

# BIBLE LESSONS

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

Lesson 27: Ye Are the Temple

## *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 27: Ye Are the Temple*

### **Part I**

#### ***Psalms 127:1***

*<sup>1</sup>Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.*

*“Except the Lord build the house, they labour in vain that build it.’*

“A Bible text is that on which we build our state of consciousness. We do not take Bible quotations and expect by much repetition for them to do something for us. We understand that every statement in the Bible that can be construed as a law must be embodied in and become a part of our consciousness in order that we may externalize the thought or idea in that text.

“‘Except the Lord build the house, they labour in vain that build it.’ We understand that the ‘Lord’ in this case is our own Consciousness. Our Consciousness is the law, is the constructor of our universe. Our Consciousness is the substance, the force, the fabric of which our entire experience is built, therefore, whatever we take into our consciousness and make a part of our consciousness, becomes externalized in some form of human experience.

“We sometimes wonder why this year we are no better off than we were last year. It may be that last year we had some lack of wealth, health, morals, position, companionship, and this year that same condition exists. We need go no further than to realize that we have added nothing to our consciousness of Truth than was there before, and therefore nothing could happen to the external. We learn that the external existence is the reflection of our internal awareness.”<sup>1</sup>

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<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 99: 1-3. Please note that all subsequent references to this book will be abbreviated as “S/IOS.”

**Isaiah 28:9-18-(:)**

- <sup>9</sup> *Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.*
- <sup>10</sup> *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*
- <sup>11</sup> *For with stammering lips and another tongue will he speak to this people.*
- <sup>12</sup> *To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*
- <sup>13</sup> *But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.*
- <sup>14</sup> *Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.*
- <sup>15</sup> *Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:*
- <sup>16</sup> *Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*
- <sup>17</sup> *Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.*
- <sup>18</sup> *And your covenant with death shall be disannulled, and your agreement with hell shall not stand;*

**1 Corinthians 3:9-11, 16-23**

- <sup>9</sup> *For we are labourers together with God: ye are God's husbandry, ye are God's building.*
- <sup>10</sup> *According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.*
- <sup>11</sup> *For other foundation can no man lay than that is laid, which is Jesus Christ.*
- <sup>16</sup> *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*
- <sup>17</sup> *If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*
- <sup>18</sup> *Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*
- <sup>19</sup> *For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.*
- <sup>20</sup> *And again, The Lord knoweth the thoughts of the wise, that they are vain.*
- <sup>21</sup> *Therefore let no man glory in men. For all things are your's;*
- <sup>22</sup> *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;*
- <sup>23</sup> *And ye are Christ's; and Christ is God's.*

"In building this new consciousness you are building the Temple 'not made with hands, eternal in the heavens.' This Temple you cannot build with materials other than the pure substance of Spirit. You cannot build with human qualities of evil, nor even with human qualities of good. You cannot build it with wrong thinking, but no more can you build it with right thinking. Human thought will not build this infinite eternal spiritual edifice. Human thought is finite and changeable, and it cannot result in an indestructible and immortal structure.

"The Temple of God which is your body, and which is also the body of all that concerns your individual existence, is not visible to 'man whose breath is in his nostrils.' The real body, or Temple of your existence, is seen only with spiritual vision, even as it is built and maintained only by spiritual consciousness."<sup>2</sup>

## Part II

### **Luke 6:39-49**

- <sup>39</sup> *And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?*
- <sup>40</sup> *The disciple is not above his master: but every one that is perfect shall be as his master.*
- <sup>41</sup> *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?*
- <sup>42</sup> *Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*
- <sup>43</sup> *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.*
- <sup>44</sup> *For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.*
- <sup>45</sup> *A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*
- <sup>46</sup> *And why call ye me, Lord, Lord, and do not the things which I say?*
- <sup>47</sup> *Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:*
- <sup>48</sup> *He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*
- <sup>49</sup> *But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*

<sup>2</sup> SIOS, p. 163: 1-2

“When you come to the Christ, come with a sincere desire to be cleansed within. You are not merely coming to a teaching from which you expect to receive more or better human conditions. You are not merely seeking to have your human existence made easier, healthier or even a bit longer – but you really are asking to be lifted entirely above the human level of life to an awareness and demonstration of Life eternal – the spiritual consciousness of Life and its harmonies. Do not then hold on to the personal sense of good that has so long obstructed your vision of the Christ. Be willing; be prepared for the Christ to dispel all personal sense – even that which is humanly good. To come to the Christ – to put on the Robe of Christ, and yet consciously insist on holding to greed, hate, envy, lust, bigotry, jealousy and ingratitude – is to invite disaster.

“When you open your thought to the Christ with honesty, the divine Presence will dispel all erroneous traits and characteristics, and will reveal you as the perfect spiritual Temple.”<sup>3</sup>

### **1 Peter 2:1-9**

<sup>1</sup> *Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*

<sup>2</sup> *As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*

<sup>3</sup> *If so be ye have tasted that the Lord is gracious.*

<sup>4</sup> *To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,*

<sup>5</sup> *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

<sup>6</sup> *Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.*

<sup>7</sup> *Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

<sup>8</sup> *And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.*

<sup>9</sup> *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*

“If you cling to certain errors while inviting the entrance of the Christ into the Temple of your being, you set up a warfare between the Spirit and the flesh – between the Soul and material sense – and this warfare may wreck the Temple of your being, your body, at least temporarily.

“Come to this search for Truth with spiritual integrity. Your present sins, faults and limitations are not to be feared. They will disappear as you surrender the personal or material sense of existence for the spiritual consciousness of Life.”<sup>4</sup>

<sup>3</sup> *SIOS, p. 161: 1-2*

<sup>4</sup> *SIOS, p. 162: 1-2*

“By consecration of thought to spiritual ideals, or by meditation, we attain this state of consciousness wherein we find our perfect and immortal existence. By listening we attain a state of receptivity, through which all the Realities are revealed to us. In this consciousness we do not live by bread alone, nor do we live by taking thought; instead life to us becomes a state of Grace – the very gift of God.”<sup>5</sup>

“Let us begin first with the concept of God, Teacher and Practitioner. At first we look to a God somewhere in the sky – or at least Something apart from ourself; then, as we seek, we begin to feel God near or with us. Finally we realize God as the Reality or Soul of our very being. Then we understand that there is no separation between God and ourself, that we are one – and in that oneness we find completeness, perfection, harmony and Grace.

“With our Teacher – it follows the same pattern: at first we seek teaching from a book; it may be a Bible, a textbook of metaphysics, a lecture or sermon. We then go further and feel the need of a Teacher in living form, a man or woman external to ourself. The book serves to raise consciousness to where it seeks a higher form of Teacher – and this translates itself to us as a man or woman teacher. This Teacher acts to raise our consciousness still higher to the level where we apprehend that all the while we were seeing Teacher as a book or man, we were actually being taught by God, our divine Consciousness appearing outwardly (because we were seeking outwardly) as man or book. If the book and the man were true, they have led us gently to the Kingdom of our own being, where we behold the Teacher within and thus realize that what appeared as a Teacher outside was actually our own consciousness appearing. There is no higher revelation than this, because the Teacher has led you to the realization of the infinity of your own being, embracing and including the Teacher and the Teaching – Truth itself.”<sup>6</sup>

### Part III

#### **John 14:2-17**

<sup>2</sup> *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

<sup>3</sup> *And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

<sup>4</sup> *And whither I go ye know, and the way ye know.*

<sup>5</sup> *Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?*

<sup>6</sup> *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

<sup>7</sup> *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

<sup>8</sup> *Philip saith unto him, Lord, show us the Father, and it sufficeth us.*

*(continued)*

<sup>5</sup> SIOS, p. 164: 2

<sup>6</sup> SIOS, p. 165: 1-2



- <sup>9</sup> *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*
- <sup>10</sup> *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*
- <sup>11</sup> *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*
- <sup>12</sup> *Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*
- <sup>13</sup> *And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*
- <sup>14</sup> *If ye shall ask any thing in my name, I will do it.*
- <sup>15</sup> *If ye love me, keep my commandments.*
- <sup>16</sup> *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;*
- <sup>17</sup> *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

“I AM:

“Jesus – ‘I am the way, the truth, and the life:’ ‘I am the resurrection, and the life:’ ‘I am the true vine:’ ‘I am the good shepherd:’ ‘I am the door:’

“From the Bhagavad-Gita – India: ‘I am the origin of this world. I am the taste in the waters; I am the light in the sun; I am the sound in the ether and the manliness in men. I am the pure fragrance in the earth, and brightness in the fire. I am the life in all creatures.

“‘Know me to be the primeval seed of all things that are; I am the wisdom of the wise and I am the glory of the glorious. I am the strength of the strong – free from desire and passion. And I am the desire in all creatures, which is not in conflict with the law. And whatever things there may be – know thou, they are all for me. Four types of righteous men worship me – the man in distress, the man who wishes to learn – the man who wants to realize Truth and the man who realizes.’”<sup>7</sup>

“‘Of these the man of realization who has his devotion centered in One and who is ever attuned is the best.

“‘Great indeed are all of them – but the man of realization – I deem him to be myself.’

From the Advaita of India: ‘I am Spirit itself, incessantly entertained, disperses the hallucinations born of ignorance. The disciple, possessing perfect discernment, contemplates all things as subsisting in himself, and thus, by the eye of knowledge, discovers that all is the one Spirit. He knows that all this movable world is Spirit or that

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<sup>7</sup> SIOS, p. 102: 4-6

beyond Spirit there is nothing; as all varieties of vase are clay, so all things he sees are Spirit.'

"Mencius of China: 'All things are already complete in us.'

"Lao Tze: 'Heaven is lasting and earth enduring. The reason why they are lasting and enduring is that they do not live for themselves. Therefore, they live long. In the same way the sage keeps himself behind, and he is in front – He forgets himself and he is preserved; – Is it not because he is not self-interested, that his self-interest is established?'"<sup>8</sup>

"The most vital truth in the history of the world is the truth, I AM. Jesus gave the world this truth in his statement, 'I am the way, the truth and the life.' If that truth had been the truth only about Jesus, it would have had no value to the world as a Principle, but would have merely set up another man to worship. But long before Jesus ever voiced this truth, Moses founded his forty year journey with the words, 'I AM THAT I AM.' It was a sacred moment in his experience when he realized that I AM. Isaiah tells us the same thing when he says, 'Before me there are no other gods.'"<sup>9</sup>

"There is only one substance, and that is Mind, and that is universal; and that Mind, that substance, I AM. Out of the Consciousness that I AM is formed my universe, and that is as true of you as it is of me. This Truth that is so universal, this Truth that is the wisdom of the ages, this is the Truth that I AM – not some truth that we are going to learn – not some truth that we are going to find in books. Unless we say that I AM that Truth, we are missing the path, as it has been missed for thousands of years by those who took these teachings and embroidered them."<sup>10</sup>

#### Part IV

##### **Malachi 3:10**

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

"Neither gloat nor mourn over yesterday's manna. Today is your day to receive it afresh."<sup>11</sup>

<sup>8</sup> SIOS, p. 103: 1-5

<sup>9</sup> SIOS, p. 105: 2

<sup>10</sup> SIOS, p. 106: 1

<sup>11</sup> SIOS, p. 152:5

***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.

“The real significance of Jesus’ ministry is lost if we do not grasp his statements: ‘I can of mine own self do nothing’ and ‘the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.’ Jesus did not say these things in modesty, but as actual facts. There *is* a Christ within the individual and Jesus was always conscious of this Presence, and he found it possible to do nothing of himself, but to *let* this inner Power do all things for him.

“You can readily understand that with the actual awareness of an infinite Power and Presence within him, Jesus did not have to ‘take thought’ for any detail of his experience. He could always count upon It – depend fully upon It – to provide all things, to heal for him, even to feed five thousand when necessary. It was like the fable of having a lamp to rub. But it is not a fable, because this Within knows the need even before it becomes humanly apparent.”<sup>12</sup>

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<sup>12</sup> SIOS, p. 171: 2-3

**Ezekiel 47:1-12**

<sup>1</sup>Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

<sup>2</sup>Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

<sup>3</sup>And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

<sup>4</sup>Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

<sup>5</sup>Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

<sup>6</sup>And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

<sup>7</sup>Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

<sup>8</sup>Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

<sup>9</sup>And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

<sup>10</sup>And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

<sup>11</sup>But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

<sup>12</sup>And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

"I suppose that at first we need some measure of faith to believe there *is* such a thing as this Christ. No doubt, brought up as we have been, we simply cannot understand that there is more to us than body and thinking capacity. Taught as we have been for so long that we must be 'go-getters' – that 'the early bird catches the worm' – it must be difficult to realize that there is another Way – spelled with a capital 'W' – an infinite Way, or may I say rather, a Way which is infinite, eternal, harmonious, joyful, successful and oh, so real and lasting, leaving no bitterness in the mouth. This infinite Way is Christ, therefore, I AM the Way – or, the Way is I AM.

“Witnessing the great works of Moses, Solomon, Elijah, Isaiah, Jesus; noting the lasting qualities of the Buddha, Shankara – we must admit they had the conscious awareness of Something more than humanhood. This Something is the same Christ, the Spirit of God in them, which is also in you. The consciousness of this Presence within makes available to any individual the whole Power and Presence manifested and demonstrated by Jesus.”<sup>13</sup>

“Do you begin to see how unnecessary it was for Jesus to strive or struggle for good in any form? Can you begin to see why he sent the disciples out into the world ‘without purse, and scrip.’ Could there ever have been an occasion for Jesus to be jealous or envious of another or of another’s possessions; or any reason to sue or war for another’s possessions – not merely because he was a good man, but because he was consciously aware of the Presence and Power which could supply every need without drawing from another person’s supply?

“The Christ, or Spirit of God, is present within or as the Consciousness of everyone of the past ages, of the present and of those still to appear to our sight. There has never been a need for greed, lust, miserliness, hoarding, stealing or marauding – except that men have lost their awareness of this Within. You have It. It is a slumbering Giant in you – or perhaps you are the slumbering one with a very wakeful Giant within – and perhaps this Infinity is kicking so hard at your inner being that it forced you here to be awakened to its Presence.”<sup>14</sup>

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<sup>13</sup> *SIOS, p. 172: 1-2*

<sup>14</sup> *SIOS, p. 173: 1-2*

*Notes: Ye Are the Temple*