

Bible Lessons

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

Lesson 14: Omniscience

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 14: Omniscience

Part I

Psalms 19: 1-14

- ¹ *The heavens declare the glory of God; and the firmament sheweth his handywork.*
² *Day unto day uttereth speech, and night unto night sheweth knowledge.*
³ *There is no speech nor language, where their voice is not heard.*
⁴ *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,*
⁵ *Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.*
⁶ *His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*
⁷ *The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*
⁸ *The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.*
⁹ *The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.*
¹⁰ *More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.*
¹¹ *Moreover by them is thy servant warned: and in keeping of them there is great reward.*
¹² *Who can understand his errors? cleanse thou me from secret faults.*
¹³ *Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.*
¹⁴ *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.*

“To meditate is ‘to fix the mind upon; think about continuously; contemplate’, to engage in continuous and contemplated thought; dwell mentally on anything; ruminate and cogitate.’

“In the spiritual tongue, meditation is prayer. True prayer or meditation is not a thinking about ourselves or our problems, but rather the contemplation of God and God-activities, the nature of God, and the nature of the world that God has created.

“Everyone should take some time daily to retire to a quiet spot for meditation. During this period, he should turn his thought to God, consider his understanding of God, and search out a deeper understanding of the nature of Spirit and Its formations. He should be careful not to take any of his ills or other problems into his meditation. This particular period is set aside, dedicated and consecrated to thinking about God and God's universe.¹

¹ *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 91: 1-3. Please note that all subsequent references to this book will be abbreviated as “*TIW*.”

“When the prayer of affirmation results in the use of formulas, it has a tendency to revert to old-fashioned faith-prayer and thereby loses its potency. When, however, one’s prayer consists of spontaneous and sincere affirmations of the infinity of God and of the harmony and perfection of His manifestation, one is indeed nearing the absolute of prayer, which is communion with God.”²

“Before our enlightenment in truth, we prayed for things and persons; in other words, we sought to gain some personal end. With his great vision, Emerson wrote: ‘Prayer that craves a particular commodity, anything less than all good, is vicious.’ Then this wise man defines prayer for us: ‘Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good ... As soon as the man is one with God, he will not beg.’ Prayer must not be understood as going to God for something because, as Emerson continues, ‘Prayer as a means to effect a private end is meanness and theft.’

“Now we know what prayer is not, and have glimpsed that prayer is the union of our Self, the individual Soul, with God, the universal Soul. Actually, the individual Soul and the universal Soul are not two, but one, and the conscious awareness of this truth constitutes the union or oneness which is true prayer.”³

“How shall I stand before Thee but in silence? How shall I honor Thee but in the meditation of mine heart?”⁴

Part II

Jeremiah 1: 4-12

⁴ Then the word of the LORD came unto me, saying,

⁵ Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

⁶ Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.

⁷ But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

⁸ Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

⁹ Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

¹⁰ See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

¹¹ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

¹² Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

² TIW, p. 107:2

³ TIW, p. 108: 1-2

⁴ TIW, p. 187: 1

“Every action of the organs and every function of the body are the activity of the Soul, appearing as bodily action.

“Every skill, every talent, every capacity, and every ability of the mind are really the Soul-action made visibly tangible.”⁵

Jeremiah 9: 23, 24

²³ *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:*

²⁴ *But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*

“Too long have we sought our health, peace, and prosperity outside ourselves. Now let us go within and learn that there is never a failure or a disappointment in the whole realm of our consciousness, nor will we ever find delays or betrayals when we find the calm of our own Soul and the presence of an infinite Principle governing, guarding, guiding, and protecting every step of our journey through life.

“Do not be surprised now when the outstanding truth unfolds to you that your consciousness is the all-power and the only power acting upon your affairs, controlling and maintaining your health, revealing to you the intelligence and direction necessary for your success in any and every walk of life. Does this astonish you? No wonder! Heretofore, you have believed that somewhere there existed a deific Power, a supreme Presence, which, if you could reach It, might aid you or even heal your body of its ills.”⁶

“Now it becomes clear to you that God-consciousness is the consciousness of individual man; It is the all-power and ever-presence which will never leave you nor forsake you, and It is closer than breathing. You need not pray to It, petition It, or in any way seek Its favor: You need but this recognition leading to the complete realization of this truth. From now on, you will relax and *feel* the constant assurance of the presence and power of this illumined consciousness. You can now say, ‘I will not fear what man shall do unto me.’ No more will you fear conditions or circumstances seemingly outside of you or beyond your control. Now you know that all that can transpire in your experience is occurring within your consciousness and therefore is subject to its government and control.”⁷

⁵ *TIW, p. 164: 1-2*

⁶ *TIW, p. 121: 1-2*

⁷ *TIW, p. 122: 1*

Part III**Daniel 2: 19-24, 31-45**

- ¹⁹ Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
- ²⁰ Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
- ²¹ And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:
- ²² He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.
- ²³ I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.
- ²⁴ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.
- ³¹ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.
- ³² This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,
- ³³ His legs of iron, his feet part of iron and part of clay.
- ³⁴ Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.
- ³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.
- ³⁶ This is the dream; and we will tell the interpretation thereof before the king.
- ³⁷ Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.
- ³⁸ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.
- ³⁹ And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.
- ⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.
- ⁴¹ And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.
- ⁴² And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

(continued)

⁴³ *And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.*

⁴⁴ *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

⁴⁵ *Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.*

“There are no unsolved problems in Consciousness, and this same Consciousness which is our individual consciousness is the only power necessary to establish and maintain the harmony of all that concerns us. It is our turning within that brings forth the answer already established. Our listening attitude makes us receptive to the presence and the power within us. Our periods of silent contemplation reveal the infinite force and constructive energy and intelligent direction always abiding in us. Thus we discover in our mental realm our Aladdin's Lamp. Instead of rubbing it and wishing, we turn within in silence and listen – and all that is necessary for the harmony and success of life flows forth abundantly, and we learn to live joyously, healthfully, and successfully – not by reason of any person or circumstance outside ourselves, but because of the influence and grace within our own being.”⁸

“Daniel's vision revealed the four temporal kingdoms destroyed by a stone ‘cut out of the mountain without hands.’ As you ‘see’ this stone being cut out of the mountain ‘without hands,’ you will observe that this stone is the Word. Consciousness, awareness of IS, is the stone which overcomes, without might or power, but by the grace of IS. Be at peace.”⁹

“We are not bound by the evidence of the physical senses; we are not limited to the visible supply; we are not circumscribed by visible bonds or bounds; we are not tied by visible concepts of time or space. Our good is flowing from the infinite invisible realm of Spirit, Soul, to our immediate apprehension. Let us not judge of our good by any so-called sensible evidence. Out of the tremendous resources of our Soul comes the instant awareness of all that we can utilize for abundant living. No good thing is withheld from us as we look above the physical evidence to the great Invisible. Look up, look up! The kingdom of heaven is at hand!”¹⁰

“I am breaking the sense of limitation for you as an evidence of My presence and of My influence in your experience. I – the I of you – am in the midst of you revealing the harmony and infinity of spiritual existence. I – the I of you – never a personal sense of ‘I’ – never a person – but the I of you – am ever with you. Look up.”¹¹

⁸ *TIW, p. 125: 1*

⁹ *TIW, p. 153: 1*

¹⁰ *TIW, p. 182: 2*

¹¹ *TIW, p. 183: 1*

Part IV**Isaiah 40: 12-14, 28-31**

¹² *Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?*

¹³ *Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?*

¹⁴ *With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?*

²⁸ *Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.*

²⁹ *He giveth power to the faint; and to them that have no might he increaseth strength.*

³⁰ *Even the youths shall faint and be weary, and the young men shall utterly fall:*

³¹ *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

“Regardless of the human effort we put into any enterprise, if it is not backed by spiritual awareness, all we can expect from it is limited fruitage.

“There is a vast difference between statements of truth and Truth itself. A statement of truth is what you declare; Truth itself is what is imparted to you from within your being. Statements of truth are read in books; Truth itself is what you discern between the lines.

“Shankara, probably 800 B.C., wrote: ‘If the supreme truth remains unknown, the study of scripture is fruitless; the study of the letter alone is useless; the Spirit must be sought out by intuition.’¹²

Matthew 10: 16-20

¹⁶ *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.*

¹⁷ *But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;*

¹⁸ *And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.*

¹⁹ *But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.*

²⁰ *For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

¹² *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 32: 1-3. Please note that all subsequent references to this book will be abbreviated as “SIOS.”

“Without this awareness, it is just as erroneous to make statements like, ‘God will help me; God is ever present and does help me,’ as it is to forget to make those statements. The statements themselves have no power. The human mind making such statements does not even believe in them. There must be an actual awareness of the presence of God. This must be felt within your own being.

“‘I can of mine own self do nothing’ is as high a declaration as can be made. It shows forth the absolute nothingness of even a great man like Jesus. ‘My doctrine is not mine, but His that sent me’ – ‘The Father within me, He doeth the works’ – ‘Except the Lord build the house’ – there must be an actual consciousness of the presence of this infinite divine spiritual Power acting within or really as your being.”¹³

John 5: 30

³⁰ *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

“The statement that ‘I and the Father are one’ does not mean that a human being is God. If so, Jesus would not have said, ‘I can of mine own self do nothing.’ But God is the Mind, the Life and Soul of me and I am not a human being. That which the world calls a human being is a false concept that it is beholding of me. What I see of you, which appears to be human, represents my concept of God, the one Life, the one Soul. If I am not beholding that, I am beholding God erroneously, the one Life erroneously, the one Soul and Spirit finitely.”¹⁴

John 7: 14-16

¹⁴ *Now about the midst of the feast Jesus went up into the temple, and taught.*

¹⁵ *And the Jews marvelled, saying, How knoweth this man letters, having never learned?*

¹⁶ *Jesus answered them, and said, My doctrine is not mine, but his that sent me.*

“There is no place where God ends and man begins. In that sense, God is the Life of you, the Soul of you, the Spirit of you. In the reality of me, I am God, but what you see sitting in a chair is but the transparency through which God is appearing. The eyes are called the windows of the Soul – Soul is God. In this way, we are not apt to exalt humanhood. Whatever of life, love, intelligence there is flowing through any individual is God and is necessarily greater than the individual, but yet One, just as sun and sunshine are one.”¹⁵

¹³ SIOS, p. 33: 1-2

¹⁴ SIOS, p. 37: 1

¹⁵ SIOS, p. 38: 2

Notes: Omniscience