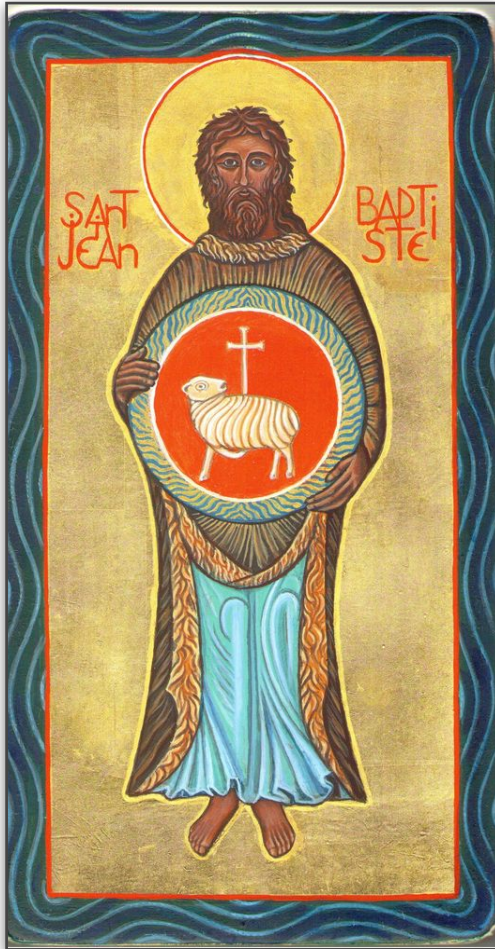


FDP HERALD

Fellowship of the Order of Dionysis and Paul Newsletter



Forerunners of the Lord

John the Baptist foretold of the coming of the Christ, as well as being the one to baptise Jesus. Both their lives were intertwined like brothers. Elisabeth, the mother of John was 'of advanced years and barren', compared to Mary who was a virgin. John preached in the wilderness (barren lands), and Jesus preaches a new way by the waters of Galilee and Jordan (fertile ground). John was born 6 months prior to Jesus. Two sons; one born at the height of the Sun's path in the South, while the other born at the darkest hour of the year. John, the forerunner of the Lord was a man come from the wild dressed in the skin of a Camel; a desert creature. His fiery personality served as a herald to those who are lost in the arid desert of the mind. One might say that the introduction of Water to their lives, awakens their thirst for something spiritual. Some thought might also be given to Elijah, who Jesus makes reference to regarding John the Baptist:

"Truly I tell you, among those born of women there has risen no one greater than John the Baptist. Yet even the least in the kingdom of heaven is greater than he. From the days of John

the Baptist until now, the kingdom of heaven has been subject to violence, and the violent lay claim to it. For all the prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come." - *Matthew 11:11-14*

What I find interesting about Elijah is he was quite literally a 'forerunner' in the sense that he was given the power to run ahead of Ahab's Chariot, even though he was 'advanced in years'. In the end he was also taken up by a 'Chariot of Fire'. Finally there is something else that to me intertwines these three 'forerunners' - Elijah could be considered a man of Prayer and Faith. John the Baptist was a beacon of Hope for those who society deemed unclean (Prostitutes & Tax collectors). Jesus Christ, brought a message of Forgiveness and Love. Which to me can't help but bring my thoughts to Paul's first letter to the Corinthians, chapter 13:

"And now abide faith, hope, love, these three; but the greatest of these is love."



Resh: Means 'Head' and has the numerical value of 200

The Parable of the Two Sons

"But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work in my vineyard.' He answered, 'I will not,' but afterward he changed his mind, and went. He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go. Which of the two did the will of his father?" They said to him, "The first." Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him." *Matthew 21:28-32*

The Pharisee and the Tax Collector

He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. "Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. I fast twice a week. I give tithes of all that I get.' But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted". And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. *Luke 18: 9-25*



Qoph: Means 'Eye of the Needle' and the numerical value of 100

1 Corinthians 13

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing. Love suffers long, and is kind; love envies not; love vaunts not itself, is not puffed up, Doth not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil; Rejoices not in iniquity, but rejoices in the truth; Bears all things, believes all things, hopes all things, endures all things. Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abide faith, hope, love, these three; but the greatest of these is love.

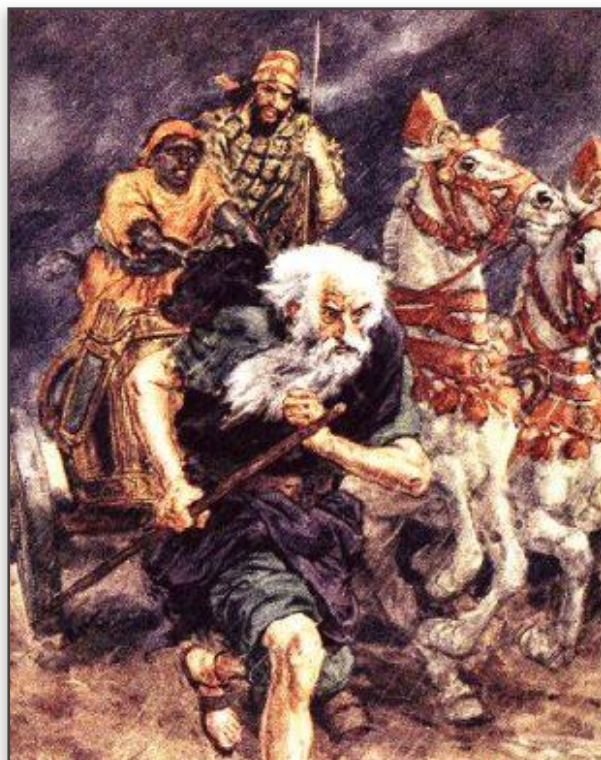
Faith - Hope - Love



Audio of Daily Office [Click Here](#)

Isaiah 40:3

The voice of one crying in the wilderness: "Prepare the way of the Lord; make straight in the desert a highway for our God."



Elijah runs ahead of Ahab's Chariot

Podromos (to run ahead)

A forerunner was a respected position of servant that ran ahead of important dignitaries' chariot to clear the way ahead, as well as announcing the arrival of said important personage. The term used, across northern Africa, the Middle East and India, for this position would be a 'Sais' which would mean Groom or horse servant. It is interesting that the word 'Sais' means 'to know' in french (Je sais - I know).

The Death of John the Baptist - Matthew 14: 1-12

At that time Herod the tetrarch heard the reports about Jesus, and he said to his attendants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him." Now Herod had arrested John and bound him and put him in prison because of Herodias, his brother Philip's wife, for John had been saying to him: "It is not lawful for you to have her." Herod wanted to kill John, but he was afraid of the people, because they considered John a prophet. On Herod's birthday the daughter of Herodias danced for the guests and pleased Herod so much ⁷ that he promised with an oath to give her whatever she asked. Prompted by her mother, she said, "Give me here on a platter the head of John the Baptist."

The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted and had John beheaded in the prison. His head was brought in on a platter and given to the girl, who carried it to her mother. John's disciples came and took his body and buried it. Then they went and told Jesus.

Notes and Symbolism

Herod is the descendent of Abraham vis Essau and Isaac, rather than Isaac & Jacob. As such, Herod represents the WILL serving material needs – **Nature**. Herod is the ruler of Judaea, appointed by Rome. As such he represents the secular powers of the world.

Herodias is the **illicit** wife of Herod. She was the wife of Philip (lover of Horses) = Power/Energy [Senses] As such Herodias = SENSATION

Herod [WILL] joins with Herodias [SENSATION] resulting in hedonism, leading to the overwhelming of REASON and the rejection of true purpose.

SALOME is the daughter of Herodias. She represents DESIRE & APPETITE. SALOME's beauty stimulates and captivates Herod [WILL]. HEROD then surrenders the head of John the Baptist [Illumined or inspired REASON]

HEROD is powerless to resist. That is to say; the HUMAN WILL is powerless to resist the objects of desire, even to the point of denying the actions of the Higher Mind and Life's true purpose.

HOWEVER, Christ's WILL serves a Divine mandate, and, leads the people of Judaea on the true path.

Fr.Marcus

Metaphysical Meaning of John the Baptist

John the Baptist was the forerunner of Jesus Christ. He signifies a high intellectual perception of Truth, but one not yet quickened of Spirit. John represents that attitude of mind in which we are zealous for the rule of Spirit. This attitude is not spiritual, but a perception of spiritual possibilities and an activity in making conditions in which Spirit may rule. This John-the-Baptist perception of Truth leads us to strive with evil as a reality, not having discerned the truth about its transitory character.

John the Baptist may also be said to be that innate principle in us all which ever seeks to do right. Its origin cannot be located—it comes out of the wilderness. It is crude — it is like a voice in the wilderness crying for the right way. The whole human family is naturally true and honest, and this rugged reformer is a child of nature. Culture does not make people honest nor bring out their natural virtues. The inner soul consciousness that draws its nourishment from nature's storehouse opens the way for the advent of Spirit.

That which the baptism of John signifies is brought about by a process metaphysically known as "denial." This baptism symbolises the getting rid of the limited thoughts that encumber and darken the understanding. It is found that to say mentally, "I deny the belief in the reality of matter and material conditions," causes that aggregation of thoughts to scatter. This is a mental letting go that has to be applied to all departments of the mind. In Christian conversion the sinner lets go of his sins and there is a moral cleansing. The Metaphysical physician finds it necessary to cleanse his mind from all moral iniquity, but he also finds that he must go further than this. The mind governs every part of the man, and a thorough reform requires that the baptism of John shall include a complete transformation of thought pertaining to things mental, moral, and physical.

Jesus said of John the Baptist, "He that is but little in the kingdom of God is greater than he" (Luke 7:28); and John said of Jesus, "He must increase, but I must decrease" (John 3:30). This means that the least of the spiritual thoughts in man is greater than the mightiest reasoning of the intellect, and that the intellectual concept of things must give way to the understanding that comes through the Holy Spirit.

The intellect is to prepare the way for the spiritual consciousness, the Christ. The alert intellect that has been working toward the fulfilment of a divine ideal recognises the development of spiritual consciousness and acknowledges its very first appearance, as John the Baptist recognised Jesus Christ.

When the quickening by Spirit takes place in consciousness to the extent that the Christ is realised and felt and known, one depends on the inspiration of Spirit rather than on the reasonings of the intellectual man. Thus we are admonished, in Proverbs 3:5, 6:

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths."

John the Baptist, the intellectual man, beholds the evils of civilisation, condemns them, and advocates the punishment of the evildoers. This remedy leads to resistance and failure, as evidenced in the execution of John by Herod, the sinner. Man has to pass through the intellectual state of consciousness (which is the natural man), and his attempts at reform are evidences of the innate good within him, but his comprehension is narrowed to personal ends. The world today is in the throes of John-the-Baptist methods of reform. They all must fail because they lack a comprehension of the universal brotherhood of man and the great law laid down by Jesus Christ, which in essence is, "Whatsoever ye would that men should do unto you, even so do ye also unto them."

John the Baptist in prison represents the intellect hemmed in, imprisoned, because of its magnifying sin and evil and condemning them. Some persons see the evil in the world as a power so formidable that it paralyses all their efforts, and they accomplish nothing in the service of Truth.

The death of John the Baptist, as described in Matthew 14:1-12, refers to the passing away of that first enthusiasm for character reform which possesses the disciple at the earthly stage of his experience. This John-the-Baptist phase is not the permanent state of consciousness, but is to be followed by one that is permanent. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you in the Holy Spirit and in fire" (Matt. 3:11).

When the first enthusiasm wanes after spiritual enlightenment has occurred there is a certain barrenness of thought and action in mind, and we feel as if we should like to retire to a place where a complete rest and absence of effort could be had. When Jesus heard of the death of John "he withdrew to a desert place apart." We cannot get away from our thoughts, however: the people followed Jesus into the desert place (Matt. 14:13).

Matthew 11:18, 19 may be explained as follows: The conscious mind is very chary of accepting the whole Truth. It comes "neither eating nor drinking." It does not eat the body (substance) of Christ, nor drink His blood (life). The result is that the adverse ego remains in the body, "He hath a demon." The Son of man comes and unites His life and substance with the appetites and passions of the subconsciousness, and He seems for a time to be of their kind. But "wisdom is justified by her works." The descent of the Spirit into one's body may stir up the Devil in one for a season, but his reign will be short if one is guided by the Spirit of truth, who will lead into all Truth. "Except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

Excerpt from The Metaphysical Bible Dictionary by Charles Fillmore

**Contributions needed for our December issue - The theme of which
will be Advent and the Birth of Christ.**

Please send submissions to austinburnjones@hotmail.com