

Preface to Man, the Temple of God

By Susan McCaslin

Though self-published in 1968, *Man, the Temple of God* is based on the author's mystical experiences going back to at least 1940. Here Mrs. Park describes being shown a large bas-relief map of the Mediterranean containing the signs and symbols of the astrological ages. The main theme of this work is that the evolutionary purpose of God is to develop the hearing of the inner or "silent voice." Through the emergence of this divine speaking from within, humanity is destined to become "the Temple of God." This is a radical notion, for it implies, as do the teachings of Meister Eckhart, that the ground of the self and the ground of being in God intersect; that humans in their essence and origin are part of the divine unity. As the Apostle Paul argued, people are not called ultimately to worship God in "temples made with hands," but to become one with God in the innermost sanctuary of their hearts. She tied the idea of the human being as a temple of God directly to Jesus' teaching that "the kingdom of heaven is within."

Mrs. Park moves through a symbolic interpretation of the Genesis myth, a study of the symbolism of the ancient Jewish Temple, to the meaning of the life of the Christ as a forerunner of "God-filled, God-directed" humanity. In her interpretation of biblical symbolism, Mrs. Park is not literalistic. She sees the Genesis story as a symbolic account of mankind's coming to an "evolutionary fork" and choosing to follow the lower discursive reason and feeling rather than the guidance of the higher or eternal consciousness that unifies these faculties from above. In her reading, Adam and Eve symbolize part of a single consciousness, Eve representing the psyche (unregulated feeling) and Adam the reason (lower rational mind). Like William Blake in his prophetic books, she sees the story as a parable of a dynamic within humans. She does not assume from this analogy that women are necessarily more emotional than men or men more rational than women, but that the psycho-mental poles of thought and feeling coexist in each person, but need to be brought into balance through the power of spirit. She does not interpret the "Fall" as a fall into sexuality, or blame it on the woman, but looks at it as humanity's choice to learn through trial and error ("knowledge of good and evil") rather than through divine guidance and direct perception of the divine. In some ways, she suggests "the Fall" is a necessary stage in human evolution.

Unlike conservative Victorians such as Bishop Usher, with whose ideas she was familiar as a Wesleyan in England, she is a modernist who accepts the biological age of the earth, and embraces the notion of a slow evolutionary development over the ages. Unlike Darwin, however, she describes a God-directed process of evolution. In her worldview, God is not an object, acting on the process of creation from outside, separate from creation, but represents the ontological ground of spiritual consciousness both within and beyond the process itself. Though not a scientist, anthropologist, or theologian, Mrs. Park has much in common with writers like Pierre Teilhard de Chardin or philosopher Henri Bergson who see evidence of a higher purpose working through the processes of time and history. In her view, the highest evolutionary purpose is to serve the good of the larger whole; therefore values like humility, love and compassion are primary in the evolution of consciousness.

In a sense, her Christology is an effort to reclaim the visionary or cosmic Christ. Though she was interested in the historical Jesus and his legacy and studied the gospels continually, her vision of Christ is based on her experiences of the mystical “Christ within.”

Man, The Temple of God



Dedication

To all persons who are dissatisfied with the philosophy that the Universe is an accidental phenomenon, likewise the Solar System and Earth which are a part of it, and that life and consciousness are without permanent significance, this book is dedicated.

AUTHOR'S PREFACE

This book is an attempt to put into words a percept of the God-purpose in mankind as it has unfolded throughout a lifetime of super-awareness. The title was decided upon *after* the inspirational theme began to flow in March 1968. Only after the book was completed did I realize that it set forth in words instruction that had been imposed upon my super-consciousness in the year 1940. That instructive experience is mentioned briefly in my book *Between Time and Eternity*.

I woke with the recollection of having been in a strange place—a large room down the length of which was a special table on which were laid out in bas-relief maps of the Mediterranean and surrounding areas and the civilizations that were cradled there.

The outstanding feature in those maps was the temples of Babylon, Egypt, Greece and Rome, as though representing a bird's-eye view of the religious aspect of those civilizations. The instruction culminated in the presentation of a huge symbolic man with the head at Babylon or thereabouts. Thus, the book is the fulfillment of that instruction, and gives to it the title—*Man, the Temple of God*.

Olga Park, May 27, 1968

INTRODUCTION

All higher knowledge—that which lies beyond the immediate comprehension of any matter in whatever field of study—can only be glimpsed by means of symbols and analogy. Language itself is a systematized structure of symbols analogous to ideas; and parables are stories analogous to some particular concept, percept, or philosophy. The Bible is the record of a percept of man's relation to God and of the God-purpose in him, which dominated an entire race, generation after generation, through men of inspired perception. The percept is set forth in stories that are symbolic fiction, and also in accounts of historic incidents, personal and national, which stand out to the mind of the careful reader as parables-in-action revealing an evolving God-purpose. The progressive character of that God-purpose is contained in three parables of superb imagery and prophetic insight—The Garden, The Key, and The Bride. The message of the whole Bible is contained in these three parables. In this book, "The Garden" interprets the story of Adam and Eve as a percept of man potentially God-conscious who turns back on the evolutionary path. "The Key" interprets the design and furnishings of the Temple of Israel as representing the three levels of consciousness out of which man is destined to emerge and become God-filled, God-motivated, and God-empowered. "The Bride" interprets the visions of the Seer of Patmos as predicting the ascension of man, in his life on earth, to the God-fulfilled level.



“ADAM AND EVE IN THE GARDEN OF EDEN”
—*from an original oil painting*

PARABLE 1: THE GARDEN

This is a parable of the dawn of God-consciousness in man. As related in the Bible, the story says:

And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life and man became a living soul. (Gen. 2.7)

This is a masterly statement of actual fact, though not to be taken as a detailed account of specific acts of God in human fashion, as though God took a sizeable lump of clay and molded it into the form of a man and then breathed into the nostrils of it and it became immediately a living, thinking, reasoning, communicating man. Man was formed of the dust of the earth and still is. His body is of substance drawn from the earth and transformed into a variety of tissues—nerve, sinew, bone, flesh, blood, and hair—all purposefully placed and coordinated by the unconscious life-intelligence of a “mother”; but this mother is another human. The first of the human species obviously had no mother at the human level of consciousness. He was a new creature just as every first of a species, fish or fowl or mammal. Back of the statement that “God formed

man of the dust of the earth” lie vast ages of the evolutionary process during which the earth brought forth in age-long sequence live organisms—plankton, crude fish, amphibians, reptiles small and great, birds, sea and land mammals, mastodons and the prehistoric ancestors of man, the hominids. Finally came the creature named by scientists “homo sapiens”—thinking, remembering, reasoning man.

In all creatures having the nostril and lung apparatus, the life was in the breath; and even in fishes the water taken in through the mouth was changed into “the breath of life” by the filtering mechanism of the gills. Man was not different to any other creature in which life was dependent upon the breath. Not by the intake of breath through the nostrils was man different to all other earth creatures but by a superior potential of consciousness. Whence came this, seeing that it was not inherited? The ancient story suggests that it was imparted to him in the act of breathing. It says that by the act of breathing man “became a living soul”; but it is obvious that man’s soul was different from the souls of all other nostril-breathing creatures.

The Hebrew teller of the story says that God called the man “Red Earth,” which in Hebrew is “Adam” and that He placed him in a “garden,” through which flowed a river. All the other creatures of earth were in the garden too and man was in charge over them. To each of these the man Adam gives a name. This is most significant. The man has a language system. He thinks according to this system, correlating sound and sight. He coordinates the image of each insect, reptile, bird, and beast with a sound or a combination of sounds. What the sounds were which the first “homo sapiens” associated with each particular life-unit we do not know and it is highly improbable that we shall ever know. The writer of the story did not know; he was not a scientist, archaeologist or anthropologist. He was an Israelite who thought in the words and word-arrangements of the Hebrew language. It is doubtful whether he knew whereabouts on earth the first “homo sapiens” had appeared. He knew that his ancestors had come from the fertile lands between the great rivers Euphrates and Tigris and that the earliest civilizations of which he had cognizance had arisen there, so he placed the locale of his story there; but the story is not strictly of time and place. It relates to the consciousness of man. So true, however, is his perception of this as he looks back at its beginnings, that we of the twentieth century Anno Domini can relate what he writes to the actual history of man’s evolution in consciousness as far as we know it.

Not only does Adam, the new-type man, think and articulate in words, he is God-conscious and converses with God “in the cool of the day.” This little phrase is most significant. It tells us that this conversing with God occurred at that time of day when the “I know” of man is withdrawing from observation and activity at the physical level. It is the brief interval between waking and sleeping. This God-consciousness was not inherited through an earth mother, though the physical Adam must have been born of a physical mother. In all probability it began to operate after the man had fully matured in the inherited potential, but before there was any urge to mate. The man was a “new species” and he was a solitary. There was no other creature with whom he could converse and share the delights of human thought. There was only God: and even in thought-exchange, God was as far *above* Adam as the animals were *below* him. In the natural order of things it was essential that Adam should have a mate and as, in the natural order the propagation of a life-unit first came about by division in the original, so a mate was provided for the first God-conscious man by the separation from him of what

the writer of the story calls “a rib.” This is not to be taken literally but to imply that a female counterpart of Adamic man appeared, perhaps after a long period of time as is indicated by the “deep sleep” that fell upon Adam. After the “deep sleep” there were two “homo sapiens” and the story makes it plain that a division has taken place in the consciousness of the species—the man talked with God and the woman did not. The writer of the story depicts the thinking of the man as predominantly objective and rational and the thinking of the woman as subjective and intuitional.

There are trees in the “garden”: “Every tree that was pleasant to the sight and good for food” (Gen.2.9).

At the time of daily converse at the God-conscious level Adam is instructed that he and the woman may eat of every tree except one, which is called the Tree of Knowledge of Good and Evil:

of every tree of the garden you may freely eat, but of the Tree of Knowledge of Good and Evil you shall not eat, for in the day that you eat thereof you shall surely die. (Gen.2.17)

Physical death, of course, was in the natural order from the very beginning of life on the earth, and only in the sense that it was the God-consciousness in Adam that would die can this dictum be understood; and the rest of the story bears out this interpretation.

The story states that in the garden there were many trees but that there were two trees “in the midst”—the Tree of Life and the Tree of Knowledge of Good and Evil. Clearly these are not actual trees of the earth-life order but are symbols, respectively, of life itself and of knowledge accruing from experience in living, which experience is of two sorts—pleasant and unpleasant.

The Garden itself appears to be a symbol of human life on earth under God-conscious conditions, as we shall see as the story proceeds. Adamic man was intended to live at this level, so it seems, being instructed and directed by awareness of ultimate reality and not as the sub-human creatures who make choices by the feeling in their psyche of pleasantness or unpleasantness. Adam had the soul-awareness of God and in addition to this the faculty of God-communication in order that he might so live; the woman, however, drew his focus of attention away from the God-communicating level to the soul-communicating level. At this level she conversed with a Serpent.

In the traditions of other peoples than Israel, this story of Man and the Serpent exists; but in these other stories there are two serpents which wind around the tree from opposite directions as in the ancient Egyptian symbol the Caduceus. It may be concluded, therefore, that in the Hebrew version of it the serpent was wound around the tree, and that in both versions the coils represent the oppositeness of conditions—experience of two sorts, pleasant and unpleasant, Good and Evil. The Serpent is not a creature of the physical world but of the psychic realm. It represents the psychic consciousness in man. In conversation with the Woman, the Serpent questions the wisdom and truth of Adam’s God-communication that they are not to eat of the fruit of the Tree of Knowledge, which fruit is both good and evil, and puts up the persuasive argument that only by *eating* the fruit of the tree—i.e. by experience from response to sensory perception—can knowledge and wisdom be attained. The Woman is fully

persuaded by the argument of the Serpent and eats of the fruit. The story says,

And when the Woman saw that the tree was good for food, and that it was pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and ate and gave also to her husband with her and he ate and the eyes of them both were opened.” (Gen. 3.6-7)

This eating of the fruit of the Tree of Knowledge is commonly interpreted to signify sexual intercourse, and it is assumed that this was the forbidden fruit; but the detail of the story does not support that conclusion. The Woman ate first and then persuaded Adam to eat. A more consistent interpretation would be that the fruit was Decision-according-to-sensual Desire. The implication is that the desire-motive should come from the highest level of awareness—the God-consciousness which looks toward the ultimate destiny of man. It is generally assumed that the motivation to sexual intercourse is of the physical realm but the message of this ancient story is that *all* motivation in man must be in accord with his God-consciousness.

The story continues asserting that after eating of the fruit the Man and Woman became aware that they were naked, and they were ashamed. The question arises: Why should they have been ashamed seeing that all the other creatures around them were naked and were not ashamed? The significance of this appears to be that the Man and Woman were no longer unique beings but were reduced to the level of the animals of the physical expression world. They were still superior but not unique. Their seeing and their judgment were now double—their eyes were open at the physical level. They were ashamed because they were aware of their animal ancestry but not of their spiritual destiny. They then decided to hide their animal bodies under “aprons,” which they made by sewing together leaves of the Fig-tree. This mention of a specific tree—the Fig-tree—has special significance. To the writer of the story the Fig-tree was the symbol of the Israel nation and the mention of it in this connection dates him as living and writing at some period later than the establishment of the Kingdom of Israel under David, and possibly later even than the “return” of the “remnant” from the captivity in Babylon. The implication is that the descendants of Adam—the Israel people—would provide a covering for the shame of their first parents who had transgressed against their God-guidance.

In “the cool of the day,” when the hour of the customary conversation of Adam in the God-consciousness came, the Man and the Woman hid themselves from the presence of God among the trees of the Garden. God called, Adam, “Where are you?” And Adam answered, I am hiding from you because I am naked, and I am afraid.” This hiding among the trees of the Garden suggests that these also were not trees of the physical realm; for since God is not physical, hiding from Him could not be a physical act. These trees are figurative and represent, possibly, thoughts and feelings of the earth-consciousness. The Voice continues to ask questions: “Who told you that you were naked? Have you eaten of the forbidden tree?” and Adam replies, “The woman you gave me tempted me and I ate.” The Voice then questions the woman, “What is this I hear about you? What have you done?” and the Woman answers, “The Serpent beguiled me and I ate.”

So the two of them lay the responsibility for their fall in consciousness on natural impulses as though they were not endowed with any higher consciousness and had no power of choice, but were the unfortunate victims of circumstance. How truly the narrator of this story portrays the attitudes and behaviour of men and women since the beginning of the species until now; for does not all mankind offer the same explanation and excuse today for major crime as well as for minor social faults—circumstances were too much for me?

In the story all the three involved, the Man, the Woman, and the Serpent, suffer painful consequences. The Serpent cannot rise up but must crawl at the earth level. It cannot eat of the pleasant fruit of the Tree of Knowledge any more but must exist on the “dust of the earth.” Here we have in symbol the inability of man henceforth to use his life-energies and intelligence at the God-conscious level. He can acquire knowledge only through his contact with earth—his physical awareness. Henceforth there will be enmity between the Serpent and the Woman, i.e. between the physical impulses and the soul desire. There will be conflict between the offspring of the Woman, some being dominated by the physical consciousness and some by the soul-glimpsed spiritual consciousness. There will be conflict within man “between the head and the heel” and between man and man. The Woman’s power to conceive will be greatly increased; not that she did not have understanding or power to conceive before she ate the fruit, but that now the creativity within her will be motivated by sensual appetite. “In sorrow shall she bring forth children” (Gen. 3. 16), said the Voice. This is not a God-punishment but the consequence of a change of operation—man upright, geared to fulfilment of spiritual potential from an earth-generated body has let go of aspiration and his creativity moves horizontally instead of vertically. The woman’s body is upright but she must function as the beasts whose posture is horizontal. Another consequence to Adamic man is that he must wrestle with nature for physical sustenance, by hard toil, striving to produce refined plants and frustrated by the trend of nature to return to coarser, more primitive types. It is not a change in the natural order that has taken place—not an infliction upon nature because of man’s “original sin,” but the consequence of man’s descent to a lower level of operation. Another consequence to Adam is that he is wholly dependent on the physical husks of natural life, having lost his power to draw sustenance from the etheric counterpart of earth, which is only available in the physical realm by means of the seeds of plants—cereals and fruits and nuts. He has abrogated his right to live as God-man, and so he must make what he can of the physical resources upon which he has focussed his desire and attention. “Dust you are and to dust you shall return,” says the Voice, is the origin and end of Adamic man, physical man, the Man of Red-earth. It is necessary at this point to realize that the story is not concerned with the life-consciousness of the sub-human realm but only with the God-potential of the human species, which required the exercise of free will for its fulfilment. The story does not say that the animals were turned out of the “Garden,” and why should they be? They had not transgressed against the law of their evolutionary progress. It is probable that a man of such insight as the writer of this story was fully aware of the fact that animals and plants have souls and that he intended the “Garden” to represent the super-conscious realm in which the souls of plants and animals were the reality to Adam and not their physical counterparts. Only after the Man and Woman had eaten of the forbidden fruit and their consciousness had fallen to a lower level did they have physical sight. No change had taken place in the soul-consciousness of the natural world.

We now have to take cognizance of the implied division in the consciousness of the original Adamic man. Woman was not merely the female of an animal species but part of man's soul and God-potential; functioning as a receptive vehicle, a cooperator, not as reasoning, decisive, authoritative mind. This is the implication of the whole story. In listening to the Serpent the Woman—part of Adam's soul exteriorized—was acting according to the natural function of woman and of soul. Her decision that the fruit of the Tree of Knowledge of Good and Evil was good and desirable was not the result of reasoning but of feeling: "It was pleasant to the eyes" and to be desired.

When she presented her conclusion to Adam concerning what the Serpent had proposed, it was his responsibility, as the reasoning, God communicating half of the pair, to have exercised his higher faculty of aspirational judgment. Instead he yielded to the pleasantness of agreement with the feelings of the woman. Had he remained true to his God-conscious guidance, the Woman would have listened to him as readily or possibly more readily than she had to the Serpent, for that is the nature of the Soul—the later impression erases the former. The story places the blame for the retrogression upon all three—the Man, the Woman, and the Serpent; but strictly speaking the responsibility was Adam's.

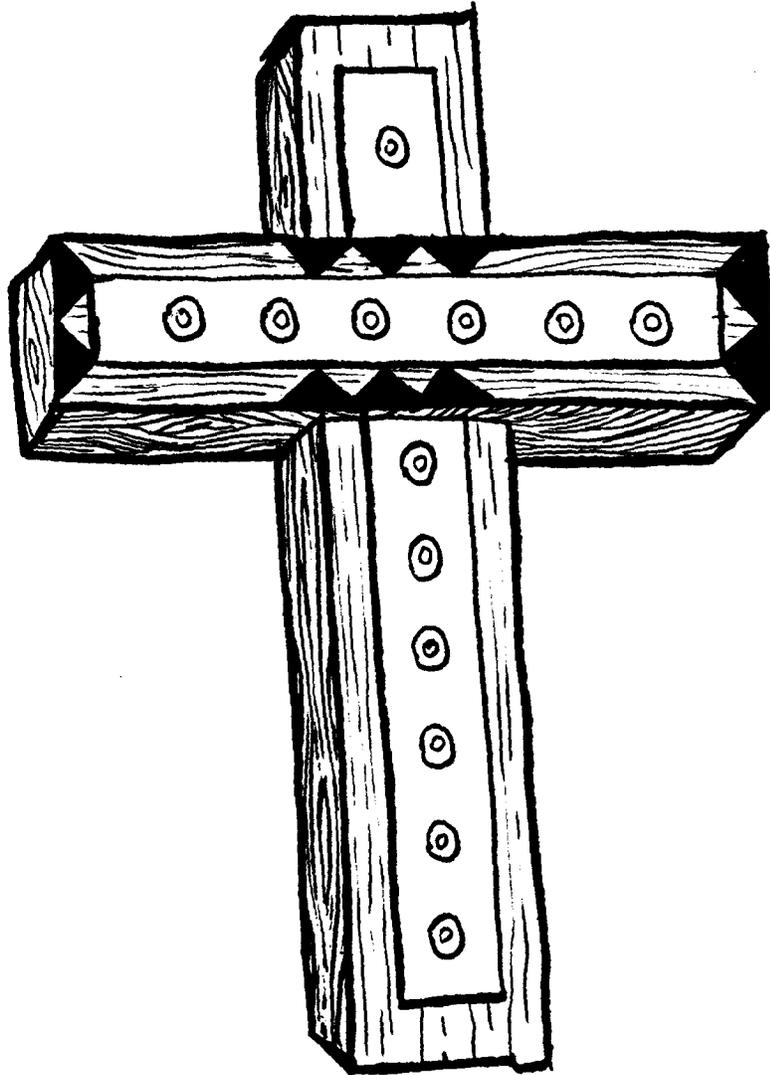
The consequence of this fall in the operational level of consciousness was that Adam—man *and* woman—was no longer in line for the eternal consciousness which, in the story, is the fruit of the Tree of Life; and that death of the physical would inevitably constitute a barrier in consciousness. By Adam's yielding to the earth-conscious desire of the Woman, the authority of decision had been withdrawn from the God-conscious faculty in man and had become subservient to psychic feeling. The soul of man henceforth would not be a clear channel of God-awareness but would alternate in focus between God-aspiration and earth-sensation. According to the story the earth part of man and woman, not the soul but the physical substance of the body, became condensed. They no longer "breathed" in life essences of the more refined elements of the universe, and they functioned more and more as animals. The story describes this by saying, "The Lord God made coats of skins and clothed them" (Gen. 3.21).

By their own choice, the Man and the Woman who was part of him, was shut out of the Garden of Pleasantness with its God-communication and guidance. The River that flowed through the Garden and which signifies the life-consciousness of the Man of Earth now emerges from the Garden and divides into four rivers flowing in different directions. These four rivers do not signify specific races but four quadrants of cosmic operation at the earth level. They feed life in four directions—the "four corners of the earth."¹

In the figurative language of the story, Cherubim and a flaming sword prevented the return of man to the Garden and the path to the Tree of Life. The "sword which turned every way" signifies the cosmic energies which operate the pattern of earth life. These, because of man's earth-mind focus, keep him moving from one phase of life to another, from one quest to another to ensure a full experience at the earth-mind level. The angelic power of God, which is cosmic law in operation, prevents the return to the Eden pleasantness and the attainment of the Eternal Life-consciousness until the path of Knowledge-by-experience-of-Good-and-Evil has been abandoned. Adam did not lose his God-conscious potential but it ceased to be the controlling authority of his life; it ceased to be alive:

Wherefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken...and he placed at the east of the Garden Cherubim and a flaming sword which turned every way to keep the Way of the Tree of Life." (Gen. 3: 23-24)

¹ Mrs. Park's note: It has been generally assumed that this phrase indicates that the scribes who used it thought of the earth as a flat square. This may have been the conception of mankind in general but the references in various parts of the Bible to the symbols of astrology clearly show that the Seers of Israel were well versed in the interpretation of the same. We are therefore justified in the assumption that these "four corners of the earth" relate to the four angles of the astrological pattern of cosmic activity in earth manifestation.



AN ANCIENT KEY

PARABLE 2: THE KEY

This is a parable of God-communicating man. It is not written in words but in the historical records of the descendants of a man called Israel. The “given” name of the man—given to him from birth by his parents— was Jacob. This also is a parable. It means a “supplanter.” According to the records, he was given this name because of the circumstances of his birth. He was one of twins and by the prenatal position should have been the second to be born, but in the birth process he supplanted his brother, Esau. This supplanting is a parable.

In early middle life, when he had become a man of considerable wealth with two wives, two concubines, and several sons, he had a strange experience in the psychic consciousness of wrestling with an angel. The result seems to have been a draw. Neither won a complete victory; and in recognition that Jacob had “prevailed”—that is, he had not been defeated—the angel gave him a new name, Israel, meaning one who has power with God. This name, and not Jacob, became the name of his descendants. These—the “People of Israel”—were, for four hundred years, a slave people in Egypt. In

the reign of Pharaoh Merneptah they were led out of Egypt by the great Prophet-Leader Moses; and under his God-direction and authority they lived in nomadic manner in the Wilderness of Sinai until all who had come out of Egypt had died and only their descendants remained. These people had been born and had grown up under laws established by Moses according to directives he had received from time to time from the Voice. This Voice was a God-manifestation around which he had established new religious concepts and worship superior to those of his times, of Egypt, and of the peoples into whose territory he had led the People of Israel to occupy it. The ritualistic worship of this new religion was conducted in a large tent of three divisions—the Tent of Meeting, the Sanctuary, and the Holy of Holies or House of God.

After the Israelite peoples were settled in Canaan in the time of David their second king, a new Tent-of-Meeting with its Sanctuaries was set up in Jerusalem, the Royal City; and the “Ark,” the sacred chest which contained the testimony of the God-manifestations to Moses and Aaron, was brought into it. King David had built himself a “house of cedars” and there he lived in comparative luxury in the brief periods when he was not engaged in fighting with the peoples of the surrounding territories. He was greatly troubled that the Sacred Chest—the symbol of the Speaking Presence of God—should be housed in the same primitive manner as in the times of the journeyings of his ancestors through the Wilderness; and in his heart he was resolved to build a temple that should be worthy of a God and a worship that was in every way superior to the religious experience and practices of other nations.

Impelled by this dominant desire, David consulted with the prophet Nathan and Nathan approved. However, in the night following the day when he had given his approval to David’s proposal, Nathan received a manifestation of the Voice at some length, according to the records, which made his approval of none effect. This message, which Nathan later delivered, was that David was not to build a temple, because he was a man of war and of blood-shedding and the temple of the God whom Israel worshipped must be built by a man of peace. The Speaking-God said also that He was a Living Spirit who was “in the midst” of His people and had been in their midst as they had moved from camp to camp and place to place, ever leading them forward toward the fulfilment of their racial and national destiny: a God active in the affairs of men and responsive to the needs of those desiring communication with Him—not a tutelary deity whose beneficence could be assured by anchoring him to a “house.” By my guiding and by my power, said the message, David is king over Israel. It was I who took him from the job of minding his father’s sheep because I had chosen him to be ruler over Israel; and it is not *he* who is going to build *me* a house but *I* who am going to build *him* a house: I will build him “a kingdom...I will raise up a seed after him of his sons.”...“He shall build me a house and I will establish his throne forever” (I Chron. 17. 11, 12 & 14).

This message was interpreted literally by Nathan and David to signify that David’s son, Solomon, would build the “house” of God, the temple which David desired. Their interpretation, however, was not according to the message; for it had stated that the “son of David” who would build the “house” God desired would be born “of the sons” of David after his death; and at the time that Solomon received the instructions of his father King David, he was already a mature youth.

After getting the message of the Speaking God that had come through Nathan, David

began to gather together materials of every sort that would be required in the building of the temple-to-be. Meanwhile, he waged war successfully against the peoples of Philistia, of Moab, of Ammon, and of Syria and brought the spoils to Jerusalem. Right at the peak of his power, however, came a pestilence in which, according to the records, 70,000 men died.

Nathan and David regarded this disastrous affliction as a judgment on David for his pride in having taken a census of the people. In any case, the cause, without a doubt, was war-conditions brought home by the soldiers. The conclusion of Nathan and David that the pestilence was a judgment of God was confirmed in their minds by an angel-manifestation. An angel was seen by many including David and the Elders of Israel in the sky holding a sword stretched out over Jerusalem. The place over which the angel appeared was the property of a man whose name was Oman. He and his sons were threshing wheat in that place at the time and were so terrified by the manifestation, it is recorded, that they ran from the place and hid themselves. Then suddenly the plague ceased; and Nathan and David concluded that this was because the angel had been ordered by God to put up his sword into its sheath. By that time, no doubt, the infection had run its full course. David and Nathan then decided that an altar ought to be built on the threshing-floor of Oman at the place over which the angel had appeared. So David and the Elders of Israel paid an official visit to Oman and bought the property, and an altar was set up there upon which animal sacrifices were offered in thanksgiving that the plague had ceased. All these details—of the plague, the angel manifestation, and the setting up of the altar where the threshing-floor of Oman had been—were faithfully recorded in the national chronicles of Israel, which later became part of the sacred literature and is now known to us as the Book of Chronicles in the Bible. The interpretation put upon these events by King David and the prophet Nathan and the Elders of Israel were according to the limited knowledge and beliefs of those ancient times but they were intelligent enough to know that the events themselves had actually happened and they did not try to “cover up” for their own shortcomings by trying to convince the people that they had not seen an angel with a sword in the sky. It is an odd coincidence, to say the least, that the place over which the angel appeared and where the altar was later set up, and where, still later, the Temple of David’s desire was built by Solomon, David’s son, was part of Mount Moriah where an angel had stopped Abraham, the ancestor of Jacob from killing his son Isaac as a sacrifice to God. On this site, the Temple that David had been forbidden by the Voice to build, was built by King Solomon after David’s death. It was built according to special plans bequeathed to him by his father. These plans are the “Key of David”—the Key to the purpose of God in Israel and, in fact, to the purpose of God in all mankind.

After the purchase of the threshing-floor of Oman and the setting up of the altar there, David continued zealously to assemble materials for the building of the temple that was to be “exceedingly magnificent of fame and glory throughout all countries”—cedar and other choice woods, and huge blocks of stone and marble, and iron, brass, gold, silver, “glistening stones,” and precious gems. He let it be known in all Israel and among other people and kingdoms that workmen of every trade and skill would be required, and such came to Jerusalem and were engaged by him. So, the materials for the temple came from many lands and were prepared by artisans of many races and differing religious faiths. Most interesting of all this record of David’s preparations for the temple-to-be is the statement that he gave to Solomon his son, the “pattern of all that he had

[received] by the Spirit of the courts of the house of the Lord and the chambers round about.”

In the presence of his sons and of all the “princes of Israel” and the stewards of the royal wealth and property, and the captains of his armies, he handed these plans to Solomon as a sacred trust with the statement: “All this the Lord made me understand in writing, by his hand upon me” (I Chron. 28. 12, 13 & 19).

Clearly, the “pattern” was important but of this importance there is no mention. David seems not to have had any awareness of it. He had a deep-seated and enduring desire to build a temple that should be worthy of the God who had manifested to Moses, the deliverer of his ancestors; the God who by manifestations over a period of 200 years—to Joshua, to Deborah the prophetess, to Gideon, to Samuel the Seer and others— had delivered Israel from the armed oppression of the various nations round about. Of the reality and power of this God and the marvel of His interest in men and His manifestations to them, David had written in rhythmic songs (Psalms 8 & 144) and his personal testimony to the power of this God to deliver, he had declared to King Saul (I Sam. 17. 37). The visit to his father Jesse at Bethlehem of Samuel the Seer, David remembered well; for on that occasion he had been fetched in from his shepherding and anointed by the holy man as the future King of Israel. By the history of his people and by a lifetime of personal experience of guidance, David was convinced of the supreme worthiness and cosmic authority of this God; but of the full significance for all mankind of the plans for the temple his son would build, which plans his own hand had drawn under guiding of a strange, invisible power, he had, it would seem, no cognizance. These plans were of a Holy Place—an Innermost Sanctuary at the entrance to which would hang a heavy curtain called “the veil.” In front of this was to be the Outer Sanctuary with its altar of incense, candelabra of seven lights, and table of the holy bread. The approach to the Sanctuary—Outer and Inner—was to be through two courts, the outermost being the Court of the Gentiles, then the Court of Israel which would be divided into the Court of the Men and the Court of the Women. All of this “pattern” was a duplication of the visions shown to Moses on Mount Horeb of the plans for the Tabernacle; but it is surely a most striking confirmation of a particular purpose of the Speaking God in those plans, a purpose that had not been fulfilled during the two hundred years between the erection of the Tabernacle in the Wilderness and the closing years of the reign of King David; for had the purpose been fulfilled the plans would not have been given a second time. Also, had David not become aware of them in such an unusual and impressive manner, it is just possible that the temple Solomon built might not have been fashioned after the pattern of the Tabernacle in the Wilderness, but in the style of the temples of Syria, or Phoenicia, or Egypt or at any rate with features adapted from such; for, under the influence of his foreign wives, Solomon turned away from the pure worship that had been his father’s and set up altars to the gods and goddesses of other nations and traditions and worshipped according to their customs. If this had happened, the design of the Temple of Solomon would have had no significant message for mankind of the purpose of God manifest in Israel.

To Solomon and to the Israel peoples whom his father David had welded into a nation, the Temple was the “house” of the Presence of the God they worshipped. It was the place where they offered ritual sacrifices of animals with their blood, and chanted praises to the God who had made Himself known to their ancestors, Abraham and Jacob;

who, through Moses, had brought about the deliverance of Jacob's descendants from Egypt and had established them as a nation in the land of Canaan. The sacred chest with the cherubim above it was the actual spot where God had spoken with Moses and the Elders of Israel. This God, who had demonstrated his power and goodwill to their fathers would, they believed, bless the nation with peace and prosperity as long as the nation honoured Him in the worship instituted by Moses. This was the limit of their understanding. This God was their God—"our God," the "God of Israel." Other peoples could share in the blessing and favour of God only as they lived and worshipped according to the laws and customs of Israel.

As time went on, however, this "God of Israel" began to speak independently of the sacred chest in the temple and independently of the priestly tribe of Levi, through individuals of spiritual desire regardless of their social status or daily occupation or religious dedication and training—to Elisha as he plowed with a team of oxen; to Amos as he herded his sheep or gathered "sycamore fruit"; to Hosea who, under the holy impulsion, had to marry and live with a harlot of idolatrous ancestors; to Isaiah of the royal line of David; as well as to Ezekiel, who was a priest and to Jeremiah, who was the son of a priest.

Through such men, upon whom came the sudden and unsought awareness of the "Voice" and of things not of physical perception or of time and place consciousness—an almond-tree branch in bloom, a blazing caldron, a basket of figs, a valley full of "dead men's bones," a throne of sapphire, a celestial being of living flame, Cherubim and Seraphim, and, in the case of Ezekiel, spirit-control of his speech and out-of-the-body travel and perception and activity—this God proceeded to enlarge the image of Himself that had become concrete in the thought of the people. Such individuals there had been in Israel in former times—Joshua, and Deborah, and Gideon — but they had boosted the national sense of importance and God-election. The new prophets were castigators of the public conscience, critics and fault-finders, proclaimers of the dire consequences of national defection from the God-purpose, yet whose precepts of God were of a more universal character. To them God was the Creator of the whole Universe, the Lord of all the earth, the Director of nations and their rulers to the furtherance of His own obscure purposes. If Israel served God's particular purpose in her, well, but if not she was not superior to those peoples who had not received the revelations of Israel's heritage.

It was after the kingdom of David and Solomon had split into two—Israel of the ten tribes and Judah of the two tribes—that the "word of the Lord" began to manifest through this new type of prophet. Hosea proclaimed that the kingdom of "Israel" with its capital, Samaria, would be invaded and conquered and its people taken into captivity by Assyria (Hos. 8. 6, 8 & 9), but he also prophesied that a similar fate awaited the kingdom and people of Judah: "I will send fire upon Judah and it shall devour the palaces of Jerusalem" (Hos. 8.14). Amos prophesied, "Israel shall surely go into captivity" (Amos 7. 11). He also prophesied against Judah and against the Temple of Solomon: "And I saw the Lord standing upon the altar: and He said, 'Smite the lintels of the door, that the posts shake; cut them in the head, all of them'" (Amos 9.1).

To Isaiah was given a prophetic message to deliver to Shebna, the Chief Steward of the royal wealth and property in the reign of King Hezekiah. The message was directly related to Shebna's idea that he was such an important person his name ought to be

perpetuated by a magnificent sepulcher. The message said:

What have you here, and who are you that you have hewn yourself out a sepulcher as one who carves his name in rock that shall last forever? Behold, the Lord will carry you away with a mighty captivity and will surely himself cover your corpse. He will surely turn with violence and toss you like a ball into a far country: there you shall die and the chariots which are now your glory shall be the shame of your lord's house. I will drive you from your present estate and pull you down: and it shall come to pass in that day that I will call my servant Eliakim, the son of Hilkiyah, and I will clothe him with your robe and strengthen him with your girdle, and I will commit your government into his hand, and he shall be a father to the inhabitants of Jerusalem and to the house of Judah: and the Key of the house of David will I lay upon his shoulder; so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place...and they shall hang upon him all the glory of his father's house—the offspring and the issue [i.e., the past and the future, the purpose and the fulfillment]—all vessels of small quantity from the vessels of cups to the vessels of flagons, and he shall be for a glorious throne to his father's house.

In that day, says the Lord of Hosts, shall the nail that is fastened in the sure place be removed and be cut down and fall, and the burden that was upon it shall be cut off; for the Lord has spoken it. (Isaiah 22. 16-25)

At the time that this message was given to Isaiah by the Voice, Shebna was the steward in charge of all the wealth and property of the royal house of David of which Hezekiah was the reigning king in Jerusalem. The message indicates that Shebna was proud and boastful and had not been faithful in his stewardship or considerate of the welfare of the ordinary people. He had not behaved towards them as a “father” to his children.

Whether Shebna was so impressed by Isaiah's message that he resigned from his important public office voluntarily, or whether Hezekiah, being alerted to Shebna's shortcomings by the message, discharged him, the record does not say; but we do know that very shortly afterwards Shebna was demoted to the position of a scribe, a mere recorder of events, and that Eliakim, the son of Hilkiyah, became the Chief Treasurer. Thus was the prophecy in its personal and immediate application fulfilled.

There was, however, a wider application relating to the kingdom of Judah that did not begin to come into effect for about two hundred years, and a still wider application that, as we look back over the centuries, we perceive relates to the mission and times of Jesus. In the light of history we see this prophecy as a parable, which in its first application predicted the demotion of Judah from stewardship of the spiritual wealth of Israel, with the conquest and taking into captivity to Babylon of the King and people of Judah. This took place in 586 B.C.—345 years after the death of Solomon.

That the prophecy applied to Judah even more specifically than to Shebna is clear, for the word of the Lord which Isaiah says was “revealed” in his “ears” began with a description of the faithless, godless attitude and behaviour of the people of Judah, as would be the case on the very eve of the day of conquest—a day in which there should

have been “weeping and mourning and baldness and sackcloth” instead of which there was “joy and gladness, slaying of oxen and killing of sheep, eating flesh and drinking wine” [in the spirit of reckless bravado]; “Let us eat, drink, and be merry, for tomorrow we die” (Isaiah 22.12-13).

You don’t need to wait till tomorrow, is the Lord’s commentary on this, or to be killed by the sword: you are dead already (spiritually), and “Surely, says the Lord of Hosts, your iniquity shall not be purged from you until you die” (Isaiah 22. 14).

At this point in the prophecy the fate of Shebna is predicted as an illustration of the fate of Judah. The fate of Judah will be as the fate of Shebna. Judah will be seized “in a mighty captivity” and “tossed as a ball into a far country” and the people so taken will die there. In fact, Babylon will be the tomb of Judah. Not only Shebna but Judah will lose her position of stewardship. Judah will lose her trusteeship of the spiritual wealth of Israel and in particular of the “House of David” and the symbol of that stewardship—the Key of David—will be laid on another steward whom God will call.

In the application of the prophecy to Shebna, Eliakim is the steward whom God will call; but in its wider application this “steward” is the “seed of the sons of David.” This is he who will build a “house” for the manifesting Presence of the Speaking God—the king whose throne shall be “the glory of his father’s house.” It is of the throne of this seed-man and not of the throne of Solomon of which the Voice said, “I will establish his throne forever.” The application of prophecy is always in its fulfilment and it is a matter of history that the kingdom over which Solomon reigned did not last even 400 years. It was natural that David should apply to Solomon the message of the Voice concerning the builder of the temple, for the name Solomon meant Son of Peace; but in so doing he, with Nathan, ignored that part of the message which said, “I will raise up thy seed after thee, which shall be of thy sons.” Not David’s own son but a “seed” of his sons, the prophecy said, would build the “house” that God had in mind.

The temple in Jerusalem built by Solomon was not the House of God referred to in the message by Nathan, but only the symbol. In the same way the “house” that was part of the Tabernacle in the Wilderness and of the Temple in Jerusalem—the Inner Sanctuary or Holy of Holies—was not in reality the dwelling place of God, but only the symbol. Likewise, the phenomena of the Holy Cloud between the represented Cherubim and even the Speaking Voice were not the reality of the Presence of God but only the tokens of the future fulfilment of a God-Purpose. The whole temple is a parable within a parable—a symbol of God’s purpose in mankind. As the Holy Cloud and the Speaking Voice are tokens of the future fulfilment of this purpose, so is Israel. Paul outlines this purpose in his statement of faith before the intelligentsia of Athens. He states that “God does not dwell in temples made with hands,” but has placed man on the earth in order that he may “seek after God” and come to know Him. Man is to become the House of God. The Temple of Israel is a parable of man and his evolving consciousness.

Although the message of Solomon’s Temple is the evolving of man’s spiritual consciousness from the primitive concepts of the Outer Court to the Son of God percept of the Inner Sanctuary, the interpretation of the plan must begin with the Holy of Holies, for it is God’s seeking activity that is drawing man towards his God-destiny. Man’s awareness of God begins with God. God speaks and man hears. But first there must be

the earth-potential. This earth-potential consists of a soul-pattern and a physical counterpart: the soul-pattern has to be built and the heredity of the physical counterpart has to be established. This earth-potential was manifest in Abraham; for he heard the Voice saying, "Get you out from your country, and from your kindred, and from your father's house, unto a land that I will show you" (Gen.12. 1).

It is reasonable to suppose that Abraham was not the first and only man to hear the Voice, and the records of Israel state that there had been others of the same racial stream who in earlier ages had had the faculty (Abel, and Noah and Enoch, for example), but the potential may not have been stable enough for the launching of the embryo God-purpose until the coming upon the earth scene of the man Abraham. This man, because he was able to hear the Voice of Guidance, and because he carried out in his everyday affairs that which he heard, became the progenitor of a whole race with the required earth-potential.

The Temple plan sets forth in symbol the relation of God to man and man to God. God speaks and man hears—first an Abraham, then an Israel, then an Israel race and out of the race a "seed" of a new species, Spiritual Man. The Speaking God is represented by the "House," hearing man by the Ark of Testimony, dedicated man by the Sanctuary and its furnishings, the dedicated race by the Court of Israel with its Women's Gallery, the God-awareness of primitive man by the Outer Court with its brazen altar. This God-awareness comes from God but because the potential of man at this level is only embryonic the manifestation is animalistic and the worship-ritual is of the past and the subconscious. At the Outer Court level man is intuitively aware of God and seeks his favour but he is dominated by fear and offers his choicest possessions to win this favour. The nations contemporary with Israel sacrificed not only the animals, which were their wealth, but their own life-blood, and their children. Even Abraham conceived it to be the desire of God that he should slay his only son Isaac; but by the intervention of an angel he was prevented from so doing and came to the realization that the purpose of God in Isaac was one of life and not death, fulfilment and not sacrifice. It is by this realization that man passes from the Outer Court to the Middle Court; but before we give our attention to the Middle Court, it is necessary to examine the historical pageant represented by the Outer Court.

The Outer Court in the understanding of the People of Israel represented the nations whose territory surrounded theirs, and was called the Court of the Gentiles; but in the same way that the Court of Israel represents God-communicating man regardless of racial heritage, the Outer Court represents God-seeking man regardless of his race and times. Abraham passed from the Outer Court consciousness through the Middle Court consciousness to the Sanctuary consciousness in the first half of his lifetime and, contrariwise, many Kings of Israel and multitudes of the People of Israel were limited to the God-concepts and worship symbols of the Outer Court throughout whole centuries, even to the time of Jesus. In fact, the main body of the Church of the Christian tradition has been and still is limited to the Outer Court consciousness.

History shows a significant and progressive pattern of man's religious concepts and symbols—a universal pattern. Every age has had and still has its dominant religious symbol—the fertility symbols, first male and then female—the nourishment symbol of the multiple breasts as in the image of "Diana of the Ephesians" and other goddesses—the

symbol of the twin brothers from which period came the stories of Set and Osiris and of Romulus and Remus.² The common religious symbol of that period was twin trees, and groves of trees were planted that were sacred to meditation and worship. Such was the religious symbol in the time of Isaac and Rebecca and possibly of Jacob and Rachel. A relic of that period is the placement of twin pillars—Boaz and Jachin—at the entrance to the Sanctuary in Solomon’s Temple. Worship in sacred groves was encouraged by Ahab, King of Israel; and Manasseh, King of Judah, set up in the “House of God” in the Temple a “graven image” of the sacred grove he had made. This was a retrogression in consciousness; and such retrogression in the religious concepts of Israel occurred again and again. Following the Age of the Twins came the Age of the Bull and of that period we have many relics with us today. Bull festivals are still celebrated in the villages of England with the roasting of a whole bullock on a spit in the marketplace. The Sacred Cow concept in India is a relic of this period; and besides all this is the evidence uncovered by archeologists that Bull-worship was the dominant type of religion in all civilizations at the time that Moses established his revealed religion for Israel at the beginning of the Age of the Ram.

It is recorded in the Bible that the Israelites, after their exodus from Egypt, took advantage of the temporary absence of Moses from the camp to revert to the bull-worship they were supposed to have left behind them in Egypt. The inclusion of the bull as one of the animals of sacrifice in the religious ritual of Israel is part of the record of man’s progressive pattern of religious concepts. The next symbol to dominate man’s religious practices was the Ram and this became the sacred animal of the Israel religion. It was carried forward into the symbolism of Christianity, where it does not really belong, by the Jewish followers of Jesus. The symbol of the next age, the age now drawing to a close, is Two Fishes and this symbol has been found carved on the walls of the catacombs in Rome by the Christians who worshipped there. In later centuries it was painted on church windows. The cross, which is now almost universally regarded as the symbol of Christianity, is actually a symbol of life eternal and as such was used as far back as ancient Sumeria. It is not the symbol of an age or the religion of an age but of Life, and as such forms part of the design of Solomon’s Temple.

The Middle Court of the Temple of Solomon was called the Court of Israel and in this parable of the Key it represents the Purpose of God in mankind as it is carried forward by the men and women of a “chosen” race. They were not chosen to be an exhibition ground for the display of Divine favours but to be the agent of a biological process; and before we begin the survey of the recorded history of this people as it relates to the development of Spirit-conscious, Spirit-operated man, it is necessary to look into the nature of life and the process of evolution with spiritual perception.

Life is Spirit and Spirit is life—living energy with innate intelligence. This operates at different levels and each level merges on the edges of its extent with the next levels of faster or slower vibration. This merging of Spirit operating on different frequencies produces an intermediary substance, which serves as a carrier and transformer of Spirit. This is the “soul,” for which the Greek word is psyche. All life-units operate through soul-substance and what is called evolution is the progressive emergence of specific individuations of this soul-substance.

² Mrs. Park viewed history as a series of “ages” corresponding to astrological patterns in the heavens.

The emergence of new species, which is an ages-and-ages long process is not automatic—self-generated as it were. There is a pattern of potential maturity in every seed that results in development, by the hidden activity of the seed intelligence, to the point of fulfilment of the parent-type. This is the utmost of the seed potential and this is heredity, not evolution. The pattern of the utmost potential of the seed is within it and around it according to the parent-type. So the acorn is a potential oak-tree; the lily-bulb is a potential lily; the semen of an ape is a potential ape and cannot become a homo sapiens. A new-type potential is not the result of a self-generated urge, as though each life-unit had the hidden potential to become God-communicating man or God-filled man but somehow had been arrested in its development by environmental expediency and had settled for a lesser goal—a beetle, or a tree, or an eagle, or an elephant. Each species is the fulfilment of a limited potential, and beyond that a new potential is required. This is supplied by a new pattern of otherness through the overshadowing of a new God-Idea.

This “otherness” overshadows and permeates the soul-consciousness of the parent and the seed of that parent holds within it the impress of a new-type life-unit. In this way the potential of homo sapiens was impressed into the life-consciousness of the ape-man. Similarly, in the evolution of spiritual man there had to be first of all a seed-man. Abraham was such a seed-man of whose seed came Israel cum-Jacob and then the tribes of Israel; and of the Israel people came David and of the Seed of David came the man, Jesus—God-operated, God-filled man. Because of the potential of the Israel race the overshadowing of Mary, the mother of Jesus, was possible; but strictly speaking, Israel, not Mary, is the Virgin Mother but Israel, virgin to God. Abraham was the progenitor of Israel, the seed-race of this new-type man and Israel was the Woman who brought to birth the God-potentialized seed.

Woman’s part in the building of Man-the-Temple-of-God is central in the same way that the soul is central in the operation of the life-unit. Just as the soul of each life unit ingests the substance of earth and transmutes it into other substances of other form-structure, so Woman is the transforming agent between Adamic man and Christ-man; for the female of any species is the living bridge between the past and the future. The Middle Court is to the Temple what the soul is to the body, the transforming intermediary between earth and heaven—between the physical level and the spiritual level of God-activity. Similarly, Israel is to the human race the form-builder of Future man—not the physical form but the soul-potential. The process was unconscious as the development of the infant within the womb is unconscious. Israel did not know and does not know yet what has taken place within her.

The story of the birth of twin boys to Rebecca and Isaac is prophetic. The man of spiritual potential will supplant the earth-type man; but this supplanting will not be automatic. There will be a struggle. The hand of Esau denotes the earth-type man and the head of Jacob denotes the mental-type man with the spiritual potential, and in the life story of Jacob we see his clever, self-seeking personality give place to God-directed consciousness. Neither is this second supplanting achieved without a struggle. Jacob wrestles with an angel— a Power of God, the Adversary or Tester of men’s souls. The story says that Jacob prevailed, but that the sinew of his thigh was damaged, so that ever afterward he walked with a limp. It is important to understand the significance of the

“thigh” in these ancient stories. It signifies the generative organs, the most sacred part of man’s body. Upon this part was placed the hand of a person swearing fealty or an oath, as is recorded of Eliezer, Abraham’s head man:

And Abraham was old and well stricken in age....And Abraham said unto his oldest servant...that ruled over all that he had, “Put, I pray you your hand under my thigh; and swear by the Lord, the God of heaven and of earth, that you will not take a wife unto my son of the Canaanites among whom I dwell: but you shall go into my country and my kindred and take a wife unto my son Isaac”....And the servant put his hand under the thigh of Abraham his master and swore concerning the matter.” (Gen. 24. 1-3 & 9)

The Middle Court is the arena of a struggle between the past type and future type man. The Voice of God in Israel draws man toward the future type but there is another voice drawing man to the endless repetition of the past. The soul of man receives at two levels—from above and from below, from future destiny and past heredity—and rational mind determines the balance. In Israel’s history we see the scales of rational judgment tip first in one direction and then to the other. The natural feeling is toward the earth memory, which is predominantly sensual; but there is also in this memory the record of awareness here and there of the overshadowing of God and His evolutionary purpose, and there are guidelines to keep the human race from a total determination toward the lower levels of human behaviour-patterns. For Israel there was the Ark of Testimony with its Laws of Moses, the Holy Bread of the prophetic word, the Seven-rayed Light of spiritual consciousness, the Golden Altar of spiritual aspiration. These were the guidelines; and the symbols of them were in the Sanctuary of the Temple of Solomon.

To the men of Israel was entrusted the preserving of the spiritual orientation of the Soul of Israel; but like Adam in the parable of the Garden, they yielded to the persuasion of that which was pleasant and expedient. Solomon himself led the trend to deterioration by his marrying with women of alien God-concepts:

But King Solomon loved many strange women, together with the daughter of Pharaoh—women of the Moabites, the Ammonites, the Edomites, the Zidonians and the Hittites....Solomon clave unto these in love and they turned his heart away after other gods....

For Solomon went after Ashtoreth the goddess of the Zidonians and after Milcom the abomination of the people of Ammon....Then Solomon built a high place for Chemosh the abomination of Moab in the hill that is before Jerusalem, and for Molech the abomination of the people of Ammon. And likewise he did so for all his foreign wives which burned incense and sacrificed to their own gods. (I Kings 11.1-8)

Rehoboam, the son of Solomon by his Ammonite wife, when he became king, encouraged and sponsored the worship of his mother’s gods and built for them “high places and images and groves,” and so the divine purpose for mankind set forth in the Temple of Solomon became obscured. But the purpose had not failed. It could not fail, nor could Israel cease from being the seed-race of God-fulfilled man. Israel the nation, could allow separating influences to deflect her temporarily from the path of her destiny

and did so. One by one the guidelines were cut and at length Israel was no longer a clear channel of the high God-consciousness of her potential destiny and the prophetic “word” became less and less an inspiring, integrating nourishment and more and more a condemnation. Israel the nation, had betrayed the trust of her heritage. She had defaulted in her loyalty to her racial destiny of soul-form-builder for all mankind. The laws of genesis and generation are exact and immutable. Mixed seed results in a mixed harvest and the mixing of species in sterility. Israel, the nation, was chosen to be the spouse of God for the bringing to birth of a new nation-concept and it is the constant reproach of the Prophets of Israel that she became a harlot. The word of the Lord by Hosea said: “The land hath committed great whoredoms—departing from the Lord” (Hosea 1. 2.); and by Jeremiah: “And I saw, when for the cause of adultery I had put away backsliding Israel and given her a bill of divorce; that her treacherous sister Judah did not fear, but went and played the harlot also” (Jer. 3. 7); and by Ezekiel: “When I passed by you and looked upon you, your time was the time of love and I spread my skirt over you...I swore unto you and entered into a covenant with you, says the Lord God, and you became mine...and you prospered into a kingdom and your renown went forth among the heathen for your beauty—for I had put my comeliness upon you—but you trusted it was your own and played the harlot” (Ezek. 16. 8).

It was not merely a matter of the collapse of religious belief but a cutting loose from her ancestral lifeline—her spiritual genesis. The transgression of Israel was not merely a matter of morals or of social injustices: these were only symptoms. The disease was that there was no at-one-ment with God’s Spirit in the leaders of Israel. The “word of the Lord” that came by the prophets of Israel was possible by reason of the at-one-ment in them individually with the God-calling and God-desire of their ancestors and this is clearly evident in the language and similes of their utterances. These men stand before the Veil of Separating and Meeting of God with man, holding forth the Holy Bread to Israel; but it is the Bread of Lamentation and Condemnation.

Concerning the worship-ritual in the Temple of- Solomon, we cannot be certain that it was in its entirety either commanded or authorized by the Voice that spoke with Moses, because Jeremiah’s “word of the Lord” is that God had never at any time given any commands concerning burnt offerings or animal sacrifices:

For I did not speak to your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices: but this I commanded them...Obey my Voice and I will be your God, and you shall be my people” (Jer. 7. 22).

If the sacrificing of animals on the brazen altar of the Outer Court of the Temple had no Mosaic authorization, how much further out of line with the God-direction was the sacrificing of animals by Solomon within the Court of Israel?

The design of the Temple in its application to the nature of man signifies, by the Inner Court or Sanctuary, Spiritual awareness; by the Outer Court or Court of the Gentiles, the sensory awareness; by the Middle Court or Court of Israel, the Soul or psychic nature of man. It was the debased psychic influences of her environment that ensnared Israel. She had been given the means of protection from this but ignored them. Religious feeling and practice is not of the rational mind but of the psychic nature. It is intelligent only according to the particular mind-structure from which it takes its form. It is limited according to the particular ideology it expresses. It operates by emotional energies and this combination of idea-structure and creative desire sweeps men up into itself. It is as irresistible as the vortex of a tornado to all in whom is the slightest affinity with it ideologically or emotionally. Under its spell men have slain and eaten their own children; they have thrown their helpless infant offspring into the blazing arms of a God-image. All the records of history bear testimony that war has been waged in the name of some god, and the religion called Christian has sponsored war with the same fanatical cruelty as the ancient religions of Biblical times. By group consent it has waged war and tortured with the most fiendish ingenuity all at variance with its authority. The pagan Romans crucified the Christians, threw them to the lions, or burned them alive. The Christian Emperors murdered their rivals and opponents with equal cruelty, encouraged to the same by the Christian Bishops. When the authorities of Roman Catholicism were in power they burned the Protestants at the stake and when the Protestants were in power they tortured and burned at the stake the Roman Catholics. Many who did not indulge in frenzies of destruction on others tortured and mutilated their own bodies in the name of God and Jesus Christ. All such is insanity—an overthrow of reason. As a matter of fact, reason has no power of control over the psyche. The psyche is, for the most part, under the hypnotic influence of habit; but at any time that it is stirred up to the awareness of its own potential it can snap the bonds of reason and habit and only the power of consciousness at the spiritual level can restrain it. It is a vain thought and a delusion that man's "emotional body" can be brought under the control of, and into subjection to, the "mental body." If this could be done it would result in man becoming a robot and any individual or group of individuals could enslave all mankind with their own particular "ism" as was attempted by Hitler on a grand scale. There have been many such attempts but all have failed, nor can any such attempt succeed because the nature of man and the evolutionary purpose of God will defeat it.

Mankind in general—Christian and otherwise—is still in the Middle Court of the Temple, but the purpose of God moves forward toward the emergence of Spirit-motivated, God-directed man.

The inner court of the Temple of Solomon consisted of an oblong room—of the dimensions of two cubes placed end to end. This was the Holy Place—the Sanctuary—the Court of the dedicated tribe of Levi. It was divided across the middle by a heavy curtain called the Veil. The Inner chamber was the Holy of Holies where only the High Priest entered once a year. In the antechamber the Priests served daily, attending to their special job of looking after the sacred symbols—the 7-branch candelabra of lights, the Table of Holy Bread, one cake for each tribe of Israel, the Altar of Incense, and the Veil,

which also was a symbol.

To the people of Israel these symbols represented, respectively, the Seven Rays of God's Spirit, God's providential care over Israel, the Directing of their Prayers to God, and Protection from the Holy Power of God-in-manifestation. Of the destructiveness of this high-voltage energy upon men not specially trained and authorized, instances are related in the records of Israel. It may be that Moses, having been raised and educated in the priestly magic of Egypt, had been responsible for the placing of a psychic force around the Ark of Testimony for its protection from irreverent handling; or it may have been the result of fear that Hadah had died when he touched the Ark or that the pestilence had afflicted the Philistines while they kept it in their cities. In the Sanctuary the Ark stood within the Holy of Holies and behind the Veil. At each side of it was the gigantic figure of an angel. These angels, with wings outspread over the Ark, represented the Cherubim—those angelic beings who carry out the will of God in the physical universe. The form of these figures is said to have been related to the four fixed signs of the zodiac and signify the immutable laws of God in nature.

Within the Ark had been placed by Moses the evidence of the communication with him and his brother, Aaron, of the "Holy One of Israel"—the two tablets of spirit-writing, a jar of the "manna" which had fallen upon the ground and by which the Israelites had been fed during their journeyings through the wilderness, and the Rod of Aaron which had come alive and blossomed. But whether any of this "testimony" still remained in the time of Solomon we do not know. The wings of the "Cherubim" stretched across and over the Ark, overshadowing the replica of a throne-chair, which was called the Mercy Seat. From this point in time and place had come the Voice of the "Holy One," speaking with Moses alone or in the presence of his brother Aaron.

In relation to the nature of the human consciousness and to the spiritual evolution of man these furnishings of the Sanctuary and Holy House of God in Solomon's Temple have, each and all, special significance. The 7-branch candelabra with its seven lights are symbols of spiritual understanding operating at various levels within man. The Holy Bread signifies the word of instruction and guidance which comes from God. The Altar of Incense signifies man's spiritual outreaching in prayer. The Veil signifies the earth consciousness of man — his insulation from spiritual awareness. The three colours of the Veil signify the three levels of operation of the consciousness of man—physical, psychic, and spiritual. The Ark represents the Testimony of man's experience to the reality of God-communication and help; and the Cherubim represent the Laws of God by which this is manifested and received. The Throne-chair represents the God-conscious potential within man—in his head, to be specific.

The Inner room of the Sanctuary of Solomon's Temple—the Holy of Holies—in its application to the evolution of mankind represents man functioning under control of his God-consciousness. It was the Divine Mission of the Israel race to be the Virgin Mother of such a man, and that man was Jesus of Nazareth. It is impossible to erase a fact of history, though many have tried, and Jesus, born of a Jewish mother of the ancestral house of David, is a fact of history. From Abraham's time the records have been faithfully kept of the founding of the family, the tribe and the race and of the genealogy of each family unit of every generation, and by reason of all this faithful recording it is evident to all men of all ages that the first of the spiritual type human species came forth

of the seed of Israel. In the 2000 years since this spiritual-type man emerged there has not been another. A first perfect bloom upon a new-type rose bush cannot be duplicated. A first is forever a first. Jesus is the culmination and glory of Israel. He is the “key” to God’s purpose in man—spiritual generation. Paul states it this way: “That is not first which is spiritual but that which is natural” (I Cor.15.46). This is evolution, the slow conditioning of cosmic laws: the emergence of one spiritual type man in one age, of his spiritual sons and daughters in another age, and of their spiritual sons and daughters in another. The fulfillment of the prophetic “word” which the followers of Jesus identified with him and his life were not a predetermination of fate but an at-one-ment of his soul with the purpose the prophets of Israel served—an at-one-ment with their prophetic perception.

It was said of the power of this man over sickness and death, “Never have we seen it on this wise” (Mark 2. 12) and of his spiritual wisdom, “Never man spoke as this man.”(John7.46). Truly the Roman Procurator Pilate spoke as a prophet when he said, “Ecce Homo”—Behold the man! (John 19.5).

But the clearest answer to the question of the rulers of the Temple, “Tell us plainly, Who art thou?” is in the death he deliberately brought upon himself—death upon the cross—and in the rending of the Temple Veil at its accomplishment. The record left by his closest friends and followers is that at his death the Veil of the Inner Room of the Temple Sanctuary was rent from top to bottom and the writer of the Epistle to the Hebrews interprets this as signifying that Jesus had opened the Holy of Holies for all mankind. This rending of the Veil would seem to represent that the first stage in the opening to man of God’s purpose in him had been completed. The cross has been the symbol of eternal life since the dawn of history and the cube, when it is opened—when the top, front and back and then the sides are laid flat—forms a cross of the type which to us signifies Jesus’ death. Jesus did not invent the symbol or its meaning; he merely chose to make use of it. It seems conclusive that Jesus recognized the significance of the cube-form of the “House of God” in the Temple design and used the opportunity provided by the Roman practice of crucifying state offenders to set forth the purpose of his incarnation by Israel. He was the “Seed of the Sons of David” upon whom would hang “all the glory of his father’s house,” and he was the “nail” that would be cut down. In the words of Isaiah, “He was cut off out of the land of the living; for [or by] the transgression of your people [Israel] was he smitten” (Isaiah 53.8). In the manifestation of the transcendent Jesus to John the Seer of Patmos he says: “Thus says he that has the Key of David—who shuts and no man opens and opens and no man shuts” (Rev. 3. 7).

The key of a city or palace or temple in ancient times was often in the form of a cross (see illustration), and was so large and heavy as to be as much as a man could carry. Such a key signified the authority and responsibility of the official upon whose shoulders it was placed. Jesus, knowing himself to be the “steward” of the revelation to man by Israel, chose his own death, as he himself declared: “I lay down my life that I may take it again: no man takes it from me” (John 10.17-18).

The “Father” did not require this of His spiritual son; Jesus asked for the “cup” of sacrifice and suffering from the “Father” who alone had the authority to sanction it: “This command [i.e. authority and power] to lay down my life have I received of my Father” (John 10.18).

If it were only by his death on the cross, and its relation to the cube-form “House of God” of the Israel Temple, that we recognize Jesus as the Agent of God’s evolutionary purpose in man, that would be a big step towards our goal of spiritual understanding, but in addition we have the accounts by eye-witnesses of his wonderworking powers during his three-year mission; and we see in them the prophecy of man’s divine destiny.

The awareness of the purpose for which he had incarnated would undoubtedly have been with Jesus from childhood; for the awareness of the soul-realms is often demonstrated by young children. The poet Wordsworth expresses his realization of this most beautifully in his “Ode: Intimations of Immortality”:

The soul that rises with us, our life’s Star,
Hath had elsewhere its setting
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

The early awareness of Jesus was surely not less significant. Besides his answer to the reproof of his parents that he had caused them great anxiety and inconvenience, “Do you not know that I must be about my Father’s business?” (Luke 2.49), there are clues here and there in the gospel records that indicate it: “Suffer little children to come to me, for of such is the Kingdom of Heaven” (Mat. 19.14)—that is, such as see and hear with the soul senses. On another occasion he said, “Except you become as little children you cannot enter the kingdom of heaven” (Mat. 18. 3); and also, “Their angels do always behold the face of my Father in Heaven” (Mat. 18.10).

It is recorded that at his initiation into the responsibilities of his earthly heritage as a Son of Israel, he was found by his parents among the learned scribes and Rabbis of Israel, asking them questions. We can conjecture that these were such as would penetrate their literal-mindedness—as, for instance, “If God spoke with Moses why does He not speak now?” for in his teachings we find the answer: “He that has ears to hear let him hear” (Mat. 13. 43); or “Since God revealed to our forefathers His compassion for their hunger and fed them with bread from heaven surely He can reveal His compassion and power to us also?”—the answer to which he demonstrated by feeding 5000 people with five barley cakes and two small fishes. Or we can suppose his asking, “Is this temple of stone and wood, made by the hands of men, really the dwelling-place of God or is it a pattern of something spiritual, a God-idea?”—for in his teachings he said, “God is Spirit, and they that worship Him must worship in spirit and in truth. Behold the time is coming when men shall no longer worship God in temples” (John 4.21 & 23). Then too, of himself he said, “Destroy this temple and in three days I will build it again” (John 2.19).

Only when the insight of his childhood years and the thoughts of youth had come to maturity could the God-Spirit with which he was in communication enter and fill the house of his consciousness: “And John bare record saying, I saw the Spirit descending from heaven like a dove and it abode with him” (John 1.32). Then truly did he become

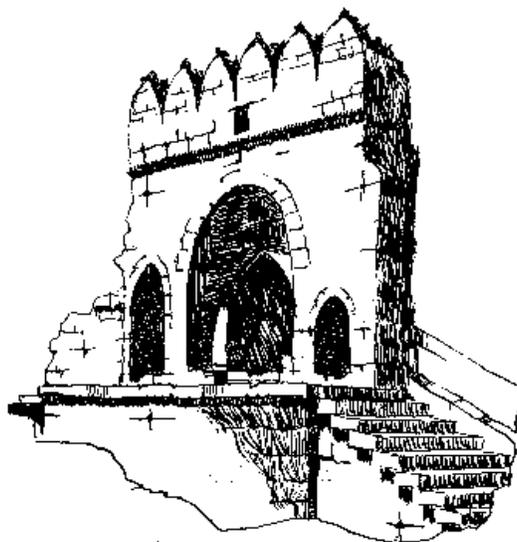
the “Son of Man,” man as God had envisioned him from the beginning, man with his full potential come to fruition.

Of this new-type man the Psalmist wrote:

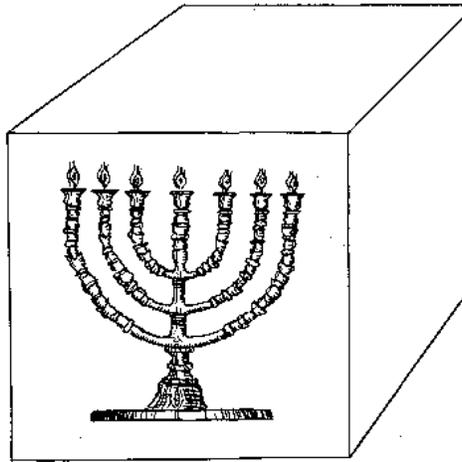
What is man that You are mindful of him, and the Son of Man that You should visit him? You made him to be a little lower than the angels [in the cosmic order] to crown him with glory and honour. You have put all things under his feet—all sheep and oxen, yes, and the beasts of the field, the fowl of the air and the fish of the sea and whatsoever passes through the paths of the sea.” (Psalm 8. 4-8)

That is to say, that all life in the scale of evolution is below man but the angelic order of beings is above man temporarily. Eventually, man is to be a creature of glory and honour with powers transcending even those which manifested in Jesus: “The works that I do shall you do also, and greater works shall you do, because I go to my Father” (John 14.12).

Yet the works that this “Son of Man” did, stagger the imagination. At his word or by his touch he restored the rottenness of leprous flesh to the perfection of clean, healthy tissue; opened the hearing channels that were sealed; unveiled the sight; straightened the deformed bones; restored the disordered or dead nerve impulses; cleansed the minds and souls of demoniacs from unholy obsessions; called back and reinstated souls that had left their earth-bodies; changed with a word the atomic structure of substance and multiplied it from within; drew into himself the opposing currents of wind and wave and permeated them with his own tranquility. He also entered into his own dead, mutilated body and raised its vibratory rate to that of the etheric realm of life, thus making possible his after-death appearances and disappearings under many varied conditions. Finally, he discarded the denser etheric substance and ascended to that realm of being which is the Throne of consciousness, which had been the source of his spiritual wisdom and wonderworking powers; and such, in due course, is the destiny of man.



An Ancient Gate



PARABLE 3: THE BRIDE

This is a parable of the fulfilment of God's purpose in man. It is not a single parable but a complex of many, the details and symbols of which will be studied in turn. Unfortunately for Christendom, scholars—ecclesiastical and others—have not had the mystical experience necessary to the adequate interpretation of such complex symbolism as fills the Book of Revelations, and instead of probing into the heart of these picture messages by persistent, prayerful contemplation, the tendency has been to dismiss them as unimportant for Christendom in general or, to grossly misinterpret them.

The parable of the Bride is the culmination not only of the revelations of John, the Seer of Patmos, but of the entire revelation by Israel. John records: "And I heard the voice of a great multitude saying, 'Alleluia, Let us be glad and rejoice...for the Marriage of the Lamb is come'" (Rev. 19. 6-7).

It is the last of twelve visions of the mighty conflict between heaven and earth, good and evil, past and future, God's purpose and the forces that oppose it. These visions were experienced by John on a certain "Lord's Day" during the time when he was an exile on the Island of Patmos—a prisoner condemned to work in the mines there because of his testimony to the Lordship of Jesus and for declaring the "Word of God"—that is, for prophesying. The visions came to him in a state of extenuated consciousness—in the etheric body, not the physical. Such experience is not like a dream that fades on waking, but is an experience recorded on the brain-mind as is the sensory experience of the objective consciousness. It is a permanent memory record that can be recalled at will. This is why John was able to write the details of all he had experienced in the super-conscious state after he had returned to his earth-mind consciousness. We can surmise that it took many nights of labour between long days of enforced toil for him to complete the record. Truly, this is one of the most monumental feats of history.

As one follows through the dramatic action of John's prophetic parables, one is struck by the contrast they present to the storytelling of the Jesus of the Gospels; and, conceiving Jesus to be the Beloved Christ-Man in the exalted authority of his heavenly status, it seems more than probable that through the centuries of Church history he will have had some thoughts about this "Book of Revelations" and the unfortunate influence of its imagery on men's conceptions of God and the out-working of His purpose in the Piscean Age; and it would be quite in character with the Jesus of the Gospels for him to have entered into conference with John on the matter. Without the slightest intention of being irreverent or disrespectful one can conceive him saying, "We really have to do something about that book. What you wrote at the end of it about the dire consequences to any person who altered even so much as a word of it makes the reinterpretation of it a difficult problem for whoever undertakes to write for us; but we really must re-present its message in more simplified and intelligible imagery. This we must do because as it stands it is a stumbling block and not a guiding light." And we can be sure that the John, who had had the experiences and had written the record of them would, in the more perfect understanding of his heavenly consciousness, be in full accord with this decision.

Relative to the process by which the visions manifested to John it must be realized that there had to be a counterpart in John's subconscious of the prophetic reality being revealed to him. The future conditions that men would experience in the Piscean Era are presented in action-pictures, the material for which was in John's subconscious. For instance, the scene of the opponents of the God-purpose—those who made bonfires of living Christians and lined miles of highway with Christians crucified—being tormented in a pit of flaming fire-and-brimstone in the presence of God and Jesus and the angels, was obviously related to John's awareness of the terrible retribution which would eventually vindicate the justice of God. The actual retribution was the operation of cosmic law which those who opposed the God-purpose had invoked upon themselves. It was not an act of God but of man. The impression received by John was, undoubtedly, of the inevitable and proportionate recompense (re-payment) according to cosmic law, but the details of the action-picture, we can conclude, were a translation of the impression from within John himself. John received the visions in a super-conscious state and what he received had to be transferred to the brain-mind of his physical body. It is in this process that distortion of a higher-plane experience occurs. John states that just before the first vision "a door was opened in heaven" (Rev. 4.1). In mystical experience this signifies an enlargement or elevation in consciousness. No sooner had the door opened than a voice was heard, like someone speaking through a trumpet, which said, "Come up hither, and I will show you things which must be hereafter" (Rev. 4. 1). Then followed another change in consciousness, for John says: "Immediately I was in the spirit" (Rev. 4. 2). Then comes the first action-parable of the revelations:

And behold a throne was set in heaven, and one sat on the throne: and he was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats sat four and twenty elders clothed in white raiment; and on their heads were crowns of gold. (Rev. 4.2)

From this description we conclude that the celestial being on the throne had the appearance of dazzling, translucent colour rays of green and red light as of a living jewel of man-size proportions. John does not call him God. In the center of the throne and spreading out from it, presumably in cross formation (equilateral), were the four living creatures of the fixed signs of the zodiac—the lion, the bull, the man, and the flying eagle. These creatures had each three pairs of wings, which are a symbol of angelic power. They were full of eyes before and behind, indicating the timeless, limitless all-knowing of God. All this represents to us God-in-action in the natural realm. The living creatures are the agents of the cosmic laws of God—the Cherubim.

Each of the elders, i.e. ancestors in experience and wisdom, had an aura of golden light around his head which John describes as a golden crown. Perhaps John knew what it was but the translators of the Bible may have not. The Being who occupied the throne had an aura of the entire spectrum of colour-vibration. This is described by John as a rainbow which enveloped the whole area of the throne scene.

“Out of the throne,” says John, “came thunders and lightnings and voices.” These represent conflicting cosmic forces and commands. There is always conflict between the forces of the past and the forces of the new, and both are the Voice of God; but at the juncture of two ages the God mandates come to a coup-de-combat in man’s recognition of the God-activity. It is recorded of Jesus that he tried to explain to the authorities of Judaism why his teaching and God-manifestation were not acceptable to them. He said that God’s revelation to man is progressive, “God works hitherto and I work,” but men tend to recognize only the *modus operandi* of the past.

Between the “throne” and the state of consciousness where John stood, was a “sea of glass, crystal clear.” This constitutes a dividing realm where no vibrations of a lower plane, or extraneous to the authority of the Being on the throne, could penetrate; and in addition, the throne was screened by seven flames of fire. John calls these “lamps,” or at any rate the word he used is so translated. We can assume that these lamps were in the formation of the 7-branch candelabra of the Sanctuary of Israel; but actually they would be like a bush of branching flames such as Moses saw on Mt. Horeb. This we conclude because of the reports of others besides Moses and John who have seen such.

The twenty-four Elders we judge to represent the twelve ancestors, or it may be the heavenly authorities of the tribes of Israel plus the twelve Apostles of the Gospel of Jesus or their heavenly authorities. It is not essential to the realization of the message of the tableau to suppose that twelve of the “elders” were actually the twelve Christian Apostles and twelve were actually the sons of Jacob. As a matter of fact, at least one of the Apostles could still have been alive on earth at the time of the vision. The elders were persons of spiritual attainment and God-authority who were setting forth a most important message for the enlightenment and encouragement of servers of the Christ Mission on earth during the Piscean era. That they were real persons, and that this particular vision, at any rate, was not just a psychic impression imposed on John’s consciousness we conclude from the fact that one of them, moved by John’s distress, left his seat and went to him and assured him that everything in the cosmic plan of the Piscean Age was going forward to the fulfilment of God’s purpose.

It is part of the message of this parable that both the Israel and the Christian revelations were not only from the same source but were two phases of the same purpose. This is indicated again and again throughout the dramatic action of the parables: the twelve Apostles are continuing that which began with the patriarchs of Israel, and the Christian faith is a further unfoldment of the God-percept of Judaism. Both are imperfect in their expression of the revelation but both are channels of the same divine purpose and message. They are only separate in time-and-place conditions and in the details of operation. In Judaism, the 7-branch candelabra of lights is the symbol of the God-consciousness of Perfected Man—the Son of Man: in the Christian revelation it is the symbol of this same God-consciousness manifested in such a Son of Man, a man in whom the God-conscious powers of future mankind were demonstrated—man of the perfected

human species.³ Also, the Heavenly Jerusalem carries on without a break the holy guidance which had manifested by Israel; for the last jewel or spiritual eye of the High Priest's breastplate—the jasper stone—is part of the first foundation stone of the New Jerusalem, the “Bride of the Lamb.”

The action-parable continues:

And I saw in the right hand of Him that sat on the throne, a book written within and on the back side: sealed with seven seals”(Rev. 5.1). And I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to loose the seals thereof?” And no man, in heaven or on earth, neither under the earth, was able to open the book neither to look thereon. And one of the elders said to me, “Weep not, behold, the Lion of the tribe of Judah, of the root of David has prevailed to open the book and to loose the seven seals of it.” 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, having seven horns and seven eyes which penetrate into all the earth—which eyes are the seven Spirits of God: and he [the lamb] came and took the book out of the right hand of him that sat on the throne. (Rev. 5. 2-3 & 5-7)

The most important feature in this scene is the “book” for without the book the lamb would have had no part to play in the scene. A book, in mystical experience, signifies a record or a pre-record of events—events not written with a pen but with circumstances and actions. If the book is closed the contents relate either to things not yet begun or things that are finished. In this action-parable the book is not only closed, it is sealed. The events recorded within and on the back side had not yet begun and the agents of God's activity in the earth, the Patriarchs of Israel, the Apostles of the Christian Gospel and the Angelic Powers of the natural realm, are all waiting for the God-authorized person who will break the seals and open the book: for the one who will initiate the activity of the new age—the Piscean Age. John, the onlooker, was greatly distressed lest no one would be found with the necessary authority and strength to break the seals, and the courage to look upon whatever dreadful pictures (future events) there might be inside the book (the New Age). At the sight of John's distress, one of the elders took compassion on him and came and told him that a person with the necessary qualifications and God-power had come forward and would open the book.

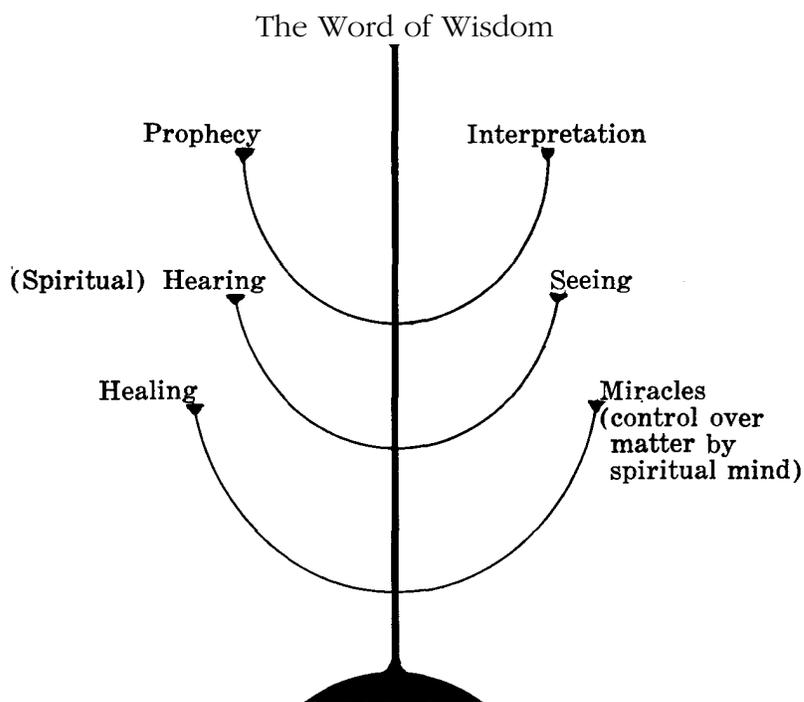
Then as John looked, a lamb was standing in the “midst” of the throne, that is, having the consciousness of God and the delegated authority of God which was also the case with the four living creatures for they too were “in the midst” of the throne. The lamb had the appearance of having been killed but it was not dead: it was alive and took the book from the right hand of him that sat on the throne. The Lamb had seven horns and seven eyes. Since horns are the symbols of power, seven horns may with reason be equated with the “Seven Churches” or

³ Mrs. Park uses the term “perfect” or “perfected,” not to mean someone without flaws, but someone who has reached spiritual maturity. A person or creature reaches “perfection” when it becomes what it had the potential to be from the beginning. “Perfection,” then, is an active unfolding of new possibilities.

Church-power periods which were the concern of the first phase of the Revelations to John.

These seven “Churches of Asia” named by the manifesting Jesus are not churches identical with the names of cities, nor are they identical with fixed periods of time, but with phases of Church history spread over the whole Piscean Era. The seven eyes relate to the seven lights of the 7-branch candelabra of the Sanctuary of Israel — the symbol of the Man of God-consciousness. They equate with the Gifts of the Spirit listed by Paul. In his list he names nine but two of these are duplications so we can eliminate “knowledge” which is spiritual knowing as it equates with inspiration which he names separately. We can also eliminate “faith” since it is not a “gift” but a state of receptivity denoting the individual readiness to abandon the trial and error authority of the earth-mind.

The seven rays of God-consciousness in man are:



The Lamb is possibly the most prominent symbol in the whole book of John’s visions. Strictly speaking, it represents the offspring of the Ram religion. The Ram is not the symbol of Israel. It was the universal zodiacal symbol of the Age covering the time from the Exodus of the Israel peoples out of Egypt to 70 A.D. when the Temple-City of Jerusalem was destroyed by the Romans. At the time of the Exodus the Egyptians were already using the Ram as a religious symbol but it was Moses who brought it into universal prominence by his establishing it under a new religion. Other peoples and civilizations clung still to the symbols of the past, principally the Bull, though the symbols of more remote ages continued to be venerated. The animals which had served as religious symbols in former ages were used by Israel, and later Judah, as sacrifices in the Court of the Gentiles, but

the Ram was the sacred animal of Judaism. The fathers of the Christian Church appropriated the symbol by reason, no doubt, of the influence of John's Revelations, but they applied to the symbol the significance of atonement for sin, which was not inherent in it. The Church, from Apostolic times, interpreted the death of Jesus as an atoning sacrifice for the sins of Israel, of Christendom, and of all mankind from the dawn of history and for all time. This conclusion was quite unsupported by the teaching of Jesus as recorded in the synoptic gospels, and by the significance of Jesus' deliberate choice of Passover for the religious implications of his death on the cross. In Judaism there was a special Feast of Atonement with special sacrifices of atonement. These were a young bullock (see Lev. 4.3 & 16.6) and a young goat (Lev. 16.5 and 15).

Not that this was necessarily an ordinance of God but it was part of the religious Law of Israel. If Jesus had regarded his death as atonement for sin he would surely have given specific teaching to that effect, but he did not. On the contrary he taught that forgiveness of sins depends on the individual's forgiveness of his fellowmen. The Feast of Passover had its own special significance, which was not atonement and was separate from the Feast of Atonement by six months. The lamb was rightfully the symbol of a new beginning and as such was killed and eaten on the eve of the exodus from Egypt and from the old life of slavery. It was a symbol of deliverance from death to life and as such was celebrated on each annual commemoration of the event. The lamb was suitably applicable to Jesus, the Founder of the Christian Faith, which was the offspring of the Religion of the Age of the Ram. It was not applicable to Jesus' death as an atoning sacrifice.

Throughout the records of his visions, John uses the symbol of the Lamb as signifying Jesus. This clearly is his interpretation of the appearance of the symbol in the vision of the "throne set in heaven" which was, "a lamb as it had been slain."

The action-parables that follow depict the Lamb as breaking the seals of the book, that is, initiating each of the seven periods of the Age and authorizing the effects men have invoked; as engaged in reaping operations, that is, in the winding up of the karmic conditions of the Piscean Age; and finally as becoming the Bridegroom of a "City." These metaphors are incongruous. They involve us in such gymnastics of the imagination that all sensible significance is lost. As the symbol of New Beginnings—the Piscean Era and the Christian Faith, and of Jesus, the builder of the new City of God's Peace—the symbol of the "Lamb" is applicable; but in all other respects it does not have even symbolic relationship to the message of the visions.

The phrase "the Marriage of the Lamb" signifies the culmination of the work of Jesus the Christ in his overshadowing of the earth-consciousness of man at the end of the Piscean Era in preparation for the Kingdom of Heaven on earth in the Aquarian Era which follows. Jesus, in his brief three-year mission on earth 2000 years ago, told several parables about this "marriage: The Over-confident Guest (Luke 14.8-10); The Watchful Servants (Luke 12. 37 & 38); The Man Without a Wedding-garment (Mat. 22.10-13); The Ten Virgins (Mat. 25. 1-12); The Gluttonous

and Unmerciful Steward (Mat. 24. 45-51); The Pounds (Luke 19.12-27); and The Marriage of the King's Son (Mat. 22. 2-9).

The message in these is that Jesus, in that "far country" beyond death, will receive a "kingdom"—that is, authority over earth conditions—and will return and take charge of that "kingdom": that at his departure to that "far country" he would commit his earthly wealth (teaching, counsel and example) to the charge of his disciples and those who followed after them, and would require of whoever exercised authority in his name a reckoning upon his return as to their use or abuse of the power entrusted to them; that during his absence in the "far country" he would become the Lord of Life of a vast multitude of people in the life beyond death, and would bring them with him on his return and that they would share with him the government and control of earth affairs; that the stewards who had been in authority over his vested interests on earth, would, on his return, be asked for an accounting; and that, according to their diligence and competence, they would be given added authority, or, contrariwise, would be discharged from his service; that his return to reign over the affairs of earth would be a time of great happiness and fulfilment for those who desired the coming of the Kingdom of Heaven on earth; that it would be like a Great Banquet to celebrate the Marriage of a King's son; that the members of his household on earth would not know at what hour to expect his return but that those who had "ears to hear," that is, who had psycho-spiritual seeing and hearing, would hear the announcement of a herald, "The Bridegroom comes, get ready to meet him"; that those who had become wholly absorbed in life at the physical level and had neglected to keep the lamp of the inner consciousness burning would not have time or opportunity in the hour of his return to cultivate their powers of spiritual seeing and knowing; that many whose thought was that they would certainly be among the "very important persons" present at the marriage festivities would find themselves in quite obscure status and that some would find themselves shut out from enjoyment of the good things of the Kingdom.

Marriage is a union of two streams of life-consciousness focused in two units at the human level. The marriage of the Christ-Man is a union of two realms of consciousness—the heavenly and the earthly. This is the great God-purpose in the creation of specific conditions for life on earth at many levels of consciousness. All contribute to the whole and to the ultimate purpose. The purpose is evolutionary and each life-unit moves to the fulfilment of its own species by obedience to the law of its own level of consciousness.

All consciousness is psychic; and all life operates by means of psychic consciousness at various levels. Man is a composite of three levels of psychic activity—physical, mental, and spiritual. Physical consciousness is the psyche or soul-body attuned to the earth reality through certain centers of the physical body. Mental consciousness is the psyche in picturizing activity through its recording sensitivity. Spiritual consciousness is the psyche attuned to the universal, eternal, Life-Source-Intelligence—"God." The receptivity of man at the spiritual consciousness level depends on the evolutionary status of his psychic vehicle. The purpose of life at the earth level is to develop and educate and discipline the psyche, that it may become the servant of spiritual mind for the development of

man to the God-conscious level of operation. There had to be a first man of this evolutionary status and that man was Jesus. Just as there had to be a first “homo sapiens” to father the entire species, so there had to be a first “homo dei spiritu” to father the God-filled, God-operated species. In the cosmic sequence of life-on-earth followed by life-in-heaven with embodiment and re-embodiment at various levels or realms—on earth and elsewhere—this goal would eventually be reached, but slowly and painfully, by reason of the vast multitudes of souls at very low levels of free-will operation and also of the organized opposition of group mind-power character obstructing and delaying the progressive God-purpose. So to speed things up and eliminate a lot of suffering, a being of the Highest spiritual attainment volunteered to take the path of descent into earth-incarnation as the God-authorized agent and to take charge of operations for the overshadowing and interpenetration of earth-conditions by countless millions of advanced souls in the heaven-world. These are “The Bride,” for they have joined their lives with his to serve his mind and purpose. They are a “city” because their way of life is organized for the fulfilment of the great “desire of Jesus”—the Kingdom of Heaven upon earth. That is why he taught his followers to pray, “Thy kingdom come, thy will be done on earth as it is in heaven.”

The visions of John’s Revelations, for the most part, depict in symbols and action-parables the conditions on earth that intervene between the opening of the Piscean Age by Jesus and his return in power to establish his “City” of God-consciousness in the etheric counterpart of the earth. The book “in the right hand of him that sat on the throne” represents the Piscean Age. The writing “within and on the back side” signifies the conditions and events of the Piscean Age and a glimpse of the beginning of the Aquarian Age that will come next. The sealed sections are seven divisions of the age—not fixed and equal periods of time but particular phases of the struggle occasioned by the progressive purpose of God and the organized powers that oppose it. So terrible have been the conditions of life in this era, now almost ended, that it is no wonder John began to doubt that any man would be found with courage to even look at the written record of them in the “book.” They have been terrible for millions of souls who have incarnated in this era but especially so for those who have endeavoured to keep alive in the hearts and minds of men the light of eternal reality. Not in recorded history has there been such terrible and universal infliction of torture on humans and animals as in the past 30 years. Not in history has there been such universal power-group oppression of mankind, robbing men of the right to decide their own communal and national way of life, to live wholesomely, to eat natural food and drink pure water, to breathe pure air and think good thoughts; and all this, not as punitive action against an enemy or of oppression by conquerors upon the conquered, but in the name of freedom and “democracy.” Everywhere on earth organized greed has spread its clutches and organized filthiness has polluted the mind of youth, and organized lying has destroyed the capacity to discern truth from falsehood, fact from propaganda, so that the man or woman of straight and simple thinking, in helplessness asks—If there is a God why does He not intervene?

The fact is that God does not intervene. His universe operates on the principle of balance. He works through that law. Man’s freewill is a push-button panel, operated by man, that upsets the balance within the individual’s own field

of influence. The Law adjusts the balance, but on such a vast scale that man does not perceive the relation between the human causal interference and the cosmic correction. The Law of Balance operates in the solar system and in the galaxies of outer space and also within man. In the cosmic justice of God all souls must have their full quota of experience—what is cut short at one point or in one life must be added on at another point or in another life and the soul preserves the seed-memory. The whole universe in every little atom and detail of phenomena operates on this Law of Balance. In the case of human souls there is freewill within the limited conditions of the human plane of operation. Man does not have total freewill because he is at the human level only. The exercise of his decision and choice is within the pattern of conditions and circumstances which are predetermined by the laws of the natural world and by the decisions and choices of other people. He can fight against other people and, if he is strong enough and ruthless enough, he can force them to yield their freedom of decision and choice to his; but in so doing he upsets the law of balance in his own life-area and that is eventually compensated to him and to the others over whom he has exercised compulsion.

The effect of this determination that might shall be right is cumulative because it perpetuates forceful reaction from all directions, and this also is cumulative. Wars marital, economic, ideological and religious, are fought on a personal, national or international scale and these conditions are also cumulative. Education and knowledge feed the fires.

Through the centuries and by the operation of the Law of Balance, explosions between group powers occur here and there in various places and at various times. Just as there are seasons of sowing and of reaping in the natural world, so there are seasons of sowing and of reaping in the realm of human action and reaction, and the end of every age is a time of universal reaping. Such is the “time of harvest” referred to in many of the parables of Jesus. The Piscean Age is an age-long time of reaping, when the balance of thousands of years of action and reaction is in process of readjustment. There can be no Golden Age or Harvest Home until this reaping operation is completed. We are now coming to the last hour of this reaping time. The harvest is not all tares, however, for part of the consequences of ages-long action and reaction is good. It is this good that makes possible the establishment, in the midst of the earth, of the City of God-consciousness—the Cube City or Temple of God’s Light: “And I [John] saw no temple therein” (Rev. 21. 22).

The description John gives of the “New Jerusalem”—the “Bride”—is not to be taken literally. It is as the “trees” of “Knowledge” and of “Life” in the story of the Garden of Eden—“in the midst.” It is everywhere, within and without, but not discernible by the physical senses. Yet it is not subjective, existing in a thought-world. It is of real substance, etheric substance, which exists in a much higher vibration than physical substance. John says, “the gates of it shall not be shut at all”; yet, “There shall in no wise enter into it anything that defiles, neither whatsoever works abomination or makes a lie, but only they which are in the Book of Life”—life at the God-conscious level. Entrance into this “city” is a matter of at-one-ment of the individual’s etheric body with the etheric substance of the

city, just as entrance or birth into the physical world or “city” is a matter of at-one-ment of the child’s soul-body with the physical body that has been built by the mother. The “Book of Life” is not a sealed register of “Who’s Who” of the Etheric City. It is not a predetermined list of acceptable residents for which individuals qualify by having lived a moral life or being a member or adherent of a particular church or sect or esoteric order. It is a matter of awareness at a particular level of consciousness. This is not achieved by an act of the will as in the physical realm where one decides to focus the sight in some particular direction; nor is it achieved by a sense of obligation to be or to act according to some preconceived standard of what is right. This awareness is spontaneous and natural as love is. No one will get into the city as one of a group, large or small, nor by going along with what everybody else is doing. Awareness of the “City” begins by the discovery of personal contact with, and relationship to, some Teacher— a Personalized Source or Channel of the Christ life-energy—who operates for the help of mankind upon one of the Expression-rays of the Christ-man Jesus. These rays operate toward the fulfilment of the evolutionary purpose of God by:

- the accentuation of spiritual values
- the dissemination of brotherly love
- the mothering of those on the path of incarnation
- the development and promotion of creative expression
- the rendering of help in time of need
- the merging of souls, group formations and forces
- exercising the stewardship of spiritual wisdom
- assisting the expansion of experience
- inspiring to God-ward endeavour
- operations of fulfilment and group leadership
- operations of hiddenness — germination and assimilation at all levels

Such Beings are not of the Angelic Order but are human individuals who have attained to the Christ level of awareness. They are not as the religious devotees of long-established earth systems but by reason of their treading of the path of attainment they are experts in knowledge of the human soul and its problems and needs and have control over etheric substance and also life-energies within a limited field of authority. They are, as it were, spiritual parents to those entering the City of Christ-fulfilment; for by a process analogous to the parent-child relationship of the physical realm, the life forces of such blend with and raise those of each new-come to the city. This is the meaning of the term “gates”; for each Gate of the City provides entrance to the etheric reality and activity of the City for an unlimited number of persons. The citizens of this City have freedom to enter or leave the city at will; but whether in or out, they remain its citizens. The significance of the statement that no thief or liar or skeptic or one who is full of fear and is mistrustful can enter the city, is that the level of consciousness that equates with entrance to the city depends on being on the wave-length of Universal Love—Cosmic Love. This is not a sentimental feeling but an out-going radiation of goodwill. The ability to enter in is not a matter of social morals or religious belief or affiliation; nor is it a sense of obligation to God or the Christ-Man, but a state of being in happy relationship with the conditions of life in the City. The desire to live at that level comes about as all new patterns of life-operation have come about. It is an overshadowing from a higher, controlling intelligence.

This overshadowing of a higher-level consciousness can only be effective in degree according to the individual readiness. During the Kingdom Age people will be living on earth in their physical bodies and behaving according to their usual standards and ideas. They will, in the words of Jesus, be “marrying and giving in marriage” and will not be aware of the Etheric City of Christ in their midst. They will walk right through where it is and never know of it, because it is not of their dimension. They will not even be able to find any awareness of it by electrical devices because its substance will be of a rate of vibration of which one can only be cognizant by spiritual desire-thought.

This “City of Christ Purpose” has been 2000 years in building. Its first foundation-stone was laid by the followers of Jesus at the dawning of the Piscean Age. It is the Name and Nature of God—“I am that I will be,” the One who is ever becoming manifest.

By interpretation, the foundations of the City of Christ-fulfilment are the lives of the followers of Jesus who have been exemplars of one or more of the soul characteristics of Christed Man. These spiritual qualities are the “jewels” which adorn the foundation stones. Many lives of Christ-servers went into the forming of each “foundation stone.” They cover centuries of time and each “jewel” is the perfection of that particular type of earth-evolved consciousness. The jewels named by John are the same, with one exception, as those given in the records of Israel as laid in rows in the breastplate of the High Priest. The symbolic significance is the same—twelve soul-characteristics forming God-conscious man. The Old Testament list pertains to the Christ-potential in Israel and the New Testament list pertains to the Christ-fulfilment in all mankind. The names of the

jewels as given in the Book of Revelation are said not to be identical with those we know by those names; but two things are certain—there are twelve jewels and each jewel represents some particular soul quality. A clue to the identification of each jewel is the colour; for each soul-characteristic radiates on a colour ray and when the soul-consciousness becomes fused with the spirit-consciousness the appearance of the soul-aura is as a dazzling, pulsating light of vivid colour.

The total appearance of the “City” which John saw must have been beyond the scope of human language to describe. There has been and still is much scoffing at “pearly gates” and “streets of gold,” but how else can a city of dazzling light and colour be described? Even the life energies of flower and tree and human on earth are unbelievably colourful, far beyond the range of physical sight, and emit delicate harmonies far beyond the range of physical hearing; so what of a “city” of soul-energies? John describes the “gates” as being each of one pearl and the streets as of pure gold. He says that the whole city appeared as if of “transparent glass.” Judging by experience of psycho-spiritual vision, this appears like liquid, translucent gold. At the physical level the light of the moon is white or greyish white and the light of the sun is pale yellow; but in the etheric City of God-consciousness, John says, the light will not be of the physical sun or the reflected light of the physical Moon. It will be the radiation of millions of perfected human beings whose life vibrations are of the Christ consciousness. All life radiates etheric light, but only those whose life-vibrations can be raised to this level of operation can see it. According to the visions of John and of others since his day, the “City” will be a complete replica of earth. It will be earth and the life of earth at a more refined level—of etheric substance and of spiritual consciousness. There will be trees and shrubs and flowers and birds and animals but no creatures of the scavenger type. “Walls great and high” ensure that no one, nor any power or force in the entire universe, can penetrate to that which the spiritual powers of the Christ-Man hold in protected unity.

That which John saw was not the actual city of Christ-fulfilment. It was a message-structure something like a Hollywood presentation but in colour and light and of universal dimensions. The details of the presentation set forth its message. The “river” that flowed from the “throne” represents the life-energy from God feeding the life-units of tile city. Its “pure crystal” water signifies the life-consciousness unsullied with the karmic debris of the past. The “tree of life” represents the spiritual, eternal consciousness of the dwellers in the city. The “fruits” of this tree signify the spiritual counterparts of the physical senses, abilities, and functions. The “throne” signifies the authority of God operating by the God-consciousness of the dwellers in the city—a built-in authority of cosmic law operating in the same way as instinct at the sub-human level. The God-conscious harmony of life in the “city” cannot be upset because those who live there will have left behind their limited individual contrariness and will be in at-one-ment with the wisdom of Divine Mind. This is the meaning of the Name of God in their foreheads. They see into the reality of all things and situations with the soul-sight of the “third eye” and this functions on the vibrations of the God-purpose—“I am that I will be.” By interpretation the “City” is the “New Earth” and everyone born into and living in the physical of Earth will, henceforth, have opportunity to develop the seeing and knowing of the Christ-City consciousness, and it may well

be that many people, at the beginning of the Aquarian Age, will have double consciousness and will have access to the “city” intermittently and will gradually come to function exclusively on the higher rate of vibration. This is indicated by the statement of John that “there shall be no more death.” Paul also envisioned this happy state of affairs when he wrote, “The last enemy that shall be destroyed is death.” We conclude that there will be no dying of the physical vehicle by degrees as is the case now; nor will there be a withdrawal of the soul from the physical body at a certain moment in time when the heart ceases to beat and the breath does not return; but there will be a constant refinement of the physical body until it is

as the resurrected body of Jesus, the particles of which can and will be dispersed at will as cloud-substance. As this refinement of physical bodies proceeds, sickness will gradually disappear because the substance of the physical body will be readily controlled by the higher-mind operating through the soul-body.

Looking forward to the fulfilment of the Desire-thought of Jesus—"Thy will be done on earth as it is in heaven"—we see that the present systems of government, law enforcement, education, medical treatment, and national and international defense will all disappear, for these are all according to the expediency motive of earth-sense dominated man. According to the parables of Jesus, all earth-functional authorities will pass under the direction of persons chosen by him to supervise the transforming operation, but as the refinement of the general consciousness proceeds they will be so changed in their operation as to be unrecognizable as equivalents of the present systems. Even transportation and communication systems will become obsolete and be transformed as the overshadowing of the God-conscious vibrations of the etheric City becomes more pronounced. This transforming of earth-conditions is not something man has to achieve, but something he has to be willing for the Christ-Man to achieve for him. Only then will men begin to enjoy those things "which God has prepared for them that love Him."

Under the overshadowing influence of the Etheric City of God-consciousness even those whose self-will has, in the past, blocked their channels of receptivity will become co-operative, when all earth systems have come under Christ-directed authorities. It is to the appointing of these authorities that Jesus referred in the parable of the "pounds": "Because thou hast been faithful in a very little, be thou ruler over ten cities."

Thus will the Kingdom of Heaven upon earth be established and the strangling power of financial, religious and political tyranny lose its hold. It will all come about by operations of the Christ-Mind Authority, and those in power at the earth-mind level will lose that which they thought was theirs beyond question, and they will not know how it has happened. Control by organized groups will cease and the visions of the Prophets of Israel and of John, the Seer of Patmos, and the words of Jesus of Nazareth shall come to fulfillment:

In that day a man shall cast the idols of his silver and gold to the moles and the bats. (Isaiah 2.20)

He shall judge among the nations and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation neither shall they learn war any more. (Isaiah 2.4)

They shall teach no more every man his neighbour, saying, "Know the Lord," for all shall know Him from the least unto the greatest. (Jer. 31.34)

And I [John] saw no temple therein for the Lord God Almighty and the Lamb [the Christ-Man] are the temple of it. (Rev. 21. 22)

The Reality will have replaced the Symbols of Temple and Altar, of Cube and

Cross:

Behold, the tabernacle of God is with men ["in the midst"]
and He will dwell with them and be their God." (Rev. 21. 3)