

# BIBLE LESSONS

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

Lesson 23: Supply

## *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 23: Supply*

### **Part I**

#### ***Deuteronomy 8:1-4, 7-18***

- <sup>1</sup> *All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.*
- <sup>2</sup> *And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*
- <sup>3</sup> *And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*
- <sup>4</sup> *Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.*
- <sup>7</sup> *For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;*
- <sup>8</sup> *A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;*
- <sup>9</sup> *A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.*
- <sup>10</sup> *When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.*
- <sup>11</sup> *Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:*
- <sup>12</sup> *Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;*
- <sup>13</sup> *And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;*
- <sup>14</sup> *Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;*
- <sup>15</sup> *Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;*
- <sup>16</sup> *Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;*
- <sup>17</sup> *And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.*
- <sup>18</sup> *But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.*

“There is no such thing as ‘my harmony,’ ‘my health,’ or ‘my supply.’ *His peace* passeth all understanding. *His grace* is sufficient.”<sup>1</sup>

“Properly speaking, there is not God *and* you. It is impossible to pray aright unless this truth is understood; and unless we know our real relationship to Deity, prayer becomes but blind faith or belief rather than understanding. It is our conscious awareness of the oneness of Being – the oneness of Life, Truth, Love – that results in answered prayer. It is the constant recognition of our life, our mind, our substance and activity as the manifestation of God-being that constitutes true prayer. As we identify this God-being as the only reality of our individual being, we are able to comprehend ourselves as the fulfillment of God, as the completeness and the perfection of being – all inclusive, immortal and divine. The recognition of the divinity of our individual being, embracing and including the allness of God, is true prayer which is ever answered. The correction of the belief that we are ever separate or apart from our good is the essence of true prayer. *That which I am seeking, I am.* Whatever it is of good that I have believed to be separate from me is, in fact, a constituted part of my being. I include, embody, and embrace within myself within my consciousness, the reality of God which forms the infinity of the health, wealth, and harmony of my being. The conscious awareness of this truth is true prayer.”<sup>2</sup>

“We are all engaged in activities through which our supply appears to come. Regardless of whether it is a business, a profession, or an art, it is an activity of Consciousness. So regarded, our activity is intelligently and lovingly directed and sustained. It is even more than this: As an emanation of Consciousness, it is Consciousness Itself individually appearing and expressing Its own being, nature, and character. The government is upon Its shoulder, and Consciousness alone is responsible. We learn to let go and let God, Consciousness, assume Its responsibilities.”<sup>3</sup>

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<sup>1</sup> *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 162: 2. Please note that all subsequent references to this book will be abbreviated as “*TIW*.”

<sup>2</sup> *TIW*, p. 103: 2

<sup>3</sup> *TIW*, p. 143: 1

**Part II****1 Kings 17:1-16**

<sup>1</sup> And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

<sup>2</sup> And the word of the LORD came unto him, saying,

<sup>3</sup> Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

<sup>4</sup> And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

<sup>5</sup> So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

<sup>6</sup> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

<sup>7</sup> And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

<sup>8</sup> And the word of the LORD came unto him, saying,

<sup>9</sup> Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

<sup>10</sup> So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

<sup>11</sup> And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

<sup>12</sup> And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

<sup>13</sup> And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

<sup>14</sup> For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

<sup>15</sup> And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

<sup>16</sup> And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

“In the Bible we read of the trials and tribulations of Elijah. As we follow him through the eighteenth chapter of I Kings, we must understand that only the consciousness of the presence of Spirit, God, within him could have done these mighty works. No human power could have accomplished them.”<sup>4</sup>

“The food prepared for Elijah under the juniper tree is his own awareness of the presence of God appearing in tangible form.”<sup>5</sup>

<sup>4</sup> TIW, p. 143: 2

<sup>5</sup> TIW, p. 144: 1

“Since money is not supply, what is? Let us digress for a moment and look at the orange tree which is laden with fruit. We know that the oranges do not constitute supply because when these have been eaten, or sold, or given away, a new crop starts at once to grow. The oranges are gone, but the supply remains, because within that tree, there is a law in operation. Call it a law of God or a law of nature – the name of the law is not too important, but the recognition of the presence of a law operating in, through, or as, the tree is important. That law operates to draw in – through the roots – the minerals, substances, elements of air, water, and sunshine which it then transforms into sap that is drawn up through the trunk of the tree and distributed through the branches and finally sent into expression as blossoms. In due time, this law transforms the blossoms into a green marble and this becomes the full grown orange. The orange is the result or effect of the operation of the law acting in, through, and as the orange tree. As long as this law is present we will have oranges. The orange of itself cannot produce another orange. Thus we understand that the law is the supply and oranges are the fruits, the results or the effect of the law.”<sup>6</sup>

“Within you and within me, there is also a law in operation – a law of life – and our awareness of the presence of this law is our supply. Money and the things necessary for daily living are the effects of the consciousness of the activity of the law within. This understanding enables us to take thought off the things of the outer world and abide in the consciousness of the law.”<sup>7</sup>

“Supply cannot be limited since the Soul is its source and infinity. Soul is the substance, nature, action, and law of *all form and is never separate from the form.*”<sup>8</sup>

### Part III

#### **Luke 12:22-23**

<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.*

“The question now arises: How is it possible to ‘take no thought’ for money when pressing obligations must be met? How can we trust God when year in and year out these financial problems confront us, and usually through no fault of our own? We have seen in these passages from Luke that the way to solve our difficulties is to take no thought for supply, whether of money, food, clothing, or any other form. And the reason that we need have no anxiety about these things is that ‘it is your Father’s good pleasure to give you the kingdom’ because He ‘knoweth that ye have need of these things.’”<sup>9</sup>

<sup>6</sup> *TIW, p. 133: 2*

<sup>7</sup> *TIW, p. 134: 1*

<sup>8</sup> *TIW, p. 164: 4-5*

<sup>9</sup> *TIW, p. 132: 7*

“In order that we may enter wholly into the spirit of confidence of this inspired message of Scripture, we must understand that money is not supply, but is the result or effect of supply. There is no such thing as a supply of money, clothes, homes, automobiles, or food. All these constitute the effect of supply, and if this infinite supply were not present within you, there never would be ‘the added things’ in your experience. The added things, of course, are those practical things like money, food, and clothing that are so necessary at this stage of our existence.”<sup>10</sup>

“Let us agree now to see that just as we need take no thought for oranges as long as we have the source or supply which is continually producing fruit for us, so we need no longer take thought about dollars. Let us learn to think of dollars, as we do of leaves on trees or oranges, as the natural and inevitable result of the law active within. There is truly no need to be concerned even when the trees appear to be bare, as long as we are conscious of the truth that the law is even now operating within to bring forth fruit after its own kind. Regardless of the state of our finances at any given moment, let us not be concerned or worried because we now know that the law acting in, through, and as our consciousness is at work within us, when we are asleep as well as when we are awake, to provide all those added things.”<sup>11</sup>

“To refrain from seeking the ‘help’ of God is to be functioning in reality.”<sup>12</sup>

#### Part IV

##### **John 6:1-15, 25-29, 33-35**

<sup>1</sup> *After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.*

<sup>2</sup> *And a great multitude followed him, because they saw his miracles which he did on them that were diseased.*

<sup>3</sup> *And Jesus went up into a mountain, and there he sat with his disciples.*

<sup>4</sup> *And the passover, a feast of the Jews, was nigh.*

<sup>5</sup> *When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?*

<sup>6</sup> *And this he said to prove him: for he himself knew what he would do.*

<sup>7</sup> *Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*

<sup>8</sup> *One of his disciples, Andrew, Simon Peter's brother, saith unto him,*

<sup>9</sup> *There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*

<sup>10</sup> *And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.*

<sup>11</sup> *And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*

*(continued)*

<sup>10</sup> *TIW, p. 133: 1*

<sup>11</sup> *TIW, p. 135: 3*

<sup>12</sup> *TIW, p. 174: 3*



- <sup>12</sup> *When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.*
- <sup>13</sup> *Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.*
- <sup>14</sup> *Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.*
- <sup>15</sup> *When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.*
- <sup>25</sup> *And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?*
- <sup>26</sup> *Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*
- <sup>27</sup> *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*
- <sup>28</sup> *Then said they unto him, What shall we do, that we might work the works of God?*
- <sup>29</sup> *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*
- <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.*

“Even in metaphysics and spiritual practice, the vision has been on more and larger fish in the nets, instead of on leaving your nets and following Me.”<sup>13</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>14</sup>

“To live humanly, that is, to go along from day to day letting these averages affect you, letting human beliefs operate upon you, is not scientific living. This is all a part of the belief of human existence, and unless you do something specific about it, you bring yourself under these so-called economic or health laws. These suggestions, which actually are but beliefs, are so universal as to become mesmeric in their operation, and they tend to act upon those who are not alert, bringing forth limitation.

“What must we do to keep ourselves free of these suggestions, so that we can live above them? First, we must live on a higher plane of consciousness. Insofar as possible, we must train ourselves to know that anything that exists in the realm of effect is not cause, is not creative, and has no power over us. This brings up the important point in spiritual wisdom that I am the law, I am truth, I am life eternal. Since I am infinite

<sup>13</sup> *TIW, p. 162: 1*

<sup>14</sup> *TIW, p. 135: 1*

consciousness and since I am the law, then nothing in the external can act upon me and be a law unto me. There is nothing from which we can ever suffer but the acceptance of illusion as reality. These things called sin and disease are not what we are suffering from: They are the forms the one error assumes. Regardless of the name we use, they are hypnotism, suggestion, illusion, appearing as person, place, or thing – appearing as sin, disease, lack, and limitation.”<sup>15</sup>

“We must not live as though we were effect with something operating upon us. Let us remember to live as the Law, as the Principle of our being. We can take possession of our affairs only as we consciously realize that they are the effect of our own consciousness, the image and likeness of our own being, the manifestation or expression of our divine Self – then alone can we be a law unto them.”<sup>16</sup>

“In an individual way, God is expressing Itself as you, and your ability is really the ability of God; your activity is actually the activity of Consciousness, Life; and, therefore, the responsibility for you is God’s responsibility. Gain this consciousness of God’s presence and you have the whole secret of success in every walk of life.”<sup>17</sup>

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<sup>15</sup> *TIW*, p. 138: 1-2

<sup>16</sup> *TIW*, p. 139: 1

<sup>17</sup> *TIW*, p. 144: 4

*Notes: Supply*