

Contemporary Mystic Christianity

Bible Self-Study Supplement

The Fusion of Polar Opposites

Exodus 4:27,29-31

And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

And Moses and Aaron went and gathered together all the elders of the children of Israel:

And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped.

Moses and Aaron were linked in a beautiful bond of brotherhood. It was otherwise with brothers previously mentioned in the Bible. Cain slew Abel; Ishmael was not in accord with Isaac; Jacob and Esau did not know a harmonious relationship; Joseph was sold by his brothers to an alien people.

When two work in accord they set up a rhythm that more than doubles in strength the rhythm each sets up when working singly, and accomplishment is correspondingly

increased. "Where two or three are gathered together in my name" — the name of attraction and cohesion — an added power goes into motion that is beyond the calculation of physical dynamics. Moses and Aaron made demonstration of this truth. Together they brought the powers of this world to their knees that the purposes of God might be fulfilled.

Aaron and Moses met and kissed on the "mountain of God." They were united by more than a physical blood relationship; as brothers of a common Mystery School they were united on the same Ray, and were bound by soul ties extending over many lives of associated effort. Whenever such ties exist it is possible for a few individuals to concentrate upon a given objective with such unity of purpose and action that results greatly exceed a similar effort put forth by an equal number not so inwardly and outwardly bound together.

Moses and Aaron were complementary characters. Like Cain and Abel, they are representatives of the Fire and Water principles, respectively. Moses worked predominantly from the head center; Aaron from the heart. Moses was the statesman; Aaron the churchman. Yet both had traveled far on the road that leads to a blending of the two. Moses could be still and listen to the promptings of his heart; Aaron could go into action to bring about practical results. Moses,

though related to Fire, was shy and reticent; Aaron, though related to Water, was forward and eloquent.

By the power of will Moses attained to a position of leadership through mastery of self; Aaron became the head of the new church after regeneration by the power of love. The fact that they met on the "mount of God" indicates that each had developed the two principles within himself to a high degree; also, that each had so elevated the principle predominant in his nature that the two could function in unison. What Moses and Aaron did together a developed individual will do singly in time to come, when all will be "priest-kings after the Order of Melchizedek."

Moses was reluctant to undertake the commission assigned to him. He felt himself inadequate for the task. Who was He, "slow of speech," to approach the mighty Pharaoh? He was Jehovah's servant, and therein lay his sufficiency. He who made Moses, and had placed upon him the mission of leading Israel out of bondage, was also able to sustain him in its accomplishment. "Who hath made man's mouth? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shall say." Thus spoke Jehovah. Then He reminded Moses that his brother Aaron, gifted with speech, would be to him a mouth; and that he, in turn, would be to Aaron "instead of God."

After this communication with Moses the Lord appeared unto Aaron and completed with him the arrangement whereby His work would be forwarded. The events therein recorded are a helpful illustration of how personal relationships are guided and inspired by an overshadowing Intelligence and according to a greater plan and purpose than man usually suspects.

Aaron, being a man of heart, was susceptible to an excess of emotion. Because of this he failed to see clearly and to act wisely when he yielded to the clamor of his people for reestablishment of worship of the golden calf. But he soon came to realize his error and retrieved himself magnificently by renouncing himself utterly to bring release to sufferers of the plague (Numbers 16). It was this sacrifice that later qualified him to become head of the church. His rod budded in the Holy Place where his priestly anointing occurred. He became an illumined one.

Exodus 7:10-12

And Moses and Aaron went unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Aaron's rod blossomed into great power. His wisdom (rod) was more than a match for the wisdom of the Egyptians. It embraced (swallowed) it, and added thereto. This is as progress demands. Aaron was a teacher of inner Mysteries pertaining to the incoming cycle of Aries. The Egyptian priests were still adherents to the passing Taurean religion, which had declined so completely into mere ritual and ceremony that much of its original light and power was gone.

Worldly Powers At Enmity With Spiritual Powers

The Egyptians feared the rising power of the Israelites. "Behold," said they, "the children of Israel are more and mightier than we; come on let us deal wisely with them; lest they multiply ... and fight against us." To safeguard themselves against such a contingency, the Egyptians decided to oppress them, "but the more they afflicted them, the more they multiplied, and grew." (Exodus 1)

There was a spiritual factor present in the life of Israel that the Egyptians were unable to deal with successfully. It was beyond their grasp. Spiritual forces cannot be held captive by worldly powers. Paul, when imprisoned, recorded that his service to the Kingdom was perhaps greater than

when he enjoyed full freedom. Nor could the concerted efforts of the world's greatest Empire stamp out the Christian religion when it first appeared; it could do no more than purify and strengthen the character and purpose of those who espoused its teachings. The followers of the new religion increased in number and influence until they conquered their conquerors.

In a similar manner the Israelites finally found favor in the sight of their oppressors; they were set free, and they did not "go empty." They despoiled the Egyptians. Spiritual pioneers of the Old Dispensation, like those of the New, met the opposition of the powers of this world. In both instances the more they were afflicted, the more they multiplied.

One measure adopted by the king of Egypt to reduce the increase of the Israelites was to slay all male children and he ordered the Hebrew midwives to obey this decree. But, we read, they "feared God, and did not as the king of Egypt commanded them." (Exodus 1:17)

Only two midwives are recorded as receiving the king's order. Their names were Shiprath, meaning beauty, and Puah, meaning splendid. These feminine characters represent intuitive qualities superior to those of the concrete mind (Pharaoh) and, therefore, they disobeyed the king's unilluminated decrees. It is by virtue of such qualities that the spiritual nature (Israelites) is saved from being

crushed and destroyed by the forces of darkness and materiality (Egyptians).

Exodus 3:9,10

Now therefore, behold the cry of the children of Israel is come unto me: and I have seen the oppression wherewith the Egyptians oppress them.

Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

Such was the Lord's call to Moses. In obedience to the call, Moses prepared himself for the task. Aaron came to his assistance. When duly qualified they went into action with knowledge and with power. Since each was in possession of the "rod of God," there was no earthly power that could deny their demands or defeat their purpose. They were masters of their mission.

Exodus 5:1,2

And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

This refusal by Pharaoh was as the Lord foretold. Instead of yielding to the plea for liberation he oppressed the Israelites more. Orders went out that henceforth they make brick with straw of their own gathering, yet in no less quantity than when it was supplied. And the children of Israel were "in evil case."

In their distress they cried unto Pharaoh, but were turned away. As they came forth from Pharaoh "they met Moses and Aaron, who stood in their way." They found in these two leaders men who had power with God, and who would become the instruments of their deliverance. When man in his affliction seriously sets out in search of emancipation from his ills and limitations, he invariably finds the means of his release awaiting him "in the way."

The children of Israel, who were scattered abroad throughout the land of Egypt to "gather stubble" are representative of unregenerate humanity which, in its waywardness, scurries hither and yon in fields yielding at best no more than the stubble of Earth's riches. It is the multitude following the slow and wearisome path of evolution whereon they are driven forward by the lash of pain and carried upward by the cosmic urge that, in the fullness of time, draws each thing to its rightful center. Moses' life, on the other hand, demonstrates the short, direct way to Illumination and the more abundant life.

Every individual is given freedom to choose which of the two ways he prefers to follow. Ultimately, they lead to the same goal.

Exodus 6:1,6,10,11

Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

And the Lord spake unto Moses, saying,

Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

Moses did as the Lord commanded. By Jehovah's appointment he was as "a god to Pharaoh," and Aaron was his "prophet."

The task ahead was a difficult one. The spirit's liberation from its bondage to material things is not easily accomplished. Pharaoh's heart was adamant; he would not let Israel depart. But the will of the Lord, the higher law, prevailed in the end. Meantime, Pharaoh and his land suffered a succession of plagues, ten in number.

— ***Corinne Heline***