

# BIBLE LESSONS

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

Lesson 17: Progressive Unfoldment

## *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 17: Progressive Unfoldment*

### **Part 1**

#### ***Psalms 119: 105***

<sup>105</sup> *Thy word is a lamp unto my feet, and a light unto my path.*

“The Christ, or Spirit of God, is present within or as the Consciousness of everyone of the past ages, of the present and of those still to appear to our sight. There has never been a need for greed, lust, miserliness, hoarding, stealing or marauding – except that men have lost their awareness of this Within. You have It. It is a slumbering Giant in you – or perhaps you are the slumbering one with a very wakeful Giant within – and perhaps this Infinity is kicking so hard at your inner being that it forced you here to be awakened to its Presence.”<sup>1</sup>

#### ***Jeremiah 23: 16-18, 21-24***

<sup>16</sup> *Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.*

<sup>17</sup> *They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.*

<sup>18</sup> *For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?*

<sup>21</sup> *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.*

<sup>22</sup> *But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.*

<sup>23</sup> *Am I a God at hand, saith the LORD, and not a God afar off?*

<sup>24</sup> *Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*

“At first glance, this appears to be the solution to your problems and mine only – but right here it becomes necessary for us to realize what change would take place in world affairs should men and women awaken to this Truth.”<sup>2</sup>

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<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVors & Company, Twenty-fourth printing, 2003), p. 173: 2. Please note that all subsequent references to this book will be abbreviated as “S/OS.”

<sup>2</sup> S/OS, p. 174: 1

“At the moment, the task of realization of the Christ seems hopeless on any world-wide scale. So few individuals have at any one time had this conscious awareness, that it does not seem hopeful that mankind will awaken now in any great numbers. And yet there are signs that this may be taking place. The very depth of the world's need may be driving it awake – or perhaps consciousness has been getting prepared for it since time began through a process of evolution.”<sup>3</sup>

**Matthew 7: 15-21**

- <sup>15</sup> *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*
- <sup>16</sup> *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*
- <sup>17</sup> *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*
- <sup>18</sup> *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*
- <sup>19</sup> *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*
- <sup>20</sup> *Wherefore by their fruits ye shall know them.*
- <sup>21</sup> *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

“At this point, I feel that some of you will start checking with yourselves to see if you are living up to the standard of conduct outlined here – and perhaps will believe that your human conduct will advance you spiritually. Now reverse that: as your spiritual nature unfolds, your so-called human conduct improves. Too many already believe that if they can improve their human thoughts and acts, it will bring them closer to the spiritual sense. Reverse that: in proportion as spiritual consciousness becomes more real, the conditions of so-called human existence improve; therefore, do not make the effort to improve yourself humanly, but keep your vision on the spiritual and real, and *let* your so-called human life unfold progressively. One might believe that gaining physical health or wealth is a step toward the spiritual. In that case, exercise and diet would be an aid to spirituality – or a successful business might help. No. ‘Thou wilt keep him in perfect peace whose mind is stayed on Thee.’ As you live in a higher consciousness – on a higher plane – your human world so-called will unfold harmoniously, joyously, peacefully and successfully. For this reason, the exercise of the human thought is not the factor in healing or in being healed. As spiritual Truth reveals *itself* in your consciousness, the harmony of body or business appears in tangible evidence; therefore, receptivity should be your watchword.”<sup>4</sup>

<sup>3</sup> SIOS, p. 174: 3

<sup>4</sup> SIOS, p. 175: 2

**Part II****Genesis 37: 1-8, 13, 14- (.), 18, 26-28, 31-36**

<sup>1</sup> And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

<sup>2</sup> These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

<sup>3</sup> Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

<sup>4</sup> And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

<sup>5</sup> And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

<sup>6</sup> And he said unto them, Hear, I pray you, this dream which I have dreamed:

<sup>7</sup> For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

<sup>8</sup> And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

<sup>13</sup> And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

<sup>14</sup> And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again.

<sup>18</sup> And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

<sup>26</sup> And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

<sup>27</sup> Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

<sup>28</sup> Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

<sup>31</sup> And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

<sup>32</sup> And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

<sup>33</sup> And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

<sup>34</sup> And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

(continued)

<sup>35</sup> *And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.*

<sup>36</sup> *And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.*

“In Genesis we now come to the glorious story of Joseph, which includes the experience with his brethren.

“For our purpose, spiritual interpretation, we understand that Joseph is that state of consciousness which is a developing or unfolding consciousness. As it unfolds, it reveals increasing vitality, substance and understanding. The Metaphysical Bible Dictionary of Unity says of Joseph: ‘Jehovah shall increase; he shall increase progressively.’ That really is the progressive unfoldment of consciousness.

“As the story of Joseph unfolds, it reveals progressive steppingstones from potential good to a really advanced state of good humanhood, and then finally the awareness of spiritual life and substance.

“Joseph is our own ideal state of spiritual consciousness; it is that part of us which is pure Spirit – the embodiment of spiritual substance and wisdom. The many phases of being, found in individual consciousness, imply that there are other qualities in our consciousness besides this pure one, and those qualities are represented by the brothers of Joseph and by his coat of many colors.<sup>5</sup>

“This coat of many colors is supposed to be a very desirable thing, which has come to him as a reward or token of his goodness. I have seen this differently. To me this coat of many colors represents the many contradictory qualities in Joseph's thought. Joseph is a dreamer – yet the evil experiences which befell him outwardly, could only come as the result of inner conflicts and discords. Remember, Joseph is a progressive unfoldment of good, therefore, it must have progressed from something less than its later unfolded purity. These conflicting and contradictory thoughts are likewise externalized subjectively as his brethren.

“Joseph, we read, goes down into Egypt; and you remember that Egypt is a place of darkness, sense consciousness, mortal mind, material experiences. Here is proof that along with the qualities of the dreamer, there are those other qualities outwardly pictured as his brothers. Reuben, unstable as water; Simeon and Levi, anger and cruelty; Issachar, a strong ass; Naphtali, a hind let loose; Benjamin, a wolf dividing spoil: all of this description is furnished by their father, Jacob.”<sup>6</sup>

“These qualities of thought in human consciousness appear to do away with the good in us – the good which we would and do not.

<sup>5</sup> *SIOS, p. 62: 1-4*

<sup>6</sup> *SIOS, p. 63: 1-2*

“Since these are the mixed qualities of Joseph's thought, we can understand the coat of many colors. Colors themselves symbolize qualities of character: red is for bravery; blue is for truth; yellow represents cowardice, and so on through all the colors. All of these are present in Joseph. Upon refinement, later, we meet the real Joseph in Egypt.

“Before he was thrown into the pit, where he was left by his brethren, Joseph was stripped of this coat of many colors; the brethren took this coat with them. Is it not clear here that in this departure of the brethren from Joseph with the coat that the real meaning is that many of these contradictory states or qualities of thought have now been shed by Joseph. This new Joseph, progressively unfolding, is still the dreamer, yet with the worst phases of mortal belief overcome. He is now a better human, and his developed sense of human good now controls him and leads him into new and higher human experiences.”<sup>7</sup>

### Part III

#### **Genesis 39: 1-4; 19-22**

- <sup>1</sup> *And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.*
- <sup>2</sup> *And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.*
- <sup>3</sup> *And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.*
- <sup>4</sup> *And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.*
- <sup>19</sup> *And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.*
- <sup>20</sup> *And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.*
- <sup>21</sup> *But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.*
- <sup>22</sup> *And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.*

“Joseph's brothers hated him. These brothers, we have seen, were the erroneous human traits in opposition to the good. The good in your consciousness is likewise misunderstood and mistreated by the errors of human thought and would sell you into slavery to sense if you permitted it.

“This might bring about a sense of condemnation unless you remember that neither good nor evil is personal. The fact that you may indulge error is not something for which

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<sup>7</sup> SIOS, p. 64: 1-3



you should condemn yourself as if you were responsible. These evils are universal beliefs, and if you have permitted them to use you, it is an opportunity for correction rather than condemnation. When you are cheated, acknowledge some erroneous trait still to be dispelled. Every evil experience that befalls you is the evidence of some belief not yet consciously thrown out of thought. You, like Joseph, are for the most part pure, but sometimes tempted by that in your consciousness which is impure or incorrect.

“These negative traits, when indulged, will land you in a pit; or send you, wanderers, into Egyptian darkness and despair: through indulgence we become their servants. That, however, which is the real Joseph to us will ultimately enforce itself in our consciousness and will free us of the entangling and sensuous beliefs which imprison us and hold us in bondage to limitation. You can follow Joseph (the pure state of your own consciousness) and watch it as, down through the years, it has been attacked by its brethren – conflicting qualities of thought in you. Perhaps you can see why you have been cast into a pit – why some erroneous trait has held you in slavery to some habit, sin or disease.”<sup>8</sup>

**Genesis 41: 1 to (:), 8-16, 25-43**

<sup>1</sup> *And it came to pass at the end of two full years, that Pharaoh dreamed:*

<sup>8</sup> *And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.*

<sup>9</sup> *Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:*

<sup>10</sup> *Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:*

<sup>11</sup> *And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.*

<sup>12</sup> *And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.*

<sup>13</sup> *And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.*

<sup>14</sup> *Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.*

<sup>15</sup> *And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.*

<sup>16</sup> *And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace*

(continued)

<sup>8</sup> SIOS, p. 65: 1-3

<sup>25</sup> *And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.*

<sup>26</sup> *The seven good kine are seven years; and the seven good ears are seven years: the dream is one.*

<sup>27</sup> *And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.*

<sup>28</sup> *This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.*

<sup>29</sup> *Behold, there come seven years of great plenty throughout all the land of Egypt:*

<sup>30</sup> *And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;*

<sup>31</sup> *And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.*

<sup>32</sup> *And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.*

<sup>33</sup> *Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.*

<sup>34</sup> *Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.*

<sup>35</sup> *And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.*

<sup>36</sup> *And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.*

<sup>37</sup> *And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.*

<sup>38</sup> *And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?*

<sup>39</sup> *And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:*

<sup>40</sup> *Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.*

<sup>41</sup> *And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.*

<sup>42</sup> *And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;*

<sup>43</sup> *And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.*

"Now you are ready for the Saviour, the healing state of consciousness which is to rescue you and lift you into complete spiritual freedom and abundance. 'So now it was not you that sent me hither, but God:' (Gen. 45:8).

"This idea is revolutionary. Up to now you have believed that your evil thoughts, traits and deeds brought you into punishment, slavery and bondage to sense. Now you learn that God has gone before you every step of the way, in order to get you out and set you free and make you a redeemer of men.

"Here in Egypt, the slavery and prison experience is made to serve God's purpose. *From the moment that you no longer see evil in the circumstances governing you, you are*

*seeing and acknowledging God as the moving factor in your experience, and only good follows.*"<sup>9</sup>

"If you have God and one atom of something else, you have something outside the infinity of God. There cannot be God and even one iota of evil in the world, and therefore evil itself must be re-interpreted in order to be a part of the Kingdom of God. It cannot be left out of the Kingdom because you would have infinite God and something besides. Joseph acknowledged no presence or power apart from God when he declared, 'So now it was not you that sent me hither, but God.'

"You are faced with this same condition, and the moment you acknowledge that error has done this to you, you are lost. But, if you have the vision of Joseph and say, 'No, error has not done this to me; error is not doing this to me; error has neither presence nor power,' you will prove the allness and omnipresence of God, good, and its immediate expression.

"These are messages from God Itself. There is no night here – no night or dark places in your consciousness – but to recognize a presence or condition apart from God is to lose your way, at least temporarily."<sup>10</sup>

## Part IV

### **Genesis 42: 1-3, 6-8**

<sup>1</sup> *Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?*

<sup>2</sup> *And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.*

<sup>3</sup> *And Joseph's ten brethren went down to buy corn in Egypt.*

<sup>6</sup> *And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.*

<sup>7</sup> *And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.*

<sup>8</sup> *And Joseph knew his brethren, but they knew not him.*

"Joseph, not yet raised to spiritual understanding, expresses his good humanly, as executive, business man, officer; but again he must be 'pushed up-stairs.' Joseph's experience has not yet purged him of sense desire and so there are still the beliefs of lust, revenge and persecution to be overcome.

<sup>9</sup> SIOS, p. 66: 1-3

<sup>10</sup> SIOS, p. 67: 1-3

“Then, however, in one of his darkest prison moments, spiritual vision is awakened in Joseph, and he is lifted above all material conditions and limitations and is therefore able to discern spiritual abundance right where lack and poverty is claiming presence and power.

“Spiritual vision sets Joseph free, enables him to share the abundance of his vision and so overcome all mortal thoughts that he sets free all those brethren who come to him for aid.

“These evil qualities now come to the liberated Joseph consciousness through others, called brethren, (or patients, students, seekers) and the Joseph in the liberated practitioner or teacher frees these others and spiritually feeds them.”<sup>11</sup>

### **Genesis 45: 1-8**

- <sup>1</sup> Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.
- <sup>2</sup> And he wept aloud: and the Egyptians and the house of Pharaoh heard.
- <sup>3</sup> And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
- <sup>4</sup> And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.
- <sup>5</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.
- <sup>6</sup> For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.
- <sup>7</sup> And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.
- <sup>8</sup> So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.’ (Gen. 45:5,8).

“You will understand this passage to mean that your spiritual consciousness carries you through the purification process, even though to sense you go down in pits and prisons of sin and disease. Your enlightened consciousness goes always before you, carrying you through these trying and purifying experiences until at last you are father to Pharaoh: that is, supreme over material, finite sense; master of the corporeal senses and ruler over body and purse; a law unto yourself; and lord over all his house: that is, in complete control of your consciousness and its spiritual formations; and a ruler

<sup>11</sup> SIOS, p. 68: 1-4

throughout Egypt: you are the Light, shining and dispelling the darkness of Egypt, or sense consciousness."<sup>12</sup>

**John 14: 8-13**

<sup>8</sup> Philip saith unto him, Lord, show us the Father, and it sufficeth us.

<sup>9</sup> Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

<sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

<sup>11</sup> Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

<sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

<sup>13</sup> And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

"Is there something of 'this world' very important to you? Whatever of good there is – and this is infinite – will unfold to you and for you without your taking thought; and it will appear as person, place and thing, but it really will be God appearing, good unfolding, Life expressing, Love revealing.

"Do not fear to let go the things and events of 'this world.' More and better harmonies will appear than ever you dreamed of – and without planning or effort or struggle. And these will still appear in tangible and substantial form – as person, place and thing – but you will smile and know better; you will recognize them as gifts of God – as divine Grace – as your heritage as the child of God."<sup>13</sup>

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<sup>12</sup> SIOS, p. 69: 1-2

<sup>13</sup> SIOS, p. 115: 2-3

*Notes: Progressive Unfoldment*