

Table of Contents

The Awakening	6
Foreword	8
Foundations of the Bible	12
The Synoptic Gospels	29
In the Beginning	54
John 1:1-18 – The Word	59
John 1:1-2 – The Eternal Word	60
John's Great Thought	62
John 1:3 – The Creator of all Things	63
John 1:4 – Life and Light	66
John 1:5 – The Negative, The Dark	70
John 1:6-8 – The Witness to Jesus Christ	75
John 1:9 – The Light of Every Man	77
John 1:10-11 – The Unrecognized	78
John 1:12-13 – Children of God	81
John 1:14 – The Word Became Flesh	96
John 1:15-17 – The Inexhaustible Fullness	106
John 1:18 – The Revelation of God	111
The Start of The Gospel Proper	113
John 1:19-28 – The Witness of John The Baptist	120
John 1:29-34 – The Lamb of God	124
John 1:35-39 – The First Disciples	141
John 1:40-42 – Sharing the Glory	146
John 1:43-51 – Philip and the Surrender of Nathanael	149

John 1:1-18 – The Word

Now we will look at the structure of The Book of John. The Book of John is set up in a manner similar to a musical composition, a musical composition by a great composer. It begins with a very simple theme, and then as it progresses, he elaborates until it is a complete, fully orchestrated symphonic composition. John's theme is life and light which are related to one another very closely. He sees the life and light as the Christ Consciousness. John lets the other Gospels tell you all the little things that are necessary to begin that foundation for your awareness. He lets them put all the little stones in place, build the foundation firm, until you have a good firm home. Then he comes along and he puts a skylight in the roof. That is so that upper part is open to that life-giving light that comes in from above. John lets the other three Gospels tell us what is necessary from a physical aspect. John tells us what is necessary from the spiritual aspect. John does not pick up or start where the others started. What John tells us in the first eighteen verses of the first chapter takes us back to the preexistence of all things. He goes back to the very thought of God, that Divine Creator.

So now we start officially. Before we do that, I have something I want to read to you. It says, "To arrive at the real meaning of the words of Jesus we must know the circumstances under which they were spoken. Due regard must be had for the grammatical construction of each sentence and interpretation must be made in the light of context and Scripture as a whole. On these principles we may arrive at the mind of the master." That is the way we have to look at The Book of John. We should look at the entire Bible that way. Remember what I said about the literal and the contextual interpreters? Let us be contextual. What I tried to do here is look at the whole work from a contextual point of view.

The first eighteen verses of John are really heavy, because he goes into a depth of explanation that you do not find very often, not even from some of our better minds today.

John 1:1-2 – The Eternal Word

King James – In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

Amplified – In the beginning [before all time] was the word [Christ], and the Word was with God, and the word was God Himself. He was present originally with God.

Knox (as translated by Monsignor Ronald A. Knox) – At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God. He abode, at the beginning of time, with God.

It says, "At the beginning of time the Word already was." John starts out immediately with an idiom, a Greek idiom, and that is *Logos*. That means the Word. He is talking about God. John uses this word in two ways, and it is extremely important that you understand this. In the first eighteen verses John gives you everything that you need. You do not need anything else. He gives you the word which means Word or God. The first way is the word "conceived." In this sense it is passive. What he means here is thought, creative thought. That is the first and only immediate product and conception of the soul. The second way he uses it is "utter." That is the active. That is speech or sound. That is the chief and most natural indication of the mind. In other words, a thought is passive unless it is brought into physical action in some way, either actively or through the voice, through the spoken word. Now that is the way John indicates God in those first two verses. John says when the world had its beginning, the Word already was. What John is saying is that before this earth, before the heavens, before everything was created, God was already existing and His love was already existing.

He does not mention love here. What he says is God is love. The love is the active portion of God. The creating portion of God. Now you do not see that written there, but we will go on and you will see. To create a child is an act of love. What this means is that God created us out of His love. He didn't have to have us. He wanted to share this power of His with something. He already had that love, that Creating Force. He did not need us, but we need Him. He created the universe and us through His conscious love, this active working power. That is the power of love. That power is love. So this Love, the Creating Force, always existed with God before the world, before us.

That is what John was saying. In that statement he says, before the earth and heavens were created the Word was already there.

We are talking about an existence before the creation of anything. John is talking about the preexistence of the world. In John's idea of the Word, the creating Word, the love of God, that portion of the Godhead that constitutes the love, that love is the active or the creating force of God. John says this, but he is not the only one who says it. All your great mystics, saints, have all said that that creating power of God that brought all this into existence was the love of God. It is the love of God that creates things. That is the energy, so John says that that love always was and always was with the Creator.

John goes on to say then that Christ is the action or active aspect of God. That is the total love of the Father. That is the creative force of the Father and this Christ Consciousness is that very thing. Now we are talking about a conscious level as opposed to a physical form, because now John is talking before the creation of all things.

John's Great Thought

Christ Jesus was God's Creative, Life-Giving Word and Light-Giving Word. John says, "and the Word was God." According to John, the Christ Consciousness is the power of God which created the world and the reason of God which sustained the world. The Word is not one of the created things. The Christ Consciousness was not a created thing. The Word preexisted creation. It preexisted with the Godhead. It was a part of the Godhead before creation. We are talking about creation of the heavens and the earth. When I say creation, make sure we understand that. This Consciousness, this Love consciousness, existed with God, was a part of God, before anything was created. It did not come into being "in time." The Word was there before Creation. The Word was in the beginning in respect to council and design. It was part of it. The Christ Consciousness had a personal relationship with God and John affirms the preexistence and deity of the Word – "And the Word was with God." Its nature was that of God Himself. Dwelling with God means a portion of that. It dwelt within Him. That was the Creative Love force, the Christ Consciousness.

God has a number of aspects. Two that we have discussed are, first, "conceived" which is the passive. That is the thought. The second is the "utter." That is the action. The thought is the Godhead. The action is the Christ Consciousness, the love factor, the creating factor. That is the life-giving force of everything in existence in the earth, above the earth, and below the earth, and on the earth, and anyplace else whether it is an entire universe or every atom of your body. That is what John says. God has two aspects – one being passive which is the thought. The thought instigates the other, active part of God, the creative part of God, the power which is the Word, the Love. God thought He wanted to create something and He verbalized that thought so to speak and it was so. That verbalization is the act of Love, the act of Power, and that is the Christ Consciousness. That is what he says in the first two verses.

John 1:3 – The Creator of all Things

Amplified – All things were made and came into existence through Him; and without Him was not even one thing made that has come into being.

Jerusalem – Through him all things came to be, not one thing had its being but through him.

Knox – It was through him that all things came into being, and without him came nothing that has come to be.

John put this particular statement in here for a reason and it is important. Since we are going to be contextualists about it, we are going to learn a little bit about what was going on at that time. In fact, we will cover some of the political problems. We will cover some of the Jewish numerology and a lot of tidbits like that because this was part of their society. This was their culture and this was the way things were communicated, so I hope you do not mind this, but if you really want a rounded knowledge, you are going to have to get into all this stuff.

At that time, what John says here, Christ was the agent through whom all things were made. In other words, the Christ Consciousness, again he is reaffirming, the Christ Consciousness is the creative factor of God. That is the love of God. It is through God's love that we are created, because He loved us. We are told that time and time again in the Bible. God's creating force is love. God has many levels of consciousness, three that we consider part of the Godhead are God the Father, God the Son, and God the Holy Spirit. Those are three separate levels of consciousness of God, three separate entities, three separate beings in one Divine Being. We are talking now about two of them. We are talking about the top man and the second man in command. John reestablishes just what he says in the first part. All things came through the Word. That was the creating agent. There is not a single thing that exists in the world which came into being without Him. In other words, John says everything in existence came into being because of the Word, the Creative Word, the Christ Consciousness, the love of God.

Why would John repeat himself? At that time there was a group of people who were called the Gnostics. They had a strong following. The Gnostics could not accept the fact that God could create something out of nothing. Their belief was that there were two things in existence before creation, God

and matter which is imperfect. When God decided to bring us into being, He was so pure or so high that He could not come down and touch matter. He sent out vibrations or emanations and the further the emanations got away from the Godhead, the less aware of God they were. They got to the point where they were unaware of God, and thus they could then go into matter, touch this matter, and create it into living form.

What the Gnostics wanted was a reason for all the sin in the world, for all the badness, for all the hardships. They didn't want to say, "We made it. It's our fault," and they couldn't very well say that it was almighty God's fault. They were scared to say that, so they started this belief. They would place the blame of man's downfall, his sin, his hardship, all his suffering, disease, on this imperfect Creator. It was the imperfect Creator's fault not God. This was a tremendous movement at that time.

When you get into Jewish history at the time of Christ, it was a mess politically. There were many radical groups. In comparison, their times were worse than our political times are now. Many little countries and many little wars. There are all kinds of rabble rousing going on. Little mysterious intrigues, not only in the government but in the religious aspect.

Because of the Gnostic attitude, John deliberately put this point in to do away with the intellectual and philosophical approach to Christianity. That is what the Gnostics were. They were intellectuals and they were philosophers. They could not accept the fact that man created his own hard times. Christianity believed that God makes things out of nothing, that He can create out of no matter at all. Behind everything is God and God alone. The Gnostics tried to put the blame of the evils of man on their Creator's shoulders, on the imperfect Creator. What's wrong with our world is not God's doing but our own doing. That is what John was putting down in that third verse.

Christianity is not supposed to be intellectualized nor are you supposed to philosophize. You must become aware of it from your heart. You must believe those intangible things. That is the thought-creating process. When you believe in something and you do not have it so that you can touch it with your hands, you are creating, you are releasing that creation. If it is the right type of thought, the right type of creation, you are then tapping into that. You are becoming a part of it. Like when we believe in Christ, we have no proof. Did we find His bones around anyplace? No. We have a Bible. We

have stories but if you believe in Him, what happens? That is a thought. That is the first thing that God did. He conceived the passive thought. Whether you voice that out or not, if you really believe, you will eventually voice it out. What happens? That form is released and then it connects you right in. If it is sincere and right from the heart, you tap in and you are fed from that life source because that Christ Consciousness is the creating factor in all existence, in all times.

We have heard this in the metaphysical – thoughts are things. Where did they get that from? Somebody read John and understood it. Not only did they read John but Christ said it. Just to show you how these statements back up different things, someone asked Christ about adultery, and He said, "If you lust after the woman, you might as well have done it." What is He saying? He is talking about lust. Lust is a strong desire. That sexual desire is a strong powerful force. Maybe you don't verbalize but there are other ways to release those thoughts. So you are committing a wrong without actually doing it. You committed the wrong long before you did it. That is how Christ told us thoughts are things. There are a number of other indications like that. Christ said if you have faith, you can move a mountain. You can move that mountain over there if you believe strongly enough. What is He saying? If you can create a strong enough thought form, you can move a mountain. If you sincerely desire to reach that conscious level where you don't have to come back in again and you believe it and you work at it, you won't have to, because you will have tapped into that creative life force, that force that gives us light and life. That is what John is saying. Little by little he is going to tell you that.

Jesus existed with God in the beginning. We are not talking about Jesus the man. That is the physical form of God. Right now John is talking about the Christ, the consciousness that created that physical form Jesus. Jesus has not come on the scene yet. John says God is a creating force, a vibration, a super mind. John does not think that God is an old man. That is what the Old Testament said. They call Him a burning bush and an old man and whatever other symbolic terms we have put on God. John calls God a vibration, a sound, a power, and the extension of that is light and life.