

WESTERN WISDOM BIBLE STUDY

THE EPISTLES OF THE DISCIPLES

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II Peter 3:6, 7, 10-13

Whereby the world that was, being overflowed with water, perished.

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But the day of the Lord will come as a thief in the night; in the which the heaven shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.

Peter's words are in agreement with occult teaching concerning the past and future upheavals of the earth and the future habitation of man. The four elements — Fire, Air, Water, and Earth — which Jacob Boehme states came from the Third or Activity Principle of God, are the great constructive and destructive agents of God's handiwork. The first physical continent, Lemuria, was destroyed by fire; the next continent, Atlantis, by water. The present earth, which is the last planetary incarnation in dense physical matter, will be destroyed by fire. In the New Age the four elements of God will, according to Peter, no longer be clothed in material substance. The elements will melt with fervent heat. The new heaven

and earth (for they will be one) will be fashioned by the constructive forces of air, and will be beyond the necessity of destruction by fire or water. Only those can find entrance into this new and rarified condition who have built the new soul body of etheric substance and light, wherein, in the words of Peter, "dwelleth righteousness."

THE THREE EPISTLES OF JOHN

THE FIRST EPISTLE

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

I John 2:27

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

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

There is a religion transcending that of

the Christ, the Religion of the Father. John alone of the Twelve refers specifically to this higher phase of attainment. Through his advanced work with the Christ he contacted the glory of this added illumination.

I John 2:23, 24

Whosoever denieth the Son, the same hath not the Father: but he that acknowledged the Son hath the Father also.

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

John made it plain that "There is but one way which leads to heaven above. . . And that is the way of human sympathy and love."

I John 2:8-11

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

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

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

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

I John 2:13, 14

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the

beginning. I have written unto you, young men, because ye are strong, and the work of God abideth in you, and ye have overcome the wicked one.

The word fathers signifies the teachers of those who have known Him from the beginning. The term young men refers to new Initiates. Little children are the neophytes who are striving to attain. To them John gives the following admonition.

I John 2:15-17

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

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

I John 4:18-21

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

We love him because he first loved us.

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

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

I John 3:8, 9

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

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

The teachings of John are also most definite concerning the law of chastity.

I John 5:16

If any man see his brother sin a sin which is not unto death, he shall ask, and he

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detriment of others. For every success received in life, Libra must pay in some measure. Otherwise there will be an imbalance which will have to be rectified. Libra people must express high standards if they expect any degree of inner peace and serenity. They are strongly influenced by thought and vibration. Their own thoughts are very important to their well-being, and they sense the necessity of building harmoniously for happiness. Libra people should learn early in life that heaven and hell are in their own minds. Dejection or moodiness are not sufficient to keep them from success, but they go through a great deal of unnecessary trouble because of their strong emotions. When Librans balance the scales, there will be more security for themselves and greater advantages for those who are intimately associated with these children of light.

Libra easily can pout and get into the habit of feeling abused. Obviously this is not a positive characteristic, but constructive action toward a definite goal can overcome almost any amount of personal irritation. With Libra, excesses or wrong action incline to melancholia and jealousy, and these traits, if expressed, will have a tendency prematurely to age the individual by depleting the nervous system. Ordinarily the enlightened Libran will not tolerate stagnation, waste of effort, or sorrow over what might have been. Success follows the ability to look ahead to bigger and broader opportunities.

Librans do well to ask: How can I live life better; what can be eliminated to produce greater happiness for the largest number of people? Realization of the need to ask this question results from trouble, hardship, disappointment, and failure to find happiness in ordinary worldly things. After many lessons during many lives, Libra gains the poise and balance underscored in this individualized creative Hierarchy.

Librans like to look nifty and neat, and their appearance is always above par. With the faculty of looking well-dressed under all circumstances, they wear clothes that just naturally make them stand out in any group. Whether it be regarding personal appear-

ance, home, or business, there is a pride and quiet dignity in this native worthy of thoughtful attention and respect.

Although Librans are not keen on study, it is surprising how much they pick up by listening attentively to others. Venus, the ruler of Libra, adds a wealth of talent and harmony in expression, which give the means to success through inspiration and judgment. Accomplishment is not "miraculous" for Libra; it is achieved through attention and awareness plus willingness to live positively. Anyone can follow the same practice, with even greater success, if he will.

The consciousness of Libra is not dull; the deep penetrating mind of these individuals balances all things carefully. Trial and error may accompany effort, but the ability and strength are never daunted by hardship. Personal ambition, worldly acclaim, and all such things must needs be secondary in their lives. Librans will be wise to seek contentment in serving and blessing others without trying to gain compensatory advantages for themselves.

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shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

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