

BIBLE LESSONS

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

Lesson 20: Turn Yourselves, and Live

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 20: Turn Yourselves, and Live

Part I

Ezekiel 18: 31-32

³¹ *Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?*

³² *For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye.*

“To many, prayer means supplication and petition to a God in a place called heaven. That this prayer has resulted so universally in failure to attain its ends must prove that this is not prayer and that the God prayed to is not there listening. Human thought eventually realized the lack of an answer to such prayers and turned to a search for the true God and the right concept of prayer. This led to a revelation of truth as understood and practiced by Christ Jesus and many earlier revelators.”¹

“Here we learn that ‘the kingdom of God is within you.’ and therefore prayer must be directed within to that point in consciousness where the universal Life, God, becomes individualized as you or as me. We learn that God created (evolved) the world in the beginning and that ‘it was good.’ Being good, the universe must inevitably be complete, harmonious, and perfect so that instead of pleading for good, our prayer becomes the realization of the omnipresence of good, and so the higher concept reveals prayer as the affirmation of good and the denial of the existence of error as reality.”²

Isaiah 1: 11-19

¹¹ *To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*

¹² *When ye come to appear before me, who hath required this at your hand, to tread my courts?*

¹³ *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

¹⁴ *Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*

(continued)

¹ *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 106: 2. Please note that all subsequent references to this book will be abbreviated as “TIW.”

² *TIW*, p. 107:1

- ¹⁵ *And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*
- ¹⁶ *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*
- ¹⁷ *Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*
- ¹⁸ *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*
- ¹⁹ *If ye be willing and obedient, ye shall eat the good of the land:*

“When the prayer of affirmation results in the use of formulas, it has a tendency to revert to old-fashioned faith-prayer and thereby loses its potency. When, however, one's prayer consists of spontaneous and sincere affirmations of the infinity of God and of the harmony and perfection of His manifestation, one is indeed nearing the absolute of prayer, which is communion with God.”³

Mark 1: 9-15

- ⁹ *And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*
- ¹⁰ *And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:*
- ¹¹ *And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.*
- ¹² *And immediately the spirit driveth him into the wilderness.*
- ¹³ *And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*
- ¹⁴ *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,*
- ¹⁵ *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

“God is not in the human scene. If you were aware of the significance of this statement, you could lay down your life and pick it up again, at will.”⁴

“Seeking guidance from God at this stage of your unfoldment will set up a sense of separation from God: It gives a sense of God and *someone* needing help, direction, or wisdom. Actually, *you need to let God be your life* – then It lives, acts, performs, and *IS your very being*.”⁵

³ *TIW, p. 107: 2*

⁴ *TIW, p. 156: 1*

⁵ *TIW, p. 157: 1*

Part II**Ezekiel 18: 1-3**

¹ *The word of the LORD came unto me again, saying,*

² *What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?*

³ *As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.*

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

“No longer is it necessary to try to dominate our business associates or members of our family. The law within us maintains our rights and privileges. Every right desire of our heart is fulfilled now and without struggle or strife, without fear or doubt. The more we learn to relax and quickly contemplate our real desires, the more quickly and more easily are they achieved. It is not required of us that we suffer our way through life or strive endlessly for some desired good – but we have failed to perceive the presence of an inner law capable of establishing and maintaining our outer welfare.”⁶

⁶ *TIW, p. 125: 1-2*

Jeremiah 31: 31-34

- ³¹ *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:*
- ³² *Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:*
- ³³ *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.*
- ³⁴ *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

“It seems strange to us at first to realize that inner laws govern outer events – and it may at first appear difficult to achieve the state of consciousness wherein these laws of our inner being come into tangible expression. We will achieve it, however, in proportion to our ability to relax mentally, to gain an inner calm and peace, and therein quietly contemplate the revelations which come to us from within. Quietness and confidence soon bring us face to face with reality and the real laws governing us.

“Lest the question should arise in your thought as to how a law operating in your consciousness, without conscious effort or direction, can affect individuals and circumstances outside yourself, let me ask you to watch the result of your recognition of the inner laws and learn this through observation.”⁷

Galatians 6: 7-8

- ⁷ *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*
- ⁸ *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

“We are yet to become aware of the fact that we embrace our world within ourselves; that all that exists as persons, places, and things lives only within our own consciousness. We could never become aware of anything outside the realm of our own mind. And all that is within our mental kingdom is joyously and harmoniously directed and sustained by the laws within. We do not direct or enforce these laws: They eternally operate within us and govern the world without.”⁸

⁷ TIW, p. 126: 1-2

⁸ TIW, p. 127: 1

Part III**John 10: 6-10**

⁶ *This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*

⁷ *Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

⁸ *All that ever came before me are thieves and robbers: but the sheep did not hear them.*

⁹ *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

¹⁰ *The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

“We come now to face our orthodox superstitions and to leave them. Was Jesus sent into the world by God to save it from sin, disease, or slavery? No, God, infinite Principle, Life, Truth, and Love, knows no error, no evil, no sin, and no sinner. Jesus so clearly apprehended this truth that this apprehension became the Saviour, healer, teacher even as it will in you. *The activity of Truth in individual consciousness is the only Christ.* No person is ever the Christ. The activity of Truth in individual consciousness constitutes the only Christ, the ever-present Christ who was ‘before Abraham.’ The activity of Truth in your consciousness is the Christ of you. The activity of Truth in the consciousness of the Buddha revealed the nature of sin, disease, and death to be illusion, or mirage. The activity of Truth in the consciousness of Jesus Christ revealed the nothingness of matter; it unfolded as a healing consciousness before which sin and disease disappeared and death was overcome. Every erroneous concept, whether of body or business, health or church, must disappear as the right idea of these appears in individual and collective consciousness.”⁹

⁹ *TIW, p. 115: 3*

Matthew 25: 31-45

- ³¹ *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:*
- ³² *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*
- ³³ *And he shall set the sheep on his right hand, but the goats on the left.*
- ³⁴ *Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:*
- ³⁵ *For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:*
- ³⁶ *Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.*
- ³⁷ *Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?*
- ³⁸ *When saw we thee a stranger, and took thee in? or naked, and clothed thee?*
- ³⁹ *Or when saw we thee sick, or in prison, and came unto thee?*
- ⁴⁰ *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*
- ⁴¹ *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*
- ⁴² *For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:*
- ⁴³ *I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.*
- ⁴⁴ *Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?*
- ⁴⁵ *Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

“There is an invisible bond between all of us. We are not on earth to get from one another, but to share the spiritual treasures which are of God. Our interest in each other is, in truth, purely spiritual. Our purpose in life is the unfolding of the Spirit within.”¹⁰

“From the height of spiritual vision, we do not look upon each other as man or woman as rich or poor, as great or humble. All human values are submerged in our common interest to seek and find the Kingdom within. We see each other as 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.

“Likewise, there is no envy or jealousy of each other's spiritual attainments. Let us even for a moment realize that whatever we possess of supply, position, prestige or power, health, beauty, or wealth is the gift of God and, therefore, equally available to all of us in the measure of our openness of consciousness – and you understand how we can carry our impersonal love out into the human world.

¹⁰ *TIW, p. 145: 4*

“Let us once catch the vision that whatever anyone possesses, even of what appears as material good, is but the expression of his state of consciousness, and it would be impossible to envy another's possessions, or even to desire them. The first step in living by Grace, living in universal peace, must begin with the understanding that all anyone has is of the Father, that is, all that anyone possesses and all that anyone can ever own is the outpouring of his own infinite consciousness.”¹¹

Part IV

Matthew 17:14-21

- ¹⁴ *And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,*
- ¹⁵ *Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.*
- ¹⁶ *And I brought him to thy disciples, and they could not cure him.*
- ¹⁷ *Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.*
- ¹⁸ *And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.*
- ¹⁹ *Then came the disciples to Jesus apart, and said, Why could not we cast him out?*
- ²⁰ *And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*
- ²¹ *Howbeit this kind goeth not out but by prayer and fasting.*

“Our task is the realization of the Christ of our own consciousness. We acknowledge with joy and deep love the measure of the Christ attained not only by Jesus, but by many spiritual seers and prophets of all ages. Our hearts are filled with gratitude for the measure of the Christ manifested by so many men and women of today. We now look forward to the realization of the Christ of our own consciousness. ‘The kingdom of God is in you and he who searches for it outside himself will never find it, for apart from God no one can either seek or find God, for he who seeks God, already in truth has Him.’”¹²

“We must understand the word "consciousness" because we can only prove what we are conscious of. Where do we stand in consciousness? Are we still mortals? Or have we renounced our material selfhood and acknowledged ourselves to be the Christ, the fulfillment, the presence of God? Some day we must give up the effort to get and acknowledge ourselves to be the eternal Giver in action. We must feed five thousand without taking thought as to whence it shall come. Out of our Christhood, the multitudes can be supplied. Wherein then is lack except in the belief that we are humans? We must give up this belief and claim our true identity.”¹³

¹¹ *TIW, p. 146: 1-3*

¹² *TIW, p. 55: 2*

¹³ *TIW, p. 56: 1*

Isaiah 58: 3-12

- ³ *Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.*
- ⁴ *Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.*
- ⁵ *Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?*
- ⁶ *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?*
- ⁷ *Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*
- ⁸ *Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.*
- ⁹ *Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;*
- ¹⁰ *And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:*
- ¹¹ *And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*
- ¹² *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

“When we are confronted with any person or circumstance that appears to be mortal, we must realize, ‘Thou art the Christ, the Son of the living God,’ and that all that appears as mortality is illusion or nothingness. We will fear no mortal and no material circumstance because we recognize its nothingness.

“Truth is simple. There are no deep metaphysics or mysterious truths. It is either truth or not truth, but there cannot be deep truth and shallow truth, nor can there be degrees of truth. Truth to be truth must be absolute truth. We are concerned now with the truth that we individualize infinite power. We must not look to a power outside of, or apart from, ourselves. We individualize infinite power in proportion to our consciousness of Truth.”¹⁴

“We are all ‘joint-heirs with Christ’ in God; therefore, we all draw upon the resources of our own infinite consciousness and Soul, and we need not labor, strive, or struggle for that which is already divinely ours. All that anyone possesses at any time, even of what seems to be of human value, is the unfoldment of his own state of consciousness and,

¹⁴ TIW, p. 57: 1-2

therefore, belongs only to the possessor. That which we have is the result of the fruitage of our own state of consciousness; and what we have not yet achieved is our own lack of conscious union with God, our infinite Consciousness.

“We can have as much of everything as we desire by enlarging the borders of our understanding and realization. Nothing that we can get from another would ever really be ours, even if we received it legally. It would still belong only to the one with the consciousness of it. What is ours is eternally ours, but ours only because it is our state of consciousness in expression.”¹⁵

“All that the Father, my very own infinite Consciousness, has is mine.

“The realization of this truth would enable all men to live together in one world harmoniously, joyously, successfully – without fear of one another and without greed, envy, or lust. We would be back in the Garden of Eden. We would live without taking thought, which is by Grace. This would constitute the recognition of life as the gift of God – as the free flow of our consciousness. It would reveal the invisible spiritual tie which binds us in an eternal brotherhood of Love. It would forever solve the problem of supply and thereby establish the reign of peace on earth.”¹⁶

¹⁵ *TIW, p. 147: 1-2*

¹⁶ *TIW, p. 148: 1-2*

Notes: Turn Yourselves, and Live