

# WESTERN WISDOM BIBLE STUDY

## Healing Miracles of Christ

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### *The Nobleman's Son*

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

The nobleman saith unto him, Sir, come down ere my child die.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken, and he went his way.

And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.—*John 4:46-53.*

As we have seen, the Gospels of Matthew, Mark, and Luke contain the story of the healing of Jairus' daughter, which occurs comparatively early in the Gospel narratives because it symbolizes one of the first and most important of the purification works to be accomplished. There is, however, no mention of this even in John, for his Gospel, the most deeply esoteric of the four, deals with work of still higher import. Instead of the raising of Jairus' daughter, John substitutes that of the Nobleman's son.

The Gospels as studied occultly reveal the path of Initiation in the Christian Mysteries, each character representing some particular attribute in process of development. The Nobleman's son is not mentioned in the works of Matthew, Mark, or Luke. The reason for this is

to be found in the fact that in the process of spiritual attainment, the feminine principle must first be lifted and restored from its fall, as noted in the restoration of Jairus' daughter. When this is accomplished then follows the establishment of its equilibrium with the masculine. The first three Gospels are concerned with the former, John with the latter.

The mystic wedding feast at Cana of Galilee with which John opens his Gospel contains deeper teachings regarding the harmonizing of these two principles within the body of the aspirant for Initiation. The Nobleman's son represents one who in his own life was demonstrating the work given by the Christ. The scriptures state that after this raising, the nobleman and all of his household became followers of Christ Jesus.

Throughout the Bible the deeper teaching is symbolically concealed beneath the literal record which forms the basis for most of the current creeds.

When the masculine principle (the head; Hermes) represented by the raising of the Nobleman's son, *who was not dead but at the point of death*, and the feminine principle (the heart: Aphrodite) typified by Jairus's daughter, *who was not dead but asleep*, are again in equilibrium, the Cross will no longer be the symbol of Christianity. It will be represented by the two upright pillars, the Yachin and Boaz that adorn the entrance of the Temple of Solomon and represent the Divine Hermaphrodite. The neophyte or candidate will no longer be the "Widow's Son" but will become the Master who has found the Light in the East.

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