

# Bible Lessons

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

Lesson 15: Grace

## *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 15: Grace

### Part 1

#### **II Chronicles 20: 1-25, 30**

- <sup>1</sup> It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.
- <sup>2</sup> Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi.
- <sup>3</sup> And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.
- <sup>4</sup> And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.
- <sup>5</sup> And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,
- <sup>6</sup> And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?
- <sup>7</sup> Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?
- <sup>8</sup> And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,
- <sup>9</sup> If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.
- <sup>10</sup> And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;
- <sup>11</sup> Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.
- <sup>12</sup> O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.
- <sup>13</sup> And all Judah stood before the LORD, with their little ones, their wives, and their children.
- <sup>14</sup> Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;
- <sup>15</sup> And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.
- <sup>16</sup> To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.
- <sup>17</sup> Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.

(continued)

- <sup>18</sup> *And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.*
- <sup>19</sup> *And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.*
- <sup>20</sup> *And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.*
- <sup>21</sup> *And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.*
- <sup>22</sup> *And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.*
- <sup>23</sup> *For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.*
- <sup>24</sup> *And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.*
- <sup>25</sup> *And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.*
- <sup>30</sup> *So the realm of Jehoshaphat was quiet: for his God gave him rest round about.*

“There is no individual with more God Presence than another, yet there is a greater degree of awareness of the Presence in one than in another. Why turn to somebody else instead of the Kingdom within ourselves? Only because we have not given the time, attention, thought, prayer and consecration to the bringing forth of that Presence that some others have. Therefore, in our unilluminated state, we may turn to another and there find the divine Grace. Finding it in some one else ultimately leads to finding it in our own being – because that Grace is the very Self of you and of me.”<sup>1</sup>

“One of the puzzling things that faces every student of the Bible is the God of the Old Testament, the God of vengeance, the God that rewards and punishes. In the light of Christian revelation, it is agreed that that concept of God is an erroneous one – that there has never been such a God.

“To accept that statement literally would be to wipe out all of the experiences of the Hebrew prophets, and it would not be wise to make such a statement. To me, the God of the Hebrew Testament was a blank puzzle for many years, and I could get nowhere in trying to fathom that God; yet at no time could I feel that something false or fictitious was being presented.

<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 88: 3. Please note that all subsequent references to this book will be abbreviated as “S/OS.

“The same puzzle presented itself to me in the study of the three-faced Hindu God. How could these people that had such great light, such great wisdom, be so terribly wrong as to present a three-headed God: God the Creator, the Preserver and the Destroyer.

“Now we have the answer, we know that the Hebrews and the Hindus both were right, because through the revelation of the spiritual sense of the Bible, we know that the destruction referred to was not the destruction of person, place or thing, but the destruction of the belief about the universe. Truth is a destroyer, but the only thing it has ever destroyed is error, and error never existed as a reality.”<sup>2</sup>

“You cannot accept intellectually the nothingness of error. In our study, we must understand the statement that error or disease is not real. We must gain some degree of realization of the nothingness of error. Words will not do it. The study of the literal sense of the Bible will not reveal the absolute Truth that there is but one Power. No matter how many times the Bible speaks of God as all, there are just as many references showing that evil has terrific power, and many times sufficient power to overcome good. But spiritual insight has revealed that the so-called evil powers were not powers but only beliefs, false concepts, ignorance. That leaves us, then, with the great task of getting used to the idea that there is but one Power and that that which is called evil is not power. As we accept this and apply it, ultimately we gain, through our sense of receptivity, a realization of that truth; and all the errors in the world are seen to be illusions, and we wonder that we ever feared them, or hated them, and in some instances, loved them.”<sup>3</sup>

## Part II

### **Matthew 9: 1-7**

<sup>1</sup> *And he entered into a ship, and passed over, and came into his own city.*

<sup>2</sup> *And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

<sup>3</sup> *And, behold, certain of the scribes said within themselves, This man blasphemeth.*

<sup>4</sup> *And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*

<sup>5</sup> *For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*

<sup>6</sup> *But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

<sup>7</sup> *And he arose, and departed to his house.*

“Error is never personal. You must therefore never condemn a person, but see the error as impersonal, a part of universal mesmerism and no part of any individual. In this impersonalizing of error, you dispel it.”<sup>4</sup>

<sup>2</sup> *SIOS, p. 89: 1-4*

<sup>3</sup> *SIOS, p. 97: 3*

<sup>4</sup> *SIOS, p. 56: 1*

“Your understanding of the prayer of forgiveness is that it is the realization of oneness. To know that that which is appearing, as persecutor, hater, enemy in any form, is really the Christ itself, which finite sense has misinterpreted, will free you of any evil effects of hate, persecution and enmity.

“Never forget that there is in reality no sick person to heal, neither a sinner to reform-- only the Christ-presence to be spiritually discerned. This is the true law of forgiveness. Thus we pray for our enemies.”<sup>5</sup>

#### **Zechariah 4:6**

*<sup>6</sup> Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*

“Christ or the divine idea – omnipotence – omnipresence – is always at hand to guide, direct, lead, govern, support, sustain, maintain, equip. This Christ power is everpresent as our consciousness – but only when the conscious thinking mind is stilled and we are receptive to this omnipresence, do we perceive its activity and its fruitage. Omnipresence and omnipotence is not something you have to get, pray for, treat for or desire; it is to be realized through silent receptivity. We need not tell It (The Christ) what or who is to be benefited. Just be still, be receptive, be patient. The Christ is the Reality of you and is right where you are – but not discernible through thinking, through either physical or mental force. ‘Not by might, nor by power, but by my spirit, saith the Lord of hosts.’ Not by mental might or physical power; not by mental power or physical might – but by my Spirit. Do not strive. Do not struggle. ‘The battle is not yours.’ Be still. Be quiet. Be patient. Be receptive.”<sup>6</sup>

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<sup>5</sup> SIOS, p. 56: 3-4

<sup>6</sup> SIOS, p. 196: 1

**Part III****John 1: 14-17**

<sup>14</sup> *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

<sup>15</sup> *John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.*

<sup>16</sup> *And of his fulness have all we received, and grace for grace.*

<sup>17</sup> *For the law was given by Moses, but grace and truth came by Jesus Christ.*

**“GRACE:**

There is an invisible bond between all of us – that is one reason we have been brought together. We are not met together as humans. The aims and motives which govern humans are not in operation here. We are not here to get anything from one another – but to share the spiritual treasures which emanate from God – the Light of our being. Our interest in each other is purely spiritual. Our interest and aim in being here is the unfolding of the Spirit within. We do not look upon each other as man or woman, rich or poor, grand or humble. At least for the hour all human values are submerged in our common interest: to seek and find the Kingdom within. We see each other as fellow--travelers on the Path of Light; we share our unfoldments, our experiences and our spiritual resources. We would not withhold any of these from each other. Of that I am positive and you are too. Likewise, there is no envy or jealousy of each other's spiritual experiences or attainments. Let us even for a moment realize that whatever we have of supply, position, human prestige or power, health, beauty and wealth, is the gift of God and, therefore, available to all of us in the measure of our openness of consciousness – and you can see how we could carry our impersonal love out into the human factors of existence. Let us once catch the vision that whatever anyone possesses, even of what appears as human values, is but the expression of a state of consciousness, and it would be as impossible to envy or desire any of the other's possessions or lands as it would be to envy our neighbor his sunshine in the garden.”<sup>7</sup>

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<sup>7</sup> SIOS, p. 177: 1



**Ephesians 2: 8-10, 13-22**

<sup>8</sup> *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*

<sup>9</sup> *Not of works, lest any man should boast.*

<sup>10</sup> *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

<sup>13</sup> *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

<sup>14</sup> *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

<sup>15</sup> *Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*

<sup>16</sup> *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

<sup>17</sup> *And came and preached peace to you which were afar off, and to them that were nigh.*

<sup>18</sup> *For through him we both have access by one Spirit unto the Father.*

<sup>19</sup> *Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;*

<sup>20</sup> *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

<sup>21</sup> *In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

<sup>22</sup> *In whom ye also are builded together for an habitation of God through the Spirit.*

“The first step in living without taking thought – living by Grace – living in universal peace – must begin here and now. Begin with the understanding that we are not humans, but that actually we are the Christ; that all that I have is of the Father, therefore, it is spiritual; that every one of us is ‘joint-heir with Christ’ and we need not labor, strive, struggle or work for that which is divinely ours. You know that no human element has entered this relationship. No one wants or can get anything of a material nature from another; no one has in thought the social or financial position of another; we have but one thing in thought when we gather and that is the unfoldment of our awareness of spiritual Truth and Light.”<sup>8</sup>

“The realization of this Truth would make of us lifelong friends – living without a human fear, lust, greed or any other negative emotion. We would be in a Garden of Eden. This is the first step toward living by Grace – through the gift of God – and this is our first recognition of an invisible spiritual tie binding us in an eternal, impersonal brotherhood of Love.”<sup>9</sup>

<sup>8</sup> SIOS, p. 178: 1

<sup>9</sup> SIOS, p. 179: 2

**Part IV*****Psalms 23: 1-6***

<sup>1</sup> *The LORD is my shepherd; I shall not want.*

<sup>2</sup> *He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

<sup>3</sup> *He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

<sup>4</sup> *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

<sup>5</sup> *Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

<sup>6</sup> *Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.*

"I sit down to rest. In the shade of the trees, I rest and find my peace in Thee. Within Thy grace is peace, O Lord. In the world I was weary – in Thee I have found rest.

"In the dense forest of words I was lost; in the *letter* of truth was tiredness and fear, but in Thy Spirit only are shade and water and rest."<sup>10</sup>

"How far have I wandered from Thy Spirit, O Tender One and True, how far, how far! How deeply lost in the maze of words, words, words! But now am I returned, and in Thy Spirit shall I ever find my life, my peace, my strength. Thy Spirit is the bread of life, finding which I shall never hunger. Thy Spirit is a wellspring of water, and drinking it I shall never thirst.

"As a weary wanderer I have sought Thee, and now my weariness is gone. Thy Spirit has formed a tent for me, and in its cool shade I linger and peace fills my Soul. Thy presence has filled me with peace. Thy love has placed before me a feast of Spirit. Yea, Thy Spirit is my resting place, an oasis in the desert of the letter of truth."<sup>11</sup>

"I will keep silent before Thee. My Soul and my Spirit and my silence shall be Thy dwelling place. Thy Spirit shall fill my meditation, and it shall make me and preserve me whole. O Thou Tender One and True – I am home in Thee."<sup>12</sup>

<sup>10</sup> *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 185: 3-4. Please note that all subsequent references to this book will be abbreviated as "TIW."

<sup>11</sup> *TIW*, p. 186: 1-2

<sup>12</sup> *TIW*, p. 187: 3

*Notes: Grace*