

# BIBLE LESSONS

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

Lesson 21: What Have You in the House?

## *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 21: What Have You in the House?*

### **Part I**

#### ***II Kings 4: 1-7***

- <sup>1</sup> Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.
- <sup>2</sup> And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.
- <sup>3</sup> Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.
- <sup>4</sup> And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.
- <sup>5</sup> So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.
- <sup>6</sup> And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.
- <sup>7</sup> Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

“Spiritual healing is the natural result of a divinely illumined consciousness. We are illumined only as we are receptive and responsive to spiritual illumination.

“We misunderstand immortality when we think of it as the immortality of the human personality, or personal sense. Death does not produce immortality or end personal sense, nor does the continuation of human existence mean the attainment of immortality.”<sup>1</sup>

#### ***Luke 6: 38***

- <sup>38</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

“Go to God as an empty vessel, desiring fulfillment in God’s way and measure.”<sup>2</sup>

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<sup>1</sup> *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 30: 2-3. Please note that all subsequent references to this book will be abbreviated as “TIW.”

<sup>2</sup> *TIW*, p. 155: 6

“There is no such thing as ‘my harmony,’ ‘my health,’ or ‘my supply.’ *His peace passeth all understanding. His grace is sufficient.*”<sup>3</sup>

## Part II

### ***Ecclesiastes 11:1***

<sup>1</sup> *Cast thy bread upon the waters: for thou shalt find it after many days.*

“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.”<sup>4</sup>

### ***Matthew 25: 14-29***

<sup>14</sup> *For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

<sup>15</sup> *And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

<sup>16</sup> *Then he that had received the five talents went and traded with the same, and made them other five talents.*

<sup>17</sup> *And likewise he that had received two, he also gained other two.*

<sup>18</sup> *But he that had received one went and digged in the earth, and hid his lord's money.*

<sup>19</sup> *After a long time the lord of those servants cometh, and reckoneth with them.*

<sup>20</sup> *And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.*

<sup>21</sup> *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

(continued)

<sup>3</sup> *TIW, p. 162: 2*

<sup>4</sup> *TIW, p. 126: 1-2*

- 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.*
- 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*
- 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*
- 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.*
- 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:*
- 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.*
- 28 Take therefore the talent from him, and give it unto him which hath ten talents.*
- 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.*

“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.

“The peace within becomes the harmony without. As our thought takes on the nature of the inner freedom, it loses its sense of fear, doubt, or discouragement. As the realization of our dominion dawns in thought, more assurance, confidence, and certainty become evident. We become a new being, and the world reflects back to us our own higher attitude toward it. Gradually an understanding of our fellow man and his problems unfolds to us from within, and more love flows out from us – more tolerance, cooperativeness, helpfulness, and compassion. We find that the world responds to our newer concept of it, and then all the universe rushes to us to pour its riches and treasures in our lap.”<sup>5</sup>

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<sup>5</sup> TIW, p. 127: 1-2

**II Corinthians 9: 6-8**

<sup>6</sup> *But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

<sup>7</sup> *Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

<sup>8</sup> *And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

“Many fine treaties and covenants have been signed by nations and men, and nearly all have failed, because no document is any better than the character of those who administer it. When we become imbued with the fire of our inner being, we no longer need contracts and agreements in writing because it becomes first nature with us to be just, honest, intelligent, and kind – and these qualities are met in all those who become part of our experience in the home, office, shop, and in all walks of life. The good revealed in our consciousness returns to us, ‘pressed down, and shaken together, and running over.’”<sup>6</sup>

**Part III****John 4: 31-35**

<sup>31</sup> *In the mean while his disciples prayed him, saying, Master, eat.*

<sup>32</sup> *But he said unto them, I have meat to eat that ye know not of.*

<sup>33</sup> *Therefore said the disciples one to another, Hath any man brought him ought to eat?*

<sup>34</sup> *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

<sup>35</sup> *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*

“We are learning from the physical scientists as well as from metaphysicians that what has been termed matter is a misinterpretation of mind. Mind is the instrument of God, and God is Spirit; therefore, all that exists is spiritual substance regardless of the name or nature ascribed to it by finite sense.”<sup>7</sup>

<sup>6</sup> *TIW, p. 128:1*

<sup>7</sup> *TIW, p. 86: 2*

**John 6: 32-35, 43-48**

- <sup>32</sup> *Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.*
- <sup>33</sup> *For the bread of God is he which cometh down from heaven, and giveth life unto the world.*
- <sup>34</sup> *Then said they unto him, Lord, evermore give us this bread.*
- <sup>35</sup> *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*
- <sup>43</sup> *Jesus therefore answered and said unto them, Murmur not among yourselves.*
- <sup>44</sup> *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*
- <sup>45</sup> *It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*
- <sup>46</sup> *Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*
- <sup>47</sup> *Verily, verily, I say unto you, He that believeth on me hath everlasting life.*
- <sup>48</sup> *I am that bread of life.*

“God is the consciousness of the individual; therefore, all that can come to us as person, thing, or condition is coming to us as consciousness, in consciousness, and through consciousness; and God, Consciousness, is the Soul of every individual; God, Principle, is the law of all action; God, Spirit, is the substance of all of which we are conscious.

“Through false education, which constitutes finite sense, we have come to fear certain individuals, things, and conditions, not realizing that as these are coming to us through the avenue of consciousness they are all God-being, Consciousness appearing, Spirit-substance. Material consciousness is the false finite sense which beholds the universe and man as limited, as being both good and evil. Spiritual consciousness is the awareness of the individual as God-being, as having only the mind of God and the body of Spirit. It recognizes the entire universe as mind-appearing and governed by divine Principle. Spiritual consciousness is the ability to see beyond the appearance to reality. It is the recognition and realization that as God is our mind, all that appears to us is in and of God which is our only consciousness.”<sup>8</sup>

“Spiritual consciousness does not overcome or destroy matter or material conditions, but knows that no such conditions exist which finite sense presents. It translates the appearance for us, revealing the true nature of that which is appearing.”<sup>9</sup>

“What is the law which is our supply? The universal or divine Consciousness, your individual consciousness, is this law. This law actually is your consciousness. Thus your consciousness becomes the law of supply unto you, producing its own image and likeness in the form of those things necessary to your well-being. As there is no limitation to your consciousness, there is no limit to your conscious awareness of the action of the law and therefore no limit to your supply in all its forms.

<sup>8</sup> *TIW, p. 86: 3-4*

<sup>9</sup> *TIW, p. 87: 1*



“The divine or universal Consciousness, your individual consciousness, is spiritual. The activity of this law within you is likewise spiritual, and therefore your supply in all its forms is spiritual, infinite, and ever-present. What we behold as money, food and clothing, automobiles and homes represents our concepts of these ideas. Our concepts are as infinite as our mind.”<sup>10</sup>

## Part IV

### **Isaiah 12: 2-6**

<sup>2</sup> Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

<sup>3</sup> Therefore with joy shall ye draw water out of the wells of salvation.

<sup>4</sup> And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

<sup>5</sup> Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

<sup>6</sup> Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

“We no longer dwell in thought on human happiness or prosperity, nor is there any longer concern about health or home. The ‘wider, grander view’ is coming into focus. The freedom of divine being is becoming apparent.”<sup>11</sup>

“The experience at first is like watching the world disappear over a horizon and drop down from before us. There is no attachment to this world, no desire to hold onto it – probably because to a great extent the experience does not come until a great measure of our desire for the things of ‘this world’ has been overcome. At first we cannot speak of it. There is a sense of “Touch me not; for I am not yet ascended” – I am still between the two worlds; do not touch me or make me speak of it because it may drag me back. Let me be free to rise; then, when I am completely free of the mesmerism and its pictures, I will tell you of many things which eyes have not seen nor ears heard.’

“A universal illusion binds us to earth – to temporal conditions. Realize this, understand this, because only through this understanding can we begin to lessen its hold upon us. The more fascinated we are with conditions of human good and the greater our desire for even the good things of the flesh, the more intense is the illusion. In proportion as our thought dwells on God, on things of the Spirit, the greater the freedom from limitation we are gaining. Think neither on the discords nor on the harmonies of this world. Let us not fear the evil nor love the good of human existence. In proportion as we accomplish this, is the mesmeric influence lessening in our experience. Earth ties begin to disappear; shackles of limitation fall away: erroneous conditions give place to spiritual harmony; death gives way to eternal life.”<sup>12</sup>

<sup>10</sup> *TIW*, p. 135: 1-2

<sup>11</sup> *TIW*, p. 180: 3

<sup>12</sup> *TIW*, p. 181: 1-2

**John 4: 7-14**

- <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>12</sup> *Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*
- <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.*

“The first glimpse into the heaven of here and now is the beginning of the ascension for us. This ascension is understood now as a rising above the conditions and experiences of ‘this world,’ and we behold the ‘many mansions’ prepared for us in spiritual Consciousness – in the awareness of Reality.

“We are not bound by the evidence of the physical senses; we are not limited to the visible supply; we are not circumscribed by visible bonds or bounds; we are not tied by visible concepts of time or space. Our good is flowing from the infinite invisible realm of Spirit, Soul, to our immediate apprehension. Let us not judge of our good by any so-called sensible evidence. Out of the tremendous resources of our Soul comes the instant awareness of all that we can utilize for abundant living. No good thing is withheld from us as we look above the physical evidence to the great Invisible. Look up, look up! The kingdom of heaven is at hand!”<sup>13</sup>

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<sup>13</sup> TIW, p. 182: 1-2

**John 7: 37-38**

<sup>37</sup> *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*

<sup>38</sup> *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

**Revelation 21: 1, 5-7**

<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>5</sup> *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

<sup>6</sup> *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

<sup>7</sup> *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*

“I am breaking the sense of limitation for you as an evidence of *My* presence and of *My* influence in your experience. I – the I of you – am in the midst of you revealing the harmony and infinity of spiritual existence. I – the I of you – never a personal sense of ‘I’ – never a person – but the I of you – am ever with you. Look up.”<sup>14</sup>

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<sup>14</sup> *TIW*, p. 183: 1

*Notes: What Have You in the House?*