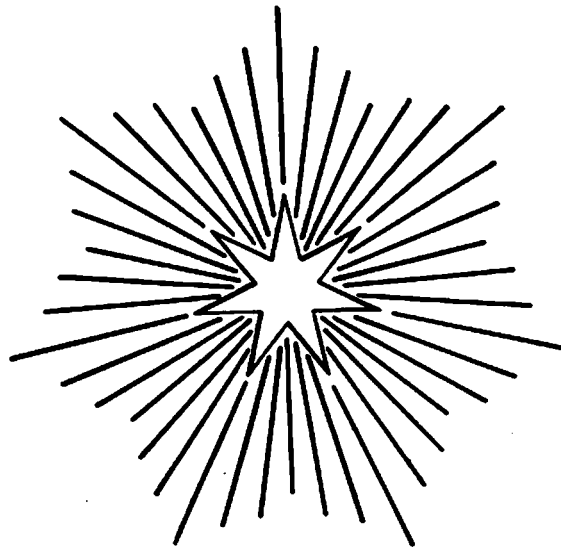


FREEMASONRY
and
THE BIBLE



by
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The Golden Gate Publishing Co.
P.O. Box 271 — Villa Park
Illinois 60181

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Printed in the United States of America

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Introduction

THE original objects of the rites and symbols of Freemasonry have been the subject of discussion for many decades, and the present-day members of the Fraternity are still trying to solve the mystery. The Masonic Order has the exterior expression in the form of rites and symbols, but there are many of the Craft who have yet to learn the spiritual significance of these rites and variegated symbols.

Masonry is founded on the Bible. Noah, Abraham, Jacob, Joshua, David, Solomon, John the Evangelist, and John the Baptist did not belong to the Masonic Order, although it is generally accepted by Masons today that they understood the mysteries which the present-day Mason knows nothing about. The Order of Masonry did not come into existence for many centuries after the Patriarchs lived on earth, which goes to prove that the true understanding of Masonry did not originate with the Order.

The ancient prophets gained their knowledge through spiritual vision. They were not humanly instructed. All truth is perceived through vision. Vision is a subjective state of consciousness in which the physical senses are hushed and the spiritual senses predominate. Truth cannot be heard in consciousness until the animal passions have been subdued.

The actual purpose of Masonry is to explain the relationship of man to God. It teaches principles of morality, and insists that man must subdue his passions in order to bring his consciousness into conformity with God's laws.

The ancient prophets were truly Free and Accepted Masons, because they, of their own free will, brought their consciousness into conformity with God's laws, which made it possible for them to make scientific discoveries of truth. It will be found, when the true meaning of Freemasonry is explained, that it differs in no way from the teachings of the prophets or from the teachings of Christ Jesus, the great Master.

The spiritual understanding of Masonry cannot come to one who has not, in some degree, mastered his physical desires. Truth can only come to the consciousness that has prepared itself to receive Truth. Let us not confuse the present conception of Masonry with that of the prophets, who obtained their knowledge through self-mastery and vision.

The purpose of this treatise is to interpret Masonry, and to trace the teaching to that of the inspired men of the Bible, who had the true understanding of that which today is called *Freemasonry*. The author does not wish to convey the idea that the true understanding of Masonry originated with the prophets whose lives are recorded in the Bible. Some of the symbols which are used in Masonry today can be traced back to the ancient Egyptians, which indicates that they, too, knew the mysteries. The author confines his references to the Bible only because Masonry is founded on the Bible.

We shall endeavor to explain the spiritual meaning of the rites and symbols of Masonry by following the initiate from his first step as an apprentice to the time that he arrives at the Royal Arch degree, and to show the intimate connection between the degree work and the history of one man, whose life is recorded in the Bible and defined by seven steps or degrees.

Many who have written against Masonry, under false impressions of its general tendency, have doubtless been actuated by the purest motives, whilst others have been instigated by the most malignant prejudices. The initiate, as well as those without the pale of the Order, are oftentimes ignorant of its derivation and import. It is the author's belief that when the spiritual meaning of Freemasonry is generally understood, and accepted in principle, it will bring about the brotherhood of man.

Carl Gluck.

[Publisher's Note: All Biblical quotations in this book refer to the Authorized King James Version of the Bible.]

CHAPTER ONE

FREEMASONRY AND THE BIBLE

IT is generally conceded by all Bible scholars that the Scriptures have both a spiritual and a literal meaning. Every Mason has been taught to reverence the Bible, because the order is founded on the Holy Scriptures.

The book of Genesis is the key to the Scriptures. A correct interpretation of Genesis is necessary before one can understand the Bible as a whole or explain the true meaning of Masonry. There are two distinct accounts of creation set forth in the earlier part of the book of Genesis. One account is known as the Elohist account, and the other as the Jehovistic account, and they are contradictory, the one to the other.

The Elohist account, the first account, begins with the first verse of the first chapter of Genesis, and continues to the fourth verse of the second chapter. This account tells us that God is Spirit. The physical man, Adam, and the physical universe are not mentioned in the first record of creation. This creation is pronounced very good. The man mentioned therein is spiritual, not physical. This man was created in the image and likeness of Spirit.

That Christ Jesus based his teaching on this account is evident, for he said: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.)

The Jehovistic account starts with the fourth verse of the second chapter of Genesis, and continues to chapter five. The creator therein mentioned is called Jehovah, or Lord God, the creator of the physical man and the physical universe.

In the first chapter of Genesis, which is the record of spiritual creation, we read that the Spirit of God,

not the spirit of Jehovah, was the Creator. Not understanding the difference in the two creations in Genesis, and that God, Spirit, is the true Creator, Masons believe Jehovah to be the true God.

John the Disciple, understanding the true Word to be GOD, said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." (John 1:1-4.)

Four propositions must be considered before one can understand the Scriptures and their relationship to Freemasonry. First, one must have a correct understanding of God as Life, Truth, Mind, Spirit, Soul, Love, Light, Principle, the first and Only Cause. All of these terms are synonymous and express the whole nature of the Supreme Being. Second, one must have a correct understanding of the spiritual man and the spiritual universe, which is spoken of in the Elohist account of creation. Third, one must understand how evil originated. Fourth, one must know the origin of organic life. St. Paul's terms for these four propositions are: *God, spirit, soul, and body*. (For an explanation of these four propositions see *Life's Chart*, pages 4, 5, and 6.)

Without a correct understanding of the four propositions, Masons can never find the answer to that important question asked the candidate, namely: "From whence came you?" The Bible answers this question. The Bible is the most widely read book of the centuries, but through lack of vision, Masons who have tried to interpret it in connection with their teaching, have failed to find the answer to the above question.

In answer to this very question, Jesus said: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." (John 16:28.)

Not only is the Bible the history of nations, but it clearly defines the life of one individual man whose consciousness has advanced beyond the thought of the masses. This man's life is defined in the Scriptures by six steps, or degrees of advancement, after which he arrives at the seventh degree and becomes a High Priest after the order of Melchisedec. In order to gain the true understanding of Royal Arch Masonry, as it is exemplified in the life of this man and recorded in the Bible, it will be necessary to begin with Genesis, first chapter, and continue through the Scriptures. Each degree of advancement has been clearly defined by the prophets, thus making the Bible the Key to Masonry.

Jesus, who represented the Master degree of this man's consciousness, said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Referring to Jesus as this man, Paul says: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Timothy 2:5, 6.)

At the time that Jesus commanded them to search the Scriptures, the New Testament was not written, therefore the Old Testament was the record to which he referred when he gave this command. The Bible has

clearly defined the time, and degrees, which it will require for the Mediator, or High Priest, to give his testimony. When the Bible is understood in connection with the life of one Mediator, who is the outstanding character, rather than as a history of nations, the most important question in Masonry will be answered.

It will be necessary for the reader, before studying the interpretation of Genesis, to refer to *Life's Chart*, page 5, with the explanation which accompanies it. The explanation of the chart is divided into seven sections, and when referring to the chart, and the section, or sections, which explain the different subjects, the abbreviation, *L. C. Sec.*, will be employed.

Wherever the bracket appears within a quotation, it indicates that the word, or words, appearing within, are the author's interpretation of the word, or words, preceding the bracket.

Wherever the word, *man*, appears and is in italics, it refers to the spiritual man. The term, *Mediator*, represents the spiritual man, or High Priest, who is the Savior of the world — the *man* who will restore the Lost Word. The terms, *male* and *female representatives of the Mediator*, are used to distinguish between the physical representatives, the man and woman who are the human links of the Mediator's consciousness, and who are referred to in the Scriptures as the "Two Witnesses." These "Two Witnesses" are symbolized in Masonry by the pillars, Boaz and Jachin. Boaz symbolizes the male representative of the Mediator, and Jachin symbolizes the female representative.

CHAPTER TWO

EXPLANATION OF LIFE'S CHART

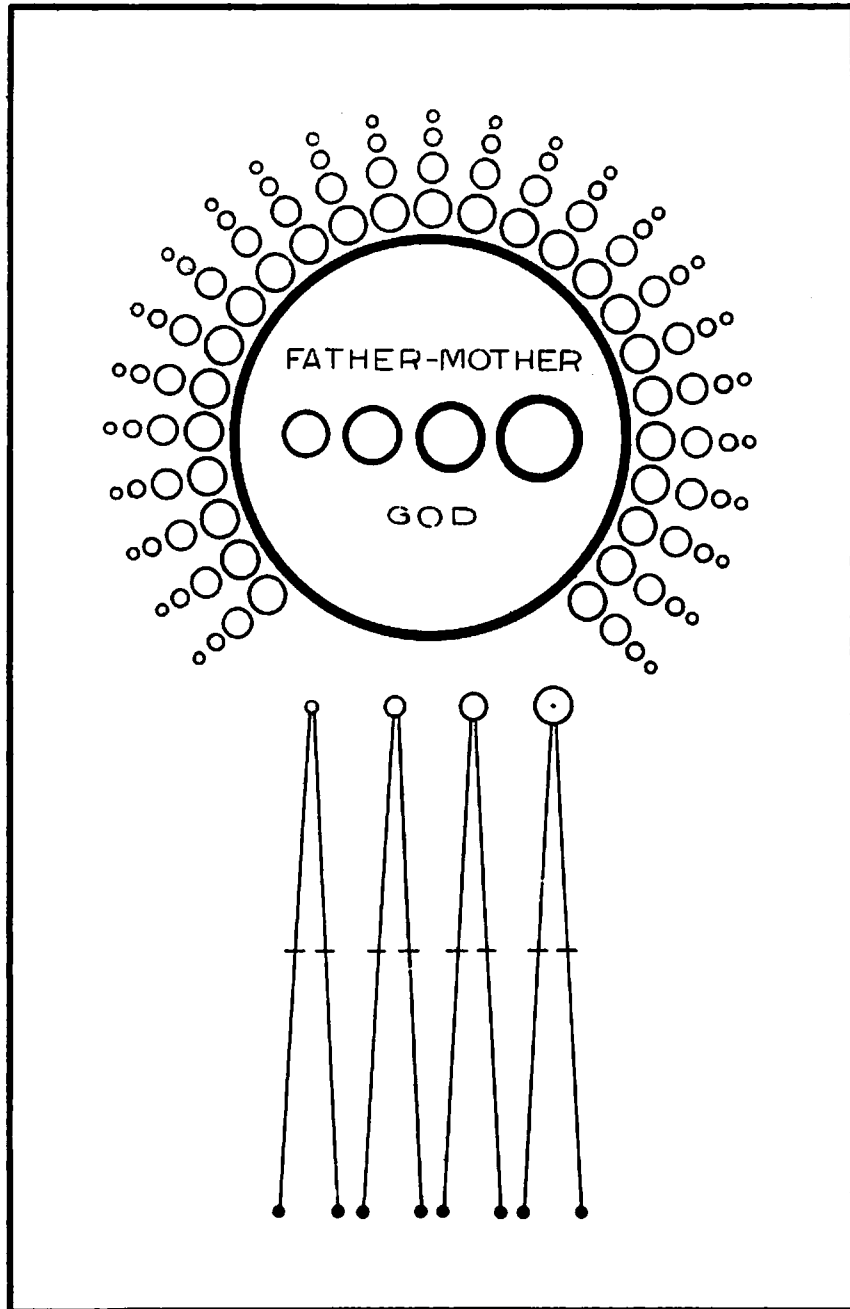
Section 1. The large circle, in which appear the four circles of different dimensions, symbolizes God, Life, Mind, the Fourth Dimension of Spirit. The circle is used to symbolize God, Life, Mind, because it illustrates that which is without beginning or end. Circles of smaller dimensions are used to symbolize Mind's ideas, and the reflections of Mind's ideas, which are also without beginning or end.

Section 2. The four circles of different dimensions within the large circle symbolize Mind's ideas, which are the formed thought in the Mind of the Creator. The largest of the four circles symbolizes God's idea of man. The next in size symbolizes God's idea of the animal creation. The next in size symbolizes God's idea of the vegetable creation. The smallest circle symbolizes God's idea of the mineral creation. The ideas that the Creator has of the three great kingdoms, together with man, are not mineral, vegetable, animal, and man as we see them, but in order to deal with the subjects which are to be explained in this treatise, it will be necessary to classify them and make a distinction between them by giving them names.

Section 3. The space within the large circle which is not included in the four circles, symbolizes the unformed thought in the Mind of the Creator from which the creative Mind forever expands its ideas. The ideas, together with the unformed thought, constitute the Infinite All-Mind. The formed thought, or ideas, is God in manifestation, and the unformed thought is God unmanifest to His creation.

Section 4. The circles outside of the large circle, and surrounding it, represent the spiritual creation, or Christ. The spiritual creation is the *reflection* of all of the ideas that have been individualized in the Mind of the Creator. The largest circles symbolize the consciousness and individualities of all spiritual men collectively. The next in size symbolize the consciousness and individualities of all animal expression in the spiritual creation. The next in size symbolize the consciousness and individuality of every spiritual expression in the vegetable creation. The smallest circles symbolize the mineral expression in the spiritual creation.

Section 5. All the circles collectively which appear outside the large circles, symbolize God's whole creation — the members of the body of Christ. Each circle represents an individual consciousness of a spiritual being in God's universe — a member of the body of Christ. Each individual consciousness in the spiritual creation is a degree of Christ, but it requires all the members of the body to give the full expression of Christ.



Life's Chart — Chart No. 1

The ideas that Mind formed, stamped the identity of every individual consciousness which appears in His creation. (I Cor. 12th Chap.)

Section 6. The absence of certain circles from the body of Christ illustrates the schism which was caused by the deflection of the spiritual man when he lost the Word, and the two straight lines which extend downwards from the four circles of different dimensions in the form of a compass, illustrate that the male and female elements of every species in God's creation are counterfeited in matter, which is due to *man's* deflection. The straight line symbolizes evil, the spiritual man's perverted thought-force which changed his mental concept of spiritual identities. A straight line also symbolizes that which has beginning and end, a lie.

Section 7. The horizontal lines which intersect the lines coming down from the four circles symbolize the carnal mind — that erroneous thought-force which preceded physical form. The lower ends of the straight lines coming down from the four circles, where the black dots appear, symbolize the physical forms of everything on the physical plane, the mineral, vegetable, animal kingdoms, and the physical man. At the top of each pair of straight lines which form a compass we have a circle, which symbolizes the male and female that God joined together — two individual natures in one. On the lower end of each pair of straight lines we have two physical identities, which illustrates that spiritual entities are counterfeited on earth by two forms — a male and a female. The largest circle with the two straight lines in the form of a compass symbolizes the spiritual man as we see him today. The black dot appearing on the lower end of the line on the left hand side of this compass represents the masculine representative of *man* — Boaz. The black dot on the right represents the feminine representative of *man* — Jachin. The circle at the top of this compass, with the dot in the center, represents the spiritual man's consciousness. As it appears here, it represents a consciousness that has lost the Word. The circle with the dot in the center, without the two lines in the form of a compass, symbolizes the consciousness of a perfect Master, one who has held his thought within due bounds. (See Chart No. 2, page 10.)

CHAPTER THREE

THE ELOHISTIC INTERPRETATION

WITH the following interpretation of Genesis, which is a correct analysis of the four propositions as they are defined in the first chapter of this book, and illustrated in *Life's Chart*, it is possible to understand the Scriptures and to follow the life of the Great Master, Christ Jesus, who, in the third degree of his ascending thought, entered into the Blue Lodge of Christ, where "brethren dwell together in unity."

Genesis 1:1. "In the beginning God [Spirit] created the heaven and the earth."

The narrator uses the word, *beginning*, because of the lack of a better word to signify the only self-existing God, Life. God, Life, never had a beginning. It requires the elements of Life to sustain Life. If we say that Life began, we are forced to admit as a final conclusion that it must have proceeded from something that existed before the beginning, therefore Life, God, always was.

Christ Jesus defined God as Spirit, Life, and Truth. In the analysis of the terms which Jesus used to refer to God, we find that Spirit, Life, and Truth, is self-existent in its very nature. Nothing could exist without Spirit, Life, and Truth. All the above terms are synonymous and are essential to the divine nature of God. Not one of the above terms suggests an anthropomorphic God. (L.C. Sec. 1.)

Spirit is harmonious and indestructible. Life is self-existent and perpetual in its very nature, as is Truth. Life has but one purpose, and that is to express life, which expression gives Life to His creation; therefore Spirit, Life, and Truth is the Soul of all created beings. Because Spirit, Life, and Truth, is the Soul of all created beings, God is Father-Mother, the Parent Mind, the Great Architect of the spiritual universe, including the spiritual man. The term that most fully defines God, with his many attributes, is *Principle*. God is a living Principle.

Because God is Mind, He must express Himself, or Herself, by forming thoughts into ideas. We say "Himself," or "Herself," because the creative Principle, Life, possesses two natures in His-Her Being, constituting one God, who is Father-Mother of all created beings. The action of this creative Principle, or Mind, is that of forming thoughts into ideas, and these ideas express the elements of His-Her Being.

Masons of today do not take into consideration the Father-Mother nature of Diety, although the two pillars,

Boaz and Jachin, symbolize these two natures. Boaz represents the Fatherhood of God, and Jachin represents the Motherhood of God. Tracing the Masonic teaching back to the ancient Egyptians, we have the legend of Osiris and Isis, which also symbolizes the Father-Motherhood of God.

Another element of Diety is Light, and according to the narrative in Genesis, first chapter, which is the history of true creation, the successive stages of Mind's unfoldment of ideas are brought forth in Light. From John the Disciple we read: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (I John 1:5.)

It would be well to mention here that Masons professing Christianity dedicate their lodges to John the Disciple and John the Baptist. More will be said on this subject as we continue this narrative, for these two characters, together with Christ Jesus, were instrumental in restoring the Lost Word.

Genesis 1:2. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Nothing really exists but God and His creation. Beyond God and His creation all is void, that is, there exists nothing else. "The waters" symbolize the elements of Mind. "The movement of Spirit upon the waters" represents the gathering together of thoughts to form ideas. The process of Mind's action is to form ideas from "the Word that is with God," and "the Word that is God," which ideas are embraced in the Mind of the Creator, and are a part of that Mind. That is, Mind and Its ideas are one. (L.C. Sec. 1-3.)

All of God, Mind, Who gives consciousness to His creation, is not expressed in His ideas. His creation is a spiritual universe including spiritual men, which is explained as we proceed with the Elohist interpretation. The Mind of the Creator is infinitely greater than His ideas, therefore the infinite Mind forever forms thoughts into ideas. There never was a time that Mind began to form ideas, for Mind, Life, always was. The recorder of Genesis is only explaining the facts of Being as they have always existed.

Genesis 1:3. "And God said, Let there be light: and there was light."

God, the infinite Mind, forms ideas of His own Being, that is, about His own Being, for to God there is no other Being but Him-Her Self. The creative Mind identifies each idea to Him-Her Self, and holds two images of each idea; one image expressing the Father nature, and the other expressing the Mother nature. The images of the idea convey to the Mind of the Creator His handiwork. The idea is a part of the Mind of the Creator, and the images of the idea appear within the focal distance of the creative Mind. The images which the idea sends forth

are not intelligent, but they express the intelligence of the idea behind them.

Genesis 1:4. "And God saw the light, that it was good: and God divided the light from the darkness."

As light is always separated from darkness, so Spirit is always separated from matter. It must be remembered that the Bible was written by men, and that they were trying to separate the true from the false. In fact there never was a beginning to creation. Man perceives the truth through revelation, not by discovering something that did not always exist. Even the thoughts from which God eternally unfolds ideas are with God. There are no new thoughts to God, but the creative Mind of God forms thoughts into ideas. The thoughts are latent in the Mind of the Creator until Mind brings its creative action to bear upon them, and then the thoughts are expressed *through* ideas.

Genesis 1:5. "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

Man's awakening from darkness to light is represented as taking place in successive days, or, as the Mason would say, by degrees, just as the initiate progresses in the Masonic order. As man awakens from his belief in the reality of his physical existence and masters his beliefs, he perceives that God and His spiritual creation alone are real, and that God is the Light and intelligence of all being. Man, in his present state of mental darkness, must gradually approach the Light, hence Jesus said: "The kingdom of heaven [consciousness] is like unto leaven, which a woman took and hid in three measures of meal [three degrees, or stages of development], till the whole was leavened [till the perfect consciousness of a Master is attained]." (Matthew 13:33.)

Man's records, written on paper, are but feeble utterances of an awakening thought as it is advancing from evening (darkness) to morning (light). The book of Genesis, which is man's record, would make it appear that God was speaking, when it says, "God said." This is very confusing to many Bible students, and has led them to believe that God wrote the Bible.

Genesis 1:6. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

The ideas that Mind formed are of the elements of the Mind that formed them, a part of the Mind, therefore the waters are divided from the waters. The "firmament in the midst of the waters" is the line of demarcation between the infinite Mind that forms the ideas and the ideas themselves, which are only degrees of Mind. All of Mind, God, is not expressed in His ideas. If all of Mind were expressed in the ideas which send forth the

spiritual creation, the creation would be equal to God in knowledge. There is but one infinite Being. Mind forever pours thoughts into the ideas, thus expanding the ideas, but Mind never imparts His infinite knowledge to His creation. (L.C. Sec. 1-3.)

Genesis 1:7. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so."

As before stated, the firmament is the line of demarcation between the ideas, which are only a part of Mind, and the infinite Mind, which is greater than the ideas. The "waters above the firmament" represent the infinite All-Mind. The "waters under the firmament" represent the ideas, which are a part of the Mind that formed them.

Genesis 1:8. "And God called the firmament Heaven. And the evening and the morning were the second day."

Radiating from the ideas held in Mind, Light, are multitudinous reflections which give consciousness and individuality to God's spiritual creation. Each individual consciousness in God's creation expresses a degree of Mind, and all the qualities of the Mind that formed it. This degree of consciousness is termed *heaven*.

God and his spiritual creation are symbolized by the sun and its rays. The sun stands for God, and, as each individual ray from the sun expresses a degree of light, so does everything in God's spiritual universe express the measure of the idea behind it. As the ideas in Mind are not all of God expressed, so the spiritual universe, including *man*, does not express all of God. With each individual consciousness in the spiritual creation there is a firmament, a line of demarcation, by which it knows its identity. This line of demarcation, which measures man's consciousness is illustrated in Masonry by a dot within a circle. The dot represents the center of consciousness, and the circle surrounding it represents the circumference of *man's* expression, illustrating that a brother subjecting himself to the idea that formed him cannot wander from the path of duty.

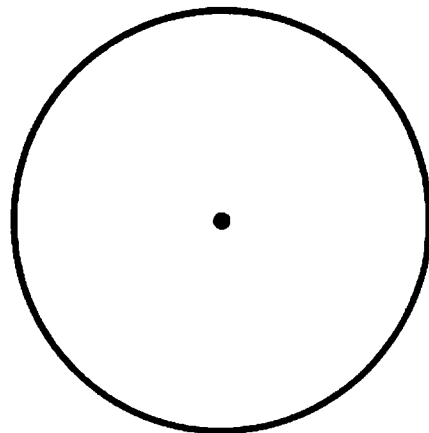


Chart No. 2

The highest expression, or reflected consciousness, in God's spiritual creation is the Son-Daughter, or spiritual man. The conscious identity that *man* holds of himself in the spiritual universe is termed *heaven*. Each individual consciousness in the spiritual creation is endowed with certain inalienable rights, among which are reason, self-government, liberty, and the power to express itself according to the measure of the idea that the Creator holds of it in Mind. God is not in His creation, nor is the creation any part of God, but it is the reflection of all God's ideas which are held in Mind. Creation must forever continue to expand because of the increase of the thoughts that the Creator is pouring into the ideas. (L.C. Sec. 4, 5.)

Every consciousness in God's creation, including *man*, is expressed by two images. Just as the Creator holds two images of the idea in Mind, the reflected consciousness of the spiritual man is expressed by two images. The consciousness of *man*, who alone is to be considered in this treatise, will be specifically defined.

The Ark of the Covenant, which Moses constructed, was a perfect symbol of the spiritual man's consciousness with its two images. The lid that covered the Ark, which was called the mercy seat, was fashioned with two cherubs, one fastened on each end of the mercy seat, looking towards each other. The cherubs illustrate that the spiritual man's consciousness is expressed by two images, just as God's idea in Mind is expressed by two images.

God's idea with its two images is referred to in the Scriptures as the pattern in the mount, and *man's* reflected consciousness with its two images reflects the pattern in the mount. The two images are the expression of the male and female elements of *man's* consciousness. The faces looking towards each other, and toward the mercy seat, symbolize humility, and that *man* must always remember that he is *man* and that he is not equal to God in knowledge. The wings spread on high signify that all power comes from God. The command to Moses was, that he should build all things according to the pattern shown him in the mount.

Following is a description of the Ark: "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Exodus 25:17-22.)

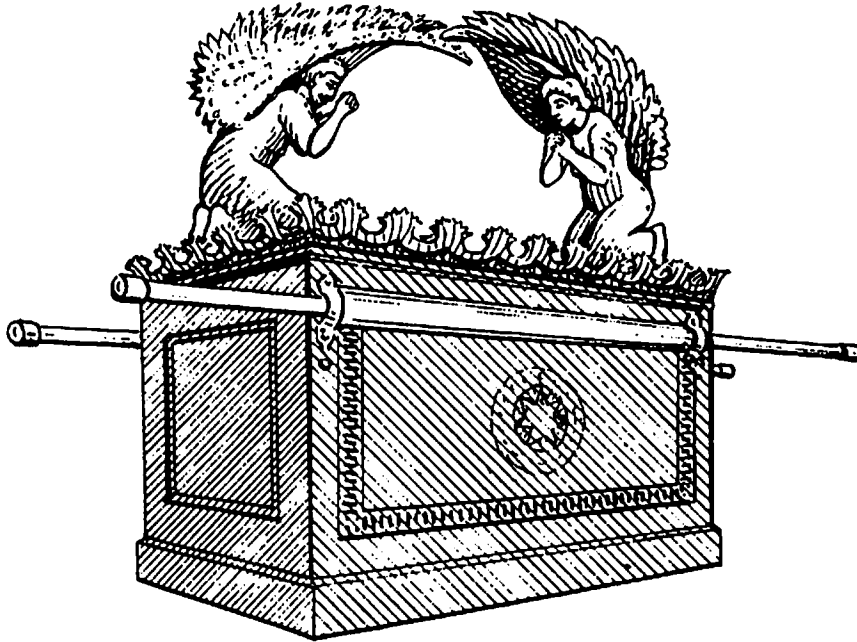


Chart No. 3

Genesis 1:9. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

Each individual consciousness in God's spiritual creation expresses the purpose of the idea held in Mind. Mind has countless ideas of different degrees of expression, therefore the spiritual creation is filled with spiritual beings, all reflecting the same qualities, but differing in quantity. "Dry land" represents the established species, or identities, of all reflected beings in God's universe. Each species is "gathered together unto one place," that is, it is distinct in its species. (L.C. Sec. 4, 5.)

Genesis 1:10. "And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

The "earth," as the term is used above, represents a type of all spiritual beings in God's creation. "Waters," as the term is used relative to the spiritual creation, represents quality, and the "seas" represent degrees of quality. The spiritual creation, with all of its manifestations, expresses all the qualities of God, but

only degrees of quantity. The amount that each individual consciousness in the spiritual creation expresses is determined by the idea held in the Mind of the Creator, which idea measures its degree of expression.

Genesis 1:11. "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."

The universe of God's creation, including *man*, reflects the creative power of Mind. The "tree" and the "grass" represent the lesser manifestations of Mind. As the graduation of God's ideas is expressed on the ascending scale, so does the spiritual universe reflect these ideas. The consciousness of the reflected beings, though they possess individual rights, must conform to the ideas that Mind has established for their being. The "seed," or conscious identity, of every created being is in itself. (L.C. Sec. 4, 5.)

Genesis 1:12, 13. "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Verses twelve and thirteen signify that the command to bring forth was fulfilled. Because God is Light, and Mind, when He forms ideas, reflections must necessarily follow.

Genesis 1:14, 15. "And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."

Jesus said: "The kingdom of God is within you." The kingdom of God is your consciousness. Within you, that is, within your consciousness, is a "firmament," or line of demarcation, by which you can distinguish between good (light) and evil (darkness). From this firmament is revealed spiritual light, which is the light of *men*. This is the light that "shineth in darkness; and the darkness comprehendeth it not." This light is symbolized in Masonry by the blazing star. This star represents that prudence which ought to appear conspicuous in the conduct of every Mason. It is the ever present Christ. From this firmament man can discern the Light of his being. Reflecting Light, man sees light. God is the greater Light, which is symbolized by the sun, and man is the lesser light, which is symbolized by a star. Christ Jesus said: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: . . . And I will give him the morning star." (Rev. 2:26, 28.)

To be as perfect as the Father in heaven is perfect, is to reflect the qualities of Spirit, God, and to conform to the circumference of the circle. To reflect the qualities of Spirit, God, is to express the Word, which is God.

The Word is temporarily lost when man's consciousness falls below the standard of perfection. In the words of the Master: "Blessed are the pure in heart [in consciousness]: for they shall see God [understand God in a degree]." *Man* can never see or know any more of God than has been revealed to him through the idea that formed his consciousness. The idea that determines *man's* reflected consciousness was first reasoned out in the Mind of the Creator, therefore man possesses reason to the capacity of the idea. The identity that the Creator holds of man distinguishes him from every other idea in Mind. Man is made in the "image and likeness . . ." The idea that God holds of man gives the spiritual man liberty and freedom to express himself as a reflected consciousness. The idea in Mind that measures the spiritual *man's* consciousness is symbolized in Masonry by the All-seeing Eye. Explaining the spiritual *man's* relationship to God's idea, Jesus said: "The Son [the reflected consciousness of the spiritual man] can do nothing of himself, but what he seeth the Father do: for what things soever he doeth [whatsoever the Father doeth in His idea of man], these also doeth the Son [the reflected consciousness of the spiritual man] likewise." (John 5:19.)

The "lights in the firmament of the heaven to give light" is the conscious capacity of every thing in God's spiritual creation to know its individual identity. Without names specifically defined, creation would be in a state of confusion. God names and identifies every idea in Mind before it is reflected, and each reflected consciousness in the spiritual creation knows its name and identity. We do not mean that there was a time when God did not express ideas, or that there was a beginning to God and His creation.

Genesis 1: 16-18. "And God made two great lights: the greater light to rule the day, and the lesser light to rule the night [darkness, evil]: he made the stars also [*man's* conscious identity; the blazing stars]. And God set them [the blazing stars] in the firmament of the heaven [in the consciousness of man] to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good."

The "greater light" is God, the infinite Mind, the Logos, or Word. The "day" first mentioned, signifies that Mind is its own enlightener, for we read: "In the beginning was the Word, and the Word was *with* God, and the Word *was* God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

This is God's Day. To God there is no darkness, evil, therefore His Light is one eternal Day. Emanating from His Light is the lesser light, which is the reflected consciousness of the spiritual *man*. The lesser light is the ruler of darkness, evil, ignorance, belief. The spiritual man, the lesser light, lives in the spiritual universe and has dominion over the lesser lights (the lesser degrees of expression) in God's universe. This is *man's* day.

The ideas that the Creator first formed in Mind gave the impress of heaven, or consciousness, to every entity in the spiritual creation. The stars symbolize the consciousness of the spiritual men in God's creation. *Man's* consciousness is the highest expression, or reflected light; therefore he rules the lesser lights. *Man* is also the ruler of darkness, ignorance, belief.

The ancient prophets symbolized the spiritual man's consciousness by a star, and by the employment of this symbol the Bible has clearly defined the consciousness of one *man* who is the Mediator between God and men. By following the life of this *man*, as he advanced down the ages, measuring out his work in six degrees, we shall recover the Lost Word, find the Keystone, and build our temple. The Word that is lost is the knowledge of God. The temple to be built is the reconstruction of consciousness by the rediscovery of the knowledge of God. The temple is to be built without the sound of a hammer because the process of reconstruction is mental.

Genesis 1: 19. "And the evening and the morning were the fourth day."

As the days, or stages of progress, go on in *man's* consciousness, from evening to morning (from darkness to light), the light of truth dawns on his thought, and the shadows of belief, ignorance, are lost in the light — the light that rules the darkness.

Genesis 1: 20. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

In its genesis, creation is stated in an ascending order, beginning with the earth, then the herb, then the fowl that fly above the earth, signifying that every thing in the spiritual creation expresses different degrees of Mind. *Man*, the highest expression of Mind, is named last, which signifies that his consciousness has the capacity to have dominion over all lesser expressions in the spiritual universe. The reader will notice that the order of the ascending scale, which is observed in the Elohistic account of creation, is reversed in the Jehovistic account.

Genesis 1: 21, 22. "And God created great whales, and every living creature that moveth, which the waters [the elements of Mind] brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

From the elements of Mind, Spirit, were formed the ideas that gave individual consciousness to every created, reflected, consciousness in the spiritual universe. The ideas not only define the species of creation, but they define the individual consciousness of the numerous entities in each species. Each consciousness, or in-

dividuality, in its species, acts from its own conscious center, which is symbolized by a dot within a circle.

The multiplication of the spiritual creation comes not of itself, but by the reflection of the ideas in Mind. The spiritual man is not a creator, but he manifests the thoughts of the creative Mind. The eternal outpouring of thoughts in the Mind of the Creator, acting through His ideas, reproduces the ideas through reflection, and fills the spiritual creation with living beings. The "seas" represent the qualities and quantities of Mind's elements, which are reflected by His creation.

Genesis 1: 23. "And the evening and the morning were the fifth day."

As the stages of belief (darkness) disappear to *man's* thought, and the spiritual light of Truth (the blazing star) dawns in *man's* consciousness, he perceives more clearly that the Word is God, and that nothing is real but God and His creation. The things that are seen (physical things) are temporal, and must give place in man's thought to the things that are not seen (spiritual realities).

Primarily, all is Mind. Secondly, all is the manifestation of Mind, therefore is mental. God, Mind, is second to none. The spiritual man is second to God, Mind. This is the science of being, and any other conception is illusion.

Genesis 1: 24, 25. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

Spirit individualizes and classifies every idea in Mind before it is reflected, and this classification gives identity to every reflected being in the spiritual universe. The "earth" mentioned above represents the least expression, or reflected consciousness, in the spiritual universe, and it is subservient to the higher spiritual beings, therefore the higher moves upon, or has dominion over, the lower. The infinite Mind that knows all of His ideas, linked together by His perpetual memory, imparts through His highest idea [His idea of man] that distinction which makes it possible for the spiritual man's consciousness to reflect dominion over all lesser beings in His creation.

Genesis 1: 26, 30. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be

fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

Summarizing the preceding record of Mind's unfoldment, we have reached the zenith of God's ideas, which is man, and likewise the highest manifestation of God's idea — the reflected consciousness of the spiritual man. Every idea that God individualized in His Mind must necessarily be patterned after Himself, for to God there is nothing else from which to pattern. Because God's idea of man is the highest idea in Mind, the spiritual man must be more in His image and likeness than any other created being in the spiritual creation.

The He-She God, the divine We, created everything male and female. The spiritual man's consciousness and individuality *reflect* God's idea of man, and because his consciousness is *reflected*, he cannot produce any higher manifestation of Truth than is imparted to him through the idea which measures his consciousness.

The spiritual man's consciousness, which is *reflected*, cannot be amalgamated with or absorbed in God. Neither is Mind, God, absorbed in His creation. Because *man's* consciousness is the *reflection* of self-existing Life, it cannot cease to exist. *Man's* consciousness and the spiritual universe could no more cease to exist than the sun rays could be separated from the sun. The sun is not in its rays, neither are the rays the sun, and so it is with God and His creation. The sun sends forth rays, but not suns. God, Light, sends forth a *reflected universe*, including *man*, but no portion of God is in the universe or *man*.

If we say that the sun stands for God, and all the rays collectively stand for His spiritual creation, or Christ, and each separate ray, with its different degree of expression, for the consciousness and individuality of a spiritual being, we have a correct symbol of God and His creation. (L.C. Sec. 1-5.)

Describing the spiritual creation, and how it is formed, St. Paul says: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [the spiritual creation]. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body [the whole spiritual creation] is not one member, but many But now hath God set the members every one of them in the body, as it hath

pleased him [through the ideas in Mind the members are individualized in the body]. . . . But now are they many members, yet but one body [one Christ, or spiritual creation]. . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye [those to whom Paul was speaking; the members in bondage to flesh] are the body of Christ, and members in particular [each one an individual member of the body of Christ]." (I Corinthians 12: 12-14, 18, 20, 26, 27.)

There is a mistaken belief that Christ Jesus was the only man to whom the term, *Christ*, applies. Christ Jesus was one member of the body of Christ. He was our spiritual brother in Christ. Every man on earth today is a member of the body of Christ, and is dual in nature, as was Christ Jesus. Christ Jesus gave the clearest expression of the spiritual man of any one who has lived on earth, inasmuch as Jesus, the physical man, disappeared with Christ's ascension. We shall explain the ascension later in the narrative. Not all the members of the body of Christ have become prodigals from God's creation, therefore some of the members are not in bondage to flesh, as we are.

The spiritual qualities of *man's* thoughts are symbolized in the Bible and in Masonry by corn, wine, and oil. *Man's* duty to his Maker is to use these qualities only to keep his consciousness in conformity with God's idea. *Man* can do everything that God has done through the idea that measures *man's* consciousness. He expresses all the qualities of God, and a small degree of the quantity. There are three attributes that God alone possesses, which are omnipotence, omnipresence, and omniscience.

If God has an idea of His whole Being, that idea can only be conceived by, and embraced in, His infinite Mind. *Man's* consciousness is not of the capacity to comprehend an infinite idea, a fact which is symbolized by the dot within the bounds of the circle. Should *man* try to force any conclusions in this direction he would err (waste his corn, wine, and oil), and trespass upon divine rights, which would cause him temporarily to lose the power he had as the perfect Son of God (the perfect Master). Not only would he lose his power as the son of God, but he would lose the Word, which is God. The spiritual man is Lord over everything in God's creation, but he is not Lord over God.

The command that man should be fruitful and multiply, does not mean that he should try to create, but that he should be willing to accept the eternal outpouring of thought that goes on through God's idea, and let God, Mind, govern his consciousness. The spiritually awakened consciousness of Christ Jesus illustrated the whole duty of *man*, whose consciousness is *reflected*, when he said: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

The multiplication of thoughts through God's ideas goes on forever, therefore of *man's* government there is no end, for the spiritual man and the spiritual universe receive the increase. The eternal increase of thoughts

through the idea gives *man* a broader scope of action and expression. *Man* lives by every word that proceeds from the mouth (idea) of God. The idea is symbolized in the Bible by the word, *Shibboleth*, which denotes plenty. This eternal increase is symbolized in Masonry by a horn which pours out abundance.

Genesis 1:31. "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

Spirit comprehends His ideas from the images which they convey to Him, which ideas have eternally existed as a part of His self-existent Mind. The spiritual universe, including *man*, is as eternal as the Mind conceiving it, therefore is eternally good. The sixth day symbolizes a complete numeration of all that has existed for all time. Man, in his present state of mental darkness, has lost sight of perfection, and it requires six steps, or degrees of advancement, before he regains the full expression of *man* as male and female, the *man* that God joined together, and whose consciousness is symbolized by the ark of the covenant.

Man has been carrying the Ark (the Christ nature) around with him in his journey through the wilderness, but it has been lost in the debris of a darkened mentality. When man awakens mentally to see that he is the Son of God, though sojourning in Egypt with a physical body, he begins to build his temple. After six days of labor he raises the pillars (raises the male-female elements of his consciousness — Boaz and Jachin), brings forth the Keystone (awakens to the full knowledge of Christ), places the Keystone in the Royal Arch (re-establishes his perfect at-one-ment with God), and as a High Priest after the order of Melchisedec, finishes his temple. (Chart No. 4, page 21.)

Genesis 2:1. "Thus the heavens and the earth [the consciousness and individuality of every spiritual being in God's universe] were finished, and all the host of them."

God has forever held in Mind the ideas which define the different species in His creation. There are no new species being created. When we say that Mind forms thoughts into ideas, we mean that the unformed thoughts in Mind are expressed through the ideas which have always existed in the Mind of the Creator. The eternal arranging, or forming, of the unformed thoughts in Mind, is expressed through the ideas, but this does not change their species, it only enlarges their scope of expression and increases their knowledge. (L.C. Sec. 1-3.)

There does not exist another power opposing God and His creation. There could not exist another self-existent power calling itself evil. Evil is self-destructive, therefore could not sustain itself or exist of itself. If God made evil He would be self-destructive and would annihilate His own Being. There never was a time when God, Life, was not, and there never was a time when the spiritual man and the spiritual universe were not.

Genesis 2: 2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The seventh day symbolizes perfection, eternal substance, the substance of things hoped for. The seventh day represents the perfect state of consciousness which *man* possessed before he lost the Word, the state of consciousness which Masons symbolize by a dot within a circle. The seventh day, the day of rest, will reappear to *man's* consciousness when darkness (evil, his belief in the reality of physical things) disappears forever from his thought.

The Seventh day is the Lord's day. The title, *Lord*, without the word, *God*, attached to it, is the proper term for the spiritual man. The term, *Lord God*, as it appears in the Jehovistic account of creation, applies to the spiritual man who has temporarily lost the Word. There is every indication that Masons believe the second account of creation (the Jehovistic creation) to be the record of man before he lost the Word, but this is incorrect. The lost Word is not *Jehovah*, as some believe. The true record of man before he lost the Word is found in the Elohist account of creation.

The inspired record of Spirit's creation, which is found in the first chapter of Genesis and up to the fourth verse of the second chapter, closes with the declaration that God sanctified the seventh day. In this account the Lord God is not mentioned. Before the Lord God (the spiritual man) formed a wrong belief about God, Spirit, his consciousness was in a state of perfection. At that time the spiritual man was in accord with the Mind that formed his consciousness, and his consciousness was expressed in God's universe by two spiritual images. Physical form did not exist to his consciousness at that time. He was a perfect brother who conformed to the idea that God held of him, fulfilling his duty to God and *man*, never allowing his thought to speculate beyond the boundary line of the circle. (See Chart No. 2, page 10.)

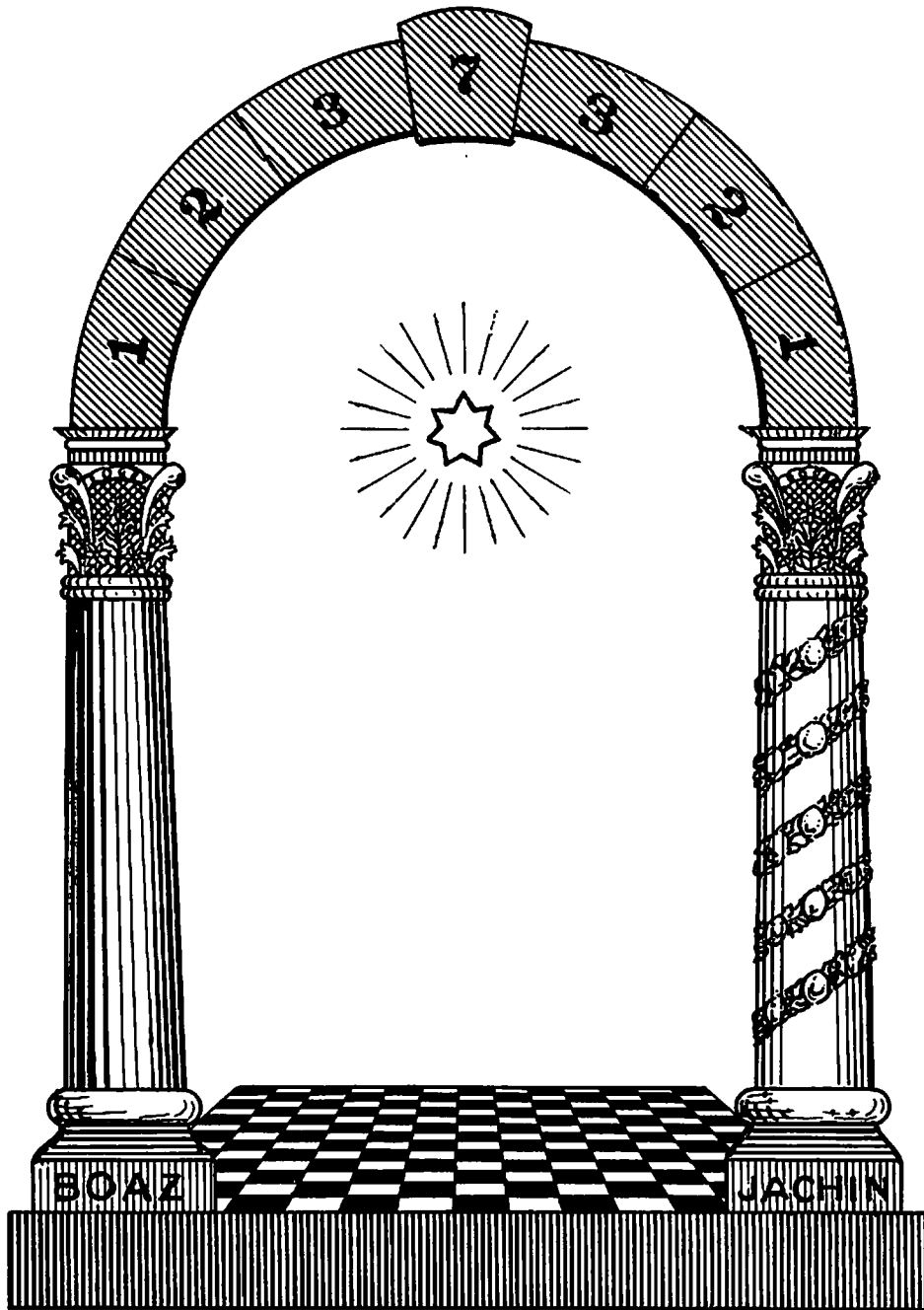


Chart No. 4

CHAPTER FOUR

THE JEHOVISTIC INTERPRETATION

IN order to explain the origin of evil and the history of its beginning, which history is recorded in the succeeding chapters of Genesis — the Jehovistic account of creation — it will be necessary to show the connection between the succeeding chapters of Genesis and the first chapter to identify the consciousness, or entity, that preceded and conceived the beginning of evil. Evil, illusion, matter, did not originate of itself, because it did not exist prior to the time of its beginning.

As nothing existed before the beginning of evil but God and His spiritual creation, evil (illusion, matter, temporal things) must either have begun to God or to an entity in His creation. God, All Truth, has no vacuum in which to form illusions, imaginations, lies. The spiritual man's consciousness is confined to a degree of expression, which is illustrated by a dot within a circle, therefore there exists a vacuum to his consciousness. There exists beyond *man's* degree of knowledge that vast All-knowing Mind which *man* can never fathom. *Man's* thought grows giddy and becomes mystified when trying to fathom the Mind of the infinite.

The original sin, from which sprang all objective form, started from the imaginations of the spiritual man, who is known in the Jehovistic account of creation as the Lord God, who assumed that he could be equal to God in knowledge. He became vain in his imaginations, and his consciousness was darkened by his own suppositions. Assuming that he could become more than *man* and increase his expression, he wasted his substance (his corn, wine, and oil) in riotous thinking. His assumption was that he could be equal to God in knowledge and thereby become a Lord God, a *man* equal to God, or a *man* God. So we read:

Genesis 2: 4, 5. "These [the preceding records in the first chapter of Genesis] are the generations of the heavens and of the earth [the generations of spiritual creation] when they were created [already created by Spirit], in the day [at the time] that the Lord God [the spiritual man] made the earth [conceived the spiritual earth to be physical] and the heavens [his consciousness became adulterated], and every plant of the field before it was in the earth, and every herb of the field before it grew [the spiritual man formed a wrong mental concept of every thing in God's creation before it became objective in manifestation]: for the Lord God [the spiritual man with an adulterated consciousness] had not caused it to rain upon the earth [the first physical manifestation was projected from thought — wrong thought — and did not grow because of moisture], and there was not a man to

till the ground [the earth appeared physical to *man's* thought before he himself appeared physical in manifestation, therefore there was not a man to till the soil]."

In accepting the candidate in the Masonic lodge he is partly stripped of his clothing, to illustrate that he is both human and divine. In acknowledgement of his dual nature as the Son of God and the son of man, they refer to him as being neither naked nor clothed, barefoot nor shod. Although he appears human in manifestation he still possesses the Christ-nature, which makes it possible for him to become a Master.

Explaining the origin of evil, Jesus said: "Ye [mortal men] are of your father the devil [evil, lie], and the lusts of your father ye will do. He [evil, devil, lie] was a murderer [destroyer of *man's* spiritual harmony] from the beginning [from the time that *man* believed a lie about God], and abode not in the truth [abode not in God], because there is no truth in him [no truth in a lie]. When he speaketh a lie, he speaketh of his own [his own lie]: for he [the speaker, the Son of God clothed with matter] is a liar, and the father of it [the spiritual man is the father of all lies]." (John 8:44.)

In the above statement, Jesus brought out two important points. He said that evil had a beginning, and that it abode not in truth — abode not in God. All that is real has existed for all time. Anything that had a beginning must necessarily have an ending. A lie, evil, could not exist of itself. There must be a mind capable of belief before there can be a belief. The believer must either be a perpetual Being or an emanation from the perpetual Being in order to precede his belief, and he must be limited in knowledge to make it possible for him to believe. The only being today seeking salvation from belief is man, who, before he accepted a belief about God, was spiritual, and limited in knowledge. With these self-evident propositions before us, we will proceed to explain the origin of evil, and of the physical man and the physical universe.

Beginning with verse four of the second chapter of Genesis, and throughout the succeeding chapters, is the Jehovistic account of creation, which is the record of evil's beginning, wherein the creator is called the "Lord God." This account represents the spiritual man as having broken away (deflected) from the spiritual realm and as existing in a physical world. This account is the history of Adam, the physical man.

The first physical man, Adam, cannot be accounted for through genealogy. For even though we trace our ancestors back to the first Adam, we have to account for the origin of the first Adam. St. Luke, when tracing the genealogy of Christ Jesus, traces him back to Adam, and then, in accounting for Adam, says that he was the Son of God. (Luke 3:38.)

Only by a correct understanding of Genesis can we comprehend how the first Adam came into being, and know why he was called the Son of God. With a correct understanding of the two creations in Genesis, the two great questions in Masonry will be answered, namely, "From whence came you?" and, "What came ye here to do?" The answer to these two questions will dispel the mist that has kept mankind in darkness, and will enable him to open the two-leaved gate of paradise, which he alone has closed.

Genesis 2:6. "But there went up a mist from the earth, and watered the whole face of the ground."

The creation of matter, as portrayed in the following account, arose from a "mist," but this was not a mist that arose from the earth. The "mist" was a mystified state of consciousness. After *man* became mystified about the infinite All, his thought affected the least expression in God's spiritual creation (the mineral creation), and caused it to appear physical to his thought. Losing sight of the fact that his error was first mental, he attributed it to the earth, which now appeared to him as ground, dirt. Already he had lost the Word, and did not remember that every thing was created by, and of, Spirit, and that it was finished and pronounced very good. He should have known that Spirit could not create matter, and that because it was the opposite of Spirit's creation it was a lie, but seeing that he could form something different from God's creation, he thought himself to be an independent worker and was carried away into mental darkness.

Truth is not derived from mystification, but is an established fact of existence, a Science of Being. Mystification could not come to a Mind that knew all Truth. It could only come to a mind that knew a degree of Truth. The spiritual man, the *man* whose record we find in the first chapter of Genesis, is the one who became mystified. *Man's* mental mystification was about God, the All-knowing Mind. Before evil, lie mystification, began, all that existed was God and His spiritual creation. The original lie, or supposition, that caused *man* to lose the Word, never came to the spiritual man from God or from another power outside of God and His creation. Neither was *man* mystified about God's creation, for God had already imparted sufficient knowledge through the idea that formed his consciousness to give him a perfect understanding of every thing in the spiritual universe. Because there did not exist another power outside of God and His creation, and because man had a perfect understanding of everything he had dominion over in the spiritual realm, evil, lie, mystification could only have been about God, the infinite All-knowing Mind, which *man* only expressed in a degree. (L.C. s ec. 6.)

Explaining the origin of evil, St. Paul says: "For the wrath of God is revealed from heaven [from consciousness] against all ungodliness and unrighteousness of men [spiritual men] who hold the truth [man's degree of truth] in unrighteousness [truth perverted]; because that which may be known of God is manifest in them [in *man's* consciousness]; for God hath shewed it unto them [Truth is manifested in *man's* consciousness].... Because that, when they [spiritual men] knew God, they glorified him not as God, neither were thankful [thankful for their degree of truth, which they inherited through the idea]; but became vain in their

imaginings, and their foolish heart [consciousness] was darkened [mystified about the All-knowing Mind]. Professing themselves to be wise [to be as wise as God in knowledge], they [spiritual men] became fools, and changed the glory of the uncorruptible God [spiritual men changed their concept of God and his creation] into an image made like to corruptible man [the physical man], and to birds, and fourfooted beasts, and creeping things [man's perverted thought changed his concept of the whole spiritual creation to his consciousness]. . . . Who changed the truth of God into a lie [man changed, or perverted, his degree of truth when he tried to fathom the Mind of the infinite], and worshipped and served the creature [the physical body] more than the Creator [Spirit], who is blessed for ever And even as they [spiritual men] did not like to retain God in their knowledge, God gave them over to a reprobate mind [a carnal, or fleshly mind], to do those things which are not convenient." (Romans 1:18, 19, 21-23, 25, 28.)

When St. Paul says: "God gave them over to a reprobate mind," he means that God does not pardon error. Man is subject to his errors until he corrects them. There is a mistaken belief that man's sins may be forgiven by another, and that thus the penalty which he should pay for wrong doing may be removed. The penalty can only be removed when the individual ceases to do wrong. To cause suffering as the result of sin, is the means of destroying sin.

The number, *seven*, which is used in the Elohist record of creation to symbolize God's spiritual creation, is also used throughout the Scriptures when referring to the spiritual man. Any number beyond seven, especially eight, symbolizes evil, illusion. Any degree of Masonry that has been added to the seventh degree is entirely mythological, and is misleading to the true purpose of the Scriptures and Freemasonry. The following account from the book of Revelation illustrates the proper use of the numbers, *seven*, and *eight*.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore [the judgment of the one who adulterated his spiritual senses with evil] that sitteth upon many waters [upon the consciousness of many spiritual men]: with whom the kings of the earth [spiritual men, who through the perversion of their spiritual senses have become earthy in manifestation] have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication [have become hypnotized with the belief that life is in the body]. So he carried me away in the Spirit into the wilderness [showed me the origin of evil]; and I saw a woman sit upon a scarlet coloured beast [the carnal mind], full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead was a name written, MYSTERY [the mystery of evil], BABYLON THE GREAT [man's state of confusion in trying to fathom the All-knowing Mind], THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH [the original sin from which all physical things originated]. And I saw the woman drunken with the blood [the life] of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee

the mystery of the woman, and of the beast [the carnal mind, the belief about God] that carrieth her [that consumed her thought], which hath the seven heads and ten horns. The beast [the belief about God, the carnal mind] that thou sawest was, and is not [was temporal, was a lie from the beginning]; and shall ascend out of the bottomless pit [illusion], and go into perdition [be lost]: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world [those who have not spiritually awakened will not understand the origin of evil], when they behold the beast [when they behold the operation of the carnal mind] that was, and is not [was temporal, and is illusion], and yet is [and yet has a temporal existence]. And here is the mind which hath wisdom [the mind that is spiritually awakened]. The seven heads are seven mountains [the spiritual man], on which the woman sitteth [the woman is the highest expression of the spiritual man]. . . . And the beast [the carnal mind] that was [was temporal], and is not [is not true], even he is the eighth [illusion], and is of the seven [the spiritual man's belief], and goeth into perdition [will disappear to *man's* consciousness with the knowledge of truth]. (Revelation 17: 1-3, 5-9, 11.)

The book of life, mentioned above, is the spiritual universe where every *man's* consciousness is established. "Seven" represents the spiritual man's individuality as a member of the body of Christ. "Seven heads" illustrates that the spiritual man tried to increase his individuality, or consciousness, through his own efforts. He tried to usurp the creative power of Mind, God. The ten horns typify that *man* believed that he had power of himself to create, and to break the law of Being which must necessarily govern *man* — that law which is upheld by the ten commandments. The bottomless pit symbolizes illusion, evil, lie, that which has no foundation in Truth to support it.

Genesis 2: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The word, *dust*, as used in the Jehovistic account of creation, represents illusion. Dust did not exist at the time of the original sin; dust, like every objectified physical thing, came from *man's* perverted thought, therefore the word, *dust*, stands for illusion. The first Adam, the first physical man, came from thought — wrong thought.

Evil is not a person or thing, it is a quality of thought. The recorder of Genesis is trying to explain that the same quality of thought that produced dust, also produced the physical man. If one were to admit that the first physical man was made from dust (dirt) he would still have to account for the origin of dust. There is but one logical conclusion, and that is, that all objective form in the beginning was formed from thought.

God is an individual Being, and possesses two elements in His-Her nature — male-female elements; therefore God is Father-Mother. Every individual entity in His creation possesses two elements in its nature —

male-female elements. *Man's* consciousness is not visible. One can only see the images, or bodies, which are manifested by the consciousness. When the spiritual man's consciousness formed a belief about God, his consciousness became mystified and marred the two spiritual images which expressed the male and female elements of his being, and in his present state of being he has the same consciousness, only it is adulterated with belief, and is now expressed by two physical bodies — a man and a woman.

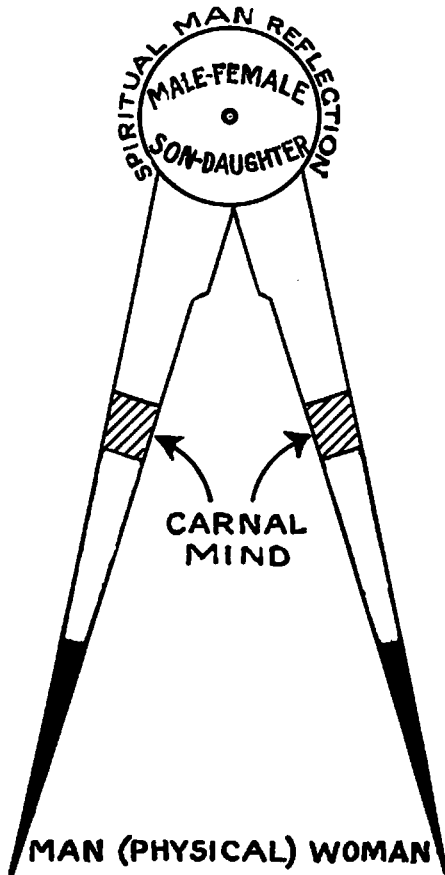


Chart No. 5

The perfect consciousness of *man*, before he erred in his thought, is symbolized by a dot within a circle. The circle symbolizes the two individual natures of *man* as male-female in one, and the circumference of his expression. Since the spiritual man erred, and as we see him today, with two physical forms, the man and woman, he is still symbolized by a circle, but the circle now has two straight lines extending down from it in the form of a compass. In *man's* present state of consciousness it requires a compass to measure him. (Chart No. 5, on this page.)

The straight lines extending down from the circle symbolize evil and physical form. The strongest part of the compass is the head, which symbolizes Christ. The head of every man is Christ. The next strongest part of the compass is the intersecting line, which symbolizes the carnal mind. Although the carnal mind is an evil state of mentality — the perverted thought of the spiritual man — it is stronger than matter. The weakest part of the compass is the point, which symbolizes matter, the physical body. The body is always governed by thought, whether it be the Christ-mind or the carnal mind. The body cannot think. These three dimensions can also be likened to the Holy of Holies, the

inner court, and the outer court. The Holy of Holies symbolizes the Christ-nature of man. The inner court represents the carnal mind. The outer court corresponds to the physical body.

Even though *man's* thought is clothed with physical form, his Christ-individuality cannot be forever submerged in the debris of matter, for his consciousness reflects eternal life, and by bringing his thought within the circumference of the circle he can overcome the spirit of the beast (the carnal mind) that goes down to the flesh pots, and can raise the spirit of *man* (the Christ-mind) to conform to God's idea. (L.C. Sec. 4-7.)

In reality there is but one man — the spiritual man. As we find him today his thought is beclouded with matter. The first step, or degree, of advancement to *man's* thought comes when he lifts his desires above the flesh. The next step in the advancement of *man's* consciousness comes when he perceives that all power is mental. The last stage in *man's* development comes when he uses his mental powers to conform to the Christ-mind, which is in harmony with God's idea of *man*.

If man's body were made from the earth, or by a power outside of *man's* own thought, as some believe, man would not have the power to master the body. The very fact that the first human concept was produced from the spiritual man's thought, gives man authority for governing his body with his thought.

Let it be clearly understood that no male expresses the entire nature of *man*. Neither does the female express the whole *man*. Masons have excluded women from their lodges, but woman has just as important a part in building the temple (the Christ-individuality) as the male. The male can never hope to become the *man* that God made in His image and likeness (Genesis 1:27) until his consciousness blends with the female elements.

No one has ever seen *man* on this earth. To the physical senses, *man* is an invisible being. He is counterfeited here on earth by two forms. These two forms are symbolized in the Scriptures and in Masonry by the pillars, Boaz and Jachin. Boaz and Jachin were the two pillars that were cast in the Jordan Valley, and set up in the porch of King Solomon's temple.

As we see the spiritual man today, he is neither naked nor clothed, barefoot nor shod, that is, in his present state he is not entirely perfect, neither is he entirely imperfect. He is hoodwinked by believing that his present physical condition is real, and because of his belief he is tied down with evil desires until he cannot move with freedom. He is confined to the Mosaic pavement, which symbolizes a life chequered with both good and evil. The beautiful border which surrounds the Mosaic pavement, symbolizes those blessings and comforts which

surround him, and which he hopes to obtain by faithful obedience to Christ. The Christ nature of *man* is hieroglyphically represented by the blazing star in the center. The star in the center of the Mosaic pavement represents *man's* consciousness with its individual rights. Even though man is surrounded by a life of both good and evil, he may at any time, through his own choice, turn to the Light and enter into the Holy of Holies. How true are the words of king Solomon, who said: ". . . the Lord hath said that he would dwell in the thick darkness. But I have built an house [consciousness] of habitation for thee, and a place for thy dwelling forever." (2 Chronicles 6:1, 2; Chart No. 4, page 21.)

The Jews did not use the title, *Christ*, as the name for the Son of God. This title was introduced later in human history. In the New Testament the term, *Christ*, is the name for *man's* spiritual selfhood, and the term, *Son of Man*, which Jesus so often used, is the name for the physical man. The name, *Christ Jesus*, represents both the divine and human nature of the Messiah. The terms, *Lord*, and *Christ*, are synonymous, and will be used interchangeably throughout this treatise.

Jesus tried to explain the meaning of the title, *Christ*, to the Jews, and said: "What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit [speaking spiritually] call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord [a spiritual man], how is he his son [the son of a physical man]?" (Matthew 22:42-45.)

Identifying the terms, *Lord*, and *Christ*, St. Peter says: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.)

Explaining the perversion of the spiritual man's thought, and the connection between the Lord, or Christ, and the physical man, Jesus said: "Verily, verily, I say unto thee, Except a man [a spiritual man] be born of water and of the Spirit [Mind's elements], he cannot enter into the kingdom of God Marvel not that I said unto thee, Ye must be born again [born again of the Spirit]. . . . And no man [spiritual man] hath ascended up to heaven [the perfect state of consciousness in God's creation as recorded in Luke 17:20, 21], but he [the spiritual man] that came down from heaven [that descended in thought], even the Son of man [the physical man] which is in heaven [which is the outcome of the spiritual man's descended thought]." (John 3:5, 7, 13.)

Genesis 2:19, 20. "And out of the ground [illusion, wrong thought] the Lord God [the spiritual man] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him."

After the spiritual man formed a belief about God, his false mentality marred his spiritual images, and he gradually appeared physical. The spiritual universe, over which he had dominion before he believed a lie about God, now appeared physical to his thought, hence the necessity of renaming everything. We read in the first chapter of Genesis, the Elohist account of creation, that Spirit named everything before it was physical, and that the spiritual man had dominion over all that God had made and named. Spirit created spiritual men and a spiritual universe, and now the Lord God, or spiritual man, formed another kind of a man and universe.

The *man* that God created was two individual natures in one being. Anything that God created would necessarily have to be two individual natures in one being — male-female — for God is individual, one Being with two natures — Father-Mother. We read in the Elohist account of creation: "So God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:27.)"

Neither the male nor the female is *man*, but *man* is male and female. The elements of *man's* spiritual individuality are male and female, and on earth these elements are counterfeited by the physical man and woman. (Chart No. 5, page 27.)

In looking over his false creation, Adam did not find a female of his species — no help meet. The feminine representative of his spiritual individuality was not yet counterfeited on earth by physical form, as was Adam. In the deflection of the spiritual man's consciousness, the masculine element of his mentality was first to objectify physical form. That is the reason that the first pillar to be considered in Masonry is Boaz. The feminine element of the spiritual man's consciousness did not objectify physical form until later. As the "deep sleep," the "mist," grew to *man's* consciousness, the feminine element objectified physical form, and then Eve appeared. In Masonry she is symbolized by the pillar, Jachin, and in Masonry this is the second pillar to be considered in constructing the Royal Arch.

When the spiritual man perverted his thought in belief, his belief separated the male-female elements of his consciousness, and on the physical plane *man* was represented by the physical forms of a man and a woman. Hence the command to Noah: "And of every living thing of all flesh, two of every sort shalt thou bring into the ark to keep them alive with thee; they shall be male and female [they shall be male and female, two individual natures in one, when they are translated back to their spiritual origin]." (Genesis 6:19; Chart No. 2, page 10; Chart No. 3, page 12; Chart No. 4, page 21.)

The ark symbolizes safety — the spiritual habitation of man's consciousness. The abuse of man's rights as the Son of God, not only separated the male-female elements of his consciousness and caused man's images to

appear physical, but it brought the curse of physical form upon the mentality of every spiritual entity over which he had dominion in God's universe. Man is responsible for every physical thing that is upon the earth today. In the translation of all men back to their true state of consciousness the curse will be removed from the mineral, vegetable, and animal kingdoms, and they, together with *men*, will again appear with spiritual images. Because the three great kingdoms became physical through the influence of *man's* thought, they will regain their freedom through *man's* thought.

The Scriptures portray the life of one individual *man*, or Christ-reflection, as the Mediator between God and men, and this *man* is identified on earth by male and female representatives, each having three important stages, or degrees of development, to define in his reawakening. These representatives have appeared and will appear throughout the ages until they have brought the full knowledge of Christ to humanity. These representatives are spoken of in the Old Testament as the "Two Witnesses," and in the New Testament as the "Two Olive Trees" and the "Two Witnesses." Only by following the life of these "Two Witnesses" in their six steps can we find the Keystone to the Royal Arch, and enter in to the Holy City of the Saint Johns of Jerusalem. These "Two Witnesses" are symbolized by Boaz and Jachin, and are the pillars of the Royal Arch, through which every man must enter on his return to his Father's house — New Jerusalem.

Masonic orders are not conferring the degrees as they should be conferred. There is nothing to be conferred beyond the seventh degree — the Royal Arch degree. According to the Scriptures everything is complete in seven, as explained in the preceding chapter. Three of the six degrees, leading to the Royal Arch degree, should be conferred upon the male representative of *man* (Boaz), and three should be conferred upon the female representative of *man* (Jachin). This would constitute the six working days for *man* — the *man* symbolized by the head of the compass — the *man* that God joined together as two individual natures in one. When the two representatives have each awakened in their third degree, the lines coming down from the head of the compass, which symbolize evil, will disappear, and then *man* will again conform to the circumference of the circle. (Chart No. 5, page 27; Chart No. 2, page 10.)

It has always been said that it requires but three degrees to make one a Mason, but those who have stood behind this statement have added degree upon degree, and have built a tower of Babel that prevents one from discerning the true meaning of Masonry and its purpose. It is true that it requires three degrees to make one a perfect Master, but when we consider that the spiritual man is represented on earth by both a male and a female, it actually requires three degrees for each of them to bring out the perfect *man*. All degrees beyond the Royal Arch degree ought to be carefully separated from genuine Masonry.

Following is Zechariah's vision concerning the "Two Olive Trees" and the golden candlestick which symbo-

lized their consciousness: "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep [as a spiritual man awakened from his dream of mortality], And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it [the "Two Witnesses," or the two representatives of the spiritual man who is the Mediator between God and men], one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord [Christ] unto Zerubbabel [one who disperses confusion and restores the Word], saying, Not by might, nor by power, but by my spirit [the spirit of Christ], saith the Lord of hosts [the one Mediator for all men]. Who art thou, O great mountain [mountain of error]? before Zerubbabel thou shalt become a plain [be brought low]: and he shall bring forth the headstone thereof [the knowledge of Christ, the Keystone, that is buried in the rubbish of belief] with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord [Christ] came unto me, saying, The hands of Zerubbabel [the Son of God, or Lord] have laid the foundation of this house [the Son of God is the conceiver of error]; his hands shall also finish it [he shall overcome it and restore the Christ knowledge in consciousness]; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet [that which is upright] in the hand [in the power] of Zerubbabel with those seven; they [the seven lamps, or degrees] are the eyes of the Lord [the true symbol of man's journey from Babylon to Jerusalem], which run to and fro through the whole earth [which define the life of the Mediator as he has advanced through the ages bringing forward the knowledge of Christ, the Keystone]. Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, what be these two olive branches which through the two golden pipes [the consciousness of the male and female representatives of the Mediator] empty the golden oil [their inspiration and knowledge of Christ] out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones [the masculine and feminine representatives of the Mediator, Boaz and Jachin], that stand by the Lord [that uphold the teaching of Christ] of the whole earth [among all men on earth]." (Zechariah 4: 1-14.)

The candlestick is a symbol of the spiritual man's consciousness in its present state of being. The perpendicular pipe in the center represents the spiritual man in a perfect state of being, an upright state. The six prongs extending from the perpendicular pipe, three on each side of the pipe, represent man in his physical state of being. The three prongs on one side, and the three prongs on the other side of the perpendicular pipe, which are fastened to it, illustrate that the male and female elements of *man's* consciousness each have three degrees of development before they can merge into the perfect man, the upright *man*. This symbol applies especially to

the life of the Mediator, or High Priest, who will restore the Lost Word, and whose life is recorded in the Scriptures.

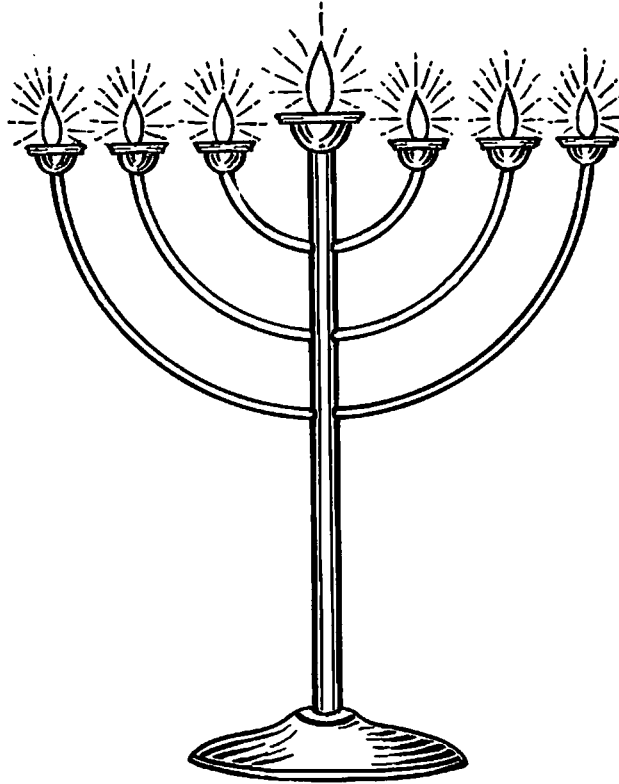


Chart No. 6

Genesis 2: 21, 22. "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

Aside from God and His creation, all is void, that is, nothing exists or could exist but Spirit and Spirit's creation. If *man* assumes that there is any other creator than Spirit, or that he can create anything other than what God has already created, his assumption must necessarily lead him into a field of illusion.

Is man's theory of the introduction of the first woman from the rib more ridiculous than the present method of human propagation? Viewed from a dream or illusive standpoint, which the whole mortal existence really is, it is not. Would it not have been as possible as the present method of human propagation from the womb? After the feminine representative of the spiritual man's consciousness appeared with physical form, all God's creation was then counterfeited as matter, and Adam found a help meet.

Genesis 2: 23-25. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave this father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."

Fundamentally speaking, both the male, Adam, and the female, Eve, were taken out of, or deflected from, the consciousness of the spiritual man, who on earth is counterfeited by two physical forms. The physical forms of the male and female are the two counterfeits of the two spiritual images which accompanied *man's* consciousness before he deflected, and are symbolized by the two cherubs on the mercy seat. (Chart No. 3, page 12.)

There is somewhere on earth, or on the plane of existence where those who have departed at death are functioning, one physical man for one physical woman, who are the counterfeits of the counterfacts. The lack of harmony in marriage and the many divorces today are due to the fact that males and females have not found the counterfeits of their counterfacts.

One may ask, "How will it be possible for one to find the right counterfeit of the counterfact?" It has been commonly said that all marriages are made in heaven. This is quite true, for heaven is consciousness, and in the perfect consciousness the male and female that God created are joined together. The male and female that God joined together were separated through the adulteration of *man's* consciousness, therefore through the purification of consciousness will they be reunited.

In his deflection, *man* has not altogether destroyed the waymarks that make it possible for the right male to find the right female, and where there is an awakened consciousness, there is an eye to see the one altogether lovely. Resting above the concept of matter, and in the consciousness of *man*, are the two images, and thus the consciousness that has risen to the degree of a Master may once more find the right counterfeit for the counterfact.

In the deflection of *man's* consciousness, when the spiritual images appeared physical to his thought, the

likeness of the images was carried through to the faces of the physical male and female. When the consciousness of the male rises to a sufficient measure of Christ, he will behold the spiritual image of the female. Through this vision he will recognize the likeness of the counterfeit to the counterfact, and reunite with the one that God joined to him. There is a right counterfeit for a right counterfact. Only those who have advanced spiritually will understand this great truth.

St. Paul refers to the uniting of the male and female as *Christ and the Church*. The pillars, Boaz and Jachin, were set in the outer porch of the temple to symbolize the outer expression of man's consciousness. The ark of the covenant, with the mercy seat, was placed inside the temple and behind a veil to represent the inner expression of man's consciousness with its two spiritual images. Every man and woman who returns to the Holy City of the Saint Johns of Jerusalem (God's Creation) must enter by way of the pillars of the porch, that is, they must find the right counterfeit for the counterfact, and then master all fleshly desires.

Speaking of Christ and the Church, St. Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church [the male and female] is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church [a purified consciousness], not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church." (Ephesians 5: 22-32; Chart No. 5, page 27.)

Genesis 3:1-5. "Now the serpent [the belief of life in matter] was more subtil than any beast of the field which the Lord God [the spiritual man] had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The original sin, which later produced physical form, was mental. Before the spiritual man sinned there did not exist in God's creation, or outside of God's creation, a talking serpent. The serpent, or snake, did not come into existence until physical form appeared, and even then there was no such thing as a talking snake. We

have nothing in the physical creation today like a talking serpent. The serpent spoken of in the above account symbolizes the belief of life in the body. According to the Jehovistic account of creation, the serpent is not mentioned until after physical form appeared to *man's* consciousness, therefore the serpent does not symbolize the original sin, as many believe. The original sin started from mystification — a false claim about God — and from the original sin came the physical man; then came the belief of life in the body.

In the introduction of physical form to *man's* consciousness his body was sensationless; sex did not enter into his thought until the belief of sensation in matter appeared. The belief of sensation in matter appeared to him as a sense of touch, hence the admonition, "neither shall ye touch it, lest ye die." God never warned man against the belief of life in matter. It was *man's* own conscience that told him that he should not indulge the belief of sensation in the body. It is because of the belief of sensation in the body that death entered into the physical man's experience. Overcome (master) the belief of sensation in the body and one cannot die. This, Christ Jesus proved when he, Christ, produced the same physical Jesus that was confined to the tomb. Christ was a true Master, and Jesus (the physical man) was the obedient servant to Christ. Jesus did not accumulate the power of a Master in one span of human existence. The Mediator served his apprenticeship in Babylon long before he was identified as Christ Jesus.

The woman was first to entertain a belief of sensation in the body. She knew that sin would bring its penalty, but knowing also that her soul was immortal and reflected eternal life, and therefore could not die spiritually, she was tempted, and she investigated her new belief.

God does not know evil, therefore he does not warn man against something He knows nothing about. Touching on this important point, we read from James: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man [spiritual man] is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death [decomposition of the physical body.]. Do not err, my beloved brethren. Every good gift [every good thought] and every perfect gift is from above [is of God], and cometh down from the Father of lights [Father of spiritual men], with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we [spiritual men] should be a kind of first fruits of his creatures [spiritual beings]." (James 1:13-18.)

Genesis: 3:6-8. "And when the woman saw that the tree [the tree of knowledge, the belief of life in Matter] was good for food [was pleasant to indulge], and that it was pleasant to the eyes, and a tree to be desired to make one wise [wise to something that God knew nothing about] she took of the fruit thereof [she indulged the belief of sensation in the body, which was the fruit of belief], and did eat [and partook of it], and gave also unto her husband with her; and he did eat. And the eyes of them both were opened [their eyes were opened to sex]

and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God [their own conscience] walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden [they were conscience stricken].”

With the indulgence of sex came fear. Already man's conscience told him that he had made a great mistake. Before he partook of the forbidden fruit of the tree in the midst of the garden [in the midst of the body] his spiritual senses were more transparent to Truth, but now they had become dull, and fear fell upon him, fear that he had forever lost his God-given dominion. His first impulse was to cover the midst of the body, having already lost sight of the fact that his error was mental. The masses still attribute all error to an external cause, whereas all acts are but the effect of a mental cause. People are still trying to build their temples with the hammer instead of building them mentally.

When a candidate enters the Masonic Lodge as an apprentice, he is given an apron made of lamb skin. The apron has a flap on the front which extends below his waist, and he is instructed to wear the apron with the flap upturned. When he arrives at the Master degree he is instructed to wear the apron with the flap lowered, indicating that he has mastered his animal nature. The teachings and demands of Masonry are in no wise different from the teachings and demands of Christ Jesus, who said: “If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matthew 16:24.)

Genesis 3: 9, 10. “And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden and I was afraid, because I was naked; and I hid myself.”

The preserving nature of Life and Truth, though man perverts it in belief, cannot forever be silenced in consciousness. If this were not so, *man's* consciousness and spiritual individuality would be forever lost, and he would be without hope in this world. Because man is spiritual now, though physical, he is not entirely naked, and because he is physical now, though not yet perfect, he is not clothed.

Truth can only be heard in consciousness when *man's* thoughts are absent from the body and present with the Christ. The dot within the circle symbolizes the center of *man's* consciousness. In Masonry it is called the point of entrance. The Word was lost at this point, and will be found at this point. *Man* needs only to turn from his errors to find the kingdom of heaven, the New Jerusalem, the Holy City, for it dwells within him — it is his consciousness.

The kingdom of heaven is not a locality that one must die to enter; it is a state of consciousness which has

been temporarily lost through beliefs, and which will be regained when man masters his beliefs. Jesus said: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17: 20, 21.)

The kingdom of God — the perfect state of consciousness — is not regained in one stage of advancement. It dawns by degrees on man's thought. Jesus said: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." (Mark 4: 26-28.) Corn, in its three stages of growth, symbolizes the three degrees of advancement of man's consciousness: the apprentice, fellowcraft, and master degrees.

The awakening of the spiritual man's consciousness from the dream of life in matter, as it is presented in the Jehovistic account, illustrates the colloquy that went on in *man's* consciousness as he began to awaken from his dream of life in matter. It was the Lord God, or spiritual man, in his beliefs arguing with himself, that spoke to Adam, and said: "Where art thou?" The argument has never ceased, for it is still going on in *man's* thought, and must continue until *man* awakens from his dream, and rises to the full knowledge of himself as the Son of God.

If we will observe our thoughts we shall find a perpetual argument going on in our consciousness, yet we are not two individuals, but one. Explaining the colloquy in our thought, St. Paul says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." (Romans 2: 14, 15.)

It is not easy to master one's thoughts. It requires much discipline, besides three stages of growth, before one arrives at the consciousness of a perfect Master. The road from Babylon to Jerusalem is a hard road to travel, and even after one has found the right road, it is hard to master one's sense desires.

Genesis 3: 11-15. "And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent [the belief of life, or sensation, in matter] beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field [the belief of life in matter is cursed above every other belief that the spiritual man

conceived]; upon thy belly shalt thou go, and dust [illusion] shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed [the belief of life in matter] and her seed [Christ]; it shall bruise thy head, and thou shalt bruise his heel."

Man's belief of sensation in the body is the most subtle of all beliefs. The pleasure obtained through the senses continually beguiles *man*. The animal, or body, which is evolved from the senses, with its sensations, serves as a magnet which misleads reason and blinds *man's* spiritual perception. The ancient Masters knew this, hence the question in Masonry, "What came ye here to do?" and the answer, "To subdue my passions," etc.

The enmity between the woman and the serpent, represents the warfare that must some day take place in the consciousness of the woman when she begins to master her belief of sex, which belief has caused her so much misery and bondage. *Man* cannot regain his spiritual state of being until both the male and female representatives of his spiritual individuality have silenced the belief of life and sensation in the body.

The Revelator explains the warfare that took place in the consciousness of the masculine representative of the Mediator, Christ Jesus, and the results that followed: "And there was war in heaven [in consciousness]: Michael [the spiritual senses of the male] and his angels [his pure thoughts] fought against the dragon [the belief of life in matter, evil]: and the dragon fought and his angels [impure thoughts], and prevailed not; neither was their place found any more in heaven [in consciousness]." (Revelation 12: 7, 8.)

St. Paul explains the warfare that goes on in *man's* consciousness, and the results of this warfare, in the following account: "For as in Adam [the belief of physical man and sensation in matter] all die, even so in Christ [the knowledge of the Son of God] shall all be made alive. But every man in his own order [according to his own awakening]: Christ [Christ Jesus, who overcame all belief and ascended] the firstfruits [the first male that awakened spiritually]; afterward they that are Christ's [those who understand and demonstrate the Christ-life as Christ Jesus did] at his coming [at the coming of truth to their thought]. Then cometh the end [the end of belief, darkness, illusion], when he [the spiritual man] shall have delivered up the kingdom [delivered up his supposed power and the belief that he is a creator] to God [the only Creator], even the Father; when he [the Son of God] shall have put down all rule and all authority and power [man's supposed rule, authority, and power]. For he [the spiritual man] must reign [must continue to master his beliefs], till he hath put all enemies under his feet. The last enemy that shall be destroyed is death [decomposition of the physical body]. For he [God] hath put all things under his feet [God has made *man* master of all beliefs]. But when he saith all things are put under him [under *man's* dominion], it is manifest that he [God] is excepted, which did put all things under

him. And when all things [all beliefs] shall be subdued unto him [Christ, the Son of God], then shall the Son also himself be subject unto him [God] that put all things under him, that God may be all in all [all in all to Christ, the Son]. . . . And so it is written, The first man Adam [the physical man] was made a living soul [a sense man (Genesis 2:7)]; the last Adam [the spiritual man awakened from his beliefs] was made a quickening spirit (Genesis 1:27). . . . The first man [the physical man] is of the earth, earthy: the second man [the spiritual man] is the Lord [Christ] from heaven [the spiritual man in God's creation with a perfect consciousness] And as we [spiritual men] have borne the image of the earthy [a temporal physical body], we shall also bear the image of the heavenly [the spiritual image of which the earthly body is the counterfeit]." (1 Corinthians 15: 22-28, 45, 47, 49.)

In the above account St. Paul first reasons from the basis of the physical man, thence up to the spiritual image, which *man* held in his consciousness before the physical body supplanted it. The world in which we live is but a shadow cast upon God's creation, and by reversal, every physical thing serves as a waymark leading to spiritual realities, which are just at hand.

Genesis 3: 17-19. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree [indulged sex], of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground [matter] for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee [sickness and death]; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread [the bread of life], till thou return unto the ground [dust, illusion]; for out of it wast thou taken: for dust [illusion] thou art, and unto dust shalt thou return."

Adam, the masculine representative of the spiritual man, was not released from his own responsibilities just because the woman was the first to conceive the belief of life in matter and tempted him to indulge. He was a free moral agent, a law unto himself, as he is today, and could have rejected the suggestion of evil, therefore he must pay the penalty of his error through bodily suffering. The only way one can escape the effects of sin is to quit sinning. There is no form by which one can forgive another's sin. One may temporarily remove the effects of sin for another. When Christ Jesus healed the impotent man, he said: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

How many centuries will elapse before *man* overcomes all error and reawakens in the likeness of Christ, will depend on *man* himself. It is useless to ask God to forgive sin, which He knows nothing about. God has already made *man* perfect, and the All-wise does not have to repeat His work. *Man* needs only to come up to the standard of perfection, which has already been determined in the idea that God holds of man. *Man* must build his temple [consciousness] according to the pattern in the mount [the pattern in Mind].

Genesis 3:20. "And Adam called his wife's name Eve; because she was the mother of all living."

After the spiritual man perverted his thought in belief, the three spiritual kingdoms, the mineral, vegetable, and animal kingdoms over which he had dominion in the spiritual realm before he perverted his thought, became objective to his thought. The mineral kingdom objectified first, then the vegetable, and next, the animal. After the three spiritual kingdoms became objective to *man's* consciousness, the masculine element of his consciousness next appeared physically, and was called Adam. After Adam had appeared, the feminine element of the spiritual man's consciousness appeared physically and was called Eve, and then all of God's spiritual creation had been counterfeited materially.

Having lost the true identity and names of all spiritual beings in God's creation, it became necessary for *man* to rename everything according to his new concept of them. Thus we read: "And out of the ground [dust, illusion] the Lord God [the spiritual man] formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." (Genesis 2:19; L.C. Sec. 6-7, Page 6.)

Genesis 4:1. "And Adam knew Eve his wife [knew her sexually]; and she conceived, and bare Cain, and said, I have gotten a man from the Lord."

After physical form appeared to *man's* consciousness, and after the belief of life in matter entered into his thought, then death came into his experience. After death came to the physical body there arose another change in the introduction of physical form. Man was no longer projected from thought, as was the first Adam, nor was the woman again taken from the rib, as was the first Eve, but both the man and the woman were born of woman. The last theory holds good today. Human propagation from the womb did not begin until some who had previously objectified their bodies from thought, or had been taken from the rib, had experienced death to their physical bodies.

The spiritual man's dream of evil, mystification, has changed from one phase to another, just like our sleeping dreams. Whatever theory may be adopted by the general thought for the appearing of human concepts becomes a law, therefore if the general thought agrees upon the womb as the door by which man enters into this world, as it does today, we must look there for the appearing and reappearing of human concepts, until the consciousness of *man* has risen above the dream of sex propagation.

Eve's declaration, "I have gotten a man from the Lord," was true, when the term, *Lord*, is understood to refer to the spiritual man, and not to God, for every physical manifestation is of the Lord, but it is not of God,

Spirit. Cain, like every physical man, "was shapen in iniquity, and in sin was he conceived."

Genesis 5:5. "And all the days that Adam lived were nine hundred and thirty years: and He died."

In the earlier stages of man's physical existence, his span of life was far greater than at the present time, because he was not educated in the many beliefs of disease which we have at the present day. In the earlier stages of man's physical existence, he had not entirely lost sight of his spiritual identity, thus he neutralized his beliefs to a great extent and thereby prolonged the life of his physical body.

Blending one's thoughts with God's thoughts of Life, makes it possible to retain the physical body and dissolve it back to its primary elements, which are thought. In the ascension of Christ Jesus, his physical body disappeared to those who still held a physical state of consciousness. This he could not have done unless the physical body had originated in his thought, for there would have been no connection between Jesus, the physical man, and Christ, the spiritual man, or mental man. It is evident that the power of the physical man was Christ, the mental man, and when Christ reawakened to the true idea that God held of man, Jesus, the counterfeit of the true image, disappeared, and the true image reappeared to his thought.

In concluding the interpretation of Genesis, we wish to say to the absolutist, the one who says there is no error, and that matter does not exist, that we agree with him if he means that error and matter do not exist to God, but if he means that error, matter, does not have a temporal existence to the spiritual man, we do not agree.

Why did John say, when speaking of Jesus: "Behold the Lamb of God, which taketh away the sin of the world," if some one had not sinned? Why did Jesus say: "I have overcome the world," if there were not something to be overcome? Why does Masonry teach self-mastery if there is not something in man's thought to be mastered?

What could be more disastrous for one who had made a mistake which must necessarily be uncovered and corrected, than to say that there are no mistakes? The absolutist admits that he is the Son of God, and teaches that evil must be overcome, while at the same time he says that the spiritual man knows nothing about evil, for there is no evil.

That matter and evil exist we cannot deny, but we do deny that God is the creator of them, or that they exist because of a personal devil, or of a power operating against God and His creation. We insist that evil is the imaginations of the spiritual man, and that his imaginations are about God. You are none other than that *man* right now, and the very argument of good and evil in your consciousness is proof that you are dual in nature —

the Son of God, and the Son of man in heaven. That is the reason that Masonry teaches mastery. St. Paul takes the right attitude towards evil, matter, when he says: “. . . the things which are seen are temporal; but the things which are not seen are eternal.” (2 Corinthians 4:18.)

The second account of Genesis, the Jehovistic account, is just as necessary to one's understanding of the Scriptures and of Masonry as the Elohisitic account, since the Jehovistic account explains the origin of the physical man and every objective thing. Because the spiritual man is the cause of this physical existence, it is necessary for him to understand why he is here with physical form, so that he may correct his errors and return to his former state of perfection. Without a correct understanding of Genesis, it would be impossible to answer the first question in Masonry.

The only honest attitude for one to take towards sin, evil, matter, is to see it as it is — as temporal — and then to overcome it on the ground that it is one's own mistake. Through proper analysis — and there is no other way by which one may know the truth — we find that evil is not the product of God, nor of another creator operating against God and His creation; thus we are forced to conclude that evil, or sin, is the spiritual man's mistake, and the outcome of his mistake is matter, physical form.

The one who denies error and affirms truth is the same *man*. Each mortal does not represent two individualities, but one. The one who denies and affirms is the spiritual man, the one responsible for error, and if he waives all responsibility by saying there is no error, he is either ignorant or dishonest. The belief and the believer act as one. The belief is contingent on the believer's thought, and when the believer knows the truth about his beliefs, namely, that they are not true, he is no longer a believer. To know the truth about a belief is to see that it is a belief.

The two accounts of creation in Genesis appear in logical sequence. And why? The Elohisitic account, the first account, defines God as Spirit. Spirit is indestructible Life, therefore self-existent. One must first have a self-existent Principle from which to reason in order to form a right conclusion. One must reason from Cause to effect. After the reasoner has found the self-existent Principle, or Life, to reason from, he can then account for his own spiritual existence as an emanation from that Principle.

Two more propositions then confront the reasoner, which are sin and matter. These two propositions are explained in the second account in Genesis, the Jehovistic account which follows the Elohisitic account. Reason tells us that sin and matter could not exist of themselves, because there is nothing constructive in sin and matter, therefore they could not exist of themselves or forever perpetuate their existence. They would have to start either from a self-existent Principle, or from an emanation of a self-existent Principle to have even a temporal existence.

Evil, sin, matter, could not start from God, the only self-existent Principle, for if God knew evil, this knowledge would have to be in the Mind of the Creator, therefore He could not sustain Himself. The word, *Principle*, implies perfection, and if God were conscious of evil, sin, matter, there would not exist a perfect Principle, and man would have no pattern of perfection to which he could conform. The command is: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5: 48.)

All that exists aside from God is His spiritual creation which is an emanation of His self-existent nature. The spiritual man's consciousness is the highest expression of God, but it does not possess infinite knowledge, therefore there exists a vacuum to his consciousness in which he has formed illusion, which has culminated in physical form. The only entity seeking salvation today is *man*, and that he is spiritual, who can deny? You are none other than that *man* right now. If you were to subordinate your fleshly beliefs to the spiritual facts of existence, you would awaken from the dream of matter and find yourself in God's spiritual creation here and now. Hence the command: ". . . Repent ye [change your mind]: for the kingdom of heaven is at hand." (Matthew 3: 2.)

With a correct interpretation of Genesis, *man* will learn that he is the Lord, and that he has dominion over the spiritual creation, but he is not Lord over God. The title, *Lord*, is a legitimate title for the spiritual man, but the title, *God*, belongs solely to the Creator.

When Jesus' disciples asked him how to pray, he gave them what has since been called, *The Lord's Prayer*, which is the prayer of a *reflected* consciousness. In this prayer all power is attributed to the Father. God has already made man perfect, and because *man's* consciousness is *reflected*, all that *man* needs to do is to let God's will be done, and to express the qualities of Spirit in his thought.

Following is the correct interpretation of the Lord's Prayer:

"Our Father which art in heaven."

Father-Mother God, manifest to our consciousness.

"Hallowed be thy name."

We will hallow Thy name, for Thou art the Soul of our souls.

"Thy kingdom come."

The kingdom of heaven is our consciousness, and we are ever conscious of Thy Being.

"Thy will be done in earth, as it is in heaven."

Thy will is done in earth and in heaven when we reflect Thy qualities.

"Give us this day our daily bread."

Thy unfoldment is eternal, and we need only to reflect Thy power.

"And forgive us our debts, as we forgive our debtors."

Our debt to Thee, and to our brother, is to reflect Thy qualities.

"And lead us not into temptation, but deliver us from evil:"

In Thee there is no evil, and we shall be delivered from evil when we overcome evil in our thought.

For Thine is the kingdom, and the power, and the glory, for ever."

For Thou art the only Life, Truth, Spirit, and Soul of all men, and of all lesser beings.

CHAPTER FIVE

ONE MEDIATOR BETWEEN GOD AND MEN

THE physical man and the physical universe existed long before the Mediator began his mission on earth. Before the Mediator came into the world, spiritual men who were in the world were in darkness, and few were those who had any recollection of their pre-existence with God. After the Mediator came into the world he said: “. . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8: 12.)

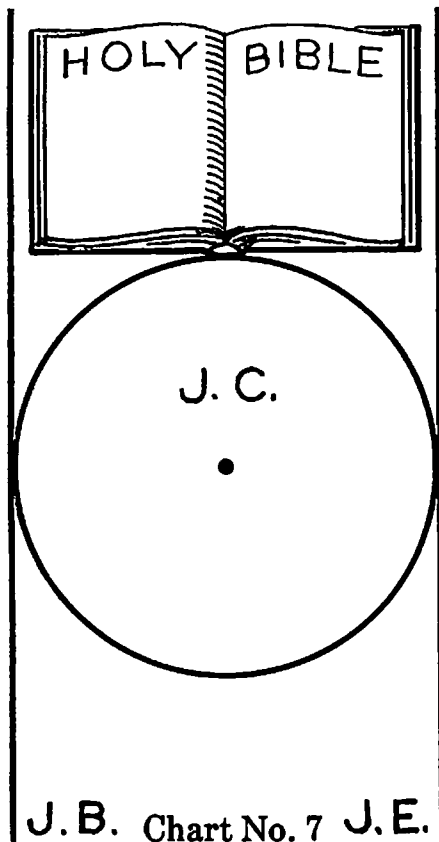
All spiritual men in God's creation did not sin. There remain countless Sons of God who still possess a perfect state of consciousness and who are obedient to the Mind that created them. Prior to the time that a Mediator came into the world, spiritual men who possessed a perfect consciousness were unable to communicate with the consciousness of those who had strayed from God's creation. The obedient Sons, having a perfect consciousness, could not see the physical forms that accompanied the consciousness of those who had sinned. Having a perfect consciousness, they beheld the spiritual images of those who had deflected, but they could not communicate with their consciousness. Having ears they heard not, and having eyes they saw not. Spiritual men who had not deflected from God's creation formed a plan to re-establish mental communication with those who had deflected from God's universe and to reawaken their consciousness to the true identity of themselves as the Sons of God.

Just what was wrong with those Sons of God with whom they could not communicate, they did not know. One member of the body of Christ who was without sin became the Mediator between God and those who had strayed from the spiritual creation. It became necessary for the one who was to become the Mediator to descend to the same plane of existence as those Sons of God who possessed physical bodies in order to reawaken them to the knowledge of Christ. Like the Master in a Masonic Lodge, he must go down to the level of the candidate in order to instruct him.

The individual Christ who became the Mediator between God and men was later identified on earth as Christ Jesus, the Savior of the world. This individual Christ was identified by John the Baptist and John the Disciple as *the Lamb*. After the Mediator made his descent and came to the same plane of consciousness as those who possessed physical bodies, he found the same difficulty that he found before he left the spiritual realm, namely he could not make them see or hear spiritually.

Identifying Jesus as the Messiah, John the Baptist said: “. . . Behold the Lamb of God, which taketh away

the sin of the world." (John 1:29.) John the Disciple said: "And I saw in the right hand of him that sat on the throne a book written within and on the backside [the Scripture, the book of the sacred law], sealed with seven seals [the life of the Mediator portrayed in seven degrees]. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof [who can explain the seven seals, or degrees]? And no man in heaven, nor in earth, neither under the earth, was able to open the book [to explain the Scripture], neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain [the Mediator, who sacrificed his spiritual state of existence to save his spiritual brethren], having seven horns and seven eyes, which are the seven Spirits of God [the perfect understanding of *man* and his relationship to God] sent forth into all the earth." (Revelation 5: 1-6.)



The book, sealed with seven seals, is the Scripture, the book of the sacred law. John the Baptist who identified Jesus as the Lamb of God, and John the Disciple, represent the two perpendicular parallel lines spoken of in Masonry. In going around the circle, which represents the perfect Master, Christ Jesus, we must necessarily contact these two parallel lines, as well as the Holy Scriptures which portray the Mediator's life, as it is defined by seven degrees.

John the Baptist identified Jesus with the Scriptures. John the Disciple identified John as a man sent from God, and he said that the Word was God. Christ Jesus, the true Master, raised up the pillar, Boaz, when he ascended.

At the building of king Solomon's temple, which was only a symbol of the true temple, there were three men who had the plans of the temple. These three men were Hiram of Tyre, Hiram the widow's son, and king Solo-

mon. These three, with different personalities, met again over a thousand years later and carried forward the plans in building the true temple. Christ Jesus built the true temple when he ascended, and the two Johns identified him as the architect whose life was recorded in the Old Testament. As we proceed with this treatise, you will understand how it was possible for the consciousness of these three men to again appear with fleshly forms at the same time and to be identified as the two Johns and Jesus.

St. Paul, knowing the sacrifice that the Mediator, Christ Jesus, had made for the prodigal Sons who had strayed from God's creation, says: ". . . all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us [The Mediator between God and men], who knew no sin; that we might be made the righteousness of God in him." (2 Corinthians 5: 18-21.)

St. Paul does not mean that God made Christ sin and sent him into the world to be a Savior. God does not know that there is a world of sin or that a Savior ever came. Christ, the Son of God, who is our Mediator, took upon himself sinful flesh that he might come on the same plane of consciousness as those with fleshly forms, in order that he might reawaken them to the Truth.

Referring to the sacrifice that he had made for his spiritual brethren who were in the world, Christ Jesus said: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. . . . Greater love hath no man than this, that a man [a spiritual man] lay down his life [temporarily lay down his spiritual sense of life] for his friends. . . . Ye have not chosen me, but I have chosen you. . . ." (John 15: 4, 5, 13, 16.)

We will now begin with the Old Testament and take up the record of the Mediator's life before Jesus' time on earth. Jesus, referring to his pre-existence as Christ, who spoke through Abraham, said: "Before Abraham was, I [Christ, the Son of God] am." The same Christ-individuality that spoke through Abraham, nearly two thousand years before Jesus' time on earth, later spoke through Jesus, and said: "Before Abraham was, I am."

Abraham did not mark the first important step in the Mediator's life as the Savior. The first important step in the Mediator's life was when he appeared on earth and was recognized as Moses, but in order to give a more complete record of his life, as he advanced down the ages, we will begin with Abraham. Abraham could not answer the first question that is required of an apprentice. He did not know where he came from, therefore he could not be a leader of men.

In Hebrews we read: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them; and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." (Hebrews 11: 8-10, 13-15.)

The records of the Old Testament show that Abraham died; it will therefore be necessary, before continuing this narrative, to explain how it was possible for the Mediator, after having lost his body through death, to reappear down the ages and take up his work as Moses, and even later as Solomon and Christ Jesus.

THE FIRST AND SECOND DEATH

IN the descent of the spiritual man, after he turned away from God's creation, his consciousness first functioned in a subjective state of manifestation. Objective form, blood, flesh, and bones, had not yet appeared to his consciousness, but as time went on, and man's beliefs became more intensified, physical form appeared to his consciousness. The above is true of the Mediator, as well as of those who had descended before he came.

All form started from a subjective state, and the nature of that false mental state was to produce matter, which was the counterfeit of the spiritual image that previously accompanied *man's* consciousness. As before stated, the spiritual man's consciousness is expressed in God's creation by two images — the male and female images. In order not to confuse the reader, who himself or herself is an expression of the spiritual man, having his or her own image, we shall refer to one image, which will bring the facts home more clearly to the reader.

St. Paul called this subjective state of evil mentality, which preceded and produced the physical form, the "carnal mind," because it produced flesh. After the carnal mind, which was the spiritual man's beliefs about God, objectified a physical body, it began to function on the body. The spiritual man, who, previous to his beliefs, held a spiritual image in his consciousness, now held a counterfeit of the image. His spiritual senses had now become physical in manifestation. When the senses first began to function on the physical body, the sensations were not so pronounced, but as time went on, the senses embraced the body more firmly in the thought.

The more closely man's consciousness attached itself to the body, the duller became his spiritual senses, and the more he suffered physically. As sin increased in his thought, suffering increased to his body, and when sin reigned in his thought, the physical body could not stand the shock, and the physical man died.

At the time when the spiritual man's beliefs were entirely subjective in manifestation, before the carnal mind had produced a fleshly form, the mind of the spiritual man could not regain his reason. Reason awakened again in his consciousness after he experienced bodily suffering, for suffering forced him to look away from the body and seek refuge in Christ. St. Paul says: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord [Christ]. . . . We are confident, I say, and willing rather to

be absent from the body, and to be present with the Lord [with Christ]. . . . For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Corinthians 5: 6, 8, 10.)

The Scriptures speak of the first resurrection and the second death. The first resurrection is the first awakening of consciousness from its belief in the reality of matter. The belief of death has two methods of operation in the consciousness of the spiritual man, and in order to understand how the Mediator took part in the first resurrection, and spanned the ages from Abraham's time to Jesus' time, it will be necessary to explain these two methods. The following is true of every one who passes through the experience of death.

These two methods, or experiences, we will call the first and second death. The first death applies to disintegration of the physical body — blood, flesh and bones. The second death applies to those who have passed from this side of life because of the first death, and who are functioning on the subjective plane of life. After the loss of the body (objective body) in the first death, the consciousness of the individual finds that he is still existing on another plane of manifestation — a subjective state of physical life. Although his beliefs are now entirely subjective in manifestation, he still holds the image of the physical body which he had before death. This body seems just as tangible to his thought as the body of blood, flesh, and bones which he lost. This can best be explained by the phenomenon of sleep. When one goes to sleep, he dreams that he functions with a counterpart of the body which he has when awake. If the dreamer were not to awaken from his sleep and take possession of his objective body, he would be pronounced dead, but he would continue to function in the subjective state of manifestation with the counterpart of the body he lost through death.

It must be remembered that the spiritual man, before he conceived evil, held a spiritual image in his thought, and because his consciousness reflects self-existent Life, he must forever possess a consciousness with an image, or body, to express it. If he thinks wrongly, he only beclouds his consciousness and mars the image, but his beliefs can no more destroy his consciousness than God, self-existent Life, could be destroyed, and so it is said of a man: "As he thinketh in his heart [consciousness], so is he [so is he in manifestation]." That is why St. Paul says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

After the experience of the first death, man finds that the change has not advanced him one step spiritually, but if he has made use of his probation while on earth, that is, if he has taken part in the first resurrection, he retains all the knowledge that he gained while on earth. Because he did not overcome the first death (decomposition of the physical body) as Christ Jesus did, he is subject to the second death.

The second death is the change that man's consciousness goes through while on the subjective pain of manifestation. When man loses his body of blood, flesh, and bones, the belief of death, which he did not overcome while on this earth, is still in his consciousness, and when the belief of death again asserts itself in his consciousness while on the subjective plane, it also acts upon the subjective body, thereby causing death to the subjective body. This change is called the second death. Had he, while functioning with the objective body of blood, flesh, and bones, destroyed the belief of death in his consciousness, he would have removed the cause of both the first and second death, and would have ascended as Christ Jesus did. Those of whom it is written that "on such the second death hath no power," are those who have overcome the first death (decomposition of the objective, physical body).

With a correct understanding of Life one can erase the belief of death from the consciousness, and because there is but one belief of death in the consciousness, and one believer (the spiritual man), when the belief is destroyed, *man's* consciousness soars above both the first and second death and resumes its spiritual images. The consciousness then conforms to the idea of Life, not death. Christ Jesus marked out the way to escape both the first and second death when he, Christ, ascended.

Man, in one human probation, does not acquire a sufficient understanding of Life to overcome death. This knowledge is attained in three degrees each by the male and female, culminating in the six working days, after which *man* enters into the rest. It requires probation in the flesh, and immense spiritual growth, to attain the consciousness of a Master.

Speaking of those who have taken part in the first resurrection, that is, those who have made use of their probation in the flesh, and have gained some knowledge of Truth before the first death, we read: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord [which die with the knowledge of Christ] from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them [the truth they gained while on earth remains in their consciousness]." (Revelation 14;12, 13.)

St. Paul says: "And if Christ be not raised [resurrected], your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ [those who have died having gained a knowledge of Christ] are perished. If in this life only [one span of human existence] we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead [Christ Jesus, who overcame death and ascended], and become the first fruits of them that slept [the first one to awaken from the Adam dream — the belief of matter]. For since by man [the spiritual man] came death [the belief of death], by man [the spiritual man, Christ] came

also the resurrection of the dead. For as in Adam [the Adam dream, the deep sleep, the belief of life in matter] all die, even so in Christ [the knowledge of the Son of God] shall all be made alive [shall all overcome death — decomposition of the physical body]." (1 Corinthians 15: 17-22.)

Speaking further on the subject of resurrection and ascension, St. Paul says: "For whether we live, we live unto the Lord [it is the Christ of us that lives]; and whether we die, we die unto the Lord [it is the Christ of us that believes in death]: whether we live therefore, or die, we are the Lord's [we are the same *man*]. For to this end Christ [the Son of God who is our Mediator] both died [submitted to death], and rose [overcame death and the grave and ascended], and revived [revived spiritually and physically], that he might be Lord both of the dead and living." (Romans 14: 8, 9.)

Through the ascension of Christ Jesus — "the Lion of the tribe of Juda" — we have been made to feel the grip of the Lion's paw, that is, we know that if he could overcome death and the grave and ascend above all physical conditions, we can do likewise, for he said: "Verily, verily, I say unto you, He that believeth on me [he that understands the truth that he taught], the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father [ascend]." (John 14:12.)

The greater works that Jesus said we should do, were the overcoming of death and making our final ascension. At the time Jesus said this he had not yet overcome death and ascended. His work at that time was confined to physical healing. He knew that we should have to do greater works than healing, or even raising another from the dead, for every man must raise his own thought above the concept of death, and finally to the full measure of Christ and the spiritual image.

CHAPTER SEVEN

HUMAN REPRODUCTION

AFTER the belief of death has acted upon the subjective body, and produced the second death, man's belief switches in another direction and begins to reproduce another physical body of blood, flesh, and bones. The course of man's belief after the second death is to function on the ovum of the female. First the belief animates the egg of the female, and as the belief develops, it forms a human concept in the womb. After a nine months' period of gestation we have the birth of a mortal. Once more man's consciousness possesses physical form, and has the necessary faculties for spiritual advancement. The consciousness is now in a position to duplicate Christ Jesus' ascension here on earth.

All advancement and probation is made on earth when the consciousness of the spiritual man possesses a physical body. We do not mean that the spiritual man had to have a physical body in the first instance before he could advance, but that since he has deflected, and has a belief of matter, he must overcome all beliefs while in possession of the objective body.

Christ Jesus explained where probation takes place when he said: "Verily I say unto you, Whatsoever ye shall bind on earth [the truth you gain while on earth] shall be bound in heaven [shall be retained in the consciousness]: and whatsoever ye shall loose on earth [the beliefs that are overcome in the consciousness while on earth] shall be loosed in heaven [shall be eradicated from the consciousness]." (Matthew 18:18.)

Probation in the flesh corresponds to the time which it requires for the initiate in Masonry to study and prepare for his degree work as he advances from an apprentice to a Master. The kingdom of heaven does not suffer violence, as some believe, neither can it be taken by storm, nor is it attained by the death of the body. It dawns by degrees on man's thought, and is attainable only through ascension.

Christ Jesus understood the law of human reproduction and explained to his disciples that John the Baptist was the reproduction from the consciousness of Elijah, who was spoken of by Malachi, and who was to precede Jesus' coming. When his disciples questioned him about Elijah, whose name in Greek is rendered Elias, he said: ". . . Elias [Elijah] truly shall first come, and restore all things [come and identify Christ Jesus with the Scriptures]. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man [Jesus] suffer of them. Then the disciples under-

stood that he spake unto them of John the Baptist [John, the reproduction from the consciousness of Elijah]." Matthew 17: 11-13.)

Had the people of Jesus' time understood the law of human reproduction, they would have accepted John as the consciousness of Elijah for whom they were looking, and who was to precede the coming of the Messiah. Jesus knew that if they did not recognize John as the reproduction from the consciousness of Elijah, they would not recognize him as the root and the offspring of David (Solomon, the Messiah), and that if they killed John, they would also try to kill him. Had John and Jesus been identified with the Old Testament, the Jews would have accepted Jesus as the Messiah, and the truth would have been universally understood at that time.

Death is a great mystery to the unawakened thought. Not knowing that the consciousness of those who pass from our sight at death reproduces physical form again on earth, and that all progress is made on earth, rather than on the other side, people have regarded death as a friend instead of an enemy. The Scriptures tell us that death is an enemy. (1 Corinthians 15: 26.)

Christ Jesus showed us the only way to finish our work on earth when he overcame death and the grave, and ascended above the concept of physical form. With the ascension, his consciousness rose above the concept of the physical man, Jesus, who gave place in his consciousness to the true spiritual image. Christ, the spiritual side of his nature, overcame all beliefs, and Jesus, the physical side of his nature — the outcome of belief — disappeared with the ascension of Christ.

The theory of evolution, which has been generally accepted, namely, that man passed through the lower species before becoming man, or that he can retrograde from man to a lower species, is incorrect. Man has never been other than man. Every species maintains its origin from the idea held in Mind, and after death reproduces physical form of its kind, in direct line with the idea and reflected consciousness.

Evolution is spiritual and mental, and is the action of God's thoughts through his ideas, manifest to His creation. The action of Life, Mind, is to arrange thoughts which expand both the ideas and the reflected consciousness of His creation. Each species is established in Mind, and is nourished by the quality of thought which comprises its species. Man's consciousness must evolve to the point [the point within the circle] where the mortal body is put off and the immortal image regained.

Until such time as man's consciousness arrives at the point of perfection, he experiences death and birth. As long as there is death to the physical body there will be birth. The birth of a mortal is but the reproduction from a mind that has previously submitted to death. The consciousness of the male reproduces a male body, and the consciousness of the female, a female body. The physical bodies of the male and female are counterfeits

of the two spiritual images that *man* once held in his consciousness. (Chart No. 3, page 12.)

The prophets have followed the consciousness of the "Two Witnesses" — the male and female representatives of the Mediator — as they have passed through the first and second death, and identified the physical forms of these representatives when they again appeared on earth. Without the physical identity of the "Two Witnesses" on their return, we could never understand spiritual evolution, nor would we know what became of those who died.

With a knowledge of human reproduction, we can now take up the life of the Mediator in the earlier stages of his career as Abraham, and understand what Jesus meant when he said: "Before Abraham was, I am."

CHAPTER EIGHT

ABRAHAM'S AWAKENING

THROUGHOUT the Scriptures the term, *Lord*, has been confused with the term, *God*, which would make it appear in many places that God knew evil. Where the term, *Lord*, is associated with evil or physical things, it refers to the spiritual man, and where the term has been misused, the proper interpretation will be given.

After the Mediator left the spiritual creation, and partook of an earthly nature to rescue those Sons of God who had previously left the spiritual realm, it was many ages before he could start his work on earth as a human teacher. The first record we have of this *man*, after he became physical in manifestation, is as Abraham. Abraham lived about two thousand years before Christ Jesus' time on earth.

Abraham did not mark the first important degree in the Mediator's consciousness, because he did not understand the law governing man and the universe, but in order to give a clearer interpretation of the Scriptures, we will start with Abraham and follow his consciousness up to the time he entered as an apprentice as Moses, who started to lead the children of Israel out of mental darkness. Abraham expressed faith in God — a state of mind that is requisite before one can become a Master. Abraham's mission as the Mediator was revealed to him more than two thousand years before Christ Jesus' time, although he did not begin his mission until later, as Moses. Following is the account of Abraham's awakening:

"Now the Lord [Abraham's spiritual selfhood, his consciousness] had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house [break your earthly ties], unto a land [a state of consciousness] that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee [in his understanding of Truth] shall all families of the earth be blessed." (Genesis 12: 1-3.)

Following is an account of the covenant made with Abram. You will notice that his name was changed from Abram to Abraham. The name, *Abraham*, means: *father of a multitude*. Later on in human history, Isaiah speaks of him as "The everlasting Father, The Prince of Peace." (Isaiah 9:6.)

"And when Abram was ninety years old and nine, the Lord [the knowledge of Christ] appeared to Abram [appeared to his thought], and said unto him I am the Almighty God [he saw the Allness of God]; walk before

me, and be thou perfect. And I will make my covenant [agreement] between me and thee, and will multiply thee exceedingly [increase his knowledge]. And Abram fell on his face [humbled himself]: and God talked with him [he perceived the truth of Being], saying, As for me [the Christ-individuality], behold, my covenant is with thee [already he was the Son of God], and thou shalt be a father [Mediator] of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father [Mediator] of many nations have I made thee. And I will make thee exceeding fruitful [increase his knowledge], and I will make nations of thee [a light to many nations], and kings shall come out of thee. And I will establish my covenant [agreement] between me and thee and thy seed [the seed of Abraham was Christ] after thee [after Abraham's time on earth] in their generations [other generations, or human reproductions of his consciousness] for an everlasting covenant [agreement], to be a God unto thee, and to thy seed [Christ] after thee [after Abraham's time]. And I will give unto thee, and to thy seed [Christ] after thee, the land [the spiritual state of consciousness of a perfect *man*] wherein thou art a stranger [the Mediator had not yet advanced to the master degree of consciousness], all the land of Canaan [the spiritual state of consciousness, the promised land], for an everlasting possession; and I will be their God. And God said unto Abraham [Truth speaking through the awakened consciousness of Abraham said], Thou shalt keep my covenant [live in conformity with Christ] therefore, thou [Abraham], and thy seed after thee in their generations [the nations of the earth after Abraham's time]. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token [a symbol of man's consciousness before he believed in flesh] of the covenant betwixt me and you. And he that is eight days old [the number, *eight*, symbolizes the belief of flesh which has been added to man's spiritual senses] shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh [while in the flesh] for an everlasting covenant [agreement]. And the uncircumcised man child [one with the concept of flesh in his thought] whose flesh of his foreskin [his belief of flesh] is not circumcised [cut off, or separated in his thought], that soul [consciousness] shall be cut off from his people [separated in thought from those who have a knowledge of Christ]; he hath broken my covenant [he does not understand his spiritual origin]." (Genesis 17: 1-14; Chart No. 5, page 27.)

In the above account the recorder has used the name, *God*, where he should have used the name, *Lord*, or *Christ*. The above account illustrates the awakening of the Lord, or Christ-nature, of Abraham. The number, *seven*, as explained before, represents perfection. The number, *eight*, represents the beginning of belief and matter, therefore it must be cut off from thought.

God never sent a Mediator to the physical world, nor does He know that there is any one to be saved. God is Spirit, and knows nothing unlike His-Her Being. We read in Genesis, first chapter, that God's work was fin-

ished and pronounced good. Certainly matter is no part of Spirit. In Habakkuk, we read: "Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity. . ." (Habakkuk 1:13.)

The covenant, or Christ-nature, is latent in every man's consciousness, and all man needs to do to be present with the Lord, is to separate his thought (circumcise his thought) from the concept of matter. When *man* lifts his thought above the concept of physical things to the realization of God, Spirit, and spiritual things, he is Lord, that is, he expresses the Christ-nature. As *man* awakens from his dream of physical things he perceives that all that is real is God and His creation, and that matter, which is but a mental illusion, must be excluded from his thought.

The covenant, or agreement with humanity through Abraham, was a decision on the part of a spiritual man, who had partly awakened to rescue those who had transgressed God's laws. The covenant was made even before Abraham was, and it was confirmed by Abraham, who was one of the human links that made the covenant practical to humanity.

In the following account, St. Paul gives a clear interpretation of the preceding account in Genesis, and explains the Mediator's mission by beginning with Abraham and ending with Christ Jesus:

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture [the Old Testament], foreseeing that God would justify the heathen [the unenlightened spiritual men in the world] through faith, preached before the gospel unto Abraham, saying, in thee [in his individual consciousness] shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith [not by compulsion under the law]. And the law is not faith [the law is not intended for those who have faith in God]: but, The man that doeth them [the man that obeys the law] shall live in them [the law is in conformity with Christ]. Christ [the knowledge of Christ, as demonstrated by Christ Jesus] hath redeemed us from the curse of the law, being made a curse for us [Christ sacrificed his spiritual state of existence to give us and understanding of God, whereby we may approach Him through faith and not through compulsion under the law]: for it is written, Cursed is every one that hangeth on a tree [Christ Jesus was condemned by those who were supposed to obey the law, but through his knowledge of Christ he abolished the curse, rose from the grave, and ascended]: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith [through the same degree of faith towards God that Abraham had]. Brethren, I speak after the manner of men: Though it be but a man's covenant [a spiritual man's

covenant, and not made by God], yet if it be confirmed, no man disannulleth, or addeth thereto [no man can take the individual place of the one Mediator between God and men]. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many [only one spiritual individuality who is the Mediator between God and men]; but as of one [one individual Christ, who is the Mediator], And to thy seed [the truth taught by the Mediator is for every man], which is Christ [which is a member of the body of Christ]. And this I say, that the covenant, that was confirmed before of God in Christ [confirmed in the consciousness of Abraham before the law was given], the law [the law of Moses], which was four hundred and thirty years after [after Abraham's time], cannot disannul, that it should make the promise of none effect. For if the inheritance [spiritual inheritance] be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made [until the Mediator again appeared on earth and demonstrated a fuller measure of Christ]; and it was ordained by angels [spiritual perception] in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture [the Old Testament] hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came [before the desire came of one's self to know God], we were kept under the law, shut up unto the faith which should afterwards be revealed [revealed in consciousness]. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come [one's desire to know God], we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ [awakened to the knowledge of Christ] have put on Christ [live the Christ-life]. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female [in God's creation sex and gender are eliminated]; for ye are all one in Christ Jesus. And if ye be Christ's [Christ's in understanding], then are ye Abraham's seed, and heirs according to the promise." (Galatians 3: 6-29.)

Now I say, That the heir [the Son of God, Christ], as long as he is a child [as long as he is unenlightened in the knowledge of Christ], differeth nothing from a servant, though he be lord of all [though he has potentially the Christ-nature, and has dominion over God's whole creation]; but is under tutors and governors [under a Mediator] until the time appointed of the father [the everlasting Father, the Prince of Peace, the Mediator]. Even so we [the Sons of God in the world], when we were children [when we were not instructed in the knowledge of Christ], were in bondage under the elements of the world [matter]: But when the fulness of the time was come [the time the Mediator was to appear], God sent forth his Son, made of a woman [the son of the Virgin Mary], made under the law [the law of sin and death], To redeem them that were under the law, that we might receive the adoption of sons [Sons of God]. And because ye are sons [Sons of God], God hath sent forth the Spirit of his Son into your hearts [into your consciousness], crying, Abba, Father. Wherefore thou art no

more a servant [servant of the flesh], but a son [a Son of God]: and if a son, then an heir of God through Christ.” (Galatians 4: 1-7.)

Abraham died, and the next reproduction of physical form which came from his consciousness was Moses. Although all the male children were destroyed at Moses' birth, he alone was preserved, and at the age of eighty years began his mission to deliver mankind from bondage to the flesh.

The children of Israel represent some of those spiritual men on earth who are separated from God's spiritual creation by their beliefs about God, which today have clothed their thought with physical forms.

CHAPTER NINE

MOSES THE APPRENTICE

WE shall now take up the life of the masculine representative of the Mediator in the first important step of his career. About four hundred years expired from the time of Abraham's awakening to the reawakening of his consciousness as Moses. Death could not deprive the Mediator of his mission, for every right desire is carried forward in consciousness until the desire is fulfilled. The unselfish desire to do good is true prayer, and when put in action, makes it possible for one to receive the fulfillment of one's desire.

On the return of the Mediator, and after his awakening as Moses, about four hundred and thirty years after Abraham's time, he saw the necessity of giving a moral type of law to curb the animal nature of *man*, in order to break his dream of life in matter. He knew that if *man's* spritual senses were not aroused from their dream of life in matter, and if he did not master his propensities for evil, he could never reawaken to the knowledge of his spiritual selfhood. He found the children of Israel in total darkness. None of them knew where they came from, why they were here in the flesh, nor what their duty was, one to another.

The world has yet to learn of the wonderful mission of the Mediator, and of the sacrifice that he made for us. It must be remembered that this *man* left a spiritual state of existence of his own free will, and came into the world of flesh to save us from our mental state of darkness. The descent of the spiritual man who is our Mediator is symbolized by the Master in the Masonic lodge when he steps down three steps from the platform to meet the candidate who is groping in darkness.

Later in the ages, when the Mediator had attained his Master degree as Jesus, Pilate asked him if he was a king, and he said: ". . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37.)

Referring to his spiritual sacrifice for his spiritual brethren in darkness, when he, as a Son of God, laid down his perfect state of consciousness to become the Mediator between God and men, he said: "I am the good shepherd: the good shepherd giveth his life for the sheep . . . Therefore doth my Father love me, because I lay down my life [he temporarily gave up his spiritual sense of life], that I might take it again." (John 10: 11,17.) At the ascension of Christ Jesus, he, Christ, took up his spiritual sense of life again.

Only by following the life of the Mediator through the ages, and by identifying his spiritual individuality

with the male and female human forms that accompanied his consciousness, can we find the pillars of the gate that leads to the Holy City of the Saint Johns of Jerusalem.

Following is the account of Moses' awakening. In this account the term, *God*, is confused with the term, *Lord*, which would make it appear that God was conscious of evil. Substituting the term, *Lord*, for *God*, where the word, *God*, is used in connection with evil, brings out the proper interpretation. In this account, the name, *Pharaoh*, represents the spiritual man with his beliefs of evil. *Egypt* represents darkness, ignorance, the spiritual man's beliefs. Hence, Pharaoh is the king of Egypt.

"Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord [his own thoughts of himself as the Son of God] appeared unto him in a flame of fire out of the midst of a bush [out of his consciousness; his indestructible nature as the Son of God]: and he looked [he analyzed his consciousness with its beliefs], and, behold, the bush burned with fire [his consciousness was filled with the consuming fire of Truth], and the bush [his spiritual self; his consciousness] was not consumed [was not destroyed]. And Moses said, I will now turn aside [analyze his thought], and see this great sight [see how his spiritual senses created evil], why the bush [his spiritual self, Lord, or Christ] is not burnt [not destroyed]. And when the Lord saw that he turned aside to see [when he began to analyze himself spiritually], God called unto him out of the midst of the bush [when his consciousness was properly attuned to God's laws he understood the creative Principle of Being], and said, Moses, Moses. And he [his consciousness] said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet [separate your thought from evil; bare your understanding], for the place whereon thou standest [where your consciousness is] is holy ground [is spiritual]. Moreover he said, I am the God of thy father [God is the father of the spiritual man, and the Lord, or spiritual man, is the father of the physical man], the God of Abraham, the God of Isaac, and the God of Jacob [Abraham, Isaac, and Jacob worshipped God as Spirit]. And Moses hid his face; for he was afraid to look upon God [when Moses perceived that evil was the perversion of his spiritual selfhood he was afraid. (John 1:18.)]. And the Lord [Christ, the Son of God] said, I have surely seen the affliction of my people [spiritual men who had not sinned could not communicate with the consciousness of those who had sinned] which are in Egypt [in mental darkness], and have heard their cry by reason of their taskmasters [beliefs]; for I know their sorrows [spiritual men who have not sinned know that there is a schism in the body because they cannot communicate with the consciousness of those who have deflected]; and I [Christ, the Son of God] am come down to deliver them out of the hand of the Egyptians [out of mental darkness], and to bring them up [raise their consciousness] out of that land [out of mental darkness] unto a good land and a large, unto a land flowing with milk and honey [to the understanding of God's creation from whence they came]. . . . Come now therefore, and I will send thee unto Pharaoh [the king of

darkness, the spiritual man with a concept of physical form], that thou mayest bring forth my people the children of Israel [Christ's offspring] out of Egypt [out of mental darkness]. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt [beholding the truth about God and man, and his duty to his spiritual brethren who were in mental darkness, Moses did not feel equal to the great task before him]? And he said, Certainly I [Christ] will be with thee; and this shall be a token [a symbol] unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain [serve God in your consciousness]. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM [God is self-existent Life, Truth, Spirit, Mind, Principle]; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you [I AM THAT I AM, God, is the life of the I AM man, the Son of God]. . . . Go, and gather the elders of Israel together, and say unto them, The Lord God [Christ, or spiritual man] of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me [the Lord God, or spiritual man, perceived the truth about God and *man*], saying, I [a spiritual man] have surely visited you, and seen that which is done to you in Egypt: and I [a spiritual man] have said, I will bring you up out of the affliction of Egypt. . . . And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt [the creator of evil, the Son of God with a belief of matter], and ye shall say unto him, The Lord God of the Hebrews [the spiritual man, the creator of evil] hath met with us [has discovered his mistake]: and now let us go [return to the spiritual realm], we beseech thee, three days journey into the wilderness, that we may sacrifice [give up our evil desires] to the Lord our God." (Exodus 3: 1-8, 10-14, 16-18.)

Holy ground, as it is explained above, represents the Christ individuality of man. Every man's consciousness is holy ground. The three days' journey into the wilderness, spoken of in the above account, represents the three important stages, or degrees, in the advancement of the masculine representative of the Mediator from the time he entered as an apprentice until he arrived at the degree of a Master. The wilderness represents the dream of mortal existence.

In the account given above, from Exodus, third chapter, the masculine representative of the Mediator, Moses, tried to impress upon the minds of the people the self-existent nature of God, and called Him I AM THAT I AM. He also referred to his own spiritual identity, or degree of Christ, as I AM; meaning that his consciousness was as indestructible as I AM THAT I AM, God. He says, "I AM sent me," not, "I AM THAT I AM." The I AM, the Son of God, came of himself to demonstrate the power of God, Spirit, over mortal existence. The children of Israel knew nothing about I AM THAT I AM. Neither did they know anything about I AM.

Continuing the account of Moses' awakening as it is recorded the fourth chapter of Exodus, the writer explains where we came from and the requirements of man while here in the flesh. In this chapter the term, *Lord*, is not confused with the term, *God*, as it is in the third chapter of Exodus. Here the term, *Lord*, is used in its proper sense in explaining the spiritual man's fall from a true state of consciousness to a concept of physical form.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand [that is, who are you]? And he said, A rod [I AM, the Son of God]. And he said, Cast it on the ground [pervert your thought in belief]. And he cast it on the ground [he perverted the truth he expressed as the Son of God], and it became a serpent [truth perverted became the creator of evil, physical form, and the belief of life in matter]; and Moses fled from before it [fled from his own errors]. And the Lord [Christ, his own reasoning consciousness] said unto Moses, Put forth thine hand [exert your divine power as the Son of God], and take it by the tail [handle your errors, master them]. And he [Christ, Moses' spiritual selfhood] put forth his hand [exercised his power as the Son of God], and caught it [mastered his beliefs], and it became a rod in his hand [error reversed revealed the conceiver of it, the Christ]: That they may believe that the Lord God [the spiritual man] of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob [the creator of the physical man], hath appeared unto thee [has been revealed]. And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign [that is, when he illustrated by the rod that the spiritual man was the creator of evil, matter], that they will believe the voice of the latter sign [the sign of healing which he demonstrated when he cured himself of leprosy]. And it shall come to pass [come to pass in future ages, after Moses' time], if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river [the elements of Mind — pure thought], and pour it upon the dry land [demonstrate the consciousness of a Master on earth]: and the water which thou takest out of the river shall become blood [a life perfected] upon the dry land [among the children of Israel, whose consciousness is parched for lack of spiritual understanding] And thou shalt take this rod [this same Christ-individuality] in thine hand [in your power, as the Son of God], wherewith thou shalt do signs [miracles]. . . . And the Lord said unto Moses, When thou goest to return into Egypt [when you return to earth in future ages], see that thou do all those wonders [miracles, healing] before Pharaoh [the king of darkness, the spiritual man in subjection to his illusions of flesh], which I have put in thine hand [in his power]: but I will harden his heart [man's consciousness hardened in evil is blind to the truth], that he shall not let the people go [man's consciousness hardened in belief cannot easily per-

ceive the truth when it is presented to him]. And thou shalt say unto Pharaoh [the spiritual man in darkness], Thus said the Lord [Christ, the Son of God], Israel [all men separated from God by their own beliefs] is my son [the Son of God, Christ's offspring], even my firstborn [he was first born of the Spirit before he deflected from God's creation and came down into Egypt]." (Exodus 4: 1-9, 17, 21, 22.)

In the above account, which explains the origin of evil, it will be noticed that Moses had but one rod in his hand, and that the rod which was cast down and became a serpent was the same rod that later became a staff. The rod represents the spiritual man's consciousness, or Christ-individuality, which, when perverted in belief, becomes the creator of illusion, evil, and ultimates in physical form, blood, flesh, and bones.

Aaron's rod, which had a bud on one end of it, was a symbol of the spiritual man. The bud symbolized the consciousness of *man*, which is Christ. When the Christ-thought is perverted, the bud becomes a serpent's head. The rod in the form of a serpent did not become a staff to Moses until he handled it. *Man* cannot regain his former spiritual state of consciousness until he raises up his thought and uses his power to express the Christ-nature. When *man* raises up his thought he will also raise up the son of man — the physical man, who is the outcome of the spiritual man's deflected thought. Christ Jesus said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (John 3: 14.) When Christ Jesus ascended, he raised up the son of man, that is, the physical man gave place in his thought to the spiritual image. Explaining the translation of the physical man back to the true image, St. Paul says: "When Christ, who is our life, shall appear [be manifest in our thought with all of his perfection], then shall ye [Christ, with the spiritual image] also appear with him in glory [when *man* awakens to the knowledge of Christ he will be the same *man*, only he will have a perfected consciousness with a spiritual image]." (Colossians 3:4.)

After the spiritual man discovers that he is the sinner (the one who lost the Word, the Lord God), it is necessary for him to overcome his beliefs about I AM THAT I AM, and drop the word, *God*, from his name and recognize himself as the Lord, or Christ, and master his beliefs. The physical creation, which is recorded in the second chapter of Genesis, is the creation of the Lord God, and it has been accepted by those who call themselves Christians, as well as by Masons, as the true creation.

Elohim, Spirit, is the only true God, and his creation is spiritual, not physical. After Moses took up the rod, he exercised the Christ-power over physical conditions, and his body, which was but the outcome of his perverted thought, was healed of leprosy.

It was also commanded that if they did not believe the two signs — the explanation which Moses gave of *man's* deflection by the use of the rod, and the healing of the body of leprosy — he should “take of the water of the river, and pour it upon the dry land.” We have no record in the Old Testament of this command ever being fully carried out by Moses, neither is it understood just what this command really was. This command was carried out later in the ages, when the consciousness of the masculine representative of the Mediator, in his third degree, possessed physical form again on earth and was known as Christ Jesus, who ascended.

Identifying Christ Jesus with this third command, the disciple says: “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water [purified thought] and blood [a life perfected]. And it is the Spirit that beareth witness, because the Spirit is truth [God is Spirit and Truth]. For there are three that bear record in heaven [in man's consciousness] the Father, the Word [God and His idea], and the Holy Ghost [the reflected consciousness of the spiritual man and the spiritual universe]: and these three are one [one as Cause and effect]. And there are three that bear witness in earth [witness of the record in heaven — in the consciousness of the spiritual man], the Spirit, and the water, and the blood: and these three agree in one. . . . He that believeth on the Son of God [he that knows he is the Son of God, even though in the flesh] hath the witness in himself [in his consciousness]: he that believeth not God hath made him a liar; because he believeth not [knows not] the record that God gave of his Son. And this is the record, that God hath given to us [the Sons of God] eternal life, and this life [*man's* reflected consciousness] is in his Son [is manifested by his Son]. He that hath the Son [the knowledge of the Son of God] hath life [has the power to reflect Life]; and he that hath not the Son of God [he that has not the knowledge of the Son of God] hath not life [he cannot demonstrate life]. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that [because we are now the Sons of God, though outwardly physical in nature], if we ask any thing according to his will [any thing that conforms to God's nature], he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him [knowing that we were once in a perfect state of being, and that our present state is due to wrong thinking, we know that all we need to do is to measure up to God's idea of man, and our petitions are granted].” (1 John 5: 5-8, 10-15.)

It is within the capacity of every *man's* consciousness to realize his own spiritual selfhood as the Son of God, and that there exists a Supreme Being who is the Creator of *man*. This is the record which we have in heaven (in consciousness). When man perfects his life he is in agreement with God, Spirit, and the record He has given of His Son.

To deny that we are the Sons of God, though manifest in the flesh, is to deprive ourselves of the only power that exists. Man can only know God through his consciousness, and when he denies that he is spiritual, he also denies God, for man could not exist, even physically, of himself. When man is ignorant of his divine origin, his consciousness is buried deep in the tomb of materiality, and nothing but the strong grip of the Lion's paw can raise him. The strong grip of the Lion's paw, as the expression is used in Masonry, symbolizes the knowledge of the Son of God, the consciousness of a Master, which was expressed by the Lion of the tribe of Juda, Christ Jesus. The consciousness of a Master is not attained in one period of human existence on earth, as will be explained as we continue with the life of the Mediator.

The term, *Holy Ghost*, applies to the spiritual man's identity and to the identity of every spiritual being in God's creation, which is *reflected*. The trinity is Father, Son, and Holy Ghost.

The sin against the Holy Ghost, which we have heard so much about, is for one to refuse to recognize himself as the Son of God, for to do so is to shut off the only avenue by which man can escape sin, disease, and death. That is what John refers to when he says: "He that hath the Son hath life; and he that hath not the Son of God hath not life."

There is no such thing as eternal damnation. If *man* does not awaken to his Sonship with God in the age in which he is living, he will, of course, die physically, and to die physically is to die again on the next plane, which is the second death. After the second death comes human reproduction, and once more *man* has a chance to awaken to his spiritual selfhood and take part in the resurrection.

When it is understood what the command was, which was given to Moses, and that it was obeyed many hundred years later by Jesus, who was the reproduction from the consciousness of Moses, we shall understand why it requires three degrees to become a Master.

After Moses explained the origin of evil to the children of Israel, and then demonstrated the power of the Lord (Christ) over the physical body, he gave them the commandments. At Moses' time the world was not ready for the deeper truths. He could not overcome the mistakes of others, so he gave a moral type of law, which, if obeyed, would raise man's consciousness to a higher standard. Every *man* is a free moral agent; he can accept or reject the truth when it is presented to him. A Master may show a man how to build his temple (reconstruct his thinking), but he cannot do his thinking for him.

Moses died at the age of one hundred and twenty years, and the next time his consciousness was identified with physical form it was represented by Solomon, the son of David, and later in the ages, it was identified with Jesus.

Moses foretold the return of his consciousness to physical form when he said: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18: 15.)

Identifying the consciousness of Jesus with that of Moses, St. Peter said: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people [shall be left in darkness]. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed [the Christ-individuality of Abraham] shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3: 22-26.)

Jesus, referring to the Scriptures which foretold his coming, and identifying his consciousness with that of Moses, said: ". . . O fools, and slow of heart [slow of understanding] to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself . . . And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures [the Old Testament]. . . ." (Luke 24: 25-27, 44, 45.)

Again Jesus said: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses [understood Moses], ye would have believed me [understood me]: for he wrote of me. But if ye believe not his writings [understand not his writings], how shall ye believe my words [understand my words]?" (John 5: 45-47.) The word, *believe*, as it was used by the Jews, meant: *understand*.

Malachi also prophesied the return of the Mediator's consciousness with renewed physical form, and said: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgements. Behold, I will send you Elijah the prophet [later known as John the Baptist] before

the coming of the great and dreadful day of the Lord [Christ Jesus]: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse [lest the people do not recognize the Mediator and are left in darkness]." (Malachi 4: 4-6.)

Identifying the consciousness of Moses, the apprentice, with that of Christ Jesus, the Master, and the mentalities of the people who lived at the time of Moses, as the same mentalities with renewed forms at the time of Jesus, St. Paul says: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud [under the law of human reproduction], and all passed through the sea [the second death, and human reproduction]: and were all baptized unto Moses [were all taught by Moses] in the cloud and in the sea [in past ages, and other human reproductions]; and did all eat the same spiritual meat [the same spiritual teaching]; And did all drink the same spiritual drink: for they drank of that spiritual Rock [the Christ-individuality of Moses] that followed them [that followed them through the ages]: and that Rock was Christ [the consciousness of Christ Jesus]." (1 Corinthians 10: 1-4.)

When the consciousness of Moses objectified physical form later down the ages and was represented by Christ Jesus, the Master, he changed the customs of the law and ordinances of Moses. In the Master degree of his consciousness he gave the actual demonstration of Life over death and raised his own physical body from the grave.

In Hebrews we read: "For the law having a shadow of good things to come, and not the very image of the things [the law and ordinances were only symbols of reality], can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he [the Mediator, in his third degree of consciousness] cometh into the world, he [the prophet] saith [Psalms 40: 6-8], Sacrifice and offering thou wouldest not, but a body hast thou prepared me [the masculine representative of the Mediator, in the third degree of his ascending thought, raised his body from the grave]: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) [the Bible] to do thy will, O God." (Hebrews 10: 1-7.)

Many ages after Moses gave the law and ordinances, his consciousness reproduced physical form again on earth, and he was then identified as Christ Jesus, who became the Mediator of a better covenant, which was established upon a spiritual foundation. In Hebrews, we read: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle [the understanding of Christ], which the Lord pitched

[which Christ Jesus demonstrated], and not man [not a material tabernacle]. For every high priest is ordained to offer gifts and sacrifices [material gifts and sacrifices]: wherefore it is of necessity that this man [Christ, the Son of God] have somewhat also to offer. For if he were on earth [earthly], he should not be a priest [if he were on earth and observed human ordinances he would not be a High Priest after the order of Melchisedec], seeing that there are priests [Levitical priests] that offer gifts according to the law [the law of Moses]: who serve unto the example and shadow [symbol] of heavenly things [spiritual realities], as Moses was admonished of God when he was about to make the tabernacle [material symbol]: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount [the material symbols that Moses made were illustrations of the spiritual man's consciousness with its duality]. But now hath he [the consciousness of Moses] obtained a more excellent ministry [the ministry of Christ] by how much also he [his consciousness as represented by Christ Jesus] is the mediator of a better covenant, which was established upon better promises. For if that first covenant [the covenant of law and ordinances] had been faultless, then should no place have been sought for the second. For finding fault with them, he [the prophet, Jeremiah 31: 31-34] saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel [Christ's offspring] and with the house of Judah [also Christ's offspring]; not according to the covenant that I made with their fathers in the day [in the time of Moses] when I took them by the hand to lead them out of the land of Egypt [out of mental darkness]; because they continued not in my covenant, and I regarded them not, saith the Lord [Christ]. For this is the covenant that I will make with the house of Israel after those days [after the days of Moses], saith the Lord [Christ]; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord [know yourself spiritually]: for all men shall know me [know God through Christ], from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities [the spiritual man's sins and iniquities] will I remember no more. In that he saith, A new covenant [the understanding of Christ, the Son of God], he [the Mediator, Christ Jesus, who ascended] hath made the first [the covenant of ordinances] old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8: 1-13.)

Stephen, the martyr, was stoned to death because he said that Jesus would change the customs of Moses. The customs were changed because the consciousness of Moses, who made the customs, nearly fifteen hundred years before Jesus' time, had grown to a fuller understanding of Christ when his consciousness reproduced physical form and was represented on earth by Christ Jesus. His consciousness had advanced from that of an apprentice to that of a Master, therefore he no longer sacrificed animals, as did Moses, but he sacrificed all animal desires, which alone makes one worthy to become a Master, and to behold the ark of the new covenant which rests above the deluge of physical existence. None but a Master, whose consciousness has been purified, may enter the Holiest of all and behold the cherubims of the mercy seat. (Chart No. 3, page 12.)

When Stephen was brought before the council of the high priest, he tried to explain the Scriptures to them,

and to identify the consciousness of Abraham, Moses, and Solomon with that of Christ Jesus, so that they might follow the record of the Mediator's life and see the advancement of his consciousness and understand why Christ Jesus changed the customs of Moses. They did not know that when an individual died, his consciousness reproduced physical form again on earth until his consciousness rose above the concept of flesh, therefore they did not understand what Stephen said to them. The following is Stephen's defense:

"Men, brethren, and fathers, hearken: The God of Glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land [the understanding of God's creation, the promised land] which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell [Judaea]. And he gave him none inheritance in it [Abraham's inheritance was spiritual], no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob; and Jacob begat the twelve patriarchs [later known as the twelve disciples]. . . . But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and deliverer by the hand of the angel [by the power of Christ] which appeared to him in the bush [in his consciousness]. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This [the consciousness of Jesus] is that Moses [the consciousness of Moses with renewed form], which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me [a physical man]; him shall ye hear. This is he [the consciousness of Jesus, which was the consciousness of Moses], that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts [minds] turned back again into Egypt [back into mental darkness]. . . . Our fathers had the tabernacle of witness in the wilderness [a symbol of Christ], as he had appointed, speaking unto Moses, that he should make it according to the fashion that he

had seen. Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David [until the Mediator reappeared as Solomon]; Who found favour before God, and desired to find a tabernacle [a consciousness] for the God of Jacob. But Solomon built him an house [a material temple]. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven [the consciousness of *man*] is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things? Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost [the teaching of Christ]: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One [the Messiah, Christ Jesus]; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels [by spiritually enlightened men], and have not kept it But he [Stephen], being full of the Holy Ghost [the knowledge of Christ] looked up stedfastly into heaven, and saw the glory of God [the truth about God and man], and Jesus standing on the right hand of God [Christ Jesus who had ascended], and said, Behold, I see the heavens opened [the consciousness opened to the realization of God and His spiritual creation], and the Son of man standing on the right hand of God [Christ Jesus who had ascended]. . . . And they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit." (Acts 7: 2-5, 8, 17, 20, 21, 30-39, 44, 47-53, 55, 56, 59.)

No more pathetic appeal was ever made for the recognition of the Mediator than that made by Stephen, yet it fell upon dull ears. Only a few men in all the ages have recognized the Messiah as he trod the lonely path of duty, bringing his message of Truth and Love.

The people living on earth today are the same mentalities, with renewed forms, that lived at the time of Abraham, Moses, Solomon, and Jesus, and they are just as stiffnecked as they were when the Mediator first undertook to lead them out of mental darkness. Even the resurrection and ascension of the masculine representative of the Mediator, Christ Jesus, has not awakened their thought sufficiently for them to perceive the truth that Christ Jesus taught and demonstrated.

CHAPTER TEN

SOLOMON THE FELLOW-CRAFT

THE next appearing of the Mediator's consciousness with physical form after Moses' time was as Solomon, who marked the fellow-craft degree of the Mediator's consciousness. Masons speak of Solomon as the first Grand Master, but it must be remembered that he died, therefore he could not have been a Master in the true sense of the word. A Master has power to overcome death, which is illustrated in the Master degree of Masonry. This power was not developed in the mind of the Mediator until his next appearing on earth as Christ Jesus, who raised his own physical body from the grave and afterwards ascended.

After Moses' time, prophets began to appear on earth, and they announced the coming of the Mediator and prepared the minds of the children of Israel to receive him at his coming.

The stewards in the Masonic lodge occupy the same position in the lodge that the prophets occupied in the Scriptures; they prepare the candidate to receive the Master in the east. They meet the candidate in the west — the farthest distance from the light — and conduct him to the east, where the Master awaits him. The candidate, like the children of Israel, is in darkness, and must be conducted to where the Master awaits him. When the candidate arrives at the east of the lodge room, the Master steps down three steps from the platform and meets him on the level. Just so did the Christ individuality who is our Mediator come down from God's spiritual universe and clothe his thought with physical form, that he might come on the same plane of existence as the children of Israel and restore the Word, which they had lost. (L.C. Sec. 4-7, pages 4, 5, and 6.)

King Solomon was known for his wisdom. He had begun to understand the meaning of the letter, "G." The letter, "G," represents geometry, the fifth science. According to Masonry, there are seven liberal sciences. They are classified as follows: Grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

The Egyptians discovered geometry, and they found it of such importance that they deified the science. Pythagoras made a science of geometry, that is, he perfected it. Notwithstanding that Pythagoras died about five hundred years B.C., and before the institution of Freemasonry was founded, he is hailed by the fraternity as a brother Mason.

It is said that a brother cannot progress in Masonry without the understanding of the seven sciences. Let us briefly analyze the seven sciences and see why it is necessary for man's mind to embrace them. The first

three sciences, grammar, rhetoric, and logic, are co-ordinate. To speak or write a truth, it must be grammatically stated, properly arranged, and explained through logic.

The fourth and fifth sciences, namely arithmetic and geometry, are closely allied. If a teaching is true it can be mathematically stated, and through the defined lines, planes, and dimensions, which can be expressed through geometry, it can be symbolically illustrated, thereby giving an object lesson by which the many propositions in the teaching of Masonry may be easily grasped. There are four propositions to be considered in the understanding of Masonry. The four propositions are defined in *Life's Chart*.

The sixth science, namely, music, deals with harmony, which is an attribute of the Supreme Being. Harmony is a law of heaven. It illustrates the perfect consciousness of a Master. Astronomy, the seventh science, deals with the celestial bodies, the solar system, in which the earth is included, although of mundane formation. Among the symbols of Masonry are portrayed two pillars, each supporting a globe, which illustrates that the physical world rests upon the thought of the spiritual man, who is symbolized on earth by the pillars, Boaz and Jachin. All the harmony that can possibly come on earth must come through the consciousness of *man*, because the physical world is evolved through *man's* thought. Christ Jesus, the Master, stilled the tempest, raised the dead, and annulled every physical law, thereby proving that "the earth is the Lord's and the fulness thereof."

Through the understanding of geometry, which defines the Supreme Being, as well as the spiritual man and the spiritual universe, and the physical man and the physical universe, one may construct the mysterious ladder (Jacob's Ladder), and attain the *ne plus ultra* of Masonry. Until we ascend this ladder we shall never find the Keystone — the Stone the builders have rejected — the white Stone, on which a new name is written, which no man knoweth saving he that receiveth it. (Revelation 2: 17.) The same importance which is attached to the number *seven*, in Masonry, is also attached to the number, *seven*, as it is used in the Bible, for it represents a complete number — a finished work.

King Solomon, as a fellow-craft, had a generous knowledge of the seven sciences, but because he was a fellow-craft, his work was still somewhat confined to the terrestrial universe. His temple was material. Only the mind of a Master can build a spiritual temple, "an house not made with hands, eternal in the heavens."

The knowledge of the seven sciences gives one a perfect mental balance, so that one may begin to build his temple without the sound of a hammer. When one begins to build mentally he is entitled to receive wages. He no longer speaks the word, *Sibboleth*, but can now speak the word, *Shibboleth*, which denotes plenty. Being able to use the compass, he can measure *man* both spiritually and physically, and the spiritual universe and the physical universe, and their relationship, one to another. Having a correct understanding of *man* as male and

female (Genesis 1:26, 27), and of the deflection of *man*, he perceives the meaning of the cherubims of the mercy seat and of the two pillars, Boaz and Jachin, and can begin to construct the Royal Arch, which leads to the Holy City of the Saint Johns of Jerusalem. (Chart No. 3, page 12; Chart No. 5, page 27; Chart No. 4, page 21.)

We shall now continue with the life of Solomon, the masculine representative of the Mediator, in his fellow-craft degree, as it is recorded in the Scriptures. The prophets, who understood the law of human reproduction, knew where the Mediator would be born. Without the impartation of this knowledge, we would not understand the pre-existence of the Mediator in the flesh, nor the advancing degrees of his consciousness. Speaking of prophecy and of its fulfillment, Isaiah says, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isaiah 42: 9.)

The prophet, Nathan, foresaw where the Mediator would be born after Moses' time, and said to David that a son would be born to him, and that his throne (consciousness) would be established forever. Following is the account of Nathan's vision:

"And it came to pass that night, that the word of the Lord [Christ] came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord [Christ], Shalt thou build me an house [consciousness] for me [Christ] to dwell in? . . . Now therefore so shalt thou say unto my servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel. . . . And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed [Solomon] after thee, which shall proceed out of thy bowels [the son of David according to the flesh (Romans 1: 1-6)], and I will establish his kingdom [consciousness]. . . . I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. . . . According to all these words, and according to all this vision, so did Nathan speak unto David." (2 Samuel 7: 4, 5, 8, 12, 14, 17.)

After Solomon was born, David instructed him concerning his mission, and explained why he was to build the temple: "And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord [Christ] came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who

shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon [the name, Solomon, means *peaceful*, and in his third degree, when he was known as Christ Jesus, he was the Prince of Peace], and I will give peace and quietness unto Israel in his days." (1 Chronicles 22: 5-9.)

The temple that Solomon built was a symbol of Christ. He built the true temple when his consciousness was in its Master degree, and was represented by Christ Jesus. The Bible has both a literal and a spiritual meaning. Everything on the physical plane is a counterfeit of a spiritual reality. Physical manifestation is patterned after the spiritual universe, and by reversal, physical things serve as waymarks to spiritual realities. (L. C. Sec. 4-7, pages 4-6.)

The student of the Bible, whose thought is uninspired, fails to grasp the full import of its teachings. After Solomon finished his temple, he assembled the elders of Israel, and all the heads of the tribes, and explained to them that his material temple could not be taken for the true temple. Instructing the children of Israel on this point, he said, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens [the mentalities of all beings in God's whole creation] cannot contain thee [cannot understand the Infinite All, Mind]; how much less this house [this material temple] that I have builded?" (1 Kings 8: 27.)

The writer of the book of Hebrews, referring to the consciousness of Solomon in connection with that of Jesus, who was the next human link of the Mediator's consciousness, says: "God who at sundry times [many times] and in divers manners [various manners] spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son [Christ Jesus], whom he hath appointed heir of all things [heir to spiritual things; heir to salvation], by whom also he made the worlds [the worlds were made by the deflection of the spiritual man's thought]; who being the brightness of his glory, and the express image of his person [image of God's idea of man], and upholding all things [demonstrating God's idea of man] by the word of his power [the power of the Son of God], when he had by himself [by his own spiritual power as the Son of God] purged our sins [showed us how to purge our sins], sat down on the right hand of the Majesty on high [ascended to the spiritual realm from whence he came]; being made so much better than the angels [a *man* perfected is better than a *man* in the stage of perfection], as he [the spiritual man, Christ Jesus] hath by inheritance obtained a more excellent name than they. For unto which of the angels [other Sons of God] said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son? And again, when he bringeth in the firstbegotten into the world [the Mediator between God and men], he saith, And let all the angels of God [other spiritual men in the world] worship him [heed what he says and does]." (Hebrews 1: 1-6.)

To only one man in the Scriptures has it been said: "Thou art my Son, this day have I begotten thee." This

declaration was made to David concerning Solomon who held the high office of Mediator. The writer of the book of *Hebrews* knew that Jesus was the reproduction from the consciousness of Solomon in its third degree, and that the same Scriptures that referred to Solomon also referred to Jesus, therefore he identified Jesus with the same promises that were made to Solomon by referring to the second book of *Samuel*, where the prophet says: "I will be his father, and he shall be my son."

The prophets, through their spiritual vision, were able to follow the human links of the Mediator's consciousness when it reproduced physical form. From the records that the prophets have left we can see the advancement of the Mediator's consciousness from the time when he entered as an apprentice until his ascension in the Master degree, when his thought rose above all physical form. Not only do the records in the Bible enable us to perceive the advancing degrees of the Mediator's thought and his ascension, but they explain what becomes of those who have died on earth, and show us the necessity of making use of our probation in the flesh.

The children of Israel who mourned because of Moses' death, did not know that his consciousness, as well as their own, would reproduce physical form again on earth, and that later down the ages they would come under his mediatorship again. That is why Jesus said: "Search the scriptures [the Old Testament]; for in them ye think ye have eternal life: and they are they which testify [give testimony] of me [of his life in former ages]." (John 5: 39.)

The trouble today is, that those who read the Scriptures do not associate the consciousness of Jesus with that of Abraham, Moses, and Solomon, therefore they do not understand human reproduction, probation, resurrection, and ascension. Christ Jesus' ascension was the outcome of human probation, which made it possible for him to resurrect his spiritual senses from the concept of matter. If the Mediator had not made use of his probation in the flesh and gained more truth each time his consciousness reproduced physical form, he would not have taken part in the resurrection, therefore he could not have become a Master when he did.

Since the spiritual man is in Egypt (mental darkness), he must turn to the Light, but his approach must be gradual. Six days must he work (six degrees), and on the seventh day he shall rest from his labors. The Mediator's appearing throughout the ages is symbolized in the Scriptures by a star. In Masonry this star is called, *the blazing star*. The first mention of this star in the Scriptures is made in the first chapter of *Genesis*, sixteenth verse. It is next mentioned in *Numbers*, and reads as follows:

"He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance [a spiritual state of consciousness], but having his eyes open [a state of reason, which is necessary to gain spiritual understanding]: I shall see him [the Mediator], but not now [not at

this time]: I shall behold him, but not nigh [some time in the future]: there shall come a Star out of Jacob, and a Sceptre [one having authority, a Mediator] shall rise out of Israel [from among the children of Israel], and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24: 16, 17.)

Referring to his own consciousness, spiritual individuality, or Star, which spoke through Solomon, Jesus said: "I Jesus have sent mine angel [his thought in its stages of development from that of an apprentice to that of a Master] to testify unto you these things in the churches [in the consciousness of the children of Israel]. I am the root and the offspring of David [the son of David, the consciousness of Solomon with renewed form], and the bright and morning star [the spiritual light of the ages, the blazing Star; the one Mediator between God and men]." (Revelation 22: 16.)

Explaining the pre-existence of the consciousness of Jesus, and that there is but one Mediator between God and men, St. Paul says: "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all [temporarily gave up his spiritual sense of Life to come down into Egypt to redeem the Sons of God who had strayed from the spiritual creation], to be testified in due time [the time and degrees required to awaken the children of Israel to the knowledge of Christ]." (Timothy 2: 5, 6.)

Other references from St. Paul's writings, which identify the consciousness of Jesus with that of Solomon, are as follows: "Consider what I say; and the Lord [Christ] give thee understanding in all things. Remember that Jesus Christ of the seed of David [Solomon] was raised from the dead [from the second death and reproduced physical form as Jesus, who overcame both the first and second death] according to my gospel." (2 Timothy 2: 7, 8.)

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David [the son of David, Solomon] according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Among whom are ye also the called of Jesus Christ." (Romans 1: 1-6.)

King Solomon died, as do all fellow-craft Masons, because he had not the understanding of a Master, therefore he could not overcome death and raise himself. As a fellow-craft, he had advanced sufficiently to glimpse the cherubims of the mercy seat, but he could not rend the veil of matter that obscured the Christ-image in his own consciousness. This veil he must rend from top to bottom, a feat that only a Master can accomplish.

CHAPTER ELEVEN

CHRIST JESUS THE MASTER

IN defining the Master degree of the Mediator's consciousness, it will be necessary to explain the prophecy that foretold his coming. The prophecy that announced the coming of the Mediator is so clearly interwoven with the prophecy that foretold the coming of Elijah, who was to precede the Messiah, or Mediator, that it will be necessary to refer to both of these characters in this chapter. It was important to the Messiah that Elijah of the Old Testament should be identified again with physical form, because the Scriptures said that he would go before the Lord to prepare the way. We shall refer to the prophecy concerning Elijah later on in this chapter.

About seventeen hundred years before Jesus was born, Jacob foretold his coming, and said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [rest] come; and unto him [the sceptre, the Mediator, the one vested with power] shall the gathering of the people [the children of Israel] be." (Genesis 49: 10.)

When Jesus was born the above prophecy was fulfilled. He was born in Bethlehem of Judaea, a province assigned to the tribe of Judah. His appearing was preceded by a star in the heavens (the celestial bodies). The account of Jesus' birth and the physical phenomenon in the celestial bodies is as follows:

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel [Micah 5: 2, 3]. . . . When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." (Matthew 2: 1-6, 9-10.)

Behind every physical manifestation is a spiritual reality. The star that traversed the heavens when Jesus was born, and guided the wise men to the manger, was a sign given to those in Egypt that a Saviour was coming to redeem them from their illusions of matter.

The astrologers did not know of the spiritual manifestation behind the star, but they knew from their calculations that this star was to appear when it did. Because it had been an evening star, and was now to become a morning star, they looked upon this change as a sign heralding some great event. They were also familiar with the prophecies of the Scriptures, and knew that a Messiah was to come out of Bethlehem of Judaea, and when the star appeared in that locality and stood over where the young child was, they knew that he was the Saviour for whom they had been looking.

The appearing of truth to man's consciousness is represented in *Genesis* as coming from evening to morning, just as the star of Bethlehem came out of darkness and became a morning star. Just so did the Mediator come down the ages presenting the light of Truth to humanity in six degrees, and in the third degree of the masculine representative he said: "I am the root and the offspring of David, and the bright and morning star."

The spiritual man in a state of mental darkness does not know that God's creation is here and now, and that if he would but lift the veil of matter from his consciousness he would find that all space is filled with spiritual beings who are governed by a perfect Principle. God's spiritual creation is hid from man's view only because of his present state of consciousness. The prophets had advanced sufficiently to gain glimpses of the spiritual universe, and they could also foretell events that would come to pass. They understood both spiritual and physical law and could tell where mortals with important missions would be born.

Isaiah, the prophet, understanding spiritual and physical law, saw that the so-called law of sex would be changed. He said: "Therefore the Lord himself [the spiritual man], shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [meaning God with us]. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." (Isaiah 7: 14, 15.) The Virgin Mary, the feminine representative of the Mediator, perceived spiritual law, and brought forth her child, Jesus, without the aid of the male.

Speaking further of the Virgin's Son, Isaiah says: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God [mighty in the knowledge of God], The everlasting Father [father of many nations, as was promised to Abraham], The Prince of Peace [later known as Christ Jesus]. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts [the intense desire of the Lord, the Mediator] will perform this." (Isaiah 9: 6, 7.)

About seven hundred years before the birth of Jesus, the prophet Micah foretold the country and the city

where Jesus would be born. He said: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old [from Abraham's time], from everlasting [even from the spiritual creation; 'before Abraham was, I (Christ) am']. Therefore will he give them up [the children of Israel will be left in darkness], until the time that she which travaileth hath brought forth [until the time that the Virgin Mary should conceive and bring forth the man who was Jesus, the light of the world]: then the remnant of his brethren shall return unto the children of Israel." (Micah 5: 2, 3.)

Up to the time of Isaiah, little had been said about the feminine representative of the Mediator. The first mention made of her was as Miriam; she was again mentioned at the time of Solomon, when the feminine representative's consciousness again reproduced physical form and was known as the queen of Sheba. The name, *Sheba*, means: an *oath*, or *seven*. King Solomon paid great respect to the queen of Sheba, because she represented the feminine qualities of his spiritual individuality. The number, *seven*, as before stated, is used throughout the Scriptures to symbolize completeness. The following is the account of Sheba's visit to king Solomon:

"And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord [concerning his knowledge of the Lord, Christ], she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones [symbols of spiritual understanding]: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions [all her questions relating to the Son-Daughter — the spiritual man]: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house [consciousness] that he had built, And the meat of his table [his spiritual understanding], and the sitting of his servants [the mastery of his thought], and the attendance of his ministers [ministering angels, or thoughts], and their apparel [the quality of his thoughts], and his cupbearers [his faculty for weighing matters], and his ascent by which he went up unto the house of the Lord [his thoughts rising to the realization of God and His creation]; there was no more spirit in her. . . . And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones [symbols of truth]: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. . . . And king Solomon gave unto the queen of Sheba all her desire [answered all her questions pertaining to *man* — the Son-Daughter], whatsoever she asked, beside that which Solomon gave her of his royal bounty [the masculine elements of his spiritual individuality]. So she turned and went to her own country, she and her servants." (1 Kings 10: 1-5, 10, 13.)

Jesus was referring to the consciousness of Sheba as that of the Virgin Mary, and the consciousness of

Solomon as that of himself, when he said: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matthew 12: 42.)

The consciousness of the queen of Sheba reproduced physical form in the generation to which Jesus referred, and was known as the Virgin Mary. Mary's spiritual awakening, which produced the immaculate conception, marked the apprentice degree of the feminine representative's consciousness. The birth of Jesus marked the third degree, the Master degree, of the masculine representative's consciousness. When we add the three degrees of the masculine representative of *man* to the first degree of the feminine representative, we have four degrees in the development of the Mediator's thought.

After the third degree of *man's* consciousness, and beginning with the fourth degree, it requires one with the knowledge of a High Priest — the knowledge of *seven* — the knowledge of man as male-female — to explain the whole *man*. A Master in a Masonic lodge cannot take the candidate any farther than the third degree, and then the High Priest administers the rites. After the seventh degree — the Royal Arch degree — which covers the whole *man* as male-female, the High Priest is no longer needed, for then we have the *man* that God made in His image and likeness (Genesis 1:26, 27), which is the *ne plus ultra* of God's creation.

The woman's mission, as the feminine representative of the Mediator, did not begin until after the ascension of the masculine representative. Her work was in connection with the Comforter that Jesus said he would send in his name, which would lead us into all truth.

The degrees in Masonry have been wrongly conferred, because they do not acknowledge God as Father-Mother. They do not know that it requires the male and female elements of consciousness to constitute a whole *man*. It is true that it requires three degrees for either the male or female to become a Master, but it requires that three degrees be conferred upon the male and three on the female before the whole *man* is raised. Without the raising of the two pillars, Boaz and Jachin, there would be no support for the Royal Arch, hence no place for the Keystone. (See Chart No. 4, page 21.)

The same prophecy that announced the birth of Jesus foretold the awakening of the feminine representative's consciousness in her apprentice degree. Without the awakening of Mary's thought, Jesus could never have been born immaculately. The prophecies concerning Jesus, Mary, and John the Baptist are intimately connected in a human sense. Not only were these three closely connected in prophecy, but at the time the prophecy was fulfilled they were cousins.

Mary brought about the immaculate conception by reuniting her thought with the true concept of God as

Father of *man*. At the time of her conception, the consciousness of Solomon, who had previously died and was on the subjective plane of existence, had not yet reproduced physical form on earth. Mary's conception of God as Father of *man* attracted the consciousness of Solomon, whose consciousness was at that time passing through the change called the second death, and because the male and female elements of Solomon's and Mary's mentalities represented one whole *man* in God's creation, it caused his consciousness to reproduce physical form in her womb. The immaculate conception illustrated that in God's creation the male and female elements of their consciousness were joined together in one being, as God, the Father-Mother, is two natures in one being.

On the physical plane *man's* two natures are separated, and are represented by two personalities. The male and female personalities who have been projected from the Christ-individuality who is our Mediator, are known in the Scriptures as the "Two Witnesses" and the "Two Olive Trees." As we see *man* today, with his spiritual and physical aspects, he is neither naked nor clothed, barefoot nor shod, therefore it requires the compass to define him. (Chart No. 5, page 27.)

Mary's mental attitude changed the physical method of birth to a degree. Pure immaculate conception can only be found in God's spiritual creation. The term, *immaculate*, applies only to the consciousness of a spiritual being that has no fleshly elements in its thought. (L. C. Sec. 4, 5.)

St. Paul says: "But when the fulness of the time was come [the time that prophecy was to be fulfilled], God sent forth his Son [Christ Jesus], made of a woman, made under the law [spiritual and physical law], To redeem them that were under the law [under physical law], that we might receive the adoption of sons [Sons of God]." (Galatians 4:4, 5.)

After Solomon's time, and before the birth of Jesus and John the Baptist, the prophet Zechariah foretold that two women would bear an ephah [a measure, or degree, of consciousness] to build a house in the land of Shinar. These two women were Mary and Elisabeth, who were to give birth to sons. It had now become necessary to identify the consciousness of Elijah, who is spoken of in the Old Testament, with that of the prophet who would later be born and would serve as the forerunner to identify the consciousness of the masculine representative of the Mediator in his third degree, or measure. The following is the account of Zechariah's vision:

"Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. . . . Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes [see spiritually], and see what is this that goeth forth. And I said, What is it? And he said, This is an ephah [a measure, or degree] that goeth forth. He said moreover, This is their resemblance through all the earth [one Mediator between God and men]. And, behold, there was lifted up a talent of lead [a plummet]: and this is a woman [a just woman] that sitteth in the midst of the ephah. . . . Then lifted I up mine eyes, and looked, and behold, there came out two women [later

known as Mary and Elisabeth], and the wind was in their wings [they possessed spiritual inspiration]; for they had wings like the wings of a stork [they were to give birth to sons]: and they lifted up the ephah between the earth and the heaven [they demonstrated God's power on earth when they brought forth their sons, Jesus and John]. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house [consciousness] in the land of Shinar [the land of confusion, Babel, mortal existence]: and it shall be established, and set there upon her own base [established and set on the Rock — the understanding of Christ]." (Zechariah 5: 1, 5-7, 9-11.)

The Masonic conception of building a house is that of character building, which, of course, means building of consciousness. Christ Jesus was a true builder. He did not build a material temple, as did Solomon. At the completion of his temple, it was necessary for him to be identified with two men who also knew the plans of the building. It is accepted by all Masons that the temple cannot be completed without the presence of three men who alone have the Lost Word. The house (temple) was to be built in Shinar, that is, man must start to build his consciousness where he finds himself, and because man's consciousness in his present state is in Babylon (in a state of confusion), that is where he is made a Mason. All the material for the building is on the ground, that is, all man needs to do is to reconstruct his thinking.

Mary and Elisabeth had a very important part in the building of the temple, but it is not acknowledged by Masons of today. The Eastern Star that heralded the birth of Jesus the Christ, also foretold the awakening of the woman's consciousness who was his mother. Mary's thought was the very foundation of the Christ-mind which was so conspicuous in the good Christ Jesus.

In the above account from Zechariah, the reader will notice the intimate connection between the two women and the ephah, and that they together were to bear the ephah. The measure of Christ that Jesus demonstrated in the world, and his identity with the Scriptures, depended on John the Baptist, but Jesus could never have attained the consciousness of a Master without the consciousness of Mary having first awakened to the Fatherhood of God. Neither could John the Baptist have been the forerunner who heralded the coming of the Messiah, if Elisabeth had not raised his thought above the concept of matter.

In the building of Solomon's temple, as the legend goes, there were three men who were conspicuous in the work. As we proceed, we shall identify the mentalities of these three men in Christ Jesus' time on earth. These three men were likened to wisdom, strength, and beauty. The wisdom of Solomon, the strength of Hiram of Tyre, and the beauty portrayed in the cunning workmanship of Hiram, the widow's son.

After Zechariah's time, the prophet Malachi carried forward the prophecy which announced the coming of Elijah, who was later known as John the Baptist. The Mediator's identity was now well established, so the prophet turned his attention to the messenger who would later announce the Messiah in person. It was the custom of the Jews that everything must be established by the mouth of two or three witnesses. The following is the prophecy which foretold the coming of Elijah:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord [the Lord, Christ Jesus]: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4: 4-6.)

The Old Testament closes with the above account, and it was about four hundred years before Jesus and John were born. John was born six months before Jesus. At Moses' time the masculine and feminine representatives of the Mediator were brother and sister — Moses and Miriam — and about fifteen hundred years later they were mother and son — Jesus and Mary.

We will now continue with the records which tell of the circumstances surrounding the birth of Jesus and John: "There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord [Christ] blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he [Zacharias] executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord [a son of God, a ministering angel] standing on the right side of the altar of incense. And when Zacharias saw him [when he perceived this spiritual being], he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord [Christ], and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost [the understanding of God's creation], even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias [the consciousness of Elijah, with the spirit of prophecy], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord [to

prepare the people for the Messiah, Christ Jesus, the Lord]. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel [a spiritual man, a messenger from God's creation], that stand in the presence of God [a member of the body of Christ that has not a physical body]; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season [the time required for gestation]. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

“And in the sixth month the angel Gabriel [a ministering angel, a Son of God, who was working in the plan of salvation] was sent from God [sent from God's spiritual creation] unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord [the knowledge of Christ] is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom [the kingdom of heaven] there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee [the knowledge of God and *man*], and the power of the Highest [God's idea of man] shall overshadow thee [confirm your thoughts about *man*]: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible [with the knowledge of spiritual law man can break every physical law]. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. . . . And Mary said, My soul [spiritual sense] doth magnify the Lord [Christ]. . . . He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for

ever. And Mary abode with her about three months, and returned to her own house. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. . . . And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies [the illusions of matter], and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham. . . . And thou, child [John], shalt be called the prophet of the Highest [the prophet announcing Christ Jesus, who gave the highest expression of Christ ever given on earth]: for thou shalt go before the face of the Lord [the Lord Christ Jesus] to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." (Luke 1: 5-42, 46, 54-57, 67-73, 76, 77.)

The birth of Jesus marked the third degree of the masculine representative's ascending thought. The third degree is the most important stage, or measure, to one's consciousness, for with it comes the light of Truth which dispels all darkness, even the physical body. Every individual must advance until he becomes a Master, and, by his own developed power, raise his thought above the concept of physical form.

When Christ Jesus was born he had yet to fulfill that which was written of him in the Psalms, which reads as follows: "I have set the Lord [Christ] always before me: because he is at my right hand [an ever present power], I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope [my flesh shall not see corruption]. For thou wilt not leave my soul [spiritual sense] in hell [to be tormented with evil, matter]; neither wilt thou suffer thine Holy One [Jesus] to see corruption. Thou wilt shew me the path of life [the understanding of Life]: in thy presence [in the realization of ever present Life] is fulness of joy: at thy right hand there are pleasures for evermore [in God's spiritual creation is harmony for evermore]." (Psalms 16: 8-11.)

Identifying Jesus with the above prophecy from Psalms, St. Peter says: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs [Exodus 4: 21], which God did by him [he demonstrated the power of God] in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God [delivered according to the prophecies of the Scriptures], ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death [decomposition of his physical body]: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also

my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh [his son Solomon], he would raise up Christ [raise up one with the knowledge of Christ] to sit on his throne [to carry forward the knowledge of Christ (2 Samuel 7: 4, 5, 8, 12, 14, 17)]: He seeing this before spake of the resurrection of Christ [the resurrection of the consciousness of Solomon when it was represented on earth by Christ Jesus], that his soul [spiritual sense] was not left in hell [in torment with the belief of evil, matter], neither his flesh did see corruption [he overcame physical death (Psalms 16: 8-11)]. This Jesus [Jesus who was the reproduction from Solomon's consciousness] hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted [having mastered the belief of death and ascended], and having received of the Father the promise of the Holy Ghost [having received the promise of the ascension of the feminine representative of his Christ-individuality in the ages to come, which would constitute one spiritual man, or reflection], he hath shed forth this, which we now see and hear. For David is not ascended into the heavens [David was not speaking of himself]: but he saith himself, The Lord said unto my Lord [said to Solomon], Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2: 22-36.)

With the birth of Jesus and John the Baptist, and after the ascension of Christ Jesus, all the prophecies of the Old Testament relating to the masculine representative of the Mediator were fulfilled. After his ascension, Christ Jesus rose above the apprehension of those who still held a concept of physical form in their thought. In the ascension, Jesus, the physical man, disappeared from the consciousness of the masculine representative of the Mediator, and Christ, his spiritual selfhood, resumed its place in God's creation — "by the right hand of God exalted."

In Hebrews we read: "So Christ was once offered to bear the sins of many, and unto them that look for him shall he [Christ] appear the second time without sin unto salvation [to those who look for the Comforter — the feminine representative of the Mediator, whom Jesus said he would send in his name — shall Christ appear the second time without sin]." (Hebrews 9: 28.)

The first and second degrees of the masculine representative's consciousness were with sin, but in his third degree, the Master degree, he overcame sin, disease, and death. In the third degree of the feminine representative's consciousness she will overcome sin, disease, and death, therefore we shall see the second appearing of

Christ "without sin unto salvation." Her demonstration will be understood, and the second appearing of Christ will mean salvation for the whole world.

Even with the testimony of John the Baptist, and with the crucifixion, resurrection, and ascension, all of which were spoken of by the prophets before Jesus was born, he could not identify himself to the children of Israel as their Saviour. The children of Israel were looking for a Messiah, but how could they recognize him when they did not know anything about human reproduction? They claimed to be Abraham's seed, and heirs according to the promise, but they could not connect the consciousness of Jesus with that of Abraham, to whom the promise was made.

Jesus tried to identify his consciousness with that of Abraham when he said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I [Christ, the Son of God] am." (John 8: 56-58.)

Only a few at that time associated the consciousness of Jesus with that of Abraham, Moses, and Solomon, and even they could not explain human reproduction so that it could be understood. Just before Christ Jesus' work on earth was finished, he reproved his disciples for their dulness, and recalled all that had been said of him in the law, in the prophets, and in the Psalms. He called certain disciples fools and slow of heart because they did not see any connection between him and the prophecies which he was fulfilling before their very eyes. The same trouble prevails today. People are satisfied to believe the prophecies of the Scriptures without trying to understand them in connection with the life of the Mediator who fulfilled them. If people only understood the law of human reproduction, they could understand the Scriptures, and then the Bible would become the chart of Life.

When Jesus despaired of making the children of Israel understand the prophecies concerning himself, he pointed to his works as proof of the divine power that was manifest to him. He said: "Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish [the overcoming of death and the ascension], the same works that I do, bear witness of me, that the Father hath sent me." (John 5: 33-36.)

He also said: "Verily, verily, I say unto you, He that believeth on me [he who understands me], the works that I do [spiritual healing] shall he do also; and greater works than these shall he do [greater works than he had done at that time]; because I go unto my Father [he had not yet overcome death and ascended, which was greater than healing the sick]." (John 14: 12.)

Jesus spent three years going about healing the sick and raising the dead. He broke every physical law. His betrayal, his three days in the tomb, and many other details of his life, were foretold by the prophets centuries before these events transpired, and even then the children of Israel did not identify him with the Scriptures. His ascension, which was the climax of his demonstration, took place thirty-three years after his birth. Seeing that his teachings and demonstrations were not understood, he said: "I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12.)

Jesus knew that if the children of Israel did not understand him, they would understand the feminine representative of his Christ-individuality when she came later in the ages, and he said: "But now I go my way [ascend] to him [resume the true concept of himself as the Son of God] that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away [ascend]: for if I go not away, the Comforter [the highest expression of Christ, which will be presented by the feminine representative of the Mediator] will not come unto you; but if I depart [ascend], I will send him [the feminine representative of the Son of God] unto you. And when he is come, he [the full expression of *man*, the Son-Daughter] will reprove the world of sin, and of righteousness [self-righteousness], and of judgment [false judgment]. . . . Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth [the perfect understanding of God's idea of man, which is all the truth *man* will ever know]: for he shall not speak of himself [not speak from the standpoint of personality]; but whatsoever he shall hear [hear spiritually], that shall he speak: and he will shew you things to come [future prophecy and demonstration]. He shall glorify me: for he shall receive of mine [his understanding of Truth], and shall shew it unto you [shall explain the things that Jesus said they were not ready for at his time, and duplicate his work]. (John 16: 5-8, 13-14.)

The Comforter that Jesus said that he would send in his name was the feminine representative of his spiritual individuality. These two — the male and the female — joined together in Christ, represent one whole man in God's spiritual creation. When the masculine representative of this Christ-individuality ascended, he left the elements of his thought in the consciousness of the feminine representative, therefore she will be a higher expression of the Christ-man than the male was when he was on earth. We will consider her advancement in the next chapter.

The third degree of Masonry is chiefly occupied with the pretended raising of Hiram Abiff. The important

lesson to be learned in this degree is, that death must be overcome. The story of Hiram is known by all Masons, but for the benefit of those without the pale, we will give a brief synopsis of it.

In order that the reader may become better acquainted with the characters of this legend, it would be well to read I Kings, chapters five, six, and seven. The name, *Abiff*, does not appear in the Scriptures, but the Hiram who is impersonated in the third degree is the widow's son who is spoken of in Kings.

The three important characters, or Masters, as Masons would call them, at the building of king Solomon's temple, were Solomon, Hiram of Tyre, and Hiram, the widow's son.

The story of Hiram is as follows:

At the building of Solomon's temple, fifteen fellow-crafts, perceiving that the work was nearly finished, and not having received the Master's word, grew impatient, and agreed to extort it from their Master Hiram on the first opportunity they had of meeting him alone. Their object was to obtain the Master's word, so that they might pass for masters in other countries, and receive wages as such, but before they could accomplish their scheme, twelve of the conspirators recanted. The other three, being of a more determined character, persisted in their design: their names were Jubela, Jubelo, and Jubelum.

Hiram having entered the temple at twelve noon, as was his custom, to pay his devotion to God, the three assassins placed themselves at the east door, which was guarded by Jubela, who demanded of him the Master's grip and word in a violent manner. Hiram replied that it was not customary to ask it in such manner; that he himself did not receive it so. He told him, also, that it was not in his power to reveal it; it could only be revealed in the presence of Solomon and Hiram of Tyre. Jubela, being angry with his answer, struck him across the throat with a twenty-four inch gauge. Hiram then hurried to the south door, where he received similar treatment from Jubelo. He then hastened to the west door, where he was struck on the head by Jubelum, with a setting maul, which occasioned his death. All writers are not agreed on the position of the conspirators. Some place them on the north and south doors of the temple, which would make Hiram receive the death blow at the east door.

The ruffians disposed of the body by carrying it through the west door, and hid it until twelve o'clock the next night, when they met by agreement, and buried it on the side of a hill, in a grave six feet perpendicular, dug due east and west, and then they stuck down a sprig of acacia to mark the grave.

Master Hiram not coming to view the workmen as was his custom, Solomon caused a search to be made for him in and about the temple, which proved fruitless. He then ordered a roll to be called, and it was found that

three men were missing, namely, Jubela, Jubelo, and Jubelum. The twelve fellow-crafts who had recanted, then went to Solomon with white aprons and gloves — emblems of innocence. They informed him of everything relating to the conspiracy, so far as they knew, and offered their assistance to discover the others who were implicated in the murder of Hiram.

Solomon then ordered twelve trusty fellow-crafts to be selected. He sent three east, three west, three north, and three south, in search of Hiram. Some writers give fifteen as the number sent out, but this is incorrect. Twelve corresponds to the twelve men selected by Christ Jesus as his disciples.

The party who took the westerly course, fell in with a wayfaring man near the coast of Joppa. On being questioned, he informed them that he had seen three men pass that morning, whom, from their dress, he took to be workmen from the temple. They had been seeking passage to Ethiopia, but not being able to obtain it, had turned back into the country. This party then returned and made their report to Solomon.

Of the three men who took an easterly course, one, being weary with the journey, sat down at the brow of a hill to rest and refresh himself. When rising, he caught hold of a twig, which, coming up easily, excited his attention. Perceiving the ground to have been recently broken, he called to his companions. On investigating, they found the grave of their Master Hiram. He was decently buried in a grave, six feet east and west, and six feet perpendicular. The grave was covered with green moss and turf, which surprised them, whereupon they exclaimed, "Thanks be unto God, our Master has got a mossy grave." So they covered him carefully and went to acquaint king Solomon.

In regard to the three murderers, it will suffice to say that they were captured and condemned by Solomon to be executed, after which Solomon ordered twelve fellow-crafts to take up the body of Hiram, in order that he might be interred in a solemn manner in the sanctum sanctorum. He also told them that if they could not find a key word about him, it was lost, for there were only three in the world to whom it was known, and that unless these three were present, it could not be delivered. Hiram, being dead, it was consequently lost. But the first sign and word that was spoken at his raising would be the Master's word ever after.

The twelve fellow-crafts went and cleared away the rubbish from Hiram's grave and found their Master in a mangled condition — having lain fourteen days — upon which they lifted up their hands above their heads and exclaimed, "O Lord my God!" They failed in their attempt to raise the body, either by the grip of the apprentice, or that of the fellow-craft, the flesh dropping from the bone. In their dismay, they all raised their hands and exclaimed, "O Lord my God! I fear the master's word is forever lost; was there no help for the widow's son?"

King Solomon then ordered a lodge of Masters to be summoned, and said, "I will go myself in person, and try to raise the body by the Master's grip, or Lion's paw." By means of this grip the body of the Master was raised.

Let us briefly summarize the important points brought out in this legend of Hiram, the widow's son, and show the intimate connection between the allegory and the life of the masculine representative of the Mediator in his three degrees, as they are portrayed in the Scriptures.

It is true that three men alone have the Lost Word. These men were known some nineteen hundred years ago as Jesus, John the Baptist, and John the beloved disciple. Jesus ascended, and is no longer an inhabitant of this earth, but the two Johns died, and their minds will again reproduce physical form on earth. These men did not lose the Word because of death. When they return they will assist the feminine representative of the Mediator in the building of her temple, just as they assisted Christ Jesus some nineteen hundred years ago. To Masons who have dedicated their lodges to the two Johns, let it be said: They will never get the spiritual understanding of Masonry until these two men present it to them. They alone have the Lost Word.

Another important point which is brought out in the legend of Hiram is, that no impatience on our part, such as was shown by Jubela, Jubelo, and Jubelum, the fellow-crafts who murdered the Master, Hiram, will ever obtain the Master's word. We can only obtain the power of a master by developing it through self-mastery, which is one of the first lessons in Masonry.

We have no record showing that Moses, the apprentice, or Solomon, the fellow-craft, ever raised the dead, but in the third degree of the Mediator's consciousness he raised the body of Lazarus which had been in the grave four days.

History tells us that Solomon and both of the Hiram's died. Neither was the temple they built the true temple. Masons have dedicated their lodges to the two Johns, little realizing the connection between the Hiram's and these two men. The three pillars, wisdom, strength, and beauty, represent the characters of these two men and of Christ Jesus. Christ Jesus, who was the reproduction from Solomon's consciousness, represented wisdom. John the Baptist, who was the reproduction from Hiram of Tyre's consciousness, represented strength, which he symbolized by wearing a girdle of camel's hair around his loins. He gave support and strength to the Grand Master, Christ Jesus, by serving as the messenger to prepare the way for his coming. John the Disciple, who was the reproduction from the consciousness of Hiram, the widow's son, represented beauty. He no longer fashioned symbols, but he wrote the *Gospel of John*, the *Epistles of John*, and the book of *Revelation*.

CHAPTER TWELVE

PROPHECY FORTELLING MARY'S SECOND AND THIRD DEGREES AND HER RETURN TO PHYSICAL FORM

WHEN Christ Jesus ascended he fulfilled all prophecy in the Old Testament concerning the masculine representative of the Mediator. When the Virgin Mary gave birth to Jesus she fulfilled the prophecy concerning the feminine representative in her first degree, or measure of consciousness. Jesus referred to her three measures of consciousness when he said: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matthew 13: 33.)

After Jesus' ascension he saw the necessity of giving further prophecy in connection with the feminine representative's second and third measures, in order to identify her with the fellow-craft degree which she had yet to define. About sixty years after the ascension of Christ Jesus, he appeared in a vision to John the Disciple on the island of Patmos, and gave him prophecy concerning Mary's appearing in her second degree. The following is the prophecy which Jesus gave John concerning Mary's fellow-craft degree:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. . . . And she brought forth a man child [the full expression of *man* — the Son-Daughter (Genesis 1:26, 27)], who was to rule all nations with a rod of iron [the Christ-knowledge]: and her child was caught up unto God [reascended to God's spiritual creation], and to his throne [his individual degree of Christ in God's universe]. . . . And I heard a loud voice saying in heaven [in consciousness], Now is come salvation, and strength, and the kingdom of our God [Luke 17: 20, 21], and the power of his Christ [the power of the spiritual man over his errors]: for the accuser of our brethren is cast down [all beliefs cast out of consciousness], which accused them before our God [which separated *man's* thought from the knowledge of the Truth] day and night. And they [the "Two Witnesses," Christ Jesus and Christ Mary] overcame him [overcame evil, illusion, matter, in their consciousness] by the blood of the Lamb [by the life of Christ], and by the word of their testimony; and they loved not their lives unto the death [they subjected themselves to sin and death to redeem those who had strayed from God's creation]." (Revelation 12: 1, 2, 5, 10, 11.)

Christ Jesus restored the Lost Word in his own individual consciousness. Through Christ Jesus the Word was made flesh, that is, with his knowledge of the Word, he overcame the flesh. Each individual must rediscover the Word and demonstrate it in and over every human condition. All that the Master, Christ Jesus, could possibly do, was to teach us the Word and demonstrate that the Word had power over the world. In saving himself from the world, he showed us that we could save ourselves, providing we had the same degree of understanding he had. St. Paul says: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Romans 8: 11.)

Christ Jesus could not build another's temple (consciousness). He, the Son of God, came down on the level with the sons of men to reestablish the Word in their minds, that they might ascend to God's spiritual creation from whence they came.

The gospel records indicate that John the Disciple was a favored disciple. When St. Peter asked the Master concerning John's future work, Jesus said: "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, if I will that he tarry till I come, what is that to thee? This is the disciple [John the Disciple] which testifieth of these things, and wrote these things: and we know that his testimony is true." (John 21: 22-24.)

From John's interpretation of what Jesus said to St. Peter, it would indicate that he was not going to overcome death at that period, and that Jesus still had work for him to do. He was chosen by the Master to write the book of *Revelation*, which is the summary of the whole Bible, with future prophecy.

Christ Jesus, the masculine representative of the Mediator, ascended and finished his work as an earthly teacher. In the future, he would only appear to his disciples in vision. John the Disciple and John the Baptist both died, and the consciousness of these men was then subject to the law of human reproduction.

The feminine representative of the Mediator, who at Jesus' time was the Virgin Mary, also died, still having two degrees of consciousness to define — the fellow-craft and the master degrees. When the time comes for her to demonstrate the Master degree she will be identified with the two Johns. Once more there will be three Master Masons at the building of the temple, and then the Lost Word will be restored, never to be lost again. When the feminine representative of man has reached the third stage of her ascending thought, it will be the sixth working day for the Mediator, Christ, through his "Two Witnesses," and then the temple (the Christ-individuality of one *man*) will have been finished without the sound of a hammer. (Chart No. 2, page 10; Chart No. 3, page 12.)

The woman whom John saw in his vision symbolized the feminine representative of the Mediator. The crown with the twelve stars upon her head symbolized that the twelve tribes of Israel would be under the leadership of the feminine representative of the Mediator. Moses started out with the twelve tribes, and now a woman, Miriam (Mary), would lead them back to God's spiritual creation.

In the following account the prophet, Micah, tells us that Moses, Aaron, and Miriam were sent before the children of Israel: "Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." (Micah 6: 1-4.)

In the nineteenth century the prophecy given in the twelfth chapter of *Revelation* concerning the woman with the twelve stars on her crown was fulfilled. The consciousness of the Virgin Mary again appeared with renewed form, and having advanced to the degree of a fellow-craft, she had a working knowledge of the divine Principle. She was known in the nineteenth century as Mary Baker Eddy. She taught and demonstrated self-mastery, therefore she was a Mason in word and deed. She carried out Jesus' command to heal the sick through the mastery of thought.

In her second degree, she, like Solomon, who represented the fellow-craft degree of the masculine representative, built a temple, but she also established a practical Christianity, which Solomon did not do. Not having arrived at the full measure of Christ (the Master degree), and having yet another measure to define later in the twentieth century, she died. Mary Baker Eddy having died, her consciousness again came under the law of human reproduction.

Her appearing in the nineteenth century corresponds to the "fifth seal," which is spoken of in *Revelation*. The Revelator tells us that those who were slain for the testimony which they held (those who had died having gained a knowledge of Christian Science) were to wait but a short time.

The "sixth seal" represents the six thousandth year since the dating of Bible history and ends with the closing of this century. Within this century the consciousness of Mary will again reproduce physical form and demonstrate her Master degree. (Revelation 6: 9-17.)

Before Mary's next appearing, new prophecy is required in order to identify her consciousness with the two degrees which she has already demonstrated, and with the Master degree which she has yet to demonstrate.

In the dating of Bible history, the time from the date that the prophets fixed as the commencement of the Mediator's work, up to the close of this century, will be six thousand years. Every thousand years in Bible history is likened to a day, and every day corresponds to a thousand years. The six days, or six thousandth year from the dating of the Bible, is the time allotted by the prophets for the masculine and feminine representatives of the Christ-Mediator to define six degrees, or measures of consciousness.

Explaining the six thousand years, and their correspondence to days, Peter says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord [with Christ, the spiritual man who inspired the Bible] as a thousand years, and a thousand years as one day." (2 Peter 3: 8.)

It was the spiritual man, the Lord, who conceived a sense of time, measured time, and to whom the sense of time will be no more. Time applies only to the history of the spiritual man from the time he deflected from God's spiritual universe until his return. The six days, which are defined in the Scriptures, are but a short period in that time. Acquaintance with divine law, as well as the law that governs human belief, enabled the prophets to foresee and foretell events of importance to mankind.

Long before Jesus was born the prophets foretold many circumstances that would happen in the life of Christ Jesus. They did this so that, when he came and carried out all the details of their prophecy, we could identify him with his pre-existence and recognize the three degrees of advancement of his consciousness.

Every prophecy that has been uttered, can, and will, be fulfilled. Otherwise the Bible is of little value to mankind. Jesus did certain things because the prophets said that he would do them. Many times it is recorded that he did them so that the Scriptures might be fulfilled. The New Testament was not written at that time, therefore he was speaking of the prophecies in the Old Testament.

Of the time prophecied as that in which the Mediator will accomplish his great mission on earth there remain but the years from the present year to the end of the century. Within that time the consciousness of the feminine representative of the Mediator *must* reproduce physical form and overcome death. This appearing and demonstration will mark the Master degree of her consciousness. The beginning of the seventh thousand-year period symbolizes the *rest*, when the Mediator will have finished his work, and all the prophecies will have been fulfilled.

Some nineteen hundred years ago, John the Baptist announced the masculine representative of the Mediator, Christ Jesus, and identified him with the feminine representative. He said: "He that hath the bride is the bridegroom: but the friend of the bridegroom [John the Baptist], which standeth and heareth him [the prophet John, who identified him with the Scriptures], rejoiceth greatly because of the bridegroom's voice: this

my joy is therefore fulfilled [John's mission at that time was finished]. He must increase [ascend], but I must decrease [must die and come again in future ages to identify the feminine representative of the Mediator]." (John 3: 29, 30.)

John the Baptist was beheaded, and because of his death his consciousness was subject to the second death and human reproduction. Before the consciousness of the feminine representative of the Mediator reappears with renewed form, in her third degree, the consciousness of John will reproduce physical form and will announce her birth. He will announce her coming just as he announced the masculine representative, Christ Jesus, before he began his mission. Before she is born he will tell the woman who will be her mother that a child will be born to her (a girl), who is coming forth with the consciousness of Mary Baker Eddy, and that she will overcome death. There is no other way that she can be identified in her third measure.

The three degrees which have already been demonstrated by the masculine representative of the Mediator, as Moses, Solomon, and Jesus, and the third degree of the feminine representative, will complete the six working days, or degrees, for the Christ-individuality who is our Mediator, when he will awaken in the likeness of the Father-Mother God, and rest from his labors.

The "rest," or "seven," corresponds to the Royal Arch degree in Masonry. The seventh degree is the highest degree of attainment to *man's* consciousness; a degree that can only be conferred after both pillars, Boaz and Jachin, have been raised to true perpendiculars, after which the Keystone is placed in the Royal Arch. The Keystone symbolizes the Christ — the Stone which the builders rejected — and it cannot be placed in the Royal Arch (in God's creation) until both the masculine and feminine representatives of Christ have each advanced to the Master degree and raised themselves. The Keystone which is a symbol of Masonry, is a white stone. It represents a purified stone, which spiritually symbolizes a purified consciousness. Every man who receives the Royal Arch degree is entitled to a Keystone. In this stone is a name written which he alone is supposed to know, which signifies that no one knows the mysteries of Christ until he has fully awakened to the knowledge of Christ. (See Chart No. 3, p. 12, and Chart No. 4, p. 21.)

Speaking of this stone, Christ Jesus said: "He that hath an ear [spiritual discernment], let him hear what the spirit saith unto the churches [unto the consciousness of men]; To him that overcometh [masters] will I give to eat of the hidden manna, and will give him a white stone [a purified consciousness], and in the stone a new name written, which no man knoweth saving he that receiveth it." (Revelation 2: 17.)

In concluding this chapter, the author wishes to say that the consciousness of John the Baptist has renewed physical form and is again in the flesh. He has already foretold in what family the consciousness of Mary would

renew its form, and the prophecy has been fulfilled. She was born in California on November the fifteenth, nineteen hundred and fifteen.

The author wishes to state that he is not a member of any church. Truth never has, and never will, come through an organized body. Truth is revealed to those who are free from prejudices and creeds. The church militant is of man's making. The Church Triumphant is Christ, the divine manifestation of God. We can only unite with this Church as we cease to worship materially. To the woman of Samaria Jesus said: "God is a Spirit and they that worship him must worship him in spirit and in truth." (John 4: 24.)

CHAPTER THIRTEEN

THE HOLY CITY OF THE SAINT JOHNS OF JERUSALEM

ST. JOHN, the Revelator, had not yet experienced death when he saw the new heaven and the new earth. This vision came to John through the awakening of his spiritual sense, even while his consciousness was clad with a physical body. The testimony of the Revelator sustains the fact that the kingdom of God is ever with men; it is a state of consciousness, and man does not have to die to become conscious of it.

Jesus said: "The kingdom of God is within you." Heaven and hell are states of consciousness. The kingdom of God, which also means the kingdom of heaven, is a harmonious state of consciousness, a consciousness filled with thoughts that correspond to God's nature. Hell is a discordant state of consciousness, a consciousness filled with thoughts of sin, disease, and death.

In the following from St. Paul, he defines the thoughts that destroy *man's* spiritual harmony, and the thoughts one should think to experience that state of consciousness called heaven: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." (Galations 5: 19-25.)

In the following account, the Revelator describes the ultimate perfection — that state of consciousness which can only be realized by one who has overcome all belief. Through symbols and metaphor he describes the divine consciousness of the Mediator after both the male and female representatives have reunited in God's creation. No Mason can fail to understand the meaning of St. John's words, as they are interpreted in the following account:

"And I saw a new heaven [a true state of consciousness] and a new earth [the spiritual universe]: for the first heaven [the false state of consciousness] and the first earth [the physical universe] were passed away [passed away from man's consciousness]; and there was no more sea [no more evil or human reproduction].

And I John saw the holy city, new Jerusalem [the consciousness of the Christ-understanding], coming down from God out of heaven [out of consciousness], prepared as a bride adorned for her husband [pure thoughts; the robe of Christ; clean linen]. And I heard a great voice out of heaven [out of consciousness] saying, Behold, the tabernacle of God [New Jerusalem; the spiritual temple; the spiritual consciousness] is with men [is within *man's* thought], and he will dwell with them, and they shall be his people, and God himself shall be with them [they shall express God, good, in their consciousness], and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death [decomposition], neither sorrow, nor crying, neither shall there be any more pain: for the former things [the concept of evil and flesh] are passed away [passed from *man's* consciousness]. And he that sat upon the throne [Christ Jesus, who had ascended] said, Behold, I make all things new [John 3: 5-7]. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done [the masculine representative of the Mediator had overcome the world, the flesh, and evil]. I am Alpha [Christ, the Son of God] and Omega [Christ, the Son of God], the beginning [the one who conceived the beginning of evil] and the end [the one who overcame evil]. I will give unto him that is athirst [him that desires the truth] of the fountain of the water of life freely. He [the spiritual man in the world] that overcometh [overcomes his beliefs about God] shall inherit all things [all that he had dominion over before he lost the Word]; and I will be his God [God will be All in All to *man*], and he shall be my son [the Son of God]. . . . And there came unto me one of the seven angels [one that had a knowledge of perfection] which had the seven vials full of the seven last plagues [one who had overcome evil and ascended], and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife [the feminine representative of the Mediator]. And he carried me away in the spirit [the spirit of Christ] to a great and high mountain [to the spiritual concept of *man* as Son-Daughter], and shewed me that great city, the holy Jerusalem [the complete expression of *man* as male-female], descending out of heaven from God, having the glory of God: and her light [reflected light] was like unto a stone [a Keystone] most precious, even like a jasper stone, clear as crystal [like a purified consciousness]; And had a wall great and high [a consciousness protected by Truth], and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel [all men who have strayed from the spiritual creation]. . . . And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb [Christ Jesus, the Lamb, and his twelve apostles]. . . . And I saw no temple therein [no physical temple]: for the Lord God Almighty [Elohim, Spirit] and the Lamb [Christ Jesus] are the temple of it. And the city [the perfect state of consciousness, New Jerusalem] had no need of the sun, neither of the moon [no need of a material light], to shine in it: for the glory of God [the light of Mind's idea, the All-seeing eye] did lighten it, and the Lamb is the light thereof [Jesus the Lamb: the enlightener to the children of Israel]. And the nations of them which are saved [redeemed from this world] shall walk in the light of it [walk in the light of Christ Jesus' teachings]: and the kings of the earth [those who have enthroned the belief of matter and worldly possessions] do bring their glory and honour into it. And the gates of it shall not be shut [not be closed to Truth] at all by day: for there shall be no night there [no concept of evil, darkness]. And they [the "Two Witnesses," Christ Jesus and Christ Mary] shall bring the glory and honour of the nations into it [through the teach-

ings and demonstration of the "Two Witnesses," all men will return to New Jerusalem]. And there shall in no wise enter into it [the consciousness that has overcome and perfected itself] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Revelation 21: 1-7, 9-12, 14, 22-27.)

With the foregoing interpretation, who could fail to see the intimate connection between Freemasonry and the Bible? With a correct interpretation of *Genesis*, and by connecting the consciousness of the Mediator (Christ) with the male and female human links of his consciousness as they have appeared throughout the ages, one cannot fail to understand the purpose of the Scriptures, as well as the purpose of Royal Arch Masonry.

God's creation may be likened to the Blue Lodge, for it requires three degrees each for the male and female to enter therein. The ascension of a male or female alone does not reveal *man* in all his perfection, therefore four degrees must be added in order to illustrate the whole *man*. A perfect brother in God's creation is expressed by two spiritual images, and it requires six degrees before the Christ images again appear to *man's* consciousness. The seventh degree, the Royal Arch degree, represents the *rest*, the perfect state of consciousness that *man* possessed before he deflected from God's creation.

In Ezekiel we read: "Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince [the Prince of Peace, Christ Jesus] shall enter by the way of the porch of that gate without [by the way of the flesh], and shall stand by the post of the gate [Boaz and Jachin, which represent Jesus and Mary], and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate [receive the teaching of the Prince while in the flesh]; then he shall go forth [master his beliefs]; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons." (Ezekiel 46: 1-3.)

That which has already been demonstrated by Christ Jesus, even the overcoming of death, is possible for each and every individual on earth. Our present state of consciousness, with its concept of evil and matter, symbolizes Old Jerusalem — a city in ruins. New Jerusalem symbolizes the perfect consciousness that man expressed before he conceived evil and matter in his thought. The spiritual man, not being satisfied to express a degree of Truth, tried to be equal to God in knowledge and pulled down the pillars of the temple, New Jerusalem, upon his consciousness, and in so doing, the Keystone (the Christ-knowledge) was lost in the rubbish (buried under the beliefs in his consciousness). It is now necessary for *man* to search his consciousness with its rubbish, find the Keystone (the knowledge of Christ) — the Stone the builders rejected — and rebuild Jerusalem. After he has raised up the pillars (the male-female elements of his consciousness) he will find the Keystone for the Royal Arch, and then he may again enter the Holy City of the Saint Johns of Jerusalem.

All the material for building this city is on the ground (it is in his consciousness), and all that *man* needs to do is to reconstruct his thinking. This temple is built without the sound of a hammer because it is mental. Every individual today, though clothed with physical form, came from the Holy City of the Saint Johns of Jerusalem, and must return of his own free will. In order to re-enter this city (this divine state of consciousness) he must subdue his passions and be willing to reflect the qualities of Spirit in thought and deed, which makes one free from error and acceptable to God — a Free Mason.

We shall conclude with the following words from Isaiah: "Arise, shine; for thy light is come, and the glory of the Lord [Christ] is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord [Christ] shall arise upon thee [shall be revealed in your consciousness], and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah 60: 1-3).