April 7, 1907
Gen. 28:1-5

1. And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.
2. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.
3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples;
4. And give thee the blessing of Abraham, to thee, and to thy seed with thee: that thou mayest inherit the land of thy sojournings, which God gave unto Abraham.
5. And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the Syrian, and brother of Rebekah, Jacob's and Esau's mother.

When we understand that Jacob and Esau, and all the people and places mentioned in these allegories, represent ideas in the mind of a single individual, they are more easily reconciled with justice and righteousness. Jacob, the ambition for higher things, supplants Esau, the contented creature of sense, and appropriates his birthright and receives his blessing. These are legitimate steps in the upward way of the aspiring soul. The strong man of sense must be bound and his goods taken away from him, taught Jesus. If you do not overcome the animal in you it will finally be your master. It is easy for a great soul to fall under the illusions of sense and go down instead of up. The law ordained for man is "that ye go forward."

Taking a wife represents a unification of the I AM with the affections. Jacob was admonished to go to Paddan-aram (table-land) to the house of Bethuel (unity with God) and take a wife from the daughters of Laban (white, pure, shining). This points the way to a unification with the Love Principle in its higher aspects. Exalted ideas, Divine aspirations and pure motives are here designated as necessary to that union with the soul which the I AM is about to make.

UNITY magazine
May 15, 1932

Gen. 28:10-17

And Jacob went out from Beer-sheba, and toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

And Jehovah blessed Jacob.

And Jehovah said unto him, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

And Jacob went out from Beersheba, and toward Haran.

We read in this verse that Jacob took a stone and, using it under his head as a pillow, lay down to sleep.

This passage reveals that, though spiritual illumination may be obscured from the intellect for a time, if one rests with an inner assurance upon the rock of faith, a higher vision presents itself.

The 12th and 13th verses tell of Jacob's dream of the ladder that reached from earth to heaven, with Jehovah at the top, and messengers of the Lord ascending and descending upon it. Explain.

The ladder represents the step-by-step ascension of man from material to spiritual consciousness. Jehovah, the spiritual I AM, stands above all assuring man of a substantial inheritance. The angels, or messengers, represent the thoughts or the words of Truth that are necessary to the unfoldment of the higher consciousness.

How does man get the assurance of the presence and the power of God, as symbolically set forth in the 15th verse?

Such assurance comes to the soul as it reaches out for the light, the strength, and all the other qualities of the Christ mind. The four points of the compass mentioned in the lesson represent the four dimensions in which Omnipresence works.

Explain Jacob's recognition of the presence of Jehovah even in the most material environment.

"Surely Jehovah is in this place, and I knew it not." God is Spirit, the real presence and power. Divine immanence is universal.

In a succeeding verse of this chapter Jacob covenanted that he would give to God a tenth of all that he might have, if God would direct him in the way that he should go, and provide for him. Explain.

In his inner consciousness man can make an agreement with mind and Spirit and this agreement can be kept in his everyday life.

Many metaphysicians write of sign agreements of this kind, and tie them away with the assurance that they will be carried out, and it is found by nearly every one who tries the plan that the agreement is fulfilled. If you wish your material affairs to prosper, agree with Jehovah to give one tenth of your income to some work that is dedicated to God. If you keep your part of the agreement, you may rest in the assurance that the Lord will prosper you, that your financial affairs will be taken care of without worry or strain, and that you will come into a land where peace and plenty go hand in hand.
August 19, 1945

Gen. 28:10-22

10. And Jacob went out from Beersheba, and went toward Haran.
11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.
12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.
13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
16. And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.
17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.
18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.
19. And he called the name of that place Bethel: but the name of the city was Luz at the first.
20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
21. So that I come again to my father's house in peace, and Jehovah will be my God,
22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Lesson Interpretation

What part does faith play in the transformation of character?

It has a vital part in this transforming work, for character is molded by thought, word, and act, and we put our faith into all three of these. When we live sincerely we live by faith.

Is character building a slow or a gradual work?

It is gradual, conforming to the law of growth in the outer world, but since the consummation is timeless and eternal the time required to mold character seems short in comparison.

What was the meaning of the stone under Jacob's head and the same stone set up for a pillar?

Under Jacob's head the stone represents matter and material conditions, an uneasy resting place or foundation for the intellect (Jacob). When set up as a pillar, the same stone anointed with oil represents "God's house" or the consciousness of God, an enduring state or condition.

How can we make our awakening to Truth of the greatest value to us?

By interpreting Truth aright and applying it aright to ourselves. Unless we do both these things Truth is of little practical value to us.

What is the spiritual birthright of each individual?

Faith, joy, peace, love, wisdom, and all good. These form our inheritance as children of God.

As we express faith in our words and acts what reaction do we experience?

We find that, like the faithful of all ages, we become fitted to reap the substantial reward of faith. In his dream Jacob was told: "The land whereon thou liest, to thee will I give it, and to thy seed."

At what stage of our development do we realize the omnipresence of God?

When we awake from the dream of sense consciousness to a realization of the truth that we are spiritual beings we realize that God is everywhere present. "Surely Jehovah is in this place; and I knew it not."

What is the "house of God" that Jacob discerned?

Whatever embraces consciousness of God is the house of God. Our body is the house of God, for in it dwells our mind and soul, through which we have consciousness of God.

What is represented by the darkness of night, when Jacob tarried in a certain place?

Indecision or ignorance of the right course to follow. "The sun was set," and Jacob waited for clearer light before resuming his journey. When we are undecided we too should wait for light on our course instead of acting without guidance or understanding.
May 30, 1937

Gen. 28:16-22

16. And Jacob awoke out of his sleep; and he said, Surely Jehovah is in this place, and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and a safe place to put, then shall the Lord be my God.

21. So that I come again to my father's house in peace, and Jehovah will be my God.

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

What is represented by Jacob's flight from Esau?

The intellectual man seeks to escape from the dominance of the senses. Jacob had no sooner fled from Esau than he dreamed of a higher expression of life and a world of power above the physical. Haran means "elevated," "exalted," and the understanding that causes one to seek higher ground brings with it illumination.

Explain the meaning of Jacob's ladder.

We advance to higher states of consciousness step by step, by thinking true thoughts and seeing the Most High in all our ideals and experiences. As we grow in understanding we develop greater awareness of God. The ladder represents these various stages or steps in Truth.

Why did Jacob find the gate of heaven "dreadful"?

In his dream Jacob saw the ladder, but did not ascend it. Understanding is a gradual, progressive growth, and we are prone to be depressed by visions of Truth that are beyond our present power to express. It is dreadful to see the gate of heaven and at the same time be unable to enter it.

What is the "gate of heaven"?

The power we possess to visualize spiritual truth either in symbols or in the abstract is the gate of heaven within our own thoughts.

July 13, 1930

Gen. 28:18-22

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and a safe place to put, then shall the Lord be my God.

21. So that I come again to my father's house in peace, and Jehovah will be my God.

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Explain: "And he called the name of that place Beth-el: but the name of the city was Luz at the first."

The intellectual man, Jacob, discerns that man should be unified in mind and in body. Bethel means "house of God," or that man is housed in God. Luz means "separation." Therefore the name of the city which was "Luz at the first" was called Bethel, or unity, at the last.
May 30, 1926
Gen. 28:10-22

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and lodged there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed: and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awoke out of his sleep, and said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Bethel: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God;

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

Explain the meaning of verse 11.

In verse 11 we read that Jacob took a stone and set it up for a pillow and lay down to sleep.

This passage reveals that though spiritual illumination may be obscured from the intellect for a time, it rests with an inner assurance upon the rock of faith.

Higher vision presents itself.

Verses 12 and 13 tell of Jacob's dream of the ladder that reached from earth to heaven, with Jehovah at the top, and messengers of the Lord ascending and descending. Explain.

The ladder represents the step-by-step ascension of man from material to spiritual consciousness. Jehovah, the spiritual "I AM," stands above, assuring man of a substantial inheritance. The angels or messengers represent thoughts or words of truth necessary to the unfoldment of the higher consciousness.

How does man get the assurance of the presence and power of God, as symbolically set forth in 15?

The assurance that there is a higher mind comes to soul as it reaches out for the light and strength of the other qualities of the Christ mind. The compass mentioned in the lesson represents the four dimensions in which Omniscience.

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"Surely Jehovah is in this place; and I knew it not."

God is Spirit, the real presence and power. Matter is but the shadow of a mighty reality. Our bodies seem material, but they are in God and must exist in him regardless of our beliefs about him.

Give the meaning of verse 19: "And he called the name of that place Bethel: but the name of the city was Luz at the first."

This verse explains the difference between the first concept of man and the second or final concept of man in regard to the whereabouts of God. Luz means separation. Man's first concept is that he is separate from God. Bethel means the house of God, or that man is housed in God, regardless of locality.

Jacob covenanted that he would give a tenth to God, if God would keep him in the way he should go and provide for him. Explain.

In his inner consciousness man can make an agreement with the mind of Spirit that can be kept in the everyday affairs. Many metaphysicists write out and sign agreements of this kind, and put them away with the assurance that they will be carried out, and it is found by nearly every one who tries the plan that the agreement is fulfilled. If you wish your material affairs to prosper, agree with Jehovah to give one tenth of your income to some work that is dedicated to God. If you keep your part of the agreement you may rest in the assurance that the Lord will prosper you, that your financial affairs will be taken care of without worry or strain, and you will come into a land where peace and plenty go hand in hand.

What does Jacob represent?

Jacob represents man in intellectual consciousness moved by the illumination of Spirit.

What is the meaning of verse 10: "And Jacob went out from Beer-sheba, and went toward Haran"?

"Beer-sheba" means "well of the oath, seventh well." "Haran" means "enlightened, mountainous." Metaphysically Beer-sheba represents the establishment of the oath, or the establishment of consciousness in the seventh or fulfilled degree of the natural man. Haran represents our highest aspiration for spiritual attainment."

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August 23, 1942
Gen. 28:10-22
10. And Jacob went out from Beer-sheba, and went toward Haran.
11. And he lighted upon a certain place, and tarried there all night, because the
sun was set; and he took one of the stones of the place, and put it under his head,
and lay down in that place to sleep.
12. And he dreamed; and, behold, a
ladder set up on the earth, and the top
of it reached to heaven; and, behold, the
angels of God ascending and descending
on it.
13. And, behold, Jehovah stood above
it, and said, I am Jehovah, the God of
Abraham thy father, and the God of Isaac;
the land wherein thou liest, to thee will
I give it, and to thy seed;
14. And thy seed shall be as the dust of
the earth, and thou shalt spread abroad
to the west, and to the east, and to the north,
and to the south: and in thee and in thy
seed shall all the families of the earth be
blessed.
15. And, behold, I am with thee, and
will keep thee whithersoever thou goest,
and will bring thee again into this land;
for I will not leave thee, until I have done
that which I have spoken to thee of.
16. And Jacob awoke out of his sleep,
and he said, Surely Jehovah is in this place;
and I knew it not.
17. And he was afraid, and said, How
dreadful is this place! this is none other
than the house of God, and this is the gate
of heaven.
18. And Jacob rose up early in the
morning, and took the stone that he had
put under his head, and set it up for a
pillar, and poured oil upon the top of it.
19. And he called the name of that
place Bethel: but the name of the city was
Luz at the first.
20. And Jacob vowed a vow, saying, If
God will be with me, and will keep me in
this way that I go, and will give me bread
to eat, and raiment to put on,
21. So that I come again to my father's
house in peace, and Jehovah will be my
God,
22. Then this stone, which I have set up
for a pillar, shall be God's house: and of
all that thou shalt give me I will surely
give the tenth unto thee.

Lesson Interpretation

Why is Jacob called the "supplanter"?

Because he represents the mentality
of man, whereas Esau represents the
body or physical man. The mental
should supplant the physical. We
should think before we act.

Is forethought a characteristic of
the natural man?

No, the natural course is action fol-
lowed by thought. Therefore Esau was
the first-born.

Jacob "went toward Haran": What
does this statement signify?

The name Haran means "exalted,"
mountaineer." When we consciously
engage in meditation, that is, with
conscious direction of our thoughts,
we enter a high or exalted state of
mind. This state makes the concep-
tion of spiritual things clearer.

What does Jacob's dream sym-
bolize?

The ladder is a symbol of the step-
by-step realization by which we as-
similate the divine ideas of Truth that
come to us from above. The angels
are our spiritual thoughts.

What is the highest realization of
which man is capable?

That of the omnipresence of God.
"Behold, I am with thee." Wanderer,
outcast, fugitive, it matters not: one
does not escape the divine presence.

What does the "house of God" repre-
sent?

It represents the body of spiritual
man.

What do we understand by the
"gate of heaven"?

This is the state of consciousness
through which we pass from activity
on the outer or physical side to medi-
tation and prayer on the inner or
mental side.

Does Jacob's pledge of a tenth of
all that Jehovah might give him imply
more than worldly goods and posses-
sions?

It implies a share of all God's gifts.
Our inner resources as well as our
material goods are to be devoted to
unselfish ends.

On what condition did the promise
of the tribe rest?

On the condition that Jehovah
should remain in Jacob's conscious
thought as a guiding and directing
influence, should inspire his faith in
Jehovah as the source of his prosperity
and well-being, and be a protecting
presence.