

# Bible Lessons

Compiled by  
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Correlated to *The Infinite Way* and  
*Spiritual Interpretation of Scripture*  
By Joel S. Goldsmith

Lesson 11: Law

## *Introduction to the Bible Lessons*

At Joel Goldsmith's 1962 Princess Kaiulani class in Hawaii, Joel invited Virginia Stephenson to give daily lectures on the Bible. To his delight, the whole class attended the lectures, and there was a great receptivity to them. As a result of these Bible lectures, Joel asked Virginia to make up a Bible study program that revealed the timeless, universal spiritual principles which are the basis of the Infinite Way. Joel wanted every student to be familiar with the spiritual thread of Oneness that runs through the Old Testament and the New Testament. Virginia's Bible Lessons originally appeared in Joel Goldsmith's Monthly Letters starting in January, 1963, and continued through April of 1965. They focused the students on the various principles and aspects of mystical unfoldment.

A mystical teaching like The Infinite Way requires study. It is not a religion in which you can find comfort in a church, temple or mosque. The way one comes to mystical realization is through study and meditation. These lead to illumination – that state of consciousness in which the presence of God is experienced. The tools we have for this kind of study go back to antiquity. Many great lights lived as transparencies for the Divine, and many of them left records of the principles for living in that mystical consciousness. Joel Goldsmith's work is a message of Christian mysticism, and he left a large body of work for people to study. To fully understand the principles he left to the world, it is helpful to know the Bible.

These Bible Lessons require the active participation of the student; they involve more effort than just reading from a book. They guide the student into finding the connections between the modern presentation of mysticism and its ancient roots. Not everything in the Bible is spiritual. Much of it describes the struggle of a people wanting to know God, and defines their concept of God and how man relates to the divine and to his fellow human beings. The mystical revelation in the Bible is hard to find, and often it is veiled behind a human agenda. Because of Joel's many years in Christian Science, where the Bible is essential to the service, Joel knew the Bible and was able to unveil its mystical thread. In his Infinite Way message, Joel continued to use the Bible as the foundation for mystical revelation.

## *How to study the lessons*

To study these lessons, first read the Bible passages given in the box. These passages have been selected to emphasize the theme of the lesson. Then read the selection from Joel's book(s) that is given after the Bible passages. Read just one section at a time and contemplate and meditate on what you have read. In this way you will increase your knowledge of scripture, and you will discover the connection between the mysticism of The Infinite Way and its ancient root.

Studying these lessons can also be a group activity. Individuals can take turns reading the passages and the group can meditate after each section is read.

Please note that the page references for quotations from *The Infinite Way* (abbreviated “TIW”) are from the DeVorss & Company thirty-fourth printing of the book in 2006. Page references for quotations from *Spiritual Interpretation of Scripture* (abbreviated as “SIOS”) are from the DeVorss & Company twenty-fourth printing of the book in 2003. If you have older or newer versions of these books, the passage that is quoted may be on a different page. If you are using the e-book versions of the books, you may not have page numbers at all. However, you can use the “Search” function on your e-reader to search for the first few words of the quotation and easily locate the passage.

Each book reference is given in this format: [*Book Title, page number: paragraph number*]. For example, the reference “*TIW, p. 21: 1-2*” refers to *The Infinite Way*, page 21, paragraphs 1 and 2. The reference “*SIOS, p. 25: 2*” refers to *Spiritual Interpretation of Scripture*, page 25, paragraph 2.

The paragraph numbers refer to “whole” paragraphs. In other words, a partial paragraph at the top of a page is not counted as the first paragraph on that page. It is considered the completion of the last paragraph on the preceding page. So for example, the reference “*TIW, p. 34: 1*” refers to the first complete paragraph on page 34 of *The Infinite Way*.

All Bible quotations are from the King James Version. Today, there are many online Bible study websites such as biblegateway.com and biblehub.com that are rich with features to facilitate study. Most of them allow you to specify a Bible passage, and then read that passage in many different translations. While Joel always used the King James Version, it can be helpful to read the same Bible passage in a few different translations before contemplating the passage to discern the meaning.

### *Our gratitude*

We are most grateful to DeVorss & Company for their gracious permission to use quotations from *The Infinite Way* and *Spiritual Interpretation of Scripture* for these Bible Lessons.

## Lesson 11: Law

### Part 1

#### **Isaiah 44: 6-8, 23-24**

<sup>6</sup> Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

<sup>7</sup> And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

<sup>8</sup> Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

<sup>23</sup> Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

<sup>24</sup> Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

“The First Commandment, ‘Thou shalt have no other gods before me,’ is an admonition to look to one source for our good and it indicates that Me or I AM is that source. To this law all must render obedience. I am the one who must obey it. If I lived in the constant awareness of my true identity, it would be impossible for any one to interfere with my demonstration of harmonious, fruitful and eternal life, and if men always heeded the First Commandment, the journey into the Kingdom of God would be a quick one.

“Obedience to this command requires strict mental discipline. It means that every time you are tempted to place confidence in a power outside yourself, you must mentally argue with yourself (use the law) until you have brought yourself back into the presence and power of your own consciousness. This mental warfare is the law – the letter of truth – and always leads to the Spirit of Truth when faithfully followed. This, the First Commandment, then, is a law which you must literally obey – have no other presence or power than the Universal Consciousness, which is the consciousness of the individual, of you. You exist as infinite, individual, spiritual consciousness. You are not body. You are not limited mind or mentality. You are consciousness.”<sup>1</sup>

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<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 22: 1-2. Please note that all subsequent references to this book will be abbreviated as “S/IOS.”

**Isaiah 45: 5-6, 12**

<sup>5</sup> *I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:*

<sup>6</sup> *That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.*

<sup>12</sup> *I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.*

“What is this "I" which possesses body, business, home, talent, genius? It is not body. Feet, arms, legs, head – these are mine. But what is this "I" or "Me", that possesses them? There is only one 'I', one Ego, one Consciousness. It is God. 'I' am therefore universal. It is the 'I' of me – individual Ego appearing as you, as me, as all so-called individual men and women.

“Individual existence is the continuous unfoldment of experience from within your own being. Nothing and no one exists outside your own consciousness. What we behold as person and thing is the idea of reality unfolding as our consciousness.

“There is in all the universe but one power, and I am that law and power. The consciousness which I am, the only I or Me, this is the only power and therefore all power is good – and beside Me there is no power. Every evil is, therefore, a misconception of the one power, the all good power that I am.”<sup>2</sup>

**Exodus 3: 14-15**

<sup>14</sup> *And 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.*

<sup>15</sup> *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

“There is only one power. This is the significance of the First Commandment. To fear or hate another power is to forfeit your God bestowed dominion.

“There is no such thing as good overcoming evil; nor God healing your diseases; nor God reforming sinners. Overcome false theology here and now by accepting the First Commandment.”<sup>3</sup>

<sup>2</sup> SIOS, p. 23: 1-3

<sup>3</sup> SIOS, p. 24: 2-3

**Exodus 20: 1-4, 7**

<sup>1</sup> *And God spake all these words, saying,*

<sup>2</sup> *I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

<sup>3</sup> *Thou shalt have no other gods before me.*

<sup>4</sup> *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

<sup>7</sup> *Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

“Third Commandment: ‘Thou shalt not take the name of the Lord thy God in vain.’ Do not identify spiritual Reality as a mortal concept. You and all that comes to your consciousness as person, place or thing, is divinely Real – yet as it appears through the testimony of the five senses, it is illusion or mortal concept.”<sup>4</sup>

**Part II****Isaiah 41: 10-13**

<sup>10</sup> *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*

<sup>11</sup> *Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.*

<sup>12</sup> *Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.*

<sup>13</sup> *For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.*

“You are not learning more Truth. You are revealing, unfolding as infinite individual consciousness and you are the Light of the world. There is only one Truth and – I AM THAT – and it appears as infinite facets.”<sup>5</sup>

<sup>4</sup> SIOS, p. 27: 4

<sup>5</sup> SIOS, p. 25: 4

**Isaiah 43: 1, 2, 3-(.)**

<sup>1</sup> *But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

<sup>2</sup> *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

<sup>3</sup> *For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*

“Definite fears exist in the thought of many: fear of sin or its consequences; fear of disease and its ultimate effect; fear of the thoughts of other people. Remember that this is idolatry. There is only one Power, and that is the Mind which is the Mind of the individual – of you – and that Mind is the only law unto you and unto all that concerns you.”<sup>6</sup>

**John 13: 34-35**

<sup>34</sup> *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

<sup>35</sup> *By this shall all men know that ye are my disciples, if ye have love one to another.*

“With this realization there can be no such thing as malpractice, or the transfer of evil thoughts from one person to another, or the thoughts of an individual exercising mental influence upon another. If one accepts the belief that another's thought can control him, he has not attained the realization that there is but one Power and that the Mind of himself is that Power.

“Malpractice is the only basis of error, but this universal mesmerism disappears in the light of the First and Second Commandments.”<sup>7</sup>

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<sup>6</sup> SIOS, p. 27: 1

<sup>7</sup> SIOS, p. 27: 2-3

**John 14: 1-6**

- <sup>1</sup> *Let not your heart be troubled: ye believe in God, believe also in me.*
- <sup>2</sup> *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*
- <sup>3</sup> *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*
- <sup>4</sup> *And whither I go ye know, and the way ye know.*
- <sup>5</sup> *Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?*
- <sup>6</sup> *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

**John 15: 5-12**

- <sup>5</sup> *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
- <sup>6</sup> *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*
- <sup>7</sup> *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*
- <sup>8</sup> *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*
- <sup>9</sup> *As the Father hath loved me, so have I loved you: continue ye in my love.*
- <sup>10</sup> *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*
- <sup>11</sup> *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*
- <sup>12</sup> *This is my commandment, That ye love one another, as I have loved you.*

“Life becomes an adventure when we realize the presence of the Christ. No longer is there concern or anxiety for some person ‘out there’ or for some circumstance or condition. Life is now lived one moment at a time and that moment is now and that moment is God's moment.

“If your life is not an adventure now; if you are not living in a joyous expectancy, a confident assurance, then there is still a concern for some one or something ‘out there’ instead of a relaxing in the consciousness that all Life is self-sustained. You are not necessary to anyone's demonstration of life or security. Your consciousness of this truth would help to set free any whom you may be holding in bondage to the belief of human dependency. When one avenue of supply closes, another opens to fill this moment with God's fullness – as long as one abides in the consciousness of the Presence. The world becomes your playground when you lose fear and concern in the recognition of the presence of the Spirit of Christ.”<sup>8</sup>

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<sup>8</sup> SIOS, p. 202: 1-2



**Part III****Matthew 5: 17, 43- 48**

<sup>17</sup> *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

<sup>43</sup> *Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.*

<sup>44</sup> *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

<sup>45</sup> *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

<sup>46</sup> *For if ye love them which love you, what reward have ye? do not even the publicans the same?*

<sup>47</sup> *And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

<sup>48</sup> *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

“I find it necessary to repeat that you will make no headway spiritually until you acknowledge that the Mind of you is the only law unto your affairs. There is nothing outside or apart from you acting upon your health or body. If there is discord or inharmony, you yourself must realize that the mesmerism of sense cannot use you as a target or victim. True, the error of sense is not personal; it is not you who are the sinner or wrong thinker – yet it is you who are accepting some suggestion, which in turn is manifested as sin or fear or disease. Sometimes evil comes to us in the guise of good.

“Assuming the troubles and burdens of others is one beautiful way to let in discords. Our task should be the realization of the freedom of everyone – even those who appear outwardly in bondage to sense. To sympathize or pity them is to accept the condition as real, and this opens our thought to many errors. In one way or other you are accepting the suggestion of error – and usually it is through some form of human love or hate.”<sup>9</sup>

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<sup>9</sup> SIOS, p. 168: 1-2

**Matthew 22: 35-40**

<sup>35</sup> *Then one of them, which was a lawyer, asked him a question, tempting him, and saying,*

<sup>36</sup> *Master, which is the great commandment in the law?*

<sup>37</sup> *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

<sup>38</sup> *This is the first and great commandment.*

<sup>39</sup> *And the second is like unto it, Thou shalt love thy neighbour as thyself.*

<sup>40</sup> *On these two commandments hang all the law and the prophets.*

“Wake up. I mean wake up this minute. See your human love or hate as mesmeric suggestion. See it for what it is and stop being handled by it. Stop your sympathy and pity for the embattled Greeks or the starving Armenians or the persecuted Jews. This will not make you hardhearted, but it will enable you to pierce the veil of illusion and thus help the receptive thought. Your sympathy will only fasten the condition more firmly in thought. If you pity your patient, you will not heal him. ‘Loose him and let him go’ – or can't you do that?

“In connection with the affairs of the world today, we need to remember certain Biblical laws, which ordinarily are not thought of in connection with national and international events. For instance, ‘whatsoever a man soweth, that shall he also reap.’ This is taught as a law of Christ. Is this law really binding upon you? Is it binding upon men individually and collectively? Is it true that if we sow seeds of slavery, theft and injustice upon those who cannot defend themselves, that in turn we must be exploited – revenged upon? It would appear so from this law. Jesus said, ‘Go and sin no more lest a worse thing come upon you.’ If this is true, can we not see a reason for the evils now being suffered by nations which have been guilty for centuries of these very crimes? If it is true that as you sow, so shall you reap, it is clear that we need go no further for the reason for the world's ills and for the solution.”<sup>10</sup>

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<sup>10</sup> SIOS, p. 169: 1-2

**Matthew 25: 31-45**

- <sup>31</sup> *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*
- <sup>32</sup> *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*
- <sup>33</sup> *And he shall set the sheep on his right hand, but the goats on the left.*
- <sup>34</sup> *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
- <sup>35</sup> *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*
- <sup>36</sup> *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*
- <sup>37</sup> *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?*
- <sup>38</sup> *When saw we thee a stranger, and took thee in? or naked, and clothed thee?*
- <sup>39</sup> *Or when saw we thee sick, or in prison, and came unto thee?*
- <sup>40</sup> *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*
- <sup>41</sup> *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*
- <sup>42</sup> *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:*
- <sup>43</sup> *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*
- <sup>44</sup> *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*
- <sup>45</sup> *Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

“If it is a law that if a nation places another in slavery to itself; if it exploits the assets and resources of other lands; if it so controls another as to prevent the education, culture, spiritual and economic freedom of whole peoples – then is it not clear why so many Imperial nations – that is, countries owning and exploiting foreign empires must eventually be paying the score now? Under this Christian law, would not the exploiter eventually be exploited? Would not the citizens of these exploiting nations, by their silent acquiescence, be made a party to the punishment?”

“In philosophy this is called the law of cause and effect; in Oriental philosophy it is known as Karma, or payment for sins and rewards for good. Karma is the Christ law of ‘whatsoever a man soweth, that shall he also reap’ and the philosopher’s law of cause and effect.<sup>11</sup>”

“If this is all true, the chaos of today will not be settled by human agreements, nor by prayers to God to set aside the laws of Scripture. One way alone is open. ‘Wherefore turn yourselves, and live ye.’ When the peoples of the world forego the evil practices of

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<sup>11</sup> SIOS, p. 170: 1-2

their governments and adopt a policy of equal love to all mankind – only then will individual and national and international harmony appear. ‘Think on these things.’<sup>12</sup>

## Part IV

### **John 10: 24-38**

- <sup>24</sup> *Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*
- <sup>25</sup> *Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*
- <sup>26</sup> *But ye believe not, because ye are not of my sheep, as I said unto you.*
- <sup>27</sup> *My sheep hear my voice, and I know them, and they follow me:*
- <sup>28</sup> *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*
- <sup>29</sup> *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*
- <sup>30</sup> *I and my Father are one.*
- <sup>31</sup> *Then the Jews took up stones again to stone him.*
- <sup>32</sup> *Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?*
- <sup>33</sup> *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*
- <sup>34</sup> *Jesus answered them, Is it not written in your law, I said, Ye are gods?*
- <sup>35</sup> *If he called them gods, unto whom the word of God came, and the scripture cannot be broken;*
- <sup>36</sup> *Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*
- <sup>37</sup> *If I do not the works of my Father, believe me not.*
- <sup>38</sup> *But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.*

“Every spiritual idea realized in your consciousness will find manifestation and expression. Not that the manifestation is external to you, but it becomes an object or expression of subjective unfoldment. This is a law, a spiritual law: there can be no external change without an inner change.

“In the degree that your consciousness approaches that of John, the beloved Disciple, you are able to grasp the vision of spiritual life and its spiritual formations. You then discern ‘the temple not made with hands’ – the spiritual body, health and wholeness.”<sup>13</sup>

<sup>12</sup> SIOS, p. 171: 1

<sup>13</sup> SIOS, p. 48: 1-2

**John 19: 6-11 to “.”**

<sup>6</sup> *When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.*

<sup>7</sup> *The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

<sup>8</sup> *When Pilate therefore heard that saying, he was the more afraid;*

<sup>9</sup> *And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.*

<sup>10</sup> *Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?*

<sup>11</sup> *Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*

“There are no evil powers to overcome, to be destroyed or removed. There is but one Power. I am that individual consciousness. I am the law unto my being. I am the government of my body and business. Because ‘I and my Father are one’ and that one is God, I am the law of eternal harmony unto my universe.

“Right where you are seeing me or I am seeing you, right there is the one Life, the one Soul, called God; infinitely appearing as an individual. Only in the realization of the one universal Life, expressing as you, can you experience immortality.

“Only in this sense can you know abundance. No contact need be made with some principle or God, for you are this Principle, this Mind, and the realization of this truth starts the entire God-being flowing consciously as you. Truth appears as you. Life appears as you. Soul reveals itself as you. This truth is the truth of individual being – of you and me.”<sup>14</sup>

**I John 3: 1-3**

<sup>1</sup> *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*

<sup>2</sup> *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

<sup>3</sup> *And every man that hath this hope in him purifieth himself, even as he is pure.*

“The basis of metaphysical healing is that neither sin, disease, nor death exists as reality. They have no existence except as illusions of sense. It would therefore be folly

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<sup>14</sup> SIOS, p. 49: 1-3

to use any power – material, mental or spiritual – to overcome or destroy that which has no real existence.

“Spiritual healing is the realization of oneness and that One God.

“All that takes place in treatment is the practitioner’s realization that all there is, is God.”<sup>15</sup>

***I John 4: 7-8, 18-21***

<sup>7</sup> *Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*

<sup>8</sup> *He that loveth not knoweth not God; for God is love.*

<sup>18</sup> *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*

<sup>19</sup> *We love him, because he first loved us.*

<sup>20</sup> *If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*

<sup>21</sup> *And this commandment have we from him, That he who loveth God love his brother also.*

**“One Power:** This is the essence of the New Testament. It reveals first that there is but one Power and that this one is good; secondly, it reveals that I am that Power – I am the law unto my universe, body, business and health.”<sup>16</sup>

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<sup>15</sup> SIOS, p. 52: 1-3

<sup>16</sup> SIOS, p. 154: 2

*Notes: Law*