

Moses and Jacob— Initiate Sons of the Ancient Wisdom

THE HIDDEN POWER of the fruit of the vine was realized by the early Fathers, as the following passages from Justin Martyr indicates: “The words ‘blood of the grape’ were used purposefully to express that Christ has blood not from the seed of man, but from the power of God. For in the same manner that man does not produce the blood of the vine, but God; so also this passage foretold that the blood of Christ was not to be of human origin, but from the power of God; and this prophecy shows that Christ is not a man, begotten of men according to the common law of men.”

Eusebius, a fourth century ecclesiastical historian, makes this comment on the foregoing passage: “...Men are redeemed by the blood of the grape which has God dwelling in it, and is spiritual.”

From statements such as these it is clear that what is referred to as the “blood of the grape” has a deep significance. It refers to the purification and transmutation of the blood. Christ told His disciples: “I am the vine, ye are the branches.” A faithful aspirant places himself into a closer and more perfect attunement with Christ by means of the bread and the wine, and is thereby able to develop and manifest greater Christed powers within himself.

Both Justin Martyr and Clement of Alexandria assert that it was Christ who appeared to Jacob in the dream in which he beheld a ladder reaching from earth to heaven, with Angels of God ascending and descending upon it. Above it stood the Lord, who said, “I am the Lord God of Abraham thy father, and the God of Isaac” (Gen. 28:13). Cyprian, quoting from Genesis 35:1, writes: “...Believing as all the Fathers did that the God there spoken of who



Engraving, Gustave Doré (1832-1883) from *Illustrations for the Bible*

Jacob's Dream

Jacob has a vision of the involutinary-evolutionary ladder.

appeared to Jacob when he fled from Esau was Christ.”

Illumined Masters down through the ages have taught their disciples that the work of Mystery Schools and the various forms of their Initiation were but preparatory steps for the coming of the supreme World Teacher, the Lord Christ. This statement holds true regarding seer-teachers of the Old Testament Dispensation. They were preparing themselves and their followers to later serve the Christ. In his dreams Jacob was being taught to read in the Memory of Nature. There he saw the involutinary-evolutionary ladder which extends from heaven to earth and from earth to heaven, with multitudes of spirits descending into incarnation and reascending into heaven after earth's lessons have been learned.

The Path of Discipleship has been similar in all ages. Aspirants must meet the same tests and make

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the same over-comings. Only particulars change in the course of succeeding epochs. This initiatory Path is outlined with exceptional fidelity in the life of Jacob. It is recorded in Genesis 32:24 that when Jacob was left alone “there wrestled with him a man until the breaking of day.” At the conclusion of this incident it was made clear that the One who prevailed over Jacob was invested with super-human authority, for He gave Jacob the new name of *Israel*, meaning one who preserves. “For,” said He, “as a prince hast thou power with God and with men.” The experience here related is a most meaningful one. That the Lord Christ was herein the Teacher and Guardian of Jacob is noted by Justin Martyr, Clement of Alexandria, and Irenaeus.

Jacob’s experience of wrestling all night with the Angel and refusing to let it go until he received a blessing is a familiar one upon the Path of Discipleship. Spiritual powers latent within each aspirant thereby become sufficiently aroused for him to manifest them within his life. “Let the Christ be formed in you,” was St. Paul’s admonition to his disciples. This was a necessary attainment before one could become a pioneer of the Christ Dispensation.

In the life of Jacob this was accomplished. He parted from Esau (the lower nature) for all time. In conformity with the inner change that then occurred he was no longer called Jacob, but Israel, a name which also means “one who sees God.” Jacob was now an heroic conqueror and a dedicated server. He was qualified to become a worker in the vineyard of the Lord Christ, who declared: “Whosoever of you will be the chiefest, shall be the servant of all”

Referring again to the verse in Genesis which says that “Jacob was left alone and there wrestled a man with him,” Origen writes: “Who else could it be that is called at once man and God, who wrestled and contended with Jacob, that he who spake at sundry times and in divers manners unto the Fathers (Heb. 1:1) the holy Word of God who is called Lord and God, who also blessed Jacob and called him Israel, saying to him ‘Thou hast prevailed with God.’ It was thus that the men of those days beheld the Word of God, like our Lord’s apostles did, who said, ‘That which was from the beginning, which we have seen with our own eyes, and looked upon, and our hands have handled, of the Word of Life’ (John 1:1), which Word of

Life Jacob also saw and added, ‘I have seen God face to face.’”

After his wrestling experience, which ended in victory for him, Jacob ascended into Bethel, there to build an altar and dedicate his life to God. Many who pass through this exalting experience are conscious of the presence of the Christ and of the outpouring of His tender blessing upon their endeavors. Bethel means “the house of God,” and there it is that a victorious candidate makes a complete dedication.

Hyppolytus, an ecclesiastical writer of the third century, and a pupil of Irenaeus, made the following statement with reference to Christ as described in Jacob’s prophecy (Gen. 49:9) and also in Revelation 5:5: “Now since the Lord Jesus Christ, who is God, on account of his kingly and glorious state, was spoken of before as a lion.”

Moses

Four of the most distinguished Church Fathers — Justin Martyr, Clement of Alexandria, Irenaeus and Tertullian—assert that it was none other than the Christ who appeared to Moses in the burning bush. This phenomena was a reflection of the Cosmic Christ as He drew closer and closer to the earth prior to His human incarnation. Christ is the Lord of the Sun and Chief among the Fire Spirits, the Archangels. The Christian Dispensation is intimately guided by the Hierarchy of Leo, the Lords of Flame. Hence, the Fire Initiation is directly connected with the Christ Mysteries. This Fire is not a flame that burns but a light that purifies and transmutes. The bush that “burned” became ablaze with light but it was not consumed. This experience of Moses is a veiled account of the exaltation accompanying the Fire Initiation.

For the disciple the preparation for the Initiation by Fire deals largely with the processes of Purification and Transmutation. All of the high initiatory processes are accompanied by celestial music. Richard Wagner, truly a musical Initiate, brought to earth something of the magnificence and splendor which accompanies the Initiation by Fire in the glory of his Fire Music which he gave to the world in his music dramas, *The Valkyrie* and *Siegfried*. The sublimity of these celestial strains, and also those of the final chords of *The Götterdämmerung*, sound like echoes and re-echoes

from the tonal realms in the high heavens.

In agreement with many Church Fathers, Justin Martyr believed that it was Christ who talked with Moses out of the bush, and he took issue with those who confounded God the Father with His Son. “Those who think that it was always God the Father who spoke to Moses (whereas He who spoke to him was the Son of God, who is also called an Angel and an Apostle), are justly convinced both by the prophetic spirit, and by Christ himself, for knowing neither the Father nor the Son. For they who say that the Son is the Father are convinced of neither knowing the Father nor of understanding that the God of the Universe has a Son; Who, being the first-born Word of God, is also God. And formerly He appeared to Moses and to the other prophets in the form of fire as an incorporeal image.”

Clement of Alexandria is another authority for the claim that it was Christ who said to Moses: “I am the Lord thy God which have brought thee out of the land of Egypt.” It is this Christ power which always delivers an aspirant out of Egypt, the symbolical land of bondage to the senses and to the darkness of mortal mind.

Moses was permitted to view the Promised Land, the land flowing with milk and honey (the Christ Dispensation of the Aquarian-Leo cycle). The saintly Origen tells us that it was the Christ who gave Moses on the holy mountain the Tables of the Law, when Moses was being taught to read the Akashic Records. He saw that the civilization of the Fifth Root Race was to have its foundation in the laws that became known as the Ten Commandments. He saw further that the Christ Himself would bring an extension of these laws, which He did by the precepts enunciated in the Sermon on the Mount. Humanity of the Fifth Root Race is still far from the development scheduled for it in the divine plan. Only a few of its members have reached the evolutionary status where they live in full accord with the Ten Commandments, and fewer still have any conception of the spiritual import of the Sermon on the Mount.

Polarity is the keyword of mystic Christianity. The two columns of polarity are formed by the Ten Commandments (the masculine column) and the Sermon on the Mount (the feminine column). For the Christed man of the coming Aquarian-Leo Race,



Hippolyte Flandrin (1809-1864)

Moses and the Burning Bush

This is a veiled account of the Fire Initiation, with Christ (says Origen) as Hierophant, as was Elijah's ascent into heaven.

the Ten Commandments will be the foundation on which he establishes his daily life, while the Sermon on the Mount will be its superstructure as he rises into higher dimensions of unfoldment.

Elijah's ascent into heaven in a chariot of fire is the description of another illumined spirit who was being prepared through the Fire Initiation to work on both inner and outer planes in preparation for the coming Christ. This was likewise the Initiation of the three holy men who were cast into a fiery furnace and yet remained unharmed as recorded in the Book of Daniel. In its entirety this Book contains much information relative to Initiation by Fire.

The Book of Daniel is closely related to the work of the Hierarchy of the Fire Sign Leo. It was the Initiation by Fire as it guards the threshold of the Christ Mysteries that the Supreme Teacher referred to when he told Nicodemus “Except a man be born of water and of the spirit [Fire], he cannot enter the kingdom of God,” the new Christed order. □

—Corinne Heline