

Contemporary Mystic Christianity

Bible Self-Study Supplement

The Law of Causation and Jeremiah

No occultist has taught the Law of Consequence more clearly or emphatically than Jeremiah. Note the following passages:

Jeremiah 17:10,11

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

Jeremiah 22:13

Woe unto him that buildeth his house by unrighteousness, and his chamber by wrong: that useth his neighbor's service without wages, and giveth him not for his work.

Jeremiah 5:25

Your iniquities have turned away these things, and your sins have withholden good things from you.

Jeremiah 7:9-11

Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

Jeremiah 6:19

Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

The Apochryphal Book entitled The Epistle of Baruch holds much interest in connection with the work of Jeremiah. Baruch was secretary of Jeremiah.

(1) The first part of the Epistle voices a warning against placing material things above spiritual. Four Angels overthrow the walls of the city and bury the holy things of the Temple. A voice is heard: "Enter ye enemies, for he who kept the house has forsaken it."

(2) In times of travail, why do the righteous suffer with the unworthy? The counsel is: "Look to the end; now it is the consummation of, time that should be considered, whether of business, of prosperity, or of shame, and not the beginning thereof."

(3) The time of tribulation for the wicked of the earth is foretold the transition that is a preparation for the coming Messianic Age. Baruch tells the Elders (Elect) that only the law is to be their stay amid the fall of everything around them.

(4) Baruch's vision of the Cedar and the Vine which remains after the Cedar is dust. (The nucleus that prepares the way for the New Age).

(5) A description of the body of the resurrection. (The new etheric soul body, or golden wedding gown, which can be woven only through pure and chaste living.)

(6) Baruch sends two letters, one to the nine and one-half tribes, signifying the masses of men; the second to the two and one-half tribes, representing the Remnant, the few who seek the inner Mysteries. To the former he declares that the prophets or spiritual teachers have fallen asleep, and that only a turning to spiritual Law can save the earth from destruction.

The letter to the Elect is not recorded. (The deepest truths can never be written down). To carry the symbology further, Baruch ties this letter to the neck of the eagle, meaning the preparation of the chosen few to become pioneers of the new Aquarian Age, the era that is now dawning.

Jeremiah 21:8

And unto this people thou shalt say, Thus saith the Lord; Behold, I set before you the way of life, and the way of death.

The conclusion of Baruch's Epistle might well have been written to describe conditions of the present time:

And the pitcher is near to the cistern,
And the ship to the port;
And the course of the journey to the city,
And life to its consummation.

If Jeremiah's life was one long series of trials and sufferings, his deliverances were miraculous—a true exemplification of the saving power of spiritual Law to those who abide in it. The prophet was cast into the sewer pit but his life was saved by the Ethiopian Ebed-Melech. King Zedekiah then caused him to be confined in the court of the guard, where he remained in comparative comfort until the city fell about a year and a half later.

When Nebuchadnezzar invaded Jerusalem the second time he left only waste and desolation. All important buildings, including the Temple, were destroyed. The huge towers and colossal walls which had resisted five centuries of attack were leveled to the ground. Seventy of the leading citizens were executed while the remainder were herded into chains for being sent to Babylon. The poor, the old, the lame, the halt and the blind were left in Jerusalem. Jeremiah was allowed to choose whether he would go or remain. Always having chosen the most difficult path, he cast his lot with the sufferers left amid the ruins. He had predicted Babylon's victory over Egypt but the people refused to heed his warning And gave their allegiance to Egypt. When they sought refuge with the Pharaoh, Jeremiah went with them. At no time did he lose his vision of the Messiah's coming to establish the Kingdom of Righteousness. Temporal cities might fall but the celestial city would endure: "In those days and at that time will I cause a Branch of righteousness to grow up unto David . . . In those days . . . shall Jerusalem dwell in safety." (Jeremiah 33:15, 16) "They shall ask the way to Zion with their faces thitherward, saying, Come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jeremiah 50:5)

— ***Corinne Heline***