

THE VERMONT LODGE OF RESEARCH #10

THE TEMPLE LEGEND - PART 2

THE INDIVIDUALITY OF JOHN THE BAPTIST

PHINEHAS

I will begin this lecture of John the Baptist with a short discussion of the lives of the old testament heroes of the Jewish nation Phinehas and Elijah. Of Phinehas it is said in *Numbers 25*:

“ For they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel was initiated unto Baal-phegor, and the anger of Jehovah was kindled against Israel. And Jehovah said unto Moses, take all the chiefs of the people, and hang them up unto Jehovah before the sun, that the fierce anger of Jehovah may turn away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that have joined themselves unto Baal-phegor.

And, behold, one of the children of Israel came and brought unto his brethren a Midian harlot woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tabernacle; and when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand; and he went after the man of Israel into the brother house, and thrust both of them through, the man of Israel, and the woman in the genital parts. So the plague was stayed from the children of Israel. And those that died by the plague were twenty and four thousand.

And Jehovah spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy. Therefore say unto him, Behold, I give unto him the peace of my covenant of peace, and the covenant of the priesthood shall be both to him and to his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel. “

So we see that at a very critical time in the history of old covenant, the Jewish peoples were lead into pagan worship, idolatry and whoredom, a savior rose up and slew the evil Midianites, rather brutally, and this appeased the wrath of Jehovah. We know from the history of the destruction of Sodom and Gomorrah that the wrath of god was severe. Here, Jehovah slew

these 24 thousand pagans with a plague. As a reward, Jehovah promised the high priest office to Phinehas and his descendants. However, we also know that elsewhere the high priest office was promised to Aaron, brother to Moses, who did miracles to relieve the Jews from Egypt. Maybe this was a different type of high priest office, similar to that of Melchizedek?

Phinehas was held up as a model to succeeding generations as mentioned here in *Ecclesiasticus* 45.

“Phinehas, the son of Eleazar, is the third in glory, by imitating him in the fear of the Lord: And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel. Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever. “

ELIJAH

I said in the *Mysteries of Mithras* lecture that Elijah was the folk soul of the Jewish culture during the old Testament covenant. What does this mean?

First, in the hierarchy of angels, we have in the beginning three types. Ones that work as individual guardian angels, ones that are messengers for specific divine purposes and third, those who have graduated from the lower two tasks, become the folk souls of a particular nation or culture. While guardian angels inspire an individual person and archangels inspire a whole nation, folk souls inspire the individual egos of persons as a community spirit, as the collective folk soul of the whole people. The folk spirit works by making myths and fables for the culture. He does his work by inspiring leading individuals in dream sleep and these people write the fables, myths and stories. Grim's Fairy Tales is such an inspiration from the German folk soul.

Elijah had great powers. He vanquished some 450 pagan priests of Jezebel on his altar on Mount Carmel. He performed miracles. This was because he was more than the usual 3rd level angel. He was in fact an archangel who came down into the lower angelic hierarchy to guide the Jewish nation. As such, he had the enhanced powers of an archangel to perform miracles.

Second, as folk soul it was his duty to rescue the Jewish nation from spiritual decadence. Whenever the Jewish nation reached backwards into pagan depravity, Elijah appears to rescue the nation and restore direction on the path to the incarnation. Moses did the same when he went up

the mountain and came back with the 10 commandments, after the jews lapsed into bull worship and Phinehas did the same above.

In a worse development than bull worship, the Jewish peoples had again lapsed into pagan sacrifice and worship, this time, under the evil king Ahab and his evil queen, Jezebel. Elijah built an alter of twelve stones and called down pillars of fire by his powers over the elements as an archangel. He destroyed the alters of Jezebel and killed 450 of her priests of Baal. He rescued the nation from paganism. The penalty for killing the priests of Baal was the murder of the gardener Naboth by King Ahab.

In a former life as the old testament Phinehas, he also rescued the nation from decadence. We know from *2 Kings* that “the mantle of Elijah fell on Elisha” and the miracles he performed were similar to those of Elijah. So now we have the chain of incarnations of this great folk soul as Phinehas, Elijah and then Elisha. Do the jews recognize this great chain of everlasting lives of their folk soul? Yes, it has long been custom, when eating dinner, to leave an empty chair for Elijah, in case he stops by for refreshment.

BAAL WORSHIP IN ISRAEL

So why were these two historical events so important? The first of Phinehas and the second of Elijah? They are important because they spoke to the presence of evil in the destiny of Israel in the context of the most important event, the incarnation of Christ into the son of Man, Jesus of Nazareth.

There are always two currents present in the evolution of humanity, that of the good and that of evil. The worship of Jehovah by the people of Israel represented the good path and the worship of Baal, the evil path.

The son of man is an expression that represents the perfect human. In the spiritual world there is present an archetype of this perfect man, created before the fall. The nine angelic hierarchies above mankind all strive to develop on earth this perfect human archetype, consisting of body-soul and spirit in the Pauline sense. We know from the gospel of Matthew that it took 42 generations to create the perfect body for the incarnation. We know from the gospel of Luke, that

it took 77 generations to create the perfect soul for the incarnation. During the baptism in the Jordan, the Christ brought His own spirit, completing the plan of the Divine good to reproduce this perfect heavenly man on earth as the Son of Man.

The opposite of the divine good, is of course, the evil of the anti-christ. These forces worked thru history to hinder, retard , and prevent the coming of the Son of Man. They endeavor to create the equal and opposite of the Son of Man. We can call this evil man the Son of Earth. In the same sense that the Son of Man is the celestial archetype of that which comes from above thru the nine angelic hierarchies, so the Son of Earth is an archetype of that which comes from below thru the nine strata of the mineralized earth. As the Son of Man is healthy, good and of life, so the Son of Earth is sickness, evil and of death.

These two currents manifested during the Atlantean Age as the forces of white and black magic. During the Aryan Age, the forces of good manifested in the Persian epoch as the wisdom and religion of Zarathustra. The corresponding evil forces manifested in the culture of the Turanians. Great battles took place between the Persians and the Turanians which history has forgotten completely. This conflict appeared in Israel during the Jewish covenant as the battle between Jehovah worship and Baal worship.

The stage for the battle was set when Moses returned from the mountain to find his people worshipping the golden calf. This was not yet, Baal worship, but it represented a prefiguration of what was to happen in the future. The worship of the golden calf represented a change of direction-a reversal of the dedication of the Jewish people to follow their guiding spirit, Jehovah. When Moses led his people out of Egypt, this event was a nationwide cultural rejection of the apis-bull worship of the Egyptian priests. It was a moment that a new direction towards the future was struck out against the pagan worship. Lapsing back again into bull worship, represented a turning back on the past and left open the door for Baal worship in the future.

The first national crises occurred after Moses led the Israelites out of the 40 year stay in the desert. They were living in a place called Settim, where the “people committed fornication with the daughters of Moab, who called them to their sacrifices and adored their gods.” The people of Moab and Madian were lustful and evil and their leaders were magicians. Balaam was a sorcerer, the son of a soothsayer, and practiced divination on alters of sacrificed animals. The

priests of Baal had misdirected the children of Moses to such an extent that the bible says “Israel was initiated to Baalpegor, ” Baal being the devil and phegor being its idol.

To save the nation of Israel from the deadly wrath of Jehovah, Phinehas steps in and with a spear, slays the two evil doers in the carnal act. Although the plague of Jehovah was stayed, some 24 thousand were killed. The fate of Israel hung on a thread. The devastation was so great, that the Lord ordered a new census to determine how many Israelites survived. Only two persons remained that were last numbered by Moses in the desert. For the Lord had foretold that they should die in the wilderness. This was the first ethnic cleansing at a time when such practice was still politically correct.

The second national crises occurred during the period of Kings, when the Israelite peoples had again lapsed into Baal worship. The condition of state of Israel was again grievous. When Elijah had all the children of Israel gathered together on Mount Carmel, he asked,

“How long before you halt between two sides? (That of Baal and Jehovah) if the Lord be God, then follow him. But, if Baal, the follow Him.”

No choice could be clearer, either follow the path of good or the path of evil. “And the people answered Elijah not a word.”

Even worse than the indifference to chose good over evil of the people of Israel was the degenerated state of the priesthood. Elijah said “I only remain the prophet of the Lord. But Baal’s prophets are 450 men.”

This was the proportion between the two currents of good and evil at the time of the Kings, 450 to 1. Something larger than the spear of Phinehas was needed to restore the moral life to the Israelites. This time it was the call of fire and lightning down from heaven upon the 12 fold alter of Elijah. Afterwards, Elijah led the 450 prophets of Baal to the river Cison and killed them. The people of Israel fell on their faces and proclaimed “The Lord he is God.” Faith restored in the face of utter evil.

Later, Elijah anointed three new kings and priests who wielded the sword of Justice and only seven thousand remained whose knees had not bowed before Baal. Again, the fate of Israel hung on a thread after a second ethnic cleansing.

The third national crises in the history of Israel occurred during the time of John the Baptist. The kingship of the House of David, thru which the incarnation was prophesied to occur, was sold to the Hasmonean dynasty. Roman legions had conquered and ruled the known world. The incarnation was at hand. The prophet Malachi had spoken of this state of affairs.

“Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord...lest I come and smite the earth with a curse.”

This was no idle prophecy. It was a specific recognition of the spiritual fact that someone was to come to prepare the way for the choice between good and evil. That person was the oft incarnating folk soul of Israel-Elijah-in the new person of John the Baptist. But this was the last time he would come. After the incarnation, his job was finished. In his two previous appearances, Elijah had saved the people of Israel from the path of Baal and re-directed the cleansed remainder onto the path of Jehovah. It was not the specific acts of Phinehas with the sword nor the fire from heaven with Elijah, nor the ethnic cleansing of thousands of evil persons that was important. What was importance was the spiritual fact that each deed was performed by the folk soul of the nation. As leader of the nation, the act of the folk soul was like a great shock that convulsed the entire nation. No ordinary person could have accomplished this change of current from evil to good. The forgiveness of the Israelites in each instance by Jehovah was in fact a healing that corrected the nations group karma and re-directed the nation on the path of good.

Not with a sword nor with fire on the mountain but this time Elijah came with the most powerful weapon ever, HIS VOICE. The voice of John the Baptist did not perform miracles, but it spoke directly into the souls of those who he had baptized. His voice filled the baptized with a new consciousness that awakened them to the light of the coming Christ. Had not John prepared the way, there would not have been a group of enlightened souls who could gather around the Son of Man and fulfill the divine plan of the angelic hierarchies.

In the gospel of Matthew, coming down from the transfiguration, the three apostles ask Jesus “why do the pharisees and scribes say that Elias must come first” ? And Jesus replies “Elias is indeed to come first and will restore all things, but I say to you that Elias has come already. Then the disciples understood that he had spoken to them of John the Baptist. ” What could be

more clear than the words of Jesus himself that Elijah is to come and he is present now in the person of John the Baptist. So the priests of the Jewish nation recognize that Elijah is a reincarnating personality who must come before the messiah to restore the order.

THE ANNUNCIATION TO ELIZABETH

There was the wonderful scene in the *Luke* gospel, when the pregnant Mary travels to visit Zacharias and Elizabeth to chit chat about babies. They were probably singing and dancing, bumping butts and then bellies. But when the bellies bumped, the baby Jesus stirred in alarm. Sister Emmerich describes the scene as follows:

“ Elizabeth learned in a dream that one of her family had become the mother of the promised Messiah. She had at once thought of Mary and longed to see her. They had never met before. On the next day she sat gazing out of the house and Mary arrived from far off. They greeted each other warmly and at that moment, I saw a shining brightness in Mary and a ray of light passing from her to Elizabeth, filling the latter with a wonderful joy. Elizabeth said the Magnificat and the infant in her womb leaped for joy”

Why did this stirring in the womb occur? In one sense, we saw that in the former lives of Phinehas and Elijah, strong spiritual forces rayed down to accomplish great deeds. The fire from heaven that rayed unto the alter of Elijah came from above to below, from outside to inside. Just the opposite occurs during the visitation of Elizabeth. Here the ego forces of the Jesus infant stir the ego forces of the infant John. The quickening comes from within the two infants, from inside to outside, not from without as in the former instances.

In a second sense, the *Luke* gospel reflects on the old ages of Zacharias and Elizabeth. We know from Paul that the Christ was the second Adam. Thus, an old soul of the first Adam should be born to old parents, such as Zacharias and Elizabeth. And the young soul of the second Adam, should be born to young parents. Mary was about 13/14 years old at the time of her pregnancy. How old was the “old soul” of John? How about as old as Adam himself??

We know from Plato, that the soul of the androgynous single person of Adam Cadmon, the first human, was split by the separation of the sexes into two souls, a male half and a female

half. This is what Plato referred to a one's "soul mate." These two souls can be called a brother soul and sister soul. The old Adam was the first human born upon the earth. The pure sister soul of the old Adam is the "new Adam", the soul given to Jesus.

A close relationship existed between these two souls. The souls of John and Jesus were spiritual twins.

The old soul of the first Adam was the brother soul and it incarnated over thousands of years into the souls of Phinehas and Elijah and later into the soul of the infant John. John's sister soul incarnated into the infant Jesus. Thus, when these two pregnant ladies bumped bellies, the two soul mates reunited for the first time in human history and they leaped for joy!!

CHILDHOOD

During the murder of the innocents by Herod's army for the two years while Jesus was in Egypt, John lived in the desert with his family. At about age six, he was lead further into the desert by his mother and left alone. There were two reasons for this. The first, has to do with public school education. Things were no different then as now, the longer one stays in public school, the dumber one becomes. It is a spiritual law, that if an important personalty is to incarnate, the youth of the child is spent away from the degenerate aspects of society in general. Moses was left on an ark. The young David lived in a cave and was raised by shepards until it was time to claim his throne. Even up to the time of King Arthur, the young Arthur was raised in the wilderness by Merlin.

The second reason is related to his early preparation as bearer of the messiah. John lived alone in the desert. He ate fruit and berries so as not to be poisoned by the traditional diet given by society (even though kosher). He prayed and fasted to increase his spiritual awareness, protected from the cultic rituals of the Sadducees and Pharisees. He was instructed in all knowledge by angels, with whom he was in constant communication.

As a young man, he studied with the Essene community at Qumran. There he learned the

genealogy of the Coming Christ. He was taught to baptize by the Essene community whose practice used deep pools of water to submerge the initiate. The baptisms by John were a real initiation. When he totally submerged a person, to a point of drowning, that person's etheric body separated similar to what happens at the time of death or at drowning. Then the initiate sees his whole life pass by in pictures before himself. He sees his sins and transgressions. The spiritual effect was a complete transformation of the person's soul life to behold the glory of the approaching Christ.

Another thing happened during John's baptisms. In his clairvoyance, he could see the separated etheric body of the person. During this time of transformation from the old to the new covenant, there was also a transformation of different soul types. A separation was being made between those people who would embrace the new covenant and the glory of the coming redemption of mankind at the death on Golgotha. These people had an etheric body that extended out from the head with two horns like on a ram. The painting of Moses by Michelangelo in the Sistine chapel shows this form clearly with the two horns protruding out of the forehead of Moses. These people of the future new covenant were called lambs.

The people of the old covenant that were not fit to be baptized by John were called serpents or vipers. Their etheric body was too decadent and dense to transform into the new shape of the lamb. John refers to these people, represented by the Pharisees and Sadducees, when they approach him for baptism as a "Brood of vipers." (MATTHEW AND LUKE 3:7) He was referring to the decadent generations that can't be saved by baptism. Therefore, John did not baptize everyone that asked nor did Jesus cure every ill person that asked. The generations of the lambs and the serpents were separated. When John sees Jesus coming at the Jordan river for His baptism, John majestically says "behold the lamb of God."

DEATH

About the only source of information about life of John comes from the visions of Sister Emmerick in her 4 volume narrative, the *LIFE OF CHRIST*. She describes the following:

"While in Herod's prison, John had desired to deliver a discourse to bear testimony for

Jesus. He sent a message to Herod to allow him to address his disciples and all others who might desire to hear him. Herod did not hesitate to grant his request. The disciples were led to the open square of the castle where he was kept. Herod and his wicked wife sat on elevated seats surrounded by numerous guards. Then John was led from prison and delivered his discourse.

Under the powerful inspiration of the holy ghost, the Baptist spoke of Jesus. He declared him the beloved son of God announced by the prophets. His doctrine was the same as his father's. He proclaimed Jesus the one outside of whom no salvation could be found. He exhorted his disciples to follow Jesus.

After his discourse, John sent several of his disciples with a letter to the synagogue of Capharnaum. In it he repeated all that he had said in testimony of Jesus before Herod. An unusually large crowd was assembled for the Sabbath. They were here Jews from all quarters and they listened with great joy to John's testimony of Jesus and their faith gained new strength.

Jesus went to Juttah, the birthplace of the Baptist. Many people were there, including some of the Essenes. Mary told them that she had prophesied to Elizabeth that John would see Jesus face to face only three times. First, as a child in the desert when on their flight into Egypt when they passed him. Second, at Jesus' baptism and the third, when at the Jordan he saw Jesus passing and bore witness to him. Later, Jesus taught in the synagogue. Jesus talked of the murder of the high priest, the first Zachary. He was killed between the alter and the sanctuary in the temple. There was something significant in the words, between the temple and the alter. They might as well be applied to John's death since, in the life of Jesus, it also stood between the temple and the alter, for John died between the birth of Jesus and his sacrifice on the alter of the cross. John's relatives asked Jesus in a trembling voice "Lord, will we ever see John again." Jesus answered them with tears, "NO, that the corpse was lying untouched, though the head had been abused and thrown in a sewer; but that too would be preserved and would one day come to light."

When Saturnin, with the disciples, reached Machaerus, they climbed the mountain upon which stood the castle of Herod. They carried necessary tools, clothes and sponges for which to take of the body of John. They climbed over three ramparts and two moats to the vicinity of John's prison. When two soldiers on the guard at the entrance to John's cell had perceived them, the disciples boldly meet them and said "We are the disciples of the Baptist. We are going to take away the body of our master, whom Herod put to death". The soldiers offered no opposition, but opened the prison door. They were exasperated against Herod on account of John's murder and were glad to share in this good work.

In the prison cell I saw an apparition of a tall shining lady. I found out later that it was St. Elizabeth. I watched her rendering all kinds of assistance with the corpse. I saw then opening the body and remove the intestines, which they put into a leather pouch. Then

they placed all kinds of aromatic herbs and spices and bound the corpse firmly in linen bands. Meanwhile, some of the other disciples gathered up a quantity of blood that had flowed on the spot upon which the head had fallen, as well as that upon which the body had been laid.

The Essenians afterward held a religious service in which they honored John not only as one of their own, but as one of the prophets promised to them. The holy souls among the Essenians were possessed of great knowledge and prophetic knowledge upon the coming of the Messiah. For four generations before the birth of Mary they had ceased to offer bloody sacrifices, since they knew the coming of the lamb of God was near. They had contributed much toward the spiritual training and guidance of Mary's ancestors and other holy patriarchs. The education of John in his youth was their last great work.

It had been known at Machaerus, thru the domestics of Herodias, where John's head had been thrown. But until the vaulted sewer could be opened and drained, the head, which was resting on a stone projecting from the wall, could not be reached. Two months flowed by. By that time, many of Herod's outbuildings were removed and the whole castle was fortified for defense. The sewers were cleaned out and repaired. There were some women from Juttah and Jerusalem were waiting until the deep, steep sewer in which John's head should be cleaned. While the workman went to take their meal, these women were introduced into the sewer. Soon they perceived the head sitting upright on the neck upon one of the projecting stones. The head was pitiful to behold. The dark skinned face was smeared with blood, the tongue, which Herodias had pierced, was protruding from the open mouth; and the yellow hair, by which executioner and Herodias had seized it, was standing stiff upon it. The women wrapped it in a linen cloth and bore it away with hurried steps. On their journey thru the mountains, they came across a soldier who, having by a fall received a severe wound to the knee, was lying on the road unconscious. Here too they came upon Zachary's nephew and two of the Essenians, who had come to meet them. They laid the holy head upon the wounded soldier, who instantly recovered consciousness, arose, and spoke, saying he had just seen the Baptist and had helped him. All were very much touched. The head was delivered to the Essenes near Hebron and some of the sick, having been touched with it, were cured."

LIFE AFTER DEATH

We see in both MARK CH 6 and in MATTHEW CH 14,

"And King Herod heard of him, for his name had become well known; and he kept saying, 'John the Baptist has risen from the dead and that is why miraculous powers are working thru him; but others were saying 'it is Elias,' but others were saying, 'it is a prophet, like one of the prophets.' but when Herod heard of this, he said, 'it is John whom I beheaded; he has risen from the dead.'"

Now, these comments from Herod are made in reference to Jesus and His miracles, mistakenly thinking that Jesus was the resurrected John the Baptist, even though Jesus was already teaching when John was still alive. However, there is some truth to this misconception of Herod. Esoteric christianity teaches that after his death, the soul of John lived on as the group soul of the twelve apostles. What does this mean?

An analogy can be made to the group souls of animals. In an animal, the corporal body is born, lives and dies on the physical plane. However, the soul of the individual animal, and of all other souls of its particular species, lives on an angelic plane, high above the physical plane. The group souls of animals is a well recognized spiritual fact, not only in occultism but in theology as well. St. Thomas Aquinas wrote of it saying that for every extinct species on earth, there is a released angel in heaven. The relationship between an individual soul and its higher counterpart is such that the individual lives under the guardianship, direction and wisdom of its species as an angelic intelligence. The migrating bird is lead, not by his individual instinct, but by the group intelligence of its species.

Likewise, the released soul of John worked as an aura around the individual thoughts of the apostles and directed the individual deeds of the apostles. Because of this relationship, Jesus expected higher deeds from the apostles. Jesus' feeling was such that the apostles could understand things that were higher than before because of this angelic soul presence they could tap into for guidance and wisdom. They could perceive what they could not attain as individual men.

The gospel of *MARK* describes this increase in wisdom in the two scenes of the miracle of the loaves of bread. In the first scene, the division of five loaves feeds five thousand and the second time, seven loaves was divided among four thousand. There have been many commentaries on this miracle, which taken literally, could really be called an act of magic. However, in a certain context, the increase of the loaves corresponds to the increase of wisdom of the apostles. In *MARK 6 :30* it is told that the apostles came together to meet Jesus and reported to Him all that they had done and taught. And Jesus said to them “ come apart into a desert place and rest awhile.” Does this mean that Jesus directed the apostles to go to a solitary place and meditate? To put their minds in a condition where they could clearly see the working

aura of John in themselves and raise their consciousness to a higher clairvoyant level? Regardless of how one views the miracle of the loaves, for the apostles, they saw spiritually, the increase in the loaves as an increase in their wisdom.

THE RISEN LAZARUS

As a final mystery to ponder in the many lives of John, we come to the gospel of JOHN CH 11. It is interesting that the JOHN gospel devotes a whole chapter to the miracle of the rising of Lazarus. The whole gospel is really in three parts. The first part is CH 1 thru 10. The second part is CH 11, the rising of Lazarus and the third part is CH's 12 thru 21.

CH 10 ends with the words “and many came to him and said: John performed no miracles, but all that he said of this man is true.” John was proclaiming that the testimony he gave on the ministry of Jesus was true. It is important to recognize that in this first part of the John gospel, there is no mention of the mysterious figure of the “disciple whom Jesus’ loved.”

Then we have the 11th Chapter, entirely devoted to the story of the raising of Lazarus. The scene is in Bethany, the village of Mary Magdalen, her sister Martha and brother Lazarus. Lazarus was sick and dying. The sisters went to Jesus to plead for cure. Jesus was not concerned and stayed two more days. By the time Jesus did arrive, Lazarus was four days dead. Here Jesus says probably the most significant words of His ministry, “I am the resurrection and the life, he who believes in me, even if he die, shall live; and whomever lives and believes in me, shall never die.” No sweat, Martha ! Lazarus will live if you believe in Jesus.

Then we have the final chapters 12 thru 21 at the end of which it is said “This is the disciple who bears witness concerning these things, and who has written these things and we know that his witness is true.” It is remarkable that the same words are spoken at the ends of both CH 10 and CH 21. Thus, at the end of the first part, we are told to accept everything said by John the Baptist about the ministry of Jesus and at the end of the second part, we are again told to accept everything said by the “disciple whom Jesus loved” about the ministry of Jesus that occurred after CH 11. In the middle chapter 11, it is said of Lazarus that “Jesus loved him” and in the last chapters 12 thru 21, we meet for the first time, the mysterious “disciple whom Jesus

loved.”

With the words, “Lazarus, come forth” a new form of christian initiation took place. This initiation of the new covenant replaced the pagan initiations we discussed of the old covenant in the *MYSTERIES OF MITHRAS* lecture. Not only did he rise from the dead, but the risen Lazarus took a new name for his personal initiation by the Christ. Henceforth, the risen Lazarus is the disciple JOHN, the disciple whom Jesus loved and who later wrote the Gospel of John, the Acts of John and the Apocalypse. But to solve this new mystery we need to discuss the biography of the other St. John, the evangelist.

Respectively submitted,

By: Stephen Cosgrove

St. John's day Dec. 27, 2008