

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE MARRIAGE OF THE LAMB

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thun-



derings, saying, Alleluia: for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy.

Revelation 19:6-10.

This passage refers to the mystic marriage of the higher self to the lower within the individual—the perfect equilibration of the positive and negative poles of the Spirit.

It is taught in the Western Wisdom Teachings that “the Spirit is neither male nor female, but during the present state of manifestation it became necessary to devote one-half of the creative force to the development of the brain, wherewith we may *create* mental images which we then reproduce in concrete matter of the physical world. This therefore necessitated developing a physical organism with two sexes—one expressive of *one quality of the Spirit, WILL, and therefore male; the other expressive of IMAGINATION, which is female.*

“As each Spirit is born alternately

in a male and a female body, it expresses also alternately the twin faculties of the Spirit—will and imagination. One of these qualities predominates in each life, and accordingly makes the manifestation of the masculine or feminine. But as the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and consequently more capable of expressing the two qualities of the Spirit simultaneously and in an even measure. Thus by degrees the man finds the finer feminine qualities in himself, and woman finds the noblest traits of the man. When that point has come where there is a perfect balance, the mystic marriage takes place.

“It is said that in heaven there is neither marriage nor giving in marriage, because there the Spirit is untrammelled by the fetter of the flesh. There sex plays no part. There the dual soul qualities are usable, and consequently the marriage of one to another is unnecessary. Each there creates the archetype of his or her coming body without the assistance of anyone else, save the divine Hierarchies, and thus provides for the future embodiment. It is only when we leave the realm of the soul, and enter into the realm of sex that the cooperation of someone else is needed for the formation of a concrete physical vehicle to fit into the archetype which was in the first place made by the Spirit itself in heaven. Now the sooner we learn to see in ourselves a *whole creative unit*, the more we preserve our own creative force, and send it upward for spiritual purposes, the sooner we shall find the man or woman *within ourselves*. The mystic marriage will then have been performed, and this links the two poles and leaves us with a consciousness which is creative in all realms of nature.”