ANNOTATIONS

HOW I USED TRUTH (Cady)

Lesson 3

"IN HIS NAME"

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI
1. What is the purpose of a name?

2. What does God's name designate?

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10. What is an "overcomer," and what is to be overcome?
1. What is the purpose of a name?

1. The purpose means the object or intent, the aim concerning something. The purpose of a name is to bring to mind the person or thing being named. A name is a word, in any language, by which a particular person or thing may be identified. In other words, a name reveals to some extent the nature (or the character) of the person or thing to which we refer.

"A name identifies a person or thing and distinguishes an entity from other entities. Then it also indicates the attributes or qualities inherent in a person or thing, so that the mention of a name calls to mind the totality of the qualities that the bearer of the name is known to possess" (W. I. Hoschouer; Unity).

Sometimes we say of a person, "He made a name for himself." By this we mean that his actual given name has come to stand for something he has accomplished. His success in an endeavor causes people to think of it whenever his name is mentioned. One who is fond of music may say, "I like Bach" or "I am very fond of Schubert." He does not mean the personality of either composer; he refers to the type of music that these composers gave to the world, which has come to be identified with their names.

We read the following on page 165 of the book Jesus Christ Heals:

"Man gives a name--that is, 'character'--to every idea that comes into consciousness, and whatever he conceives a thing to be, that it becomes to him. So it is written in Genesis: 'Whosoever the man called every living creature, that was the name thereof.'"

The name of a thing usually brings to mind in one or two words the entire idea of the thing named; that is, we do not have to describe the whole nature in detail every time we need to present the idea. When we say the name "oak tree" we are immediately aware that we are referring to the nature of a species of creation, and a certain type of that species. Thus we keep in mind that a name refers
to the nature of a person or a thing. We may touch a piece of cloth and say, "This is wool," or "This is silk," and we are thus describing the nature of the fabric.

As we become conscious of the nature of God as Absolute Good, we are reminded of this nature every time we think of or speak His name. When we know the nature of man, the image-likeness of God, as good also, we are reminded of it every time we use the name "man."

When we think of or speak the name "Jesus Christ" it should bring to our remembrance the truth concerning Jesus and His relation to us. He is the embodiment of the entire nature of God--of all that is good--even as we are. Since He demonstrated this divine nature completely, He is thus our Way-Shower. His teachings and His life show us how to bring that same goodness into manifestation in our human experience by keeping our thinking, feeling, speaking, acting and reacting in harmony with the Christ or God nature within.

2. What does God's name designate?

2. God's name designates all the good there is. In this course we have learned to say that God is Absolute Good, so His "name" (which is His nature) refers to His will of Absolute Good for man and for all creation. God Himself being Absolute Good is also the source of all the good that comes into visible expression in the world of form.

When Moses received the commission to bring the children of Israel out of Egyptian bondage, he hesitated concerning his ability and authority. But, we read in Scripture,

"God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14).

Thus we have scriptural authority that God's name is "I AM THAT I AM."

According to Webster's dictionary, to designate is "to point out, to make known; to indicate." Thus the "name" of God (or any name that we might use to designate Him) points out or calls our attention to the supreme power and authority that rules the universe and all contained therein. Whether we say "Divine Mind" or "Principle" or "Creator" we are aware that we are referring to this Being we call God. God's "name" calls our attention to the intelligence that is working everywhere, throughout every species of creation, to bring good into visibility. When we are thus reminded that God is in charge of the universe, it arouses in us a respect for the orderly, lawful working of all of God's creation.

"The starting point in spiritual realization is a right understanding of that One designated as the Almighty" (Christian Healing: page 8).

Our understanding of God as the source of Absolute Good is indeed "the starting point in spiritual realization." If the "name" of God has only meant to us some outside Power, some Being withdrawn from our lives, a Creator who has left us to struggle alone in an un-
friendly universe, then we do not have a right understanding of God our Creator. In such an event, the speaking of God's "name" does not designate the Truth, but only our limited conception.

When we have an understanding of the nature of God as all the good there is, every time the name "God" (or any name used to designate Him) comes to our attention we become conscious that

There is but one Presence and one Power in the universe, God, the Good, omnipotent

and that Paul was referring to the same thing when he said,

"One God and Father of all, who is over all, and through all, and in all" (Eph. 4:6).

If we have to meet a situation of inharmony with anyone and we turn first in our thoughts to God, the very recalling of His name should remind us that "God is in charge." To know God as the only Presence and Power is to let His law of love bring about harmony and peace where there has been the appearance of disorder and inharmony.

Because God's "name" designates Absolute Good, it thus includes health, vitality, wholeness. Should we be facing a challenge of ill-health in our own body or in that of a dear one, we will find that just the speaking of God's name can center our mind on God life moving as the only activity in the body.

Having accepted the truth that God is all the good there is, we come to know Him as the source of our prosperity. No matter what appearance of lack may be manifesting in our outer experiences, we need to hold to the truth that God is All-Good. To turn our thoughts Godward is to make them channels for the free flow of God substance (i.e., ideas of abundance) into our life and affairs.

3. What is the meaning of I AM?

3. I AM is the name of God. It is God's own Spirit identified in each of us as our true nature, the indwelling Christ.

"'I AM THAT I AM' is Being in the absolute, 'I AM' is Being in action, and 'I' is Being in the individual. But the significant thing is that 'I' is as surely God-Being as the other two forms. It is the identity of manifest man, who has all the attributes of Being. This last name expresses the oneness of man and God in consciousness... You demonstrate your existence in Spirit by acknowledging God's name as yours also, which you do by affirming 'I AM,' and claiming membership in the family of God. God is your Father, and you are His son. This makes you a joint-heir to all that God is and has, even eternal life" (W. I. Hoschouer: Unity).

God's Spirit indwells every phase of creation as the life principle. This is why we can say God is "immanent" in His entire creation as life, substance, and intelligence. His Spirit develops, sustains, and maintains every atom of creation, for God is the creative power of the universe.
"I AM is God's name in man; it is Jehovah, the indwelling Christ, the true spiritual man whom God made in His image and likeness. . . . The I AM can also be explained as the metaphysical name of the spiritual self . . . Christ is the Scriptural name for spiritual I AM. Jesus called it the Father" (Metaphysical Bible Dictionary; page 291).

Because I AM is God's own nature in us, it is the composite Idea that contains all ideas. Charles Fillmore explains it this way:

"In plain, everyday language, we would say that Being, the original fount, is an impersonal principle; but in its work of creation it puts forth the idea that contains all ideas: the Logos, the Christ, the Son of God, spiritual man. This idea is the creative power" (Teach Us to Pray; page 168).

It is God's nature as I AM in us which causes us to exist as living souls, with ability to think, feel, aspire, speak, act and react. The words I AM are in a sense our "identification card." They identify us as related to God as a son, for I AM is also His name; they identify us with whatever we attach them to. While I AM statements spoken audibly are powerful affirmations to train our consciousness to the Truth, it is not necessary that they always be spoken aloud. They need to be "spoken" in the depth of our being. (This was covered in our lessons on "Denial" and "Affirmations" in the course for Lessons in Truth.) If with all fibers of our being we identify ourselves with God ideas or qualities, with any of God's good, we are using His name (I AM) righteously. It is possible to speak a positive statement, yet hold a negative attitude of mind. The words, in such a case, will not have the power to bring forth the good we desire. We would be identifying ourselves, perhaps unconsciously, with limited or even error beliefs. Instead of presenting our "identification card" to all of the good of God, we would be using the power of I AM to identify ourselves in our thinking and feeling with that which is less than God's good. We would therefore attract like conditions into our experience. For this reason, it is vital that when we make an I AM statement we not only think and say the words, but feel them, so that we do not dissipate the power that is ours to claim our good.

It is brought out in detail in the Annotations for Lesson One of Lessons in Truth that God as the I AM in each of us is the Fountainhead of all divine ideas. These ideas manifest as the good we desire in mind, body, and affairs. In the language of every day, when we use the words "I am" we refer to some state of being that we are at the moment experiencing, such as "I am hot," "I am cold," "I am sick," "I am well," and so forth. When we say "I AM" with understanding we are referring to our true state of being, the same nature as that of our Father-God, and we attach it to that which is true. We know this true nature of each of us by many names. In this course we have referred to the I AM as the Christ in us, the God-self, our real Self, the Lord, Jehovah. The name that we use to designate this indwelling God-presence is not nearly as important as actually being acquainted with it. When we are convinced that the I AM is the Fountainhead, of God's Spirit indwelling us, then it becomes natural for us to turn to it through prayer. Thus we find the light we need for daily living, just as naturally as the flower turns to the sun for light.
I AM that in you that lives;
I AM that in you that moves;
I AM that in you that shines:
    I AM the Christ.

I AM that in you that’s lovely;
I AM that in you that’s unafraid;
I AM that in you that’s enduring:
    I AM the Christ.

I AM that in you that’s divine;
I AM that in you that’s holy;
I AM that in you that’s God:
    I AM the Christ.


4. Explain the Third Commandment, "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain" (Exodus 20:7).

4. To "take the name of Jehovah thy God in vain" means to use the powers that belong to our God nature in ways that are non-productive of good. It means identifying God’s name of I AM with a negative thought or belief. Such use is "vain" for it can produce nothing of satisfying or lasting value.

The Scripture text under consideration has reference in Bible history to instructions to the Israelites regarding the name of Jehovah God. In the King James version of the Bible, the words "the Lord" are used in the place of "Jehovah." Both refer to the indwelling Lord, or the Christ of the New Testament, which is the Lord or law of our being. The name of Jehovah (or Lord) refers to the God nature in each of us, which is also termed the I AM.

The word *vain* in Webster’s dictionary carries the meaning of "empty; void; devoid of real value, worth, or meaning; useless; fruitless; worthless." Because I AM is God’s name or nature, using the powers of that name in an unrighteous way cannot produce good for us. There have been those who have thought that this passage refers only to swearing. However, because "the things of the Spirit of God . . . are spiritually discerned" (I Cor. 2:14, A.V.) we believe that this commandment goes deeper than outer words, though these are included. It is what we feel in our inmost being that will show forth in our manifest affairs and indicate whether we are using the name of God "in vain" either in audible words or in attitudes of mind. If we are using the power of I AM to think and feel in ways that are not productive of good in mind, body, or affairs, then we may be sure that we are taking God’s name (nature) of I AM "in vain.

If we believe that anything can stand between us and our good, whether we say it in so many words or not, we are guilty of taking "the name of Jehovah thy God in vain."

The latter part of this scriptural statement covers another point worth considering: "Jehovah will not hold him guiltless that taketh his name in vain." If we are using our spiritual resources—the power to think, to feel, to speak, to act—in ways that are contrary to God’s laws, then we are guilty of transgression of divine law. God
God loves us, for we are created in His own image and after His likeness, but His universe is governed by unchanging law. If we persist in using His "name" or all the powers that make up His nature (I AM) in ways that are not in harmony with God or good, then He cannot "hold us guiltless." All of us come under the same unchanging, divine laws of all creation. The mental law of cause and effect is given in the Bible as the law of sowing and reaping: "Whatsoever a man soweth that shall he also reap" (Gal. 6:7). If we sow seeds of negative thinking, we will reap negative conditions. Thus, no matter how much our Father-Mother God loves us, we will be guilty of transgressing the law by our error thinking.

It lies within our power to learn how to use the name (nature) of God (I AM) in ways that are productive, fruitful, of the abundant life to which Jesus referred.

"We are wise, indeed, when we stop using God's name in vain, when we stop saying even in jest, 'I am afraid, weak, unable, failing.' Rather, should we be positive in affirming, 'I am brave, strong, able, successful!'

"Using God's name affirmatively will help to fill our lives with His good" (Practical Christianity for You: page 26).

5. Why should a Truth seeker not use such phrases as "I am sorry" and "I am afraid"?

5. The lesson has brought out that I AM is the name of the Lord or law of our being. In using such phrases as "I am sorry" or "I am afraid" we are unthinkingly using the name (or nature) of the Lord to bring to ourselves negative conditions. It is by our words that we identify ourselves with the mental causes that produce limited conditions. When we lower the use of the I AM power from the spiritual to the mental only, we become subject to the "mental law of cause and effect" and will reap the harvest of our negative sowing.

"You do not connect that far-away I AM that inspired Moses with your own little everyday I am . . . Yet there is but one I AM . . . That which says 'I am' in all men, women, and children is identical. It is like the mathematical 1. All the combinations of figures that were ever conceived are but the repetitions of this digit. It is the son of the principle, mathematics. It is inspired by its principle and all the possibilities of that principle are open to it" (Talks on Truth: pages 76, 77).

No one else in the world can say "I am" for us; another must either say "you are" or "he (or she) is." As we have already brought out in this lesson, I AM is our "identification card." Whether we are using the name I AM in full recognition of its meaning, or using the words "I am" in everyday conversation, we are still identifying ourselves with whatever we attach to the words.

The I AM (Lord) in each of us is our creative power, expressing through our formative power of thought. The business of I AM is to attend to our every call and to bring into manifestation that which we declare by our words—spoken silently or audibly. We have already learned that the I AM is the Lord or law of our being. On page 115
of the book *Lessons in Truth* we read these words concerning "your Lord":

"Your Lord is He who will deliver you out of all your troubles. Your Lord has no other business but to... make you mighty with His own mightiness made visible; whole with His health; perfect by showing forth the Christ perfection."

It is vital that the Truth seeker should do all that he can to identify himself consciously with that which is divinely true of God and of himself as a son of God. One Truth writer has stated it very clearly in this way:

"When you say 'I am' never follow it with anything that you do not believe to be true of God. The I AM is the voice of God's authority in you... It should not be used lightly or carelessly, for it is fraught with power. To say 'I am weak' is to apply this power to the idea of weakness" (*The Sunlit Way*: pages 46, 47).

On page 43 of the text, suggestions are given as to how we may refer to occurrences in our life without using the name I AM in a downward way.

Every affirmation involving the name I AM, identified with that which is the Truth of God and man, is like a "building block" in our consciousness. When the true meaning is felt deeply, as well as voiced, then the divine idea embodied in it becomes established in our thinking and feeling. We begin to form the good habit of using the power of I AM only to declare and claim the Truth that "shall make [us] free" (John 8:32) from undesirable situations. We allow the very words we speak to be tools that will help to lead us into restored health, harmony, and happiness.

"In every place where I record my name I will come unto thee and I will bless thee" (Exodus 20:24).

6. How do we ask "in His name"?

6. We ask "in His name" by asking for that which is divinely right and good. We ask "in His name" when we ask in the God nature, or in the consciousness of our own Christ self, the I AM within. The text states very clearly on page 45,

"In the name of Jesus Christ is the name of the I AM."

The name Jesus Christ has come to represent all that God is, expressed in and through man. However, speaking the name is more than the use of just two words—it is the actual expression of the I AM (or Son of God) nature which Jesus manifested.

"Quite a few Truth students ask why we emphasize Jesus Christ so strongly in our writings and statements of Truth. Spiritual psychology proves that the name of a great character carries his mind potency and that wherever his name is repeated silently or audibly his attributes become manifest. Jesus Christ knew this
and commanded His disciples to go forth in His name" (Jesus Christ Heals: page 155).

We ask "in His name" when we think, feel, and speak or declare for ourselves all that God is. We have already established that God's name designates His nature of Absolute Good. In order to bring forth health of body, harmony, success, abundance of affairs, we have to ask "in His name," that is, from spiritual consciousness and not from the limitations of human consciousness. Jesus did His mighty works through His conscious identification with God, until the human and the divine were merged into one.

"To ask in His name means to ask in His nature; that is, the nature of God within" (Soul Power: page 50).

We must never assume that just by asking audibly in "the name of Jesus Christ," without a raising of our consciousness, we will do the "greater works" (John 14:12) of which Jesus spoke. The consciousness of Jesus Christ is the consciousness that never doubts God as the source of good, or man as heir to that good. We cannot claim the heritage that rightfully belongs to us if we are "double-minded" as our Scripture says in James 1:6-8:

"But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways."

We are asking in the nature of God who is love when we declare "I am love" and then proceed to follow that assertion by actually loving our fellow man, our fellow creatures, and God's whole creation. We are asking "in His name" when we desire health and strength for ourselves and others and declare, "I am health; I am strength," or for another, "You are health; you are strength." We then follow this realization by actually living it. We are asking "in His name" for peace, wisdom, joy, wholeness when we identify these words with "I am."

"Jesus said, 'Whatsoever ye shall ask in my name, that will I do.' We ask in His name when we pray in the Jesus consciousness of universal Spirit. He attained unity with Divine Mind, and realized that His thoughts and words were not from Himself, but from God. When we pray in His name we enter into His unity with the Father, and attain the same consciousness that He attained" (Christian Healing: page 81).

As we remember our divine origin, we will think, speak, and act accordingly. Only as we do this will we have the right to claim our inheritance of good "in His name" for we will be making our claim in the name of the I AM in us.

7. What did Jesus mean by the statement: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full" (John 16:24)?

7. We believe that Jesus was referring to a type of "asking" that had not been done from the Christ or I AM nature. Jesus knew
that "hitherto" the disciples had asked of the Father in limited understanding because they were unaware of their divinity, their true name or nature. Jesus is pointing out here that to ask in the same nature from which He asked, the divine or I AM nature, would assure fulfillment.

If we pray or ask for healing in an unenlightened state of consciousness that admits of doubts and anxieties, then we are not asking "in His name." When we ask or pray for any type of good in the understanding of ourselves as sons of God, spiritual beings, then Jesus is saying to each one of us "ask, and ye shall receive, that your joy may be made full."

We believe that when Jesus says "ye shall receive" He is not referring to something that may happen in the future but to an assured fulfillment. In this verse of Scripture Jesus is stating the law of supply and demand. Our asking is the demand for that which our faith tells us is already established for us. However, we may make the demand with a sense of uncertainty that it will be met. When we speak from this level of consciousness it is as though our mind is not entirely open, but is blocked by doubt and fear. The Annotations for Lesson Eight of Lessons in Truth deal with the vital part that "asking" plays in making a demonstration.

"His name stands for spiritual man (Christ), and to ask in the realization of the indwelling Christ is to open our consciousness as to the infinite good that is resident in Spirit. Persons have asked in His name in a literal sense and have not received. Prayer must be substantiated by spiritual realization if we are to have the fulfillment of the promise" (Your Hope of Glory: page 232).

Even in our everyday life, we become quite familiar with the results of our asking. If we ask in a selfish or petulant way, we are much less likely to receive what we desire. If we ask in a fearful or negative way, even of one close to us, we set up a mental block within our own mind that somehow has its effect upon the other person. On the other hand, if we ask in a confident, loving, understanding way, we open the channel in our own life to receive. This sense of co-operation is felt by the other person, who is more than willing to give what he can. Just as the manner in which we ask for something in the outer has its effect upon our receiving, so our manner of asking of God will affect the time and quantity of our supply. God is not swayed by our emotions, but being the Fountainhead of all good He is continually radiating His good to all creation. So our part is to ask, or make the demand. A familiar hymn voices it this way:

All is yours just for the asking!  
Ere you send your silent plea  
Heaven unlocks her richest treasure  
For your waiting eyes to see.

How we ask (i.e., the manner or attitude of our asking) will determine the results in our life. If we have, as Jesus said to His disciples, "asked nothing in [His] name," we have not asked in the right way. We have made our demand from limited human understanding rather than from the spiritual understanding which knows that our
8. How can we tell whether or not we are using His name righteously?

8. We can tell if we are using God’s name (I AM) righteously by the results that come into our lives. This does not mean just those things we can see with our physical eyes, but everything that affects our lives. The text, on page 44, in referring to this question states:

"That which we have been receiving will tell the story. Jesus said that if they asked rightly in His name, their 'joy would be made full.' Is your joy full? If not, then give heed to your asking."

Joy is not confined just to material things or conditions; its deeper realization is in the inner values of the mind and spirit. In Paul’s letter to the Galatians, verses 22 and 23 of the fifth chapter, we read:

"But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

The manifestation of outer forms of good alone does not "tell the story." We are to use rightly the power of I AM, which is God’s creative power in us as our formative power of thought. If we identify ourselves only with that which is Godlike, then we will show forth love, joy, peace, and all of the "fruit of the Spirit"; the manifest results in body and affairs will follow naturally and in divine order. However, we need also to consider Jesus’ statement in John 7:24:

"Judge not according to appearance, but judge righteous judgment."

The "righteous judgment" will be that which views "that which we have been receiving" from the standpoint of the "fruit of the Spirit."

If we are truly applying the I AM powers (i.e., using His name righteously), there will be a change in our attitude toward life even though the manifest appearance may not yet have changed. Our part is not to judge by the appearance but to "judge righteous judgment." In so doing we are faithful to the prayer times that enable us to see ourselves as God created us, endowed with power to accomplish. Probably one of the greatest proofs we will have that we are using His name righteously will be our constant realization of God’s Presence. This will result in peace of mind, awareness of God’s constant protection, and loving compassion toward other persons. Manifest experiences, as well as the inner life of the soul, will change as we become aware of what it really means to use His name, I AM, righteously.

9. Explain how all power is given to the Christ.

9. All power is given to the Christ, spiritual man, by the Father-Mother God because the Christ is the offspring, the image of God-Mind. Just as the oak tree in a sense "gives" its own nature (image) to the acorn, as well as the power to reproduce the oak-
pattern, so God "gives" His nature to spiritual man. This gift is
the Christ, with the power to bring forth the likeness of the image,
blueprint, or spiritual pattern.

"Christ is the spiritual mind in every individual,
and the spiritual mind is the offspring of the universal
... mind" (Atom-Smashing Power of Mind: page 100).

The text, on page 45, definitely states, "All power is given to
Christ," then proceeds to show what can be accomplished by the use of
the "password"--I AM. God is life and has given life and the power
of healing to the Christ or I AM. However, only as we claim this
life by identification with it through I AM statements can we mani-
fest its fullness in our body. God is love, power, faith, abundance,
and as His sons we are entitled to these qualities and their mani-
festations in all phases of our experience. We make our claim
through the use of our "identification card"--the I AM-- as we affirm
statements such as:

I am God's love in expression.
I am power.
I am faith.
I am heir to all good.

We are not claiming these divine treasures of our human self, but
through our divine Self, the Christ or I AM, we are laying claim to
the heritage that is ours by divine right.

As the focal point of God-power in man, the Christ is the source
in us of the power of accomplishment in any phase of our existence.
Christ is the source in us of our health, our harmony, our success,
our abundance. This is somewhat like a main dynamo that distributes
power to all the outlets that are connected with it and drawing upon
it. The Christ in us is the storehouse of God-power, and we can make
demands upon the storehouse only as we know it to be God's presence
in us, and ours "just for the asking." The power lies in the Christ
self of each of us awaiting our call. We can transform the limited
beliefs of our human consciousness to the Truth of God by turning in
prayer to the I AM within. The Christ within, as it spoke through
Jesus, says to each one of us:

"All power is given unto me in heaven and in earth"
(Matt. 28:18, A.V.).

10. What is an "overcomer," and what is to be overcome?

10. An overcomer is one who has (first) "come over" into a new
state of consciousness--the Christ consciousness; and (second)
is learning to base his thinking, feeling, speaking, and acting upon
the Truth.

To overcome means "to subdue; to put under." When we "come over
into Truth" we find the way to handle the mental causes that have
produced inharmonious conditions in our life. Only as we "come over
into Truth" do we come to see ourselves as spiritual beings, as sons
of God, with the insight and power to change (overcome) negative or
limiting thinking.

The I AM, or divinity within every human being, is the same as it was in Jesus, for God created but one Son, the "only begotten of the Father" (John 1:14, A.V.). However, Jesus' recognition of divinity was so profound that His word was a perfect channel for the Word of God. As we follow Jesus we too become aware of the Christ (I AM) Presence, and we become overcomers.

"An overcomer is one who recognizes the Truth of his being and is renewing his mind and body and affairs by changing his thoughts from the old mortal beliefs to the new as he sees them in Divine Mind. He is one who demonstrates the divine law, not only in surface life but in innermost consciousness. Spiritual power, mastery, and dominion are attained by the overcomer" (Keep a True Lent: page 180).

What we are to overcome primarily is our wrong beliefs--our belief in separation from God, from our good; belief that other persons or conditions can keep our good from us; belief that sickness, poverty, war, inharmony, failure are inevitable. These error beliefs are the mental causes which have produced like conditions in our human experience. We long for release from such conditions but feel bound by them, until we know their cause and begin the work of overcoming through the indwelling Christ power. Limiting conditions will change as we change our thinking, directing it Godward. The conditions of our life are the "fruit" of our mind. Every thought allowed to grow in the "soil" of the mind must produce "after its kind." We may long for a change in conditions, or expect some other person to change, or to do something to produce different conditions. But changes can only be made when we ourselves "overcome" the wrong beliefs that are the mental "seed" for the conditions.

"No external condition or circumstance can hold man in bondage when he makes mental contact with God.

"It was to the overcomer that Jehovah spoke when, through one of the old prophets, He said, 'I will restore to you the years that the locust hath eaten!'" (Keep a True Lent: page 180).