

BIBLE LESSONS

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

Lesson 19: My Kingdom

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 19: My Kingdom

Part I

John 18:36

³⁶ *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

“The seeker of Truth begins his search with a problem – perhaps with many problems. The first years of his search are devoted to overcoming discords and healing disease through prayer to some higher Power, or the application of spiritual laws or truth to these mortal conditions. The day arrives, however, when he perhaps discovers that the application of truth to human problems either does not ‘work’ or does not work as it once did, or else he finds there is now less of satisfaction and inspiration in his study. Eventually, he is led to the great revelation that mortals put on immortality only as mortality disappears – they do not add immortal spiritual harmony to human conditions. God does not create, nor does He control material affairs. ‘But the natural [human] man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’”¹

I Corinthians 2: 12-14

¹² *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

¹³ *Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

¹⁴ *But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*

“Are we seeking ‘the things of the Spirit of God’ for some human purpose, or are we really endeavoring to ‘put off’ the mortal in order that we may behold the harmony of the spiritual realm?”

“While we strive and struggle and contend with the so-called powers of this world, combating sickness and sin or lack, spiritual sense reveals that ‘My kingdom is not of this world.’ Only as we transcend the desire to improve our humanhood do we

¹ *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 22: 2. Please note that all subsequent references to this book will be abbreviated as “*TIW*.”

understand this vital statement. When, however, we leave the realm of human betterment, we catch the first glimpse of the meaning of 'I have overcome the world.'"²

John 16: 33

³³ These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

"Now we have received, not the spirit of the world, but the spirit which is of God ... Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ... But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.'

"How often do we go on the rocks on this point! How frequently do we attempt to understand spiritual wisdom with our human intellect! This leads to mental indigestion because we are attempting to digest spiritual food with our educated mentality. It will not work. Truth is not a reasoning process; therefore, it must be spiritually discerned. Truth does not as a rule appeal to our reason, and when it appears to do so, we must search deeply to see if it really is truth. Be suspicious of a truth that seems reasonable.

"Jesus, walking on the water, feeding the multitudes with a few loaves and fishes, healing the sick and raising the dead – does all this seem reasonable to you? If the principle underlying these experiences could be understood through reason, all the churches would be teaching it as a present possibility, and they would recommend its practice. But this principle is apparent only to spiritual sense, and this cultivated spiritual consciousness can do all the things that the Christ has ever done. What was possible to Christ-consciousness in Jesus' time is possible to that same Consciousness now."³

² *TIW, p. 23: 1-2*

³ *TIW, p. 27: 1-3*

Part II**Luke 12: 29-40**

- ²⁹ *And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.*
- ³⁰ *For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.*
- ³¹ *But rather seek ye the kingdom of God; and all these things shall be added unto you.*
- ³² *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*
- ³³ *Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*
- ³⁴ *For where your treasure is, there will your heart be also.*
- ³⁵ *Let your loins be girded about, and your lights burning;*
- ³⁶ *And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*
- ³⁷ *Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*
- ³⁸ *And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*
- ³⁹ *And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.*
- ⁴⁰ *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

“‘Ye ask, and receive not, because ye ask amiss,’ says the Apostle James. Have you ever thought of this when you have prayed for some time, and then found no answer to your prayer? ‘Ye ask amiss.’ There is the reason.

“Prayer, when based on the belief that there is a need unfilled or a desire unsatisfied, is never in accord with true scientific prayer. A prayer for God to do something, send something, provide, or heal is equally without power.

“It is sometimes believed that God requires a channel through which to fulfill our prayer, and this leads us to look outside ourselves for the answer. We may believe that supply can come to us; and, therefore, we watch for the person or position through which it is to come; or we may be depending on a healer or teacher as the channel through which the healing is to come. ‘Ye ask amiss.’

“Any belief that that which we are seeking is anywhere but within us, within our very own consciousness, is the barrier separating us in belief from our harmony.”⁴

⁴TIW, p. 101: 1-4

Habakkuk 2: 1-3

- ¹ *I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.*
- ² *And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.*
- ³ *For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

“True prayer is never addressed to a Being outside ourselves, nor does true prayer expect anything from outside our own being. ‘The kingdom of God is within you,’ and all good must be sought there. Recognizing God to be the reality of our being, we know that all good is inherent in that Being, your being and mine. God is the substance of our being; and, therefore, we are eternal and harmonious. God is life, and this Life is self-sustained. He is our Soul, and we are pure and immortal. God is the consciousness of the individual, and this constitutes the intelligence of our being.”⁵

“Spiritual illumination does not come from a person, but from the impersonal Christ, the universal Truth, the illumined consciousness of your Self.

“Illumined consciousness dispels the personal sense of self with its problems, ills, age, and failures. It reveals the real Self, the I that I am, unlimited, unfettered, untroubled, harmonious, and free. This Selfhood is revealed as we retire within ourselves each day and there learn to ‘listen’ and to watch. Likewise, instead of anxious care about the work of the day or the events of the future, we let the Soul, or our divine Spirit, go ahead of us to smooth and prepare the way; we let this divine Influence remain behind us to safeguard every step from the illusions of sense.”⁶

⁵ *TIW, p. 102: 1*

⁶ *TIW, p. 37: 2-3*

Part III***I Kings 19: 15-16, 19-21***

¹⁵ *And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:*

¹⁶ *And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.*

¹⁹ *So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.*

²⁰ *And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?*

²¹ *And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.*

“To those unfolding on the spiritual path, come the discordant experiences of human life, until the transition from ‘this world’ has been completely accomplished. The *desire* is to avoid or escape these inharmonies of mind, body, or economic affairs – but this cannot be done, since the discords result solely from the battle with Spirit and ‘the flesh,’ that is, with spiritual consciousness and material sense.”⁷

Luke 9: 57-62

⁵⁷ *And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.*

⁵⁸ *And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.*

⁵⁹ *And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.*

⁶⁰ *Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.*

⁶¹ *And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.*

⁶² *And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

“To those on the way, harmony in human affairs often is a lack of spiritual awakening; and, therefore, when the battle, leading to the overcoming of ‘this world’ is on, the initiate

⁷ *TIW, p. 165: 4*

will remain as quiet as possible under the adverse circumstances, endeavoring to refrain from fighting erroneous conditions and insofar as possible 'letting' the warfare go on until the moment of transition arrives."⁸

Matthew 10: 34-39

- ³⁴ *Think not that I am come to send peace on earth: I came not to send peace, but a sword.*
- ³⁵ *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*
- ³⁶ *And a man's foes shall be they of his own household.*
- ³⁷ *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*
- ³⁸ *And he that taketh not his cross, and followeth after me, is not worthy of me.*
- ³⁹ *He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*

"When your spiritual study is sincere, the breaking-up of your material world – the desertion of friends, students, or family, a change of health or other outer activity – often ushers in the spiritual transition, or rebirth. This is the attainment of that which you have sought.

"A tremendous movement is taking place as the initiate discerns the difference between physical harmony and spiritual wholeness."⁹

Part IV

1 John 2: 15-17

- ¹⁵ *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
- ¹⁶ *For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*
- ¹⁷ *And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.*

"We have not overcome the world while we are seeking to have less of the world's pains and more of the world's pleasures and profits. And if we are not overcoming the sense of struggle over worldly affairs, we are not entering the realm of heavenly affairs."¹⁰

⁸ *TIW, p. 166: 1*

⁹ *TIW, p. 166: 2-3*

¹⁰ *TIW, p. 23:3*

“For whatsoever is born of God overcometh the world.’ Spiritual consciousness overcomes the world – both the pains and pleasures of the world. We cannot accomplish this evangelization of humanhood by mental might or physical power, but by the spiritual sense of existence, which all may cultivate through devotion of thought to the things of the Spirit. ‘For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.’ Here is the guide. Watch your thoughts, aims, and ambitions for just a short while and see if your mind is on your health, the pleasures of the senses, or worldly gain. Then as these worldly thoughts appear, learn to reject them because now we are no longer set on the path of improving our human affairs, but on attaining the spiritual kingdom.”¹¹

1 John 3: 1-2, 17-18

- ¹ *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.*
- ² *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*
- ¹⁷ *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?*
- ¹⁸ *My little children, let us not love in word, neither in tongue; but in deed and in truth.*

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.’ Does this sound as if we were becoming ascetic? Do we appear now to be desiring a life apart from the normal, joyous, successful walks of life? Do not be deceived. Only those who have learned to keep their attention on spiritual things have tasted the full joys of home, companionship, and successful enterprise. Only those who have in a measure become centered in God have found safety, security, and peace right in the midst of a war-torn world. Spiritual sense does not remove us from our normal surroundings, nor does it deprive us of the love and companionship so necessary to a full life. It merely places it on a higher level where it is no longer at the mercy of chance or change or loss, and where the spiritual value of the so-called human scene is made manifest.”¹²

“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life . . . For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”¹³

¹¹ *TIW, p. 24: 1*

¹² *TIW, p. 24: 2*

¹³ *TIW, p. 25: 1*

1 John 4: 6-8

⁶ *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

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

⁸ *He that loveth not knoweth not God; for God is love.*

“Immortality is attained in proportion as personal sense is overcome, whether here or hereafter. As we put off the personal ego and attain the consciousness of our real Self – the Reality of us, divine Consciousness – we attain immortality. And that can be achieved here and now.

“The desire to perpetuate our false sense of body and wealth ensnares us into death, or mortality.”¹⁴

“The first step in the attainment of immortality is living *out* from the center of our being, as in the idea of unfoldment from within, rather than accretion: It is the *giving* sense rather than *getting*; *being* rather than *attaining*. In this consciousness, there is no condemnation, judgment, hatred, or fear, but rather a continuous feeling of love and forgiveness.

“It is not a simple matter to show forth the joy and peace of immortality, because to those intent on preserving their present concepts of being, immortality would appear to be extinction. This is not the case: It is the eternal preservation of all that is real, fine, noble, harmonious, gracious, unselfish, and peaceful. It is *reality* brought to light in place of the illusion of sense. It is the conscious awareness of the infinity of individual being replacing the finite sense of existence.”¹⁵

“Selfishness and conceit fall away in the realization of the divinity of our being.

“This realization brings forth patience and forbearance with those still struggling in mortal, material consciousness. It is being *in* the world but not *of* it.”¹⁶

¹⁴ *TIW, p. 31: 1-2*

¹⁵ *TIW, p. 31: 3-4*

¹⁶ *TIW, p. 32: 1-2*

Notes: My Kingdom