

# BIBLE LESSONS

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

Lesson 18: Substance

## *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 18: Substance*

### **Part 1**

#### ***II Chronicles 1: 1, 7-12***

<sup>1</sup> *And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly.*

<sup>7</sup> *In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.*

<sup>8</sup> *And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.*

<sup>9</sup> *Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.*

<sup>10</sup> *Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?*

<sup>11</sup> *And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:*

<sup>12</sup> *Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.*

“We may come to the study of metaphysics or the Bible to gain better health; or we may come to the search for God to increase our wealth or business activity, but in the last analysis that is not what is going to happen to us. True, this increased sense of spiritual good will produce better humanhood, increase our ease in matter, and even prolong our human sense of existence a few years, but this is not the object of our study. The object of our search for Truth is to gain a spiritual sense of existence that we may live perfectly and eternally.

“We may suddenly find that the particular disease or discord or lack has disappeared, but this is of value only if it serves as a steppingstone to the real demonstration of spiritual existence. If it does not lead to this, at best it can only be a case of exchanging a bad piece of body for a good piece of body. The average student of metaphysics is satisfied to stop right there and let life become just one round of demonstrations, or attempted ones: Truth becomes just a new form of medicine to him. The effect is just the same as calling a doctor to administer a pill and the real error is not handled. Truth is not supposed to heal me, but to reveal to me the spiritual nature of my being so that I do not need a constant round of treatments.”<sup>1</sup>

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<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 138: 2-3. Please note that all subsequent references to this book will be abbreviated as “S/OS.”

**Job 28: 1, 2, 10-28**

<sup>1</sup> Surely there is a vein for the silver, and a place for gold where they fine it.

<sup>2</sup> Iron is taken out of the earth, and brass is molten out of the stone.

<sup>10</sup> He cutteth out rivers among the rocks; and his eye seeth every precious thing.

<sup>11</sup> He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

<sup>12</sup> But where shall wisdom be found? and where is the place of understanding?

<sup>13</sup> Man knoweth not the price thereof; neither is it found in the land of the living.

<sup>14</sup> The depth saith, It is not in me: and the sea saith, It is not with me.

<sup>15</sup> It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

<sup>16</sup> It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

<sup>17</sup> The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

<sup>18</sup> No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

<sup>19</sup> The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

<sup>20</sup> Whence then cometh wisdom? and where is the place of understanding?

<sup>21</sup> Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

<sup>22</sup> Destruction and death say, We have heard the fame thereof with our ears.

<sup>23</sup> God understandeth the way thereof, and he knoweth the place thereof.

<sup>24</sup> For he looketh to the ends of the earth, and seeth under the whole heaven;

<sup>25</sup> To make the weight for the winds; and he weigheth the waters by measure.

<sup>26</sup> When he made a decree for the rain, and a way for the lightning of the thunder:

<sup>27</sup> Then did he see it, and declare it; he prepared it, yea, and searched it out.

<sup>28</sup> And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

**James 1: 5-8, 16-18**

<sup>5</sup> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

<sup>6</sup> But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

<sup>7</sup> For let not that man think that he shall receive any thing of the Lord.

<sup>8</sup> A double minded man is unstable in all his ways.

<sup>16</sup> Do not err, my beloved brethren.

<sup>17</sup> Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

<sup>18</sup> Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

“The Metaphysical Dictionary says, ‘Solomon's Temple is a symbol of the regenerated body of man, which, when he attains it, he will never again leave. This enduring Temple is built in the understanding of Spirit as the one and only cause of all things.’

“When you realize God, Soul or Spirit as the only causative Principle, you likewise understand that all that exists is of that eternal substance and is therefore immortal. This understanding constitutes your spiritual awareness of Life and its formations, and when you have achieved this understanding, you will never lose your supply or your body, you will have attained eternal Life here and now and there will be no more death or passing, or even disease, for you.”<sup>2</sup>

## Part II

### **Malachi 3: 1, 6-(:), 10**

<sup>1</sup> *Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

<sup>6</sup> *For I am the LORD, I change not;*

<sup>10</sup> *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

“Ordinarily in metaphysical teaching, the mental and spiritual are considered one, and therefore, you may have heard or read the term, ‘mentally spiritual.’ Be careful of it because it is dangerous to your progress. There is no such thing as *mentally spiritual* because the mental and physical are two strata or stages of the one; the physical is the more gross; the mental is the higher form, but is still just a higher form of the material. The proof of this may be seen in such statements as ‘thoughts are things’ and ‘as a man thinketh so is he,’ meaning, if he thinks good he will manifest good, and if he thinks evil he will manifest evil. Thinking which produces things and thinking which can produce either good or evil cannot be spiritual.”<sup>3</sup>

<sup>2</sup> SIOS, p. 162: 3-4

<sup>3</sup> SIOS, p. 205: 2

**Luke 12: 16-32**

- <sup>16</sup> And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
- <sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
- <sup>19</sup> And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- <sup>20</sup> But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
- <sup>21</sup> So is he that layeth up treasure for himself, and is not rich toward God.
- <sup>22</sup> And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.
- <sup>23</sup> The life is more than meat, and the body is more than raiment.
- <sup>24</sup> Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
- <sup>25</sup> And which of you with taking thought can add to his stature one cubit?
- <sup>26</sup> If ye then be not able to do that thing which is least, why take ye thought for the rest?
- <sup>27</sup> Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
- <sup>28</sup> If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?
- <sup>29</sup> And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
- <sup>30</sup> For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
- <sup>31</sup> But rather seek ye the kingdom of God; and all these things shall be added unto you.
- <sup>32</sup> Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

"Notice that nowhere does it say that thinking will produce spirituality. On the contrary, we are told by the greatest spiritual Light, 'Which of you by taking thought can add one cubit unto his stature?' And from Isaiah, 'For my thoughts are not your thoughts.' In other words, *human* thinking is not spiritual.

"Until you realize that the physical and mental realm are one and that one the mortal and material, you will be looking for your good in the wrong place. 'Not by might (physical) nor by power (mental) but by my spirit saith the Lord.' You are not consciously in the spiritual realm or Kingdom of God, harmony, until you rise above things and thoughts. If you feel that this is difficult you can understand one reason why so few have attained it. Another reason is false teaching. Men have become satisfied when they reached the mental realm, thinking they were in heaven or state of harmony - only to find sooner or later that they were leaning on a reed. A day comes when they need a right thought, and it doesn't come, or it doesn't work."<sup>4</sup>

<sup>4</sup> SIOS, p. 206: 1-2

**Romans 14: 17**

*<sup>17</sup> For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*

“While you are delving around in thoughts – even in good thoughts – you are merely in a higher state of materiality where there are the same opposites: good and evil, health and sickness, life and death, poverty and wealth, discord and harmony. In the spiritual Kingdom there is only infinite, eternal perfection or Life eternal and immortal.”<sup>5</sup>

“God is the divine Reality of individual being. To avail oneself of the harmonious government of this Principle, it is necessary to drop all thought of human persons and conditions; lose all desire to improve humanhood and let the Inner Self reveal in Silence the harmony, wholeness and joy of real Being.

“Spiritual good is not composed of more or better material conditions. No amount of increased physical health or wealth can testify to the reign of Spirit or Truth. We rise above sense evidence to find the realm of the real.”<sup>6</sup>

“Soul power – that which we contact within ourselves – results in what appears to be health, harmony and wealth, but these are not the same as that which is attained through attempts to improve the human. The harmony in our affairs which results from our contact with our Inner Self, or Soul, is the manifestation or expression of Spirit, Life; and is the ‘added things’ which come naturally from the realm of real substance. Finite sense beholds these ‘added things,’ or spiritual reality, as objectified material sense, or ‘things’ and ‘persons.’ Spiritual harmony is not attained by seeking persons, things or conditions, but by taking no thought for these and seeking only contact with the divine Reality of you.”<sup>7</sup>

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<sup>5</sup> SIOS, p. 207: 1

<sup>6</sup> SIOS, p. 183: 2-3

<sup>7</sup> SIOS, p. 184: 1



**Part III****Hebrews 11: 1,3**

<sup>1</sup> *Now faith is the substance of things hoped for, the evidence of things not seen.*

<sup>3</sup> *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

“The beliefs we entertain about the body constitute our sense of body. The truth about body is something entirely different from our concepts of it. The body itself is perfect. It is as immortal and eternal as Soul, God, which is the substance and Principle of the body.

“Your body – seen through the universal material beliefs of the world – was born, matures, ages and dies. This very body when correctly known, that is, spiritually discerned, is the very appearing of Soul-substance, Spirit-substance, eternal being. It is neither functional nor organic. What appears to us as functions and organs are our false finite concepts of the activity of Mind appearing as spiritual body or spiritual formation.”<sup>8</sup>

**Luke 7: 2-10**

<sup>2</sup> *And a certain centurion's servant, who was dear unto him, was sick, and ready to die.*

<sup>3</sup> *And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.*

<sup>4</sup> *And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:*

<sup>5</sup> *For he loveth our nation, and he hath built us a synagogue.*

<sup>6</sup> *Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:*

<sup>7</sup> *Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.*

<sup>8</sup> *For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

<sup>9</sup> *When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.*

<sup>10</sup> *And they that were sent, returning to the house, found the servant whole that had been sick.*

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<sup>8</sup> SIOS, p. 181: 1-2

“Prayers uttered for the purpose of healing, improving or aiding the people or conditions of the physical universe, reach no farther than one’s own belief and bring only the results of our belief. Any beneficial effects from such prayers are not from God, the universal intelligence and Life, but are the outcome of our faith. Likewise, metaphysical treatment, if it seeks to change the human scene, can only bring forth the fruitage of the confidence placed in the treatment – or faith in the one treating, or else faith in the suppositional God to whom the prayer is addressed.”<sup>9</sup>

**Luke 8: 22-25, 41-56**

<sup>22</sup> Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

<sup>23</sup> But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

<sup>24</sup> And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

<sup>25</sup> And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

<sup>41</sup> And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

<sup>42</sup> For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

<sup>43</sup> And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

<sup>44</sup> Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd.

<sup>45</sup> And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

<sup>46</sup> And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

<sup>47</sup> And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

<sup>48</sup> And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

<sup>49</sup> While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

(continued)

<sup>9</sup> SIOS, 183: 1

- <sup>50</sup> *But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.*
- <sup>51</sup> *And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.*
- <sup>52</sup> *And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.*
- <sup>53</sup> *And they laughed him to scorn, knowing that she was dead.*
- <sup>54</sup> *And he put them all out, and took her by the hand, and called, saying, Maid, arise.*
- <sup>55</sup> *And her spirit came again, and she arose straightway: and he commanded to give her meat.*
- <sup>56</sup> *And her parents were astonished: but he charged them that they should tell no man what was done.*

“The secret – that which has been so rarely understood – is that spiritual meat and drink; and the secret is this: The life which you behold in man, tree or animal is not the Life which is God; human, animal or plant life is not a manifestation of God, and therefore is not immortal, eternal or spiritual. The life of material man or flower is mortal sense objectified: it is a false sense of the Life which is real.

“The understanding of this truth will enable you to look away from the objects of sense; it will enable you to refrain from attempting to heal, correct or reform the mortal sense of existence; and as soon as you have conquered the desire to heal or improve the material sense of existence, the spiritual or real begins to unfold and reveal itself to you. You cannot behold or experience eternal Life and its harmonies and beauties while accepting the evidence of the senses as if it were God's creation.

“Do not take lightly what I am saying. This is the Great Revelation; this knowledge will clarify for you the Master's statement, ‘My kingdom is not of this world’; it will reveal to you the secret of John the Revelator, who beheld the universe which is not made with hands, but which is eternal, as Consciousness appearing; Spirit unfolding; Soul revealing itself.”<sup>10</sup>

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<sup>10</sup> SIOS, p. 188: 1-3

**Romans 1: 16, 17, 20-(:)**

<sup>16</sup> *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

<sup>17</sup> *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

<sup>20</sup> *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;*

**Romans 5: 1-2**

<sup>1</sup> *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

<sup>2</sup> *By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.*

“‘My kingdom is not of this world.’ The attempt to bring Spirit into operation in this finite sense of existence constitutes the warfare between the flesh and the Spirit. To continue in the belief that by some mental hocus-pocus you are going to make material life perfect; to feel that in some holy way a God or God-power is going to make your human life healthier or lengthier; to dream of some religious magic that will enable you to sail on smoothly in the sea of material living – all this is folly, and it is dangerous. It is leaning on a fable which will not sustain you. The life of material man, the life of the tree, the flower, the animal-this is not the Life eternal; it is not the manifestation of the Life which is God; it is a false, finite, mortal sense of life. Do not attempt to patch up this sense of life; rather turn from it and with your now enlightened consciousness discern the Life which is God; ‘feel’ through your cultivated spiritual sense this divine energy of Spirit; become conscious in the Silence of your Soul powers. *Let the divine harmonies appear as you disregard the evidence of sight and hearing, tasting, touching and smelling.*”<sup>11</sup>

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<sup>11</sup> SIOS, p. 189: 1

**Part IV****John 4: 7-11, 13-14, 19-21, 23-26**

<sup>7</sup> *There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

<sup>8</sup> *(For his disciples were gone away unto the city to buy meat.)*

<sup>9</sup> *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

<sup>10</sup> *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

<sup>11</sup> *The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?*

<sup>13</sup> *Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:*

<sup>14</sup> *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

<sup>19</sup> *The woman saith unto him, Sir, I perceive that thou art a prophet.*

<sup>20</sup> *Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

<sup>21</sup> *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

<sup>23</sup> *But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

<sup>24</sup> *God is a Spirit: and they that worship him must worship him in spirit and in truth.*

<sup>25</sup> *The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*

<sup>26</sup> *Jesus saith unto her, I that speak unto thee am he.*

**Acts 17: 22-28**

<sup>22</sup> *Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.*

<sup>23</sup> *For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*

<sup>24</sup> *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;*

<sup>25</sup> *Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;*

(continued)

*<sup>26</sup> And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;  
<sup>27</sup> That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:  
<sup>28</sup> For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

“We cannot take the mortal concept of creation into heaven – harmony. We do not bring God to the material sense of existence. We surrender the ‘belief and dream of material living’ for ‘the life divine’; we exchange the objective sense world for the spiritual formations of divine creation. The physical sense of health includes a heart beating so many times to the minute; a digestive and eliminative system performing at regular intervals; bones, blood, brain – all doing certain things at certain times. Regardless of how perfect these may all be functioning at this moment, this same physical sense says that a continuous disintegration is going on leading to dotage, infirmity and decomposition and death. As opposed to this, the spiritual sense of life shows forth a life and body of eternal substance with no aging, withering, changing conditions – but rather a continuous and successive unfolding of good.”<sup>12</sup>

**Revelation 21: 1-4, 22-23**

*<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.  
<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.  
<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.  
<sup>22</sup> And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.  
<sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

“To gain this spiritual awareness of Life and its perfect formations is our purpose in meeting in these pages. We have come together for the one purpose of realizing the God which is Spirit, Soul, Love and eternal Life, and to become conscious of the formations and activities of this Life which is God, this Mind which I AM.”<sup>13</sup>

<sup>12</sup> SIOS, p. 193:3

<sup>13</sup> SIOS, p. 194: 1

**Revelation 22: 1-2, 12-14, 16-17**

<sup>1</sup> *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

<sup>2</sup> *In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.*

<sup>12</sup> *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*

<sup>13</sup> *I am Alpha and Omega, the beginning and the end, the first and the last.*

<sup>14</sup> *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

<sup>16</sup> *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

<sup>17</sup> *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

“Bit by bit we are giving up our concern for the structural universe and in that proportion we are gaining the awareness of the Life which is incorporeal, harmonious and permanent. By devotion to thoughts and things of the Soul, we lose our concern for the thoughts and things of sense. By cultivating our love for God and the world of ideas, we increase our sense of Love and thereby unfold and reveal more of God or good.

As our concern for the things of the world lessens, we find ourselves with less anxious thought; and finally instead of thinking thoughts, we become receptive to thoughts and ideas which flow naturally from our Soul to our conscious awareness. We no longer ‘take thought’ to make something happen – but we receive God's thought unfolding our good every moment. We no longer give treatments or know the Truth to change some erroneous condition into an harmonious one – but rather, in the face of a discordant note, we become silent and receptive; and the illusion or mirage fades out, and the omnipresent harmony is instantly revealed. This silent receptivity makes way for the conscious realization of the presence and activity of the Christ.”<sup>14</sup>

“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

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<sup>14</sup> SIOS, p. 195: 1-2

my Spirit. Do not strive. Do not struggle. 'The battle is not yours.' Be still. Be quiet. Be patient. Be receptive."<sup>15</sup>

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<sup>15</sup> *SIOS, p. 196: 1*



*Notes: Substance*