December 21, 1941
John 1:1-4
1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.

What is the "Word" that John said "was God"?
The Word is God conceived of as creative power. Man has power to speak this Word into expression.
How does the Word bring wisdom and understanding to man?
When man recognizes the Word as his divine authority, this divine creative power illuminates his mind as sunshine illuminates a room. The life of the mind and soul is the "light" of men.

January 3, 1926
John 1:1-5
1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shinneth in the darkness; and the darkness apprehended it not.

What is the inner meaning of the "Word," mentioned in the first verse of this lesson?
God is Spirit. The Word of Spirit is Spirit's perfect idea. By and through this perfect idea (the Christ of God), all things are made manifest.

What is the meaning of "Word," in the Greek.
"Word" in Greek is "Logos," meaning the identification of mind in its intelligent, lawful, and all-powerful ideal capacity.

What relation does the Word bear to spiritual man?
Spiritual man is the Word. Natural man (Adam) is the Word made manifest.

Does man, the spiritual Word, possess creative power?
This question is answered in verse 5 of this lesson; "All things were made through him; and without him was not anything made that hath been made."

How does man comprehend that he is the Word of God?
By using his I AM power, man comes to know that he is the life and the light of his world.

Realize that they are the Word of God? appended in verse 5, "the light shineth in the darkness apprehended it not."
Sunday, January 3, 1943

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life; and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but came that he might bear witness of the light.
9. There was the true light, even the light which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.
12. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.
13. Who were born, not of blood, not of the will of the flesh, not of the will of God.
14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

What is the "Word" that was God?
It is the true inner self of each individual and expresses wisdom, love, creative intelligence, and power.

What function does the Word serve with respect to ideas?
It brings them out of the realm of the unformed and makes them manifest so that others may see and understand them.

How are all things made by the Word?
Creative intelligence underlies all manifestation, therefore the Word or vehicle of creative intelligence makes all things.

What "life" is the light of men?
The life of thought and understanding. This is what distinguishes men from the lower animals.

Does not light always dissipate darkness?
In the physical world it does, but the light of wisdom and understanding dissipates ignorance only as it is received into the mind of the ignorant one. Understanding and ignorance may exist side by side in separate individuals without influencing each other. "The darkness apprehended it not."

Why was John the Baptist a "witness of the light"?
John (grace and mercy of the Lord) signifies a high intellectual perception of Truth, but one not yet quickened by the Spirit. Since the Spirit is the animating essence of wisdom and understanding, no one can become conscious of it who has not a measure of conscious intelligence and understanding.

How do we make our world?
By our words and thoughts, spoken and unspoken. These create the conditions, good or evil, amid which our mental life is spent.

What light enlightens every man coming into the world?
The light of intelligence or light of the mind. Spiritual intelligence is the light of the Christ Spirit.

To whom does the Christ give the "right to become children of God"?
To those who receive the Spirit of the Christ into their consciousness and express it faithfully. These use the Word to build faith, peace, love, harmony, understanding, wisdom, and all other manifestations of the good.
Lesson 1. January 5, 1908


1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made through him; and without him was not anything made that hath been made.
4. In him was life, and the life was the light of men.
5. And the light shineth in the darkness; and the darkness apprehended it not.
6. There came a man, sent from God, whose name was John.
7. The same came for witness, that he might bear witness of the light, that all might believe through him.
8. He was not the light, but came that he might bear witness of the light.
9. There was the true light, even the light which lighteth every man, coming into the world.
10. He was in the world, and the world was made through him, and the world knew him not.
11. He came unto his own, and they that were his own received him not.
12. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name.
13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.
15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.
16. For of his fulness we all received, and grace for grace.
17. For the law was given through Moses: grace and truth came through Jesus Christ.
18. No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him.

Language does not reveal Truth— it simply expresses the thought of the writer about Truth. If we take an obscure passage of scripture and write it out in words familiar to us it often becomes lucid. This does not change the original meaning but brings it to light; just as polishing a spot on the rough diamond brings out the flashing brilliancy within.

If in this lesson we substitute for God the words Spirit-Mind, and for “Word,” Spirit-Thought, a better understanding of the whole text will follow. To one who has made a study of mind, or even observed his own thought processes, the great creative law is plain as day.

Spirit-Mind forms within itself the Idea or Thought that shall express itself in Creation. This is the “Word,” that was and is with God, and which is sent or expressed in his most perfect Thought-manifestation, Christ Jesus. “The image of the invisible God, the first-born of every creature.” “For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.”—Col. 1:15-16.

This Spirit-Thought is the omnipresent Force and Intelligence within all that exists, and it can by Spirit-Mind be concentrated in a single individual. When this concentration takes the form of man and enters into the thoughts of the race, it becomes a thought standard. It is the very life and light of men and without it they are in darkness.

Jesus laid special stress upon the power delegated to him to give life. “For as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will.”—John 5:21-26. In scripture all are counted dead who have separated themselves from this Spirit-Thought. This is Sin, and this sin causes men to fall into mental obscurity, which Jesus called “sleep” or death. “Dead in trespasses and sins.” The death of the body, the “second death,” is but another step in this sleepy state. The “resurrection from the dead thought, demonstrated by Jesus, does not imply robbing grave yards, but awakening the minds and bodies of those walking about in the mesmerism of sense consciousness. Christ Jesus has come to awaken us out of death into the light and life of the One Eternal Omnipresent Mind.

In this awakening of man from the sleep of death a mental process is involved. Before the inner life is quickened by the Spirit-Thought there is a mental illumination, which cleanses and guides the outer life into righteous ways of thinking and acting. This is John, who bears witness of the light, but is not that Light. A great many people in this age are assuming that the John dispensation is the whole, when it is only part. These claim that it is only necessary to get into understanding, that the body should be ignored; and when the baptism of the Holy Spirit comes upon them, and the quickening life thrills the organism, they call it mortal thought or mesmerism. This is the light shining in the darkness and the darkness apprehending it not. He comes to his own and his own receives him not. “But as many as received him, to them gave he the right to become the Sons of God.”
Sunday, January 5, 1947

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made through him; and without him was not anything made that hath been made.

4. In him was life; and the life was the light of men.

5. And the light shineth in the darkness; and the darkness apprehended it not.

6. There came a man, sent from God, whose name was John.

7. The same came for witness, that he might bear witness of the light, that all might believe through him.

8. He was not the light, but came that he might bear witness of the light.

9. There was the true light, even the light which lighteth every man, coming into the world.

10. He was in the world, and the world was made through him, and the world knew him not.

11. He came unto his own, and they that were his own received him not.

12. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

3. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

What is “beginning” considered in the text of this lesson?

The beginning of the expression of conscious thought. The spiritual life of the race began when men began to communicate their thoughts to one another in words.

What thought ushered in the spiritual life of the race?

The thought of men's relation to God as that of sons to a father. To realize that they were divine in origin gave the race a new impetus. It was the beginning of aspiration, of all endeavor to improve the lot of the person or of the individual.

What is “the true light, even the light which lighteth every man, coming into the world”?

The light of wisdom, understanding, and intelligence as it was made manifest in the Christ.

How did Jesus become the Christ?

By recognizing the truth that the Christ, the divine-idea man, or Word of God was His true self and that He was therefore the Son of God.

How may we gain a comprehension of the creative process of Being?

By analyzing the action of our own mind, which follows the universal pattern, first mind, then the idea in mind of what the act shall be, then the act itself.

How did grace and truth come through Jesus Christ?

Through His expression of both in full measure He demonstrated the nature of divine sonship as well as the nature of the Father.

Why is it that “no man hath seen God at any time”?

Because Spirit is invisible and intangible. We see its action and recognize it by this sign, but of itself it is indiscernible.

What form of unity reveals Divine Mind as its source?

The power and will of men to think together in harmony and by this means to create the kingdom of peace on earth. Anything less than unity of mind and heart is an expression of the mere animal instinct of flocking together for self-protection or self-preservation.
10. He was in the world, and the world was made through him, and the world knew him not.

11. He came unto his own, and they that were his own received him not.

12. But as many as received him, to them gave he right to become children of God, even to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

When man begins to apprehend the truth that everything has emanated from the Word, does the whole consciousness receive this truth?

No. This is explained in verse 11: “He came unto his own, and they that were his own received him not.”

What effect does reception of Truth have upon the thoughts?

The receptive thoughts realize that they are the children of God and that they take on the character of God by affirming their unity with him.

Does the Word become manifest in the flesh—our flesh?

Yes. “And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.”

Explain verse 15: “John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.”

John represents the natural and intellectual man, who perceives and accepts the spiritual man and through his obedience opens the way for the incarnation of the Word.

To what extent do we receive the creative Word?

The answer is set forth in verse 16: “For of his fulness we all received, and grace for grace.”

Explain verse 18: “No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.”

God cannot be understood in his completeness by outer consciousness. The indwelling Word, the Christ, God’s spiritual idea, declares God and makes him manifest to outer consciousness by redeeming the life and substance of the body and raising it to spiritual glory.
January 12, 1908
John 1:19-34

19. And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, who art thou?

20. And he confessed and denied not; and he confessed, I am not the Christ.


22. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

24. And they had been sent from the Pharisees.

25. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elias, neither the prophet?

26. John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not.

27. Even he that cometh after me is preferred before me; for he was before me.

28. These things were done in Bethany beyond Jordan, where John was baptizing.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold the Lamb of God, that taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man who is greater than I, whose shoes I am not worthy to unloose.

31. And I knew him not: but that he should be made manifest to Israel, for this cause came I baptizing in water.

32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33. And I saw, and bare witness that this is the Son of God.

In the regeneration two states of mind are constantly at work. First, the cleansing or denial state, in which all the error thoughts are eliminated. This includes forgiveness for sins committed and a general clearing up of the whole consciousness. The idea is to get back into the pure, natural consciousness of the Spirit. This state of mind is typified by John the Baptist, who came out of the wilderness, a child of nature—whose mission was to make straight the way for one who was to follow.

This putting away sin from the consciousness, or baptism through denial, and forgiveness, is very closely allied to the deeper work which is to follow; so much so that to the observer it seems the same. Hence the followers of John, when they saw the works with Holy Spirit.

From this we discern that mental cleansing, and the reforms that put the conscious mind in order, are preparing the way for that larger and more permanent consciousness that is to follow. This is the denial of "self," or personality. Jesus said, "Deny thyself and follow me." Self is the consciousness that brings about the crucifixion. We are all guilty in a way of personal aims, which are always narrow and selfish. So long as these exist and take the place of the rightfhl One there is no room for the Higher Self, the Christ of God.

When the conscious mind has been put in order the Holy Spirit descends with peace like a dove. If this cleansing baptism of John does not precede the Holy Ghost baptism there is conflict in the consciousness—the old error thoughts contending for their place, refuse to go out and a veritable war is the result. In metaphysical healing this is called "chemicalization." When it stirs up the patient until the body is racked with pain a very crucifixion takes place. But this is greatly modified, if not entirely eliminated, by the putting the mind in Divine order through the Nature loving John.

The bearing record that "This is the Son of God" is an important matter in the regeneration. The recognition of man as the Son of God, and the establishment in the mind of the new relation between the Divine Father and the Son, is essential to the process. If we do not affirm our sonship, with all its privileges and powers, we are sure to belittle ourselves and make limitations that prevent the entering into the fulness of the God-head. "Be ye perfect even as your Father in heaven is perfect."
How does the Lamb of God take away the sin of the world?

As the pure life of the Christ consciousness vitalizes in us all that it touches, our consciousness of imperfection disappears. When we are no longer conscious of sin or shortcoming it ceases to exist for us; it is taken away.

Why was Jesus proclaimed as being before John?

Because innate purity, innocence, and guilelessness come into expression before the intellectual qualities (represented by John) begin to develop. Furthermore the qualities of the Christ come before the intellect in the sense that they are pre-eminent as a basis for character building, whereas the intellectual qualities, though highly desirable, are not indispensable.

Why did John repeat, "I knew him not"?

The intellect is developed, as the outgrowth of training and of contact with the environment. Before it receives spiritual illumination the intellect (John) is not conscious of the innate purity and innocence of the Christ.

What really exists for us?

All the beauty, love, joy, peace, and plenty that we can conceive of exists for us. All that is beyond the range of the two realms of thought and feeling is as though it did not exist.

Why did John say "be that sent me to baptize in water"?

Baptism represents denial. Divine law requires that the errors of the mind be denied out of consciousness in order that the mind of the Christ may have room to enter in and take possession. The divine law is God in action.

Why did John the Baptist call Jesus the "Lamb of God"?

Because the lamb represents the purity, innocence, and guilelessness of the Christ or pure life and substance of Being with which Jesus identified Himself completely. John recognized these qualities in Jesus and proclaimed Him the "Lamb of God."
January 6, 1935
John 1:35-42
35. Again on the morrow John was standing, and two of his disciples;
36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

And the two disciples heard him say, and they followed Jesus.
38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?
39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.
40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.
41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

14. Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen.

And Jesus said unto them, Come after me, and I will make you to become fishers of men.
18. And straightway they left the nets, and followed him.

What does the name Simon represent, and what has it to do with faith?
The name Simon signifies hearing, or receptivity to Truth and the ability to discern it. Faith springs from both receptivity and discernment.

Why did Jesus change Simon's name to Cephas, or Peter?
Peter, or Cephas, means rock, and represents the firm foundation of life that faith supplies.

Explain what you understand by cycles of growth or development.
These are degrees through which we pass in our progress from sense to spiritual consciousness. When we choose a dominating thought or idea we begin a cycle. When we realize the ideal or outgrow it, we complete the cycle.

When Jesus entered Galilee John pointed Him out to two of his own disciples, who afterwards became disciples of Jesus. What is typified by this incident?
Galilee means a circle, and the event here mentioned is typical of the progress of the inner life of the individual, of a cycle of his development.

Did John the Baptist complete his work? In what way does his life story interest us?
John represents the intellect, and when the intellect has proclaimed the advent of a new state of consciousness and done what it can to prepare the way for the new, its task is finished.
John's story interests us because it shows us the limitations of the intellect in man's search for Truth.

Explain what is meant by the phrase "The time is fulfilled" in the early teaching of Jesus.
An idea that is dwelt upon constantly by the mind grows until it gathers to itself the subconscious forces necessary to its fulfillment. Thus "the time is fulfilled" or the cycle of the idea ended, and the "kingdom of God" or realm of spiritual power is at hand.

Is it easy to enter into the kingdom of heaven here and now?
No, it requires faith to take this step, for the hold of the old thought habit that makes death the key to the kingdom is still strong.

Does the increase in discernment in the individual come about under law, or only at random?
Discernment comes through earnest application and search, under the law announced by Jesus in the words, "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

Explain the call of Jesus to Simon and Andrew: "Come ye after me, and I will make you to become fishers of men."
Simon (hearing or discernment) and Andrew (strength) were fishermen, and the faculties they typify in-
crease the powers of the mind. The inner man grows in wisdom and stature through the right exercise of these powers.

How do we "eat" thoughts and ideas?
We eat or appropriate thoughts and ideas by accepting them and affir-ming their reality, in steadfast confidence that they will come into manifestation.
And the two disciples heard him and they followed Jesus.

And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abide with him that day: it was about the tenth hour.

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

Now Philip was from Bethsaida, of the city of Andrew and Peter.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, saith of, Jesus of Nazareth, the son of Joseph.

And Nathanael saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

Which John is spoken of in this lesson? What, in individual consciousness, does he represent?</p>

The John who is spoken of in this lesson is John the Baptist. He has caught the vision of the Christ, and is proclaiming the word of Truth to the people. John represents the intellect, or the conscious mind. He perceives the working of Truth and endeavors to cleanse the consciousness, that the Christ Spirit may fill the minds and the lives of men and remove all human limitations.

In the words, "He looked upon Jesus." This passage has reference to man's contemplation and perception of Truth (the Christ). When the conscious mind (John) recognizes Truth and proclaims it, the various faculties of his consciousness begin to respond to its righteous activity.

What, in individual consciousness, do disciples represent?

In individual consciousness, disciples represent faculties of mind that are spiritually awakened and turned toward constructive expression.

What do the disciples find in this lesson symbolize?

Andrew symbolizes strength, Simon Peter represents the substance of faith, Philip stands for power, and Nathanael stands for the imagination.

How do the disciples find Jesus?

The conscious mind (John) must look upon Jesus (concentrate or meditate on the Christ principle) and direct the disciples (faculties) to spiritual activity: "Behold, the Lamb of God!"

What are some of the evidences that one is awaking to the Christ consciousness?

Williness to give up the sense man, with his limitations, and an earnest endeavor to be prompted by Spirit in all things are evidences that one is awaking to the Christ consciousness. Joy and satisfaction come to the one who obeys the will of God. Such a one finds himself in innocence, purity, and selflessness.

In this lesson what phase of strength is especially emphasized?

Strength of mind, which molds character and brings its possessor to self-mastery. In this lesson strength of mind is represented by Andrew, the brother of Simon Peter.

Andrew and a companion were disciples of John the Baptist, but upon John's announcement that Jesus was the Lamb of God they left John and followed Jesus. What sign of strength is shown by this change of allegiance?

To follow the highest expression of Truth and seek to make it our own always requires courage and strength of mind, especially when it entails a changing of our allegiance. This is necessary to hold us steadfast to Truth, wherever it is found.

Is it a sign of strength or of weakness to prove the Truth before we accept it?

It is a sign of strength. Only the gullible person accepts what is told him without trying to verify it to his satisfaction.

Is the connection between strength and faith real or only apparent?

It is real. Andrew (strength) was the brother of Peter (faith).

What course of action does the love of Truth impel a person to follow?

The love of Truth impels a person who has it to share his knowledge of it with others, thus increasing the range of its influence. Andrew first brought his brother Simon to Jesus, then others.
February 24, 1929
John 1:40-42

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter’s brother.
41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

What is the metaphysical meaning of the two disciples following Jesus?

When the spiritual mind (represented by Jesus) becomes active in consciousness, we follow it in strength (Andrew) and love (John). This is symbolized by the two disciples’ following Jesus.

When we follow the spiritual mind in strength and love, what is the result?

When we earnestly and steadfastly love to do the will of God, the spiritual mind identifies us spiritually and opens the way for the next step in regeneration.

What is the real object of every seeker of Christ?

The real object of every seeker of Christ is to attain spiritual mind consciousness and to abide in it.

How is the human ego lifted from its temporal ambition into the consciousness of spiritual dominion?

Man ascends in consciousness by realizing that spiritually he is a son of the living God.

January 1, 1939
John 1:40-42

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter’s brother.
41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

What metaphysical truth is shown by the fact that Simon and Andrew were brothers?

Simon, later named Peter, represents faith; Andrew strength. Strength and faith are closely related faculties of the mind, and when they are consciously united in the mind, they enable one to pass successfully through even the most adverse experiences.

What is the meaning of Peter’s original name, Simon, and what does the change signify?

Simon means hearing, which in the mental realm is equivalent to spiritual perception. The change to Cephas or Peter (a stone) indicates that faith progresses from mere perception of Truth to strong, abiding, steadfast confidence and conviction.

How is this progression indicated in the text of this lesson?

By the words “Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas.” The I AM (the Christ) sees that faith is the outgrowth of spiritual perception founded on love (son of John). It therefore knows that faith must develop into unshakable confidence and conviction, since it springs from love, and “love never faileth.”

April 28, 1948
John 1:42

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

Name a faculty that underlies faith, love. The connection between the two is represented by Peter, the son of John. Peter represents faith, and John love.

What is the meaning of the name Cephas?

It means “hard,” “rock,” “cliff,” and metaphysically signifies unyielding, enduring faith.

Besides faith what must we have if we are to become partakers (expressions) of the divine nature?

Virtue, knowledge, self-control, patience, godliness, brotherly kindness, and love. These combine to make firm, rocklike character.