before the throne on their faces, and

And one of the elders answered, saying unto me, What a
are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to
they which came out of great tribulation, and have washed t
made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve
night in his temple: and he that sitteth on the throne shall
them.

They shall hunger no more, neither thirst any more; ne
sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall f
shall lead them unto living fountains of waters: and God sh
all tears from their eyes.

The various degrees of Initiation are made acces
candidate by means of certain keys. These keys
developed within himself. They are the keys of heav
which Christ gave to Peter. The same powers or
give admittance to the inner worlds are mystically d
John as seven trumpets sounded by seven Angels, th
or warders of the seven Degrees.

Early man, the original Adam in Eden, was bi-sexu
tion of the sexes is symbolically described as the crea
out of a rib taken from the side of man, Adam. T
now divided humanity, the masculine pole of spiri
pelled to set out from itself its feminine complement; t
pole was obliged to function apart from its com
masculine pole.

Each pole, being incomplete in itself, can but fu
perfectly until the two are reunited within the indivi
spiritual process of Initiation. Wise Men all down t
ages have taught that balance, polarity or equilib
ideal of attainment. This balance or equilibrium they
"The harmony that is produced from the analogy of
It is the reuniting of the masculine and feminine p
same body, the blending of the Fire and Water princi
All Hierarchies excepting the Lucifers (who, becau
failure, became stragglers of the angelic life wave) an
have effected this union, so they possess ability to proc
a body or form and to endow it with life through th
the divine creative Word. This is the power posse

from heaven. Man fell through their tempting because not attained this perfect balance. The Fall caused him the Garden of Eden (continuance of his spiritual consci The Saviour of the world must of necessity be one who such polarity.

Genesis foreshadows Revelation; Revelation reca Genesis. The intervening Books of the Bible trace the the Fall and point the way to man's redemption by outli life and works of some who have forged ahead and ste as teachers and leaders of the human race. Revelation the experiences of these pioneers and their preparation Second Coming.

The nine Degrees of the Christian Mysteries trace th tion of the earth and man in the consciousness of God, se of the sexes, and the fall of Lucifer and of man, at wh the waters became wormwood and the bitterness entered into earthly experience.

So long as man lacks equilibrium within himself know lust, pain, poverty, sorrow and death; so long seven Angels of the trumpets say nay, nay, nay to the inh of earth.

Christ opened the way of Initiation to all mankind. N does it require aeons of evolutionary cycles to perfect t librium. The Christ has given man a "short cut." The those who are sealed, have learned to walk in its illumi They have become Christed men and women.

Revelation 9:4.

And it was commanded them they should not hurt the grass of neither any green thing, neither any tree; but only those men not the seal of God in their foreheads.

The Book of Revelation is a mighty picture, contras stragglers and the elect (pioneers of the new race); the earth with the etheric globe that ultimately will repla shows the present earth reflecting mankind's lack of seasons of alternation, frequent disruptions in natur drought and earthquake, and the distress to which th rise in famine, pestilence and other ills.

body of the earth that is now building and will l
the new race whose members have been sealed in

Revelation 10:1-4.

And I saw another mighty angel come down from he
a cloud: and a rainbow was upon his head, and his face
sun, and his feet as pillars of fire:

And he had in his hand a little book open: and he set
the sea, and his left foot on the earth.

And cried with a loud voice, as when a lion roareth:
cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voic
write: and I heard a voice from heaven saying unto
things which the seven thunders uttered, and write them

The Angels spoken of in the Book of Revela
angels of the Hierarchy of Capricorn, whose hon
Realm of Life Spirit. Its principal work with m
purification and transmutation of his desire nat
the messengers chosen to prepare those most fitte
they may be ready for the return of the Christ.
Revelation is the textbook used in connection wit
tion, and *chastity* is its keyword. *The redeem*
robed in white who follow the Lamb whithersoet

Revelation 10:8-11.

And the voice which I heard from heaven spake unto
Go and take the little book which is open in the hand
standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give
And he said unto me, Take it, and eat it up; and it sh
bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, an
was in my mouth sweet as honey: and as soon as I had
was bitter.

And he said unto me, Thou must prophesy again bef
and nations and tongues and kings.

John is outlining his own experiences as he
illumination of Initiation, becomes one of that
pany; he is found worthy to be numbered amon
Enlarged understanding and spiritual recompens
to him when he ate the book were sweet as honey

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human race. But in keeping with the fate commor pioneers, he suffered the bitterness of misunderstanding tion and desertion.

The purpose of deeper knowledge and larger unde is to make one a more humble, grateful and useful serv more efficient the channel for the reception of deep truths, the more complete must be his dedication to selfless service. "He took upon Himself the form of and became obedient unto death, even the death upon t These words constitute the true mystic formula of entr the inner School of the Christian Mysteries. First, it i that these truths become the working formula upon wh life is founded, as was instanced in the lives of Paul a Second, when the worthiness of the aspirant has been d and proven, these words become the "mystic key" of into a larger and wider work in realms which John m describes in his wonderful mystery Book of Revelation.

Revelation 11:1-3.

And there was given me a reed like unto a rod: and the saying, Rise and measure the temple of God, and the altar, an worship therein.

But the court which is without the temple leave out, and me for it is given unto the Gentiles: and the holy city shall they foot forty and two months.

And I will give power unto my two witnesses, and they shal thousand two hundred and threescore days, clothed in sackclot

The continuation of John's third vision deals with th of God that is measured according to the measurement On the path of preparation, as outlined in the Gospel born a realization that the body is the temple of the sp this realization comes an endeavor to make it a pure place of prayer instead of the den it so often is for the lower nature.

The Initiate learns to build his new soul body acc God's measure. His concern is not with the court wi outer man; this work belongs to the days of prepara work is concentrated on the altar and the Holy of H inner man. Only one who has built the Holy of Holie

The two witnesses, from the initiatory viewpoint, Angels, Michael and Gabriel, Lords of the Sun an warders of the masculine and feminine forces in mar They and their helpers are in close contact with the wave and all its evolutionary experiences. The forty and also the one thousand, two hundred and three each equal three and one-half years. This numbe way between one (God) and seven (man) signifies covenant between God and man.

In the course of man's evolutionary progress upon come certain testing times when, for this same per two months or three and one-half years, the tw are withdrawn. Such are times of great travail materiality. They are periods when the beast as the bottomless pit and attempts to overcome and spiritual influence of the two witnesses.

In the Temple of God, the body of an Initia witnesses refer to the sympathetic and cerebro-sp systems. These are masculine and feminine cent potency. They are the "two olive trees, and the two standing before the God of the earth" (Revelation

Revelation 11:8-12.

And their dead bodies shall lie in the streets of the gr spiritually is called Sodom and Egypt, where also our Lord

And they of the peop'? and kindreds and tongues and n their dead bodies three days and a half, and shall not su bodies to be put in graves.

And they that dwell upon the earth shall rejoice over t merry, and shall send gifts one to another; because thes tormented them that dwelt on the earth.

And after three days and a half the spirit of life from G them, and they stood upon their feet; and great fear fell up saw them.

And they heard a great voice from heaven saying unto t hither. And they ascended up to heaven in a cloud; and beheld them.

In the above we have another reference to the ex an Initiate which correlate to the Crucifixion, Deat tion and Ascension in the life of Christ Jesus. I

THE FOURTH VISION

The Woman Clothed with the Sun

Revelation 12:1-9.

And there appeared a great wonder in heaven; a woman c
the sun, and the moon under her feet, and upon her head
twelve stars:

And she being with child cried, travailing in birth, and p
delivered.

And there appeared another wonder in heaven; and behold
dragon, having seven heads and ten horns, and seven crowns upo

And his tail drew the third part of the stars of heaven, and di
to the earth: and he dragon stood before the woman which w
be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nat
rod of iron: and her child was caught up unto God, and to hi

And the woman fled into the wilderness, where she hath a pla
of God, that they should feed her there a thousand two hundred
score days.

And there was war in heaven: Michael and his angels fought
dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in

And the great dragon was cast out, that old serpent, called
and Satan, which deceiveth the whole world: He was cast o
earth, and his angels were cast out with him.

The woman clothed with the Sun, having the Moon
tion) under her feet and a crown of twelve stars (regen
upon her head, is the World Mother, the Virgin of the S
Cosmic Feminine Principle, the heart or Wisdom aspect
This is the force which becomes the power of attraction
hesion on every plane of manifestation. Its various a
and powers may be summed up in the word *Love*.

In the Book of Genesis, Eve represents the egoic
principle functioning in generation on the physical pl
the Book of Revelation, the woman clothed with the Su
sents the cosmic feminine functioning in regeneration
spiritual plane. The former symbolizes the present
humanity. The latter signifies its future attainment.

The great red dragon of John's fourth vision is the

to a ceaseless round of births and deaths until this cl
through emancipation from bondage to desire. Th
waits for the birth of the child of the woman (the
that he may devour it.

Revelation 12:5, 6, 14.

*And she brought forth a man child which was to rule a
rod of iron: and her child was caught up unto God, and*

*And the woman fled into the wilderness, where she h
pared of God, that they should feed her there a thousa
and threescore days.*

*And to the woman were given two wings of a great
might fly into the wilderness, into her place, where she is
time, and times, and half a time, from the face of the se*

The way of liberation is found only through
chastity. This truth constitutes the most importan
be given the youth of the world. Only a child
chastity (redeemed and regenerated) is caught up
of God.

The periods of time designated as one thousand
and three score days, and as a time, and times an
during which the woman is nourished in the deser
to the mystic numbers *three and one half,* as pre
It marks the halfway point between one and seven.
recapitulation it refers to the entrance of man as
arena of evolution in the Earth Day, the Fourth
spirit's evolutionary journey.

The eagle represents the new Aquarian Age
these truths, for so long understood by only a few,
ly taught and generally received by the masses. T
of the eagle symbolize *intellect* and *intuition,* mi
progressing equally and harmoniously. From th
born true wisdom, that most priceless heritage o
age; that wisdom of which King Solomon sang,
making the attainment represented by the woman
the Sun, the Moon under her feet, and a crown o
upon her head.

Revelation 12:7-9.

And there was war in heaven: Michael and his angels f

And the great dragon was cast out, that old serpent, calle and Satan, which deceiveth the whole world: he was cast earth, and his angels were cast out with him.

The Book of Revelation contains a great kaleidoscop of Earth Period evolution so it necessarily includ references to the fall of the Lucifers and their influ humanity.

Astrologically, the war in heaven is waged each y Sun passes through the twelve zodiacal signs. Aries Gemini, Cancer, Leo and Virgo are termed the ascen because from April to September the Sun is above th Then comes the turning point at the Autumn Equinox, conflict is waged between light and darkness. Libra Sagittarius, Capricorn, Aquarius and Pisces are te descending signs, because from October to March t below the horizon.

One wing of this great zodiacal army is command Angel of Life, Michael; the other wing of these hosts is directed by the Angel of Death, Lucifer or Sama battle in heaven must continue so long as there is an a of seasons or the Cycle of the Rainbow, our present As above, so below. The conflict between light and life and death must continue so long as the battle betw and error is waged upon earth, and so long as man pos dual consciousness of good and evil which he acquir time he fell from Eden.

Michael gains permanent victory in heaven and v consciousness of man only *when he is joined and aided b* Always the two witnesses must return.

THE FIFTH VISION

The Beast that Rose Out of the Sea

Revelation 13:1-9.

And I stood upon the sand of the sea and saw a beast rise u sea, having seven heads and ten horns, and upon his horns ten upon his head the name of blasphemy.

And I saw one of his heads as it were wounded to deat
wound was healed; and all the world wondered after the
they worshipped the beast saying, Who is like unto the be
they worshipped the beast saying, Who is like unto the be
to make war with him?

And there was given unto him a mouth speaking
blasphemies; and power was given unto him to continu
months.

And he opened his mouth in blasphemy against God,
name, and his tabernacle, and them that dwell in heaven.

And it was given unto him to make war with the saints,
them: and power was given him over all kindreds, and ton

And all that dwell upon the earth shall worship him,
not written in the book of life of the Lamb slain from
the world.

If any man have an ear, let him hear.

Every human being, through the misdeeds of p
has built an individual Dweller that embodies thi
This is the Guardian of the Threshold that must b
transmuting the lower nature before a neophyte
at will, a free and victorious spirit, to serve in
known to man as life and death.

Also, the collective evil of mankind has built a
evil, the anti-Christ, described in the fifth vision
beast with seven heads and ten horns. This is th
evil of all the great Root Races. Ten is the numb
woman, masculine and feminine, odd and even, th
unseen. John saw this beast rising out of the sea
in his vision of the new earth. 'And there was
meaning the complete transmutation of desire. He
a sea of glass mingled with fire:

Revelation 15:2.

And I saw as it were a sea of glass mingled with fire: a
gotten the victory over the beast, and over his image, an
and over the number of his name, stand on the sea of
harps of God.

The lower currents of emotion, passion, sexual c
have been lifted up and transformed into soul life,

lower nature and winning the victory over the beast, mark and over the number of his name.

Revelation 13:11-18.

And I beheld another beast coming up out of the earth; and horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, the earth and them which dwell therein to worship the first b deadly wound was healed.

And he doeth great wonders, so that he maketh fire come heaven on the earth in the sight of men,

And deceiveth them that dwell on the earth, by the mea miracles which he had power to do in the sight of the beast; say that dwell on the earth, that they should make an image to the b had the wound by a sword, and did live.

And he had power to give unto the image of the beast, that t the beast should both speak, and cause that as many as would the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the m name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count of the beast: for it is the number of a man; and his number is threescore and six.

The second beast that cometh out of the earth wit power of the first is the power of materiality, born thro ing mind with desire. It came into being through th man into the emotional plane with its attendant causatio "He that leadeth into captivity shall go into captivity killeth with the sword must be killed with the sword. the patience and the faith of the saints" (Revelation 1

Mind was a gift of the gods to man and was to be rainbow bridge whereby he might pass from earth to Instead, he linked it with his desire nature, and so adhe closely to the animal kingdom than to the realm of Mind, the most powerful of man's possessions, must of become a mighty force for good or evil according to Therefore, another beast has arisen having all the powe first, with the horns of a lamb (the ideal of what ma

The beast's mark—the same as that borne by slew Abel or spiritual intuition—is upon the fo masses, as evidenced by their negative and evil th their right hands, as revealed by their unworthy w

The realization that mind is the great creative and that man's external life—his environment, l tions and attainments—is the result of his thinki important and far-reaching understanding to be ac a knowledge of occult fundamentals. Given this man may find his own way to greater achievem Testament expresses this truth in the words "A thinketh in his heart so is he," while the New Test "The kingdom of God is within you."

John says the beast is within man and that it ternalization of his deeds. The number of the b dred three score and six. The digits of this numb to *nine*, the number of man's present phase of evo

In no other Book of the Bible is the law of causat more definitely than in Revelation. In his severa repeatedly outlines the paths of good and evil, of t of the positive and the negative processes of develo and again he points out the fruits of practicing wh black.

Rev. 14:9-11.

And a third angel followed them, saying with a loud worship the beast and his image, and receive his mark i in his hand,

The same shall drink of the wine of the wrath of God out without mixture into the cup of his indignation; and mented with fire and brimstone in the presence of the h the presence of the Lamb:

And the smoke of their torment ascendeth up for ev they have no rest day nor night, who worship the beast a whosoever receiveth the mark of his name.

Revelation 14:6, 7, 8,16, 18, 19.

And I saw another angel fly in the midst of heaven, lasting gospel to preach unto them that dwell on the ea nation, and kindred, and tongue, and people.

And that followed another angel, saying, Babylon is fallen, city, because she made all nations drink of the wine of the w fornication.

And he that sat on the cloud thrust in his sickle on the ear earth was reaped.

And another angel came out from the altar, which had powe and cried with a loud cry to him that had the sharp sickle, say in thy sharp sickle, and gather the clusters of the vine of the ea grapes are fully ripe.

And the angel thrust in his sickle into the earth, and gather of the earth, and cast it into the great winepress of the wrath o

The 144,000 have the Father's name written upon t heads (the mind has been spiritually awakened or ill Thus it is that they are robed in white. They wear light (the aura of radiance), and they sing a new song l throne of God, and before the four beasts and the twenty Elders.

Man may sow upon the earth as he will, but his ca marked for reaping under the guidance of the four I Angels, the Lords of Destiny—Taurus, Scorpio, Aquari and their angelic ministers. Aquarius, Lord of Air, flie heaven proclaiming the everlasting gospel of the new C to every nation, race and people upon earth. Scorpio Water, follows saying, "Babylon is fallen." Regenera supersede generation before the New Age can be us Taurus, Lord of Earth, proclaims, "The time is come for the harvest of the earth is ripe." Leo, Lord of Fi out from the altar. He has power over fire, and cri loud cry, "Gather the clusters of the vine of the earth grapes are fully ripe." The mystery of fire is the myste The mastery of fire is the secret of Illumination.

Revelation 15:1, 2.

And I saw another sign in heaven, great and marvelous, s having the seven last plagues; for in them is filled up the wrath

And I saw as it were a sea of glass mingled with fire: and th gotten the victory over the beast, and over his image, and ove and over the number of his name, stand on the sea of glass, harps of God.

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occult science is teaching their relations to process foldment.

The body of the new race man will be so constitu who stand upon the sea of glass (the new etheric veritable harps of God like Israfel of Moslem leger be in at-one-ment with cosmic harmony and thus and move and have their being *en rapport* with the spheres.

No longer will man know the thralldom of ra Before the Christ returns such limitations will yield tion of fellowship and brotherhood. No longer need for the guidance of Race Spirits. The Ra stragglers of the archangelic life wave. They service to humanity that they might regain their f they will be redeemed by their labors and by th Christ, their highest Initiate.

Revelation 15:3, 4, 5-8.

And they sing the song of Moses the servant of God, and Lamb, saying, Great and marvelous are thy works, Lord just and true are thy ways, thou King of saints.

Who shall not fear thee, O Lord, and glorify thy name art holy: for all nations shall come and worship before judgments are made manifest.

And after that I looked, and, behold, the temple of t the testimony in heaven was opened:

And the seven angels came out of the temple, having th clothed in pure white linen and having their breasts gird girdles.

And one of the four beasts gave unto the seven angels se full of the wrath of God, who liveth for ever and ever.

And the temple was filled with smoke from the glory of his power; and no man was able to enter into the templ plagues of the seven angels were fulfilled.

Taurus, Lord of Earth and one of the Recording A out to man just retribution for deeds done while upo seven last plagues do not relate solely to a specific ti evil forces will be concentrated, but refer rather to that comes upon man as the result of following r There are the two paths, the spiritual and the ma

his path. Collectively and individually he has ch
material way. The seven plagues are a description o
action from such a choice. He has made his birthright
sorrow, poverty and death instead of health, happines
and immortality. These latter will be the heritage of
Age race.

There are certain forces termed the seven unspeakabl
of nature. "And when the seven thunders had utte
voices, I was about to write: and I heard a voice from
saying unto me, Seal up those things which the seven
uttered, and write them not" (Revelation 10:4). The
wreak the vengeance of nature upon man as a conseq
his evil deeds; they manifest as floods, fires, earthquakes
and other catastrophes. Such will continue until both
the earth have been redeemed, when, as John states, th
things shall pass away. These same plagues beset the E
because of the bondage in which they held the Israelit
preponderance of material over spiritual power brou
same reaction to the early Fifth Root Race when th
phase of religion superseded the Taurean.

The same reaction followed the Arian peoples as the
religion began to take the place of the Arian, as evidenc
prophecies of Isaiah, Ezekiel, Jeremiah and Daniel.

Revelation 16:2, 8, 10, 11.

*And the first went, and poured out his vial upon the earth:
fell a noisome and grievous sore upon the men which had the m
beast, and upon them which worshipped his image.*

*And the fourth angel poured out his vial upon the sun; and
given unto him to scorch men with fire.*

*And the fifth angel poured out his vial upon the seat of the
his kingdom was full of darkness; and they gnawed their tongue*

*And blasphemed the God of heaven because of their pains
sores, and repented not of their deeds.*

The predominant materiality in the world at the pres
is again bearing fruit. Only as the Christ is born wit
chaos, confusion and inequalities cease to exist, and fel
brotherhood and harmony reign in their stead. The A
the seven plagues or the "seven unspeakable secrets of

In a certain Degree of the nine Lesser Mysteries t
is permitted to observe the operation of these ini
John was writing from first-hand knowledge of th
had been privileged to witness.

Initiation verifies the statement that man's body
environment are a reflection of his inner self. Ev
New Age religion must point the way for man to fi
dom of heaven *within*. MAN is the dominant theme
Bible interpretations, for the development of Christ
body, emotions, action and consciousness is the essen
ment. After Pentecost the Disciples were the perfe
New Age pioneers, able to function at will in either
or the etheric body.

Revelation 16:12-14.

*And the sixth angel poured out his vial upon the great r
and the water thereof was dried up, that the way of the k
might be prepared.*

*And I saw three unclean spirits like frogs come out of t
dragon, and out of the mouth of the beast, and out of mo
prophet.*

*For they are the spirits of devils, working miracles, whic
the kings of the earth and of the whole world, to gather th
of that great day of God Almighty.*

As man learns to lift himself into a gradually as
of consciousness, the dense vibratory rate of earth
With such a change the dragon and the beast will c
All evil is transitory; it is man's creation and he
dissolve and transmute it. "The beast that thou
and is not," says John. The three unclean spirits tha
the mouths of the dragon, the beast and the f
(teacher of evil) represent the lower expression of
and desire bodies, and of the mortal or carnal mind
erated man.

These spirits may be seen and studied in the lov
the Desire (Astral) World. They are the sour
mediumistic information relative to unseen realm
ensouled by elementals, they sometimes become
terrorize individuals who possess extended vision
familiar with the true nature of such creatures.

cess of purification. A similar cleansing will take plac
the Christ returns. By efforts toward purification in
thought and act, mankind may assist in this great work a
prepare the way for the "Kings of the East."

Revelation 16:16-21.

*And he gathered them together into a place called in the Hebre
Armageddon.*

*And the seventh angel poured out his vial into the air; and the
great voice out of the temple of heaven, from the throne, saying, I*

*And there were voices, and thunders, and lightnings; and th
great earthquake, such as was not since men were upon the earth,
an earthquake, and so great.*

And every island fled away, and the mountains were not foun

*And the great city was divided into three parts, and the citi
nations fell: and great Babylon came in remembrance before Go
unto her the cup of the wine of the fierceness of his wrath.*

*And there fell upon men a great hail out of heaven, every st
the weight of a talent: and men blasphemed God because of the
the hail; for the plague thereof was exceeding great.*

We repeat, the Book of Revelation contains the history
present and future development of man as seen by John
Isle of Patmos.

The meaning of the battle of Armageddon has had man
pretations by both exoteric and esoteric expositors. Ma
said that the recent world war answered exactly to its desc
in the sixteenth chapter. The word *Armageddon* comes
Hebrew word meaning *the place of troops.* This usually
a mental image of troops massing for battle. On analyz
above verses, we note that the word exactly describes the
tion of ancient as well as present day humanity.

We read that the spirits of devils go forth into the whol
to gather men to the battle of "that great day of God Alm
Bible students generally interpret this as meaning that all
ity will mass for one decisive and final battle. It means
the battle of Armageddon has been fought over and ove
in every race and age, and its final battle has not yet been
and won.

In the dawn of human civilization on the Lemurian co

combat and conflict developed along more definite
began to organize armies and build navies. After t
the Golden Age, almost the entire history of Atlan
and warfare. The use of black magic, which even
this continent to sink beneath the waves, had its
very early days of her civilization. Finally, in the
Toltecs (the third sub-race of the Fourth Root Race
the Initiate-Ruler was driven from his capital, the
Golden Gates. A master of evil, an instrument
power, reigned in his stead. The majority of the p
increasingly to the black arts. Only a few remain
the true Light, with a Teacher ever present to gu
their upward way.

John was reviewing these events when he heard
"Behold, I come as a thief. Blessed is he that w
keepeth his garments, lest he walk naked, and
shame."

Warnings of this kind were given by initiate te
people of Atlantis. Drunk with worldly power an
material and sensual pleasures, they failed to heed
consequence, devastation overtook them and they l
voice in the heavens saying, "It is done"—meani
time of probation was over. The conditions of lost
accurately described in the above passage. They
detailed by Plato who wrote according to informati
by Egyptian Initiate Priests.

As stated, the battle of Armageddon is fought o
again in every age and by every race. John's wor
to it are as applicable to the Aryan as to the Atlan
It is for the present race to determine whether or no
from the fate that overtook earlier civilizations an
from similar destruction.

The culmination of Armageddon has not been re
real battle is being fought each day within the he
of every man and woman, for this "place of troop
flict between good and evil, between the higher a
natures within ourselves. If good triumphs in a su
ber humanity will be saved from destruction. If,
triumphs, the history of lost continents will be re

destroyed. Only through man's eventual redemption wi
be established a new heaven and a new earth.

It behooves the masses of humanity to awaken to these
ing truths and to realize their personal responsibility.
heart of each individual becomes "a place of troops"
the battle of truth, love and righteousness, collectively th
become an army heralding true unity through a realiza
the brotherhood of man and the Fatherhood of God. Th
the menace of the battle of Armageddon fade forever fr
earth and the Sun of Righteousness come with healing
wings. Preparation for this emancipation is described h
in the words 'Blessed is he that watcheth, and keepeth
ments"—that is, blessed is he who lives the life and, by l
service, builds his soul body.

Some day there will come a great voice from the thr
of the Temple of heaven saying, "It is done!" to signify
time of probation is over. We shall have been weighed
evolutionary scales to determine whether we be wo
wanting.

THE SIXTH VISION

Revelation 17:1-8.

*And there came one of the seven angels which had the seven
talked with me, saying unto me, Come hither; I will shew unto
judgment of the great whore that sitteth upon many waters:*

*With whom the kings of the earth have committed fornication
inhabitants of the earth have been made drunk with the wi
fornication.*

*So he carried me away in the spirit into the wilderness: and
woman sit upon a scarlet coloured beast, full of names of blasph
ing seven heads and ten horns.*

*And the woman was arrayed in purple and scarlet colour, an
with gold and precious stones and pearls, having a golden cup in
full of abominations and filthiness of her fornication:*

*And upon her forehead was a name written, MYSTERY, BA
THE GREAT, THE MOTHER OF HARLOTS AND AB
TIONS OF THE EARTH.*

*And I saw the woman drunken with the blood of the saints,
the blood of the martyrs of Jesus: and when I saw her, I wond
great admiration.*

The beast that thou sawest was, and is not; and shall a
bottomless pit, and go into perdition: and they that dw
shall wonder, whose names were not written in the book
foundation of the world, when they behold the beast that
and yet is.

This, the sixth vision of John, bears a distinct c
picture of the woman clothed with the Sun, the M
feet, and a crown of twelve stars upon her head
visions symbolize the apex of man's attainment in
and spiritual living. The woman in scarlet and pu
golden cup of abominations, represents the synth
life; the Sun-clothed woman, complete sublimatio
nature into radiant life of the spirit. One is th
of the present Fifth Race; the other, the ideal fo
Sixth Race.

That the Book of Revelation is a treatise pertain
tion is easily discernible to students of inner myst
symbolical use of woman. The mystery of the fem
the ego, its fall and redemption, is the secret up
rituals of inner teachings are founded. Those
monials of the Christian Church and the Masonic
cealed in the lives of Christ Jesus and Hiram Abif
both of whom were great master builders or mystic

Revelation 17:9-14.

And here is the mind which hath wisdom. The seven
mountains, on which the woman sitteth.

And there are seven kings: five are fallen, and one is,
not yet come; and when he cometh, he must continue a sh

And the beast that was, and is not, even he is the eigh
seven, and goeth into perdition.

And the ten horns which thou sawest are ten kings, whi
no kingdom as yet; but receive power as kings one hour u

These have one mind, and shall give their power an
the beast.

These shall make war with the Lamb, and the Lamb
them: for he is Lord of lords, and King of kings: and th
him are called, the chosen, and faithful.

The seven heads represent the seven Root Races;

are seen, the temporal and evanescent, which endure
brief earth life, a mere hour in the cycle of eternity.

The ultimate conquest of spirit over matter, of life ov
of truth over error, of good over evil, is affirmed throug
Bible from Genesis to Revelation. Abel's murder by C
bolizes the temporary subjugation of spirit by matter—b
only temporary for it was followed by the coming of Se
in Revelation is the declaration "These shall make war
Lamb, but the Lamb shall overcome them, for He is
lords and King of kings."

Revelation 18:4-6, 14.

*And I heard another voice from heaven, saying, Come out
people, that ye be not partakers of her sins, and that ye receive
plagues.*

*For her sins have reached unto heaven, and God hath reme
iniquities.*

*Reward her even as she rewarded you, and double unto
according to her works: in the cup which she hath filled fill to*

*And the fruits that thy soul lusted after are departed from t
things which were dainty and goodly are departed from thee, an
find them no more at all.*

The Christ enunciated the perfect workings of the l
He said, "For whosoever will save his life shall lose it:
soever will lose his life for my sake shall find it." To l
to distinguish the true from the false, the real from th
constitutes the major task before humanity today. N
can study Revelation seriously without coming into thi
tion. Evil can exist upon the earth plane only so lon
harbored in the consciousness of man himself. With t
ualization of the mind, the beast will be dissolved and
John puts it, "into perdition."

The Marriage of the Lamb

Revelation 19:6-9.

*And I heard as it were the voice of a great multitude, and
of many waters, and as the voice of mighty thunderings, sayin*

And to her was granted that she should be arrayed in fin and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are c marriage supper of the Lamb. And he saith unto me, These sayings of God.

The marriage of the Lamb and the Bride is Marriage that takes place within man when the tw spirit, masculine and feminine, have been brought librium. There is an ancient formula for this wed every individual of every species there are four elemen ing two males and two females; *by the proper unio* dual being, a second marriage, a new individual." Bride of the Lamb.

Marriage on the physical plane is but an outer r this inner union. The perfect marriage between woman will never be known upon the physical plan inner blending has been consummated. Trial and co marriages are but experiments revealing imperfect marriage relationship. When the mystic wedding place within, all external unions will be perfect, con monious and eternal. Matings will then be a com souls, the united twain mounting together the path stars.

A long and arduous preparation for this Mystic must take place before it can be said that "the wife herself ready." This Bride, as Eve, fell from spiritua ness in the etheric realms of the Garden of Eden. S lifted up, regenerated and redeemed before the M take place. Then a new Adam and Eve, a purified a pated humanity—of which Christ Jesus was the fi perfect pattern—will enter into the New Jerusalem. the Garden of Eden from which man was expelled of the Fall, is located in higher realms of the ethers.

In the early days of Eden, infant man was guided a aton by the gods, the lifewaves in advance of humar he enters into the new Jerusalem he will have evol long pilgrimages in material expression, complete sel ness; he will have attained full expression of the pow

must be robed before the Mystic Marriage is possible. highest ideal given to man, represents the attainment by the end of the Earth Period. Its realization be privilege of pioneers as they make themselves ready of its glory.

The Bible practically closes with these words: "I sent mine angel to testify unto you these things in the I am the root and the offspring of David, and the morning star. And the Spirit and the bride say, Come him that heareth say, Come. And let him that is ath And whosoever will, let him take of the water of li (*Revelation* 22:16, 17).

Christ Jesus has opened the way for all mankind. thirst for the waters of Eternal life (through Initiat ever be denied

* * *

The following enigmatically phrased utterances on osophical elements of Fire and Water are from Franz *Symbology:*

Ignis Philosophorum

Desire the Fire,
Seek for the Fire,
And you will find the Fire.
Kindle a Fire,
Add Fire to Fire,
Boil the Fire in the Fire;
Throw Body, Soul and Spirit into the Fire,
And dead or alive you will possess the Fire.
This Fire becomes a black, yellow, white and red Fire.
Give birth to your children while you are in the Fire,
Feed, water, and nourish them in the Fire:
They will live and die in the Fire,
They will be Fire and remain in the Fire,
Their Silver and Gold turns to Fire.
Heaven and earth will perish in Fire
And at last there will be a fourfold Philosophical Fire,
i. e, the Celestial Fire.

4 *x* 4 = 16 *lines*

Aqua Philosophorum

Water is Water and always remains Water;
From the heavens of the wise comes Water;
The Philosopher-stone weeps Water,
But the world does not know or esteem that Water;
The Fire of the wise burns in Water
And lives in the Water.
Turn the Fire into Water
Boil the Fire in the Water:
And you will obtain a fiery Water.
To the children it is a living Water;
It turns body and soul to Water;
Becomes fetid, green, foul, blue, like heavenly Water.
Digest, calcinate, dissolve and putrefy this Water;
Seek the fourfold, imperishable, Philosophical Water;
And when you have succeeded, your art will turn to W
i. e. the Mysterious
4 x 4 = 16 *lines*
and this the number of
ELEMENTS

* * *

Revelation 20:1-7; 11-13.

And I saw an angel come down from heaven, having th
bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which
and Satan, and bound him a thousand years,

And cast him into the bottomless pit, and shut him up, a
upon him, that he should deceive the nations no more, till
years should be fulfilled: and after that he must be loosed a l

And I saw thrones, and they sat upon them, and judgme
unto them; and I saw the souls of them that were beheaded f
of Jesus, and for the word of God, and which had not w
beast, neither his image, neither had received his mark upon th
or in their hands; and they lived and reigned with Christ a th

But the rest of the dead lived not again until the thousa
finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrec
the second death hath no power, but they shall be priests o
Christ, and shall reign with him a thousand years.

And I saw a great white throne, and him that sat on it, from
the earth and the heaven fled away; and there was found no
them.

And I saw the dead, small and great, stand before God; and
were opened: and another book was opened, which is the book o
the dead were judged out of those things which were written in
according to their works.

And the sea gave up the dead which were in it; and death
delivered up the dead which were in them: and they were jud
man according to their works.

The twentieth chapter of Revelation contains a sum
the life cycle as experienced by average humanity. T
includes several phases of life on the physical and super
planes: life in the physical world, its sufferings from the
conscience while passing through purgatory; then the a
all who have the mark of Christ Jesus upon their forehe
upon their hands, into a higher spiritual realm, the h
the churches.

The ceremonial of Initiation always includes a "d
Christ Jesus in the church rite or Hiram Abiff in the
rite, the two remaining externalizations of the Mysterie
death symbolizes a dying to things of the earth in order
may be resurrected into the life of the spirit. Initiation
fore, the first death. The second death, that of the
body, has no power over the Initiate for he has learned
in complete continuity of consciousness, that period of
scious sleep overtaking an individual during the period o
tion. Death consequently holds no terror for an Initiat
states that "on such the second death hath no power,
shall reign as priests of God and of Christ."

As the Sun passes by precession through each of the
signs of the Zodiac, its influence is of a material nature
mately one thousand years or the first half of the period.
the force of evil, is then loosed upon the earth. Du
second half of this cycle spiritual power is focused largely
the sign opposite the one through which the sun p
precession. This influence inaugurates new impulses
spiritualization by establishing Mystery Schools wher
taught those deeper truths belonging to the prevailing
It also limits or "chains" Lucifer (Mars), the power of

When, in the coming age, the Sun will pass throug
half of the sign of Aquarius, the influence of its op
Leo, will predominate upon the earth. Lucifer's pow
wane as the majority of people will have learned to l
higher nature. Under this great impulse of Leo, *L*
come the *fulfilling* of the *Law.*

Revelation 21:1-6.

*And I saw a new heaven and new earth: for the first h
first earth were passed away; and there was no more sea.*

*And I John saw the holy city, new Jerusalem, coming do
out of heaven, prepared as a bride adorned for her husband.*

*And I heard a great voice out of heaven saying, Behold,
of God is with men, and he will dwell with them, and the
people, and God Himself shall be with them, and be their G*

*And God shall wipe away all tears from their eyes; and
no more death, neither sorrow, nor crying, neither shall ther
pain: for the former things are passed away.*

*And he that sat upon the throne said, Behold, I make a
And he said unto me, White: for these words are true and*

*And he said unto me, It is done. I am Alpha and Omega,
and the end. I will give unto him that is athirst of the f
water of life freely.*

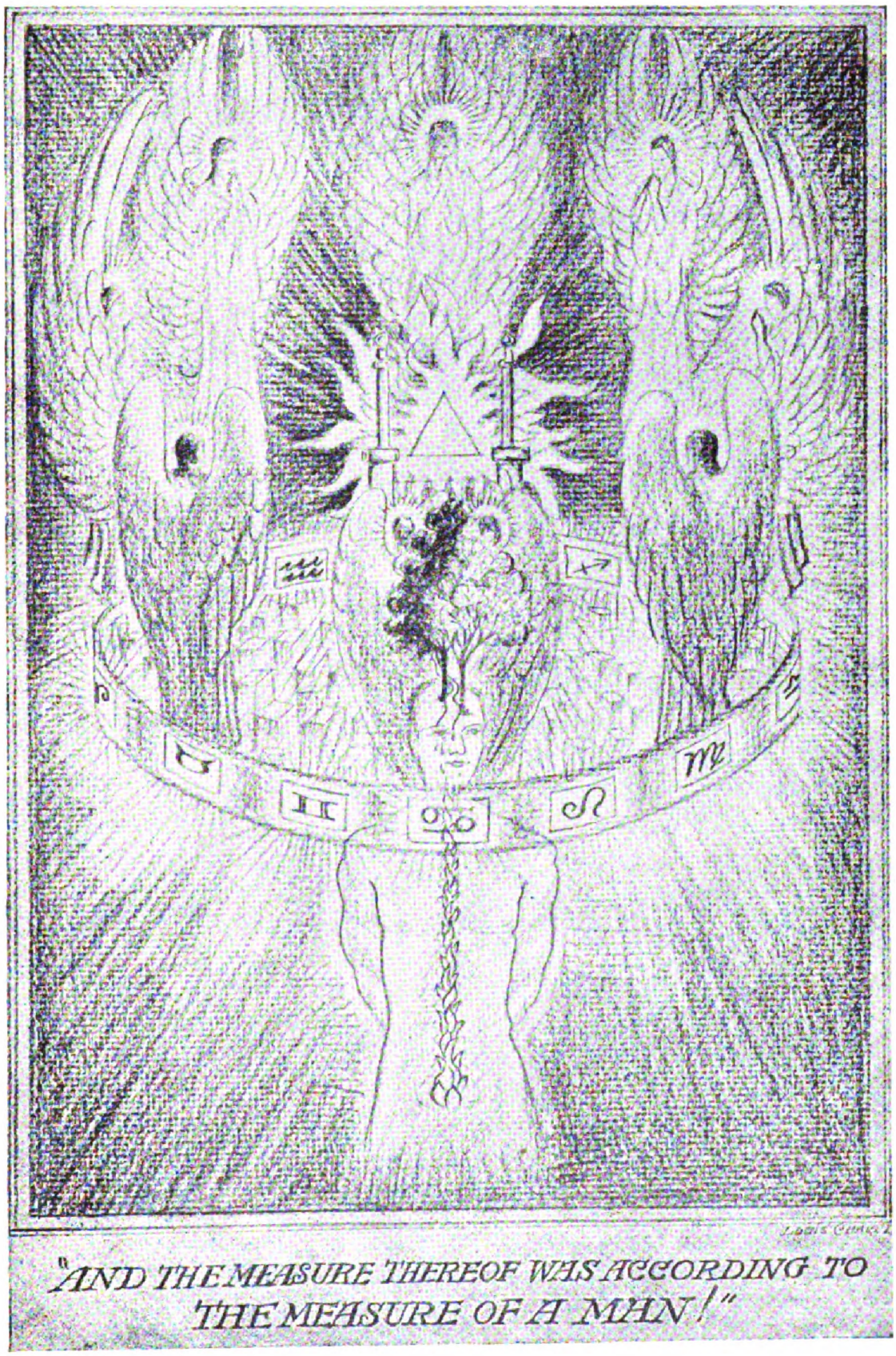
The etheric body, the luminous wedding garment
can know no disease or death. It is the celestial
which Paul writes. Disease and death belong only to
realm of manifestation. In the golden etheric city th
be immortal and the realization of life continuous a
Hence, the promise of John that God, the power of a
shall wipe away all tears from their eyes, for the fo
are passed away—through the evolution of the lov
higher, the material into the spiritual.

Revelation 21:10-17.

*And he carried me away in the spirit to a great and high
shewed me that great city, the holy Jerusalem, descending
from God,*

*Having the glory of God: and her light was like unto
precious, even like a jasper stone, clear as crystal;*

*And had a wall great and high, and had twelve gates, an
twelve angels, and names written thereon, which are the
twelve tribes of the children of Israel:*



"AND THE MEASURE THEREOF WAS ACCORDING TO THE MEASURE OF A MAN!"

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And the wall of the city had twelve foundations, and in them of the twelve apostles of the Lamb.

And he that talked with me had a golden reed to measure th the gates thereof, and the wall thereof.

And the city lieth foursquare, and the length is as large as th and he measured the city with the reed, twelve thousand furlo length and the breadth and the height of it are equal.

And he measured the wall thereof, an hundred and forty and f according to the measure of man, that is, of the angel.

The measure of the holy city is the measure of a man of angelic or spiritualized man. Only through redemp man become an inhabitant of the etheric city of the N which shall succeed the present rainbow cycle of alter and death.

A description of the new earth and of the race wh inhabit it is contained in the above verses. Both the and the new body of man will be foursquare—that is, fo the sublimated essence of the four elements of Fire, Ai and Earth. This city has three gates toward each of points of the compass. It bears the mystic measure 144,000 cubits, or 9 again, the number of the new hum

There are twelve gates attended by twelve Angels as These represent the twelve spiritual centers within th body which, when awakened, transform the *cross* of limitation, the rough ashlar, into the perfect *cube,* the fo city. On these gates are the names of the twelve tribes symbolic of high spiritual impulses from the twelve Hierarchies which are attracted by the twelve awakened The twelve foundations of the city bear the names of th Apostles of Christ, indicative of twelve high attributes manifested by redeemed man. They also indicate the consciousness commanding the powers of the twelve these being Christed powers now awaiting develop humanity.

Reevelation 21:22-27.

And I saw no temple therein: for the Lord God Almighty and are the temple of it.

And the city had no need of the sun, neither of the moon, to

And the gates of it shall not be shut at all by day: for the
night there.

And they shall bring the glory and honour of the nations i

And there shall in no wise enter into it any thing that de
whatsoever worketh abomination, or maketh a lie: but th
written in the Lamb's book of life.

The Lamb, whose brilliant glory emanates from th
Christed consciousness and is reflected in the etheric p
light of this holy city. Ether is luminous, consequently
are golden and also transparent like glass.

The seventh vision of John pictures the pioneers o
Age whose names are written in the Lamb's Book o
who will be with Him when He comes again.

Revelation 21:7.

He that overcometh shall inherit all things; and I will be
he shall be my son.

In the New Jerusalem there will be no temple f
worship, since each one will know the inner Christ a
self be a holy temple of the God within. This new
is the divine heritage of him that overcometh.

There will be no need of the light of the Sun or M
the glory of His consciousness and the radiance of Hi
will walk in the light as He is in the light and will h
ship one with another.

Revelation 22:1-5.

And he shewed me a pure river of water of life, clear as cry
ing out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the riv
the tree of life, which bare twelve manner of fruits, and yiel
every month: and the leaves of the tree were for the healing o

And there shall be no more curse: but the throne of Go
Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their

And there shall be no night there; and they need no candle,
of the sun; for the Lord God giveth them light: and they sh
ever and ever.

The crystal clear river of life, proceeding from the

conditions of the new Jerusalem. The Tree of Life is sym
of power whereby vital or life force may be generated at
attainment of this new race.

In the Garden of Eden Archangels guarded this Tre
infant humanity lest it learn to perpetuate its then im
bodies. Throughout the ages they have guarded this se
truths being revealed to only an exceptional few who have
ahead and joined themselves in service to leaders of the

An understanding and correct use of the creative po
mind, a fundamental of the new religion, marks the be
of mankind's approach to the Tree of Life. Archangels
the transmutation of desire. Only as man becomes pure
sword that bars the gates of Eden be withdrawn.

The wonderful Tree of Life bears twelve manner of fr
leaves which are for the healing of the nations. Throu
power of the Christ, the Lamb, all nations will be weld
one vast fellowship wherein the Fatherhood of God a
brotherhood of man will be demonstrated realities. T
part of Christ's glorious mission and, realizing it, Angels h
His birth with a chorusing of "On earth peace, good will
men."

The celestial power of love will attract a spiritual em
from the twelve signs of the Zodiac that cannot be c
hended at the present time. It will be a force so power
disease and death will be unknown.

"There shall be no more curse" for the power of evil
came into the world with the Fall of man, shall have
away. God's servants will be those who have overcom
have followed in the way of Christ Jesus and learned t
the deathless body of the Initiate. "His name will be upo
foreheads."

The brand upon the head of Cain was *separativeness*
the undue exaltation of the "I" consciousness. The new
comes with a realization of universal brotherhood, the
tion of each with all in bonds of Christed love.

The Garden of Eden and the new Jerusalem are one
same. Man once lost his heavenly estate because he pa
the Tree of Good and Evil rather than of the Tree of Life
aeons of evolutionary progress he will return to the h

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tempt him no more. Through a long cycle of lives and tears he will have learned to eschew evil and t the good. The Tree of Knowledge of Good and grow in this new garden. Instead, on either side o Waters he will find the Tree of Life, its leaves for t all the world.

Revelation 22:1.

And he showed me a pure river of water of life, clear as ing out of the throne of God and the Lamb.

Genesis 2:10.

And a river went out of Eden to water the Garden; a it was parted, and became into four heads.

Cosmically, the river of four heads is the fourfo ethers, two nourishing physical man and two, spiritual. The two higher ethers supply a substanc the self-luminous soul body is formed. The final Bible is a triumphant declaration of Spirit's conquest the victory of good over evil.

It is clear from an initiatory viewpoint that John salem is a word picture of the Christian Mystery Te in spiritual realms above the Holy Land; and t Jerusalem he saw descending to earth is a replica of Jerusalem, matrix of a new civilization, which eve in the ethers about our planet.

It was pointed out that the twelve Apostles wardens of the twelve gates leading to the Chris Temple. In accordance with temperament and the disciple passes into the Temple through one o these twelve gates, and the Apostle who is its guardi forth his Teacher as he progresses through successiv the Mysteries. Herein is found the meaning of manner of fruits" and the leaves which are for th the nations."

The twelve Apostles are in attunement with zodiacal keynotes—the music of the spheres. M twelve partially latent body-centers and twelve hea

in their entirety only to the Initiate who, by individual la
been made His own.

Certain Initiates believe that during the time the Su
by precession through Capricorn—some three or four t
years hence—this new Jerusalem will descend to earth.
time present earth humanity will be a Christed race. Its
(Temple Initiates) under Cancer will possess the ability
other planets of our solar system without the aid of me
devices such as are now being invented. All esotericis
that man himself will some day transcend in accompl
every machine ever invented, working in and through m
the power of thought and will only.

This transcendent humanity will have risen above al
ences and separateness and be merged into one harmoni
universal Whole. Eternal Peace, the ideal of the ages, t
for which men and nations have lived and died, will b
lished. This is the attainment that will herald the
Coming of Christ.

Man has made his choice. The spiritual body is b
archetypal pattern is now shadowed forth in the Re
Ether where he who can read this Book of God's Remem
ponders, and begins to comprehend.

Revelation 22:13, 14.

I am Alpha and Omega, the beginning and the end, the first an

Blessed are they that do his commandment, that they may h
to the tree of life, and may enter in through the gates into the cit

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GLOSSARY

ADEPT: One who has passed through all Initiat
ing to the Earth Cycle and attained the consciousn
be possessed by the entire human race at the end
Period.

ARIAN AGE: The age, approximately 2000 yea
sun by precession last passed through the sign Aries

confused with *Aryan*, the term applied to the Fifth
and also to the Epoch during which this Race runs

CONSTITUTION OF MAN: Man is composed of b
spirit. The spirit is the individuality, the primord

Each aspect of the spirit projects its powers into the fo and builds for itself a vehicle of manifestation, hence a body. This composite form consists of the physical, th and the desire or astral bodies. These constitute, col the transient personality (Latin, *persona,* mask).

The soul is the extract of experience gathered by t when working in form. It is only relatively immortal; u it is absorbed by the spirit when its cycle of manifest been completed. The three aspects of the soul—corre respectively to the physical, the etheric, and the desire are termed the Conscious, the Intellectual or Rational, Emotional or Sentient Soul.

CYCLES: Periods of recurrent activity on an ever a spiral of progression. Races, nations and individuals ad a cyclic movement. Each cycle completes a certain experience or development and is governed by a specif or hierarchical influence.

DAYS OF CREATION: Occultly, the Seven Days of are seven Cosmic Periods of vast duration. Each Cos is followed by a Cosmic Night during which all form is plete dissolution, and activity is of a subjective, ass nature.

In Rosicrucian terminology these Periods are called urn; (2) Sun; (3) Moon; (4) Earth; (5) Jupiter; (6 (7) Vulcan. The planetary nomenclature simply indic conditions during a given Period have certain corresp to those obtaining on the planet after which it is nam involutionary process, or descent into matter, is complet fourth (Earth) Period. From that point the spirit b evolution *out* of matter and returns on an ascending ar from whence it came. The present Earth Period, t marks the half-way point in humanity's aeonic journey time.

EVOLUTION: Development of a higher from a low the unfoldment from a lesser to a greater consciousness.

The process of *becoming.* It obtains on both the phy superphysical planes. Academic science presents the evolution as they pertain to the form side of life; occul

which latent potentialities of the spirit are tr
dynamic powers.

GROUP SPIRIT: The name given to the Spirits
activities and evolution of animals, plants and m
Spirits guide animals by instinct; plants and min
tion.

HIERARCHY: As used in occultism, the term
various orders or classes of beings existing in the
range from orders below to those above man. Th
with nine such Hierarchies in an ascending ser
They are: Angels, Archangels, Princedoms, P
Dominions, Thrones, Cherubim and Seraphim.

The body of celestial rulers operating throug
zodiac are also referred to as the Hierarchies
which they belong.

INITIATION: Literally, a beginning. Initiation
upon a new phase of experience; an increased de
perception; an awakening of consciousness on
of being.

Initiation into a larger consciousness and en
occurrs inevitably when self-accumulated soul en
point where they can be released from a static
dynamic powers. This process may or may not
by ceremonial ritual, or effected by the aid of ex
Ritual and hierophant can accomplish nothing
date has generated the necessary qualities for
new and higher levels of soul awareness and for
into new fields of spiritual functioning.

It requires thirteen steps or Initiations to co
ment of man during the present Earth Period. Th
into nine Lesser and four Greater Initiations. T
Initiations were first opened to the whole of ma
coming of the Christ. Prior to His advent cand
pass beyond the nine Lesser Initiations.

INVOLUTION: The process by which spirit g
into matter, taking on increasing limitations un
materiality has been reached. This it does in o

phase of physical embodiment, spirit gradually lays aside its limiting forms and, while retaining the intensity of consciousness gained, it recovers the expansiveness it had temporarily sacrificed in its sojourn through time, space and matter. Ultimately it returns to God, having exchanged impotence for omnipotence.

THE LAW OF CONSEQUENCE: The law that brings to man in this life or in future ones, the consequences of his every word and act, thought and feeling. Scientists call it the Law of Action and Reaction; also the Law of Causation. Karma, which means simply action, is the Sanskrit word for it.

The Law of Consequence is a natural one. It neither rewards nor punishes. It expresses relation, and by its action every disturbance in the moral order is restored to equilibrium. Since this equilibrium may not be possible of restoration in the course of the life during which the causative disturbances were generated, the Law of Consequence becomes in extricably linked to its companion, the Law of Rebirth. By these twin laws perfect justice is ultimately secured in all departments of nature and on every plane of life.

THE LIFE CYCLE

Spheres of Being			
In terms of Substance		In terms of Condition	In terms of Expression
Mental	Higher	Third Heaven	Prepare for rebirth
	Lower	Second Heaven	Assimilates past experiences and transmutes these into faculties.
Desire or Astral	Higher	First Heaven	Reaps the joys of constructive efforts and builds up forces for good.
	Lower	Purgatorial Region	Suffers from violation of the moral law and incorporates results as conscience.
Physical	Etheric	The Vitalizing and Growth Principle	The earth life's record reviewed in the ethers immediately after death.
	Chemical	World of Form	Gathers experience under the limiting conditions of earth life.

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LIFE CYCLE: A life cycle embraces the enti
periences that an ego (indwelling spirit) undergo
rebirth. It extends through three planes of bei
World, the Desire or Astral Plane and the Men
experiences pertaining to each phase of existen
diagramatically on the preceding page.

LIFE WAVE: A host of spirits outbreathed by, a
within the life of God. A family or kingdom
within certain boundaries of the cosmos. The
humanity constitute a life wave; so, too, do th
that manifest in each of the other three kingdom
in yet other kingdoms, both sub-physical and sup

MASCULINE AND FEMININE POLES OF SPIRIT
saves the male portion of mankind from becon
remnant of the female principle still left in Adam
created out of one of his ribs. That which con
woman is the eternal divine female principle, th
in her. That which brings woman nearer to
male and which makes her discernible to him is t
contained in her human organization. A man wit
elements in him would be a devil, and a wom
male elements would be an angel, but could not l
material planet such as the earth."—*Franz Hart*

MEMORY OF NATURE: In the etheric substa
penetrates physical matter is contained a record
place not only in physical action, but also in wo
feeling. The ethers register this inclusive activ
manner that a photographic film registers and
to which it has been exposed. A higher tran
etheric record exists in the Mental World, and a
in the World of Life Spirit. The etheric record
some centuries; the record in the World of
throughout the Earth Period; the highest record
entire aeonic duration of manifestation. These
Record of the Theosophists: the *Book of R*
Malachi, the *Chamber of Imagery* of Ezekiel.

PERIODS: Divisions of time during a cycle o

Pioneers and Stragglers: Not every pupil makes use of his ability nor does he take full advantage of his tunities. Those who do, lead; those who do not, fall l So it is in God's School of the Universe. The egos mak a life wave do not all respond equally to the aid and inst provided for their evolution. Consequently, there d marked differences in progress. In the human life wave great races—the Aryan, the Mongolian and the Ethic

The Planes in Nature

Rosicrucian		Theosophical		Metaphysi
World of God		Divine Plane (Adi)		The Absol
World of Virgin Spirits		Monadic Plane (Anusadaka)		The First C
World of Divine Spirit		Atmic Plane (Nirvana)		Universal M
World of Life Spirit		Buddhic Plane		Christ Consciousn
World of Thought	Abstract	Mental Plane	Buddhi-manas	Spiritual M
	Concrete		Manas	Mortal M
Desire World		Astral Plane		Emotion or Psychic
Physical	Etheric	Physical	Etheric	Etheric

mark such gradations. The Anthropoids are fa
human race. They failed to develop mind and a
man-like in form only. They are animal-like in
standing behind even the most advanced mem
kingdom.

PLANES OF EXISTENCE: There are several pla
The substance is the same in all, but the characte
are different. The one substance exists as undiffer
at one pole and as concrete matter at the other. *M*
defined as *condensed spirit; spirit,* as *sublimated*
diagram on page 259).

RACE SPIRIT: Guardian Spirit of a race. A Bein
angelic Hierarchy that broods over its racial charg
of a psychic cloud, impressing ideals upon them
them to actions that will forward their evolution a
destiny. Man will be emancipated from Race S
when he has evolved the divine powers within
point where he becomes master of his own course.

Race Spirits are stragglers of the archangelic ki
are retrieving their lost status by service to a
advanced than themselves.

RACES: Seven Root-Races succeed one anothe
evolution on a planet during a World Period.
belong to the past and present; two to the future
of the five that have appeared have entered into
festation and left traces behind them. These
Lemurian, the Atlantean and the Aryan.

Each of the Root-Races evolve seven sub-races.
Aryan race has developed five of these seven.
Hindu, Egyptian; (2) Persian, Chaldean; (3) G
(4) Celtic; (5) Anglo-Saxon-Teutonic.

The Lemurians lived from about 10 to 300 mi
ago. They inhabited Lemuria, a continent that e
area now occupied by the southern Pacific and I
Their race forms survive today in the Ethiopians.

The Atlantean Race dominated the earth betwe
ian and the present Aryan Races. They lived

Rebirth: The method by which a soul evolves. Th
spirit of man unfolds its latent powers through experienc
many successive manifestations on this earth plane. As
in experience and faculty it incarnates in ever improve
until it has learned all the lessons the earth plane has
When this is accomplished, it graduates from this school
ence. It is liberated from the wheel of birth and de
henceforth continues its evolution on other and higher
or elects of its own free will to remain on this plane, e
or out of incarnation as type of service may dictate,
younger members of the race. Such are our Elder Broth
Masters of Wisdom.

Union of Head and Heart: The *reason* of the intel
the *intuition* of the heart are both essential to the perce
truth. "Head and heart, if supported by reason, are as
if they act against each other they form the absurd T
produces illusions."—*Franz Hartmann.*

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