

BIBLE LESSONS

Compiled by
Virginia Stephenson

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

Lesson 6: Kingdom Within

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 6: Kingdom Within

Part I

Luke 17: 20-21

- ²⁰ *And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:*
²¹ *Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.*

“Jesus was not here to patch up human relationships or bring about a temporal dynasty. His mission was to reveal man’s spiritual relationship to God and the spiritual nature of the real universe.”¹

Matthew 6: 5-18

- ⁵ *And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.*
⁶ *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*
⁷ *But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*
⁸ *Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.*
⁹ *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*
¹⁰ *Thy kingdom come, Thy will be done in earth, as it is in heaven.*
¹¹ *Give us this day our daily bread.*
¹² *And forgive us our debts, as we forgive our debtors.*
¹³ *And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.*
¹⁴ *For if ye forgive men their trespasses, your heavenly Father will also forgive you:*

(continued)

¹ *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 54: 6. Please note that all subsequent references to this book will be abbreviated as “SIOS.”

- ¹⁵ *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*
- ¹⁶ *Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.*
- ¹⁷ *But thou, when thou fastest, anoint thine head, and wash thy face;*
- ¹⁸ *That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.*

“Treatment is realization, prayer, communion. When realization happens within, the whole outer picture changes. All affirmations are waste motion unless accompanied with realization. You do not have to name the disease or person; you do not have to tell God whether the demonstration is physical, moral or financial; you do not have to voice anything. All you have to do is ‘be still’ – go into the secret place of the most high (your own consciousness) and realize again your oneness with God until a responsive ‘feeling’ comes to you – a sense of awareness.

“In meditation, everyone’s experience is different. That is why we need meditation. Do not, though, tell even your best friend about your joys in meditation. It is your secret, your relationship with God, the most sacred relationship in the world, and it should not be shared with anyone. It is yours alone; no one else can really respond to it. True, what blesses one blesses all; but this is a state of consciousness and no two are on just the same level of demonstration. Let fruitage be seen, not talked about. No one has to go around saying he is a millionaire, or that he is joyous and happy; it can be seen in his walk, his attitude, his clothes. So, to refrain from voicing your experiences is wisdom.”²

Revelation 3: 20

- ²⁰ *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

“Your understanding of the prayer of forgiveness is that it is the realization of oneness. To know that that which is appearing as persecutor, hater, enemy in any form, is really the Christ Itself, which finite sense has misinterpreted, will free you of any evil effects of hate, persecution and enmity.”³

² SIOS, p. 126: 1-2

³ SIOS, p. 56: 3

Part II***I Samuel 3: 1-10, 19***

- ¹ *And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.*
- ² *And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;*
- ³ *And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;*
- ⁴ *That the LORD called Samuel: and he answered, Here am I.*
- ⁵ *And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.*
- ⁶ *And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.*
- ⁷ *Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.*
- ⁸ *And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child.*
- ⁹ *Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.*
- ¹⁰ *And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.*
- ¹⁹ *And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.*

“How do we spiritualize our own thinking so as to be the Light of the world? We have been taught that Truth cannot be known by the human sense; Truth cannot be intellectually discerned. Truth is a spiritual quality, and it must be spiritually discerned. It must enter our awareness through spiritual sense, through spiritual consciousness. This spiritual sense is attained in two ways: one, by the reading of spiritual or inspirational literature, which, of course, includes practicing the truth learned; second, by contact with those whose thought is in that same direction. Spiritual consciousness is contagious: it is impossible to be in the presence of those who are making even the slightest degree of effort towards this awareness, without imbibing some of it from them. The greatest step is found in the word ‘receptivity,’ ‘Speak, Lord; for thy servant heareth.’ ‘Be still and know.’ ‘I will listen for Thy voice.’ Always it *is be still*; always it is listen; always the indication is to become receptive, open consciousness to the inflow. It is as if, just outside of our hearing ear, is an infinite reservoir of spiritual good, and by opening the ear, listening, we open consciousness for an inflow of the Word, the divine Spirit.”⁴

⁴ SIOS, p. 94: 1

“There is that which is invisible to material sense, even invisible to the intellect, but tangible and real to those of inner vision – of spiritual consciousness. It is called the Christ – the Presence – the Spirit within – and by many other terms. Actually, it is the reality of your being, or Inner Self. Its function is to go before you to make the crooked places straight; to be the green pastures and the still waters of your existence; to be the Everlasting Arms – the Shadow of the Almighty. It is that which provides manna in the desert; it brings forth water out of the rocks; it closes the mouths of lions; it makes the burning flames of no power; it is the intelligence of your being; it provides for you and in you the answer to every problem. Having recourse to this Inner Presence you are eternally and intelligently governed and sustained regardless of human conditions. Without it you are as a cork on the ocean buffeted by every breeze and every wavelet. With it, you are the wave upheld by the ocean itself, empowered by all the energy of the sea of Life. Without it, you are the victim of circumstance and person. With it, you are the captain of your own soul, master of your destiny.”⁵

“To me, prayer is a state of receptivity in which Truth is realized without taking conscious thought. At first prayer is best practiced when sitting quietly and peacefully in harmonious surroundings. We are more apt to achieve Silence when we are away from disturbing noises and unsympathetic thoughts. I mean by this, when we are not in the same room with people who do not understand or lean toward our thought. At one place Jesus shut out all from the room except his disciples. In that way, we should find meditation or prayer an easy matter when we are together like this. We have the stillness of night and the companionship of each other – all of us are eager for this experience of God-consciousness. The Pentecostal experience comes easily when we are together in one place and of one Mind. ‘For where two or three are gathered together in my name, there am I in the midst of them.’ – the Christ presence is felt and responded to. As we continue our daily praying – setting aside three or four periods each day and extending to greater length at least the morning and evening periods – the attainment of Silent Receptivity becomes more and more natural and simple. Gradually we find ourselves in prayer while at work – driving – walking. Ultimately we achieve it even while conversing or while in a room where much talk goes on – even while at the theatre and movies in the very midst of the performance. It all begins with practicing the listening ear. Learn to keep that right ear half-cocked all the time. Never get so engrossed in what you are doing that you forget the listening ear. Do not be concerned with or about results. We have no more right to think about results than the beginner at the piano should be thinking of playing a concert. Constant receptivity to the Inner Self should be our aim.”⁶

⁵ SIOS, p. 135: 1

⁶ SIOS, p. 156: 2

Part III**Acts 10: 1-23-(.)**

- ¹ *There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,*
- ² *A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*
- ³ *He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.*
- ⁴ *And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.*
- ⁵ *And now send men to Joppa, and call for one Simon, whose surname is Peter:*
- ⁶ *He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.*
- ⁷ *And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;*
- ⁸ *And when he had declared all these things unto them, he sent them to Joppa.*
- ⁹ *On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:*
- ¹⁰ *And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,*
- ¹¹ *And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:*
- ¹² *Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*
- ¹³ *And there came a voice to him, Rise, Peter; kill, and eat.*
- ¹⁴ *But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.*
- ¹⁵ *And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.*
- ¹⁶ *This was done thrice: and the vessel was received up again into heaven.*
- ¹⁷ *Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,*
- ¹⁸ *And called, and asked whether Simon, which was surnamed Peter, were lodged there.*
- ¹⁹ *While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.*
- ²⁰ *Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.*
- ²¹ *Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?*
- ²² *And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.*
- ²³ *Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.*

“Material sense will never reveal the permanent harmony of being. Intuition is the spiritual faculty – is the spiritual quality. We develop this spiritual sense as we learn to put off the old man who judges by appearance and gain the new man who intuitively perceives the reality behind the mask of personality. Those who do not yet know the Inner Self wear the mask of self-protection, self-importance, self-defense – only until they learn that God is their real Being and needs no artificial aids.”⁷

“Believe me – this is the secret of secrets. This is Life eternal to know this truth. Truly Kings and Emperors would give their thrones could they but learn this one truth, but the rich and powerful in matter – that is, in the material sense of existence – cannot understand this truth; it is to mortal sense too abstract. Just think – there is no value, no reality, no use of struggling for that which is seen and felt – because that is but the unreal concept of eternal values. Can you imagine the power-drunk, the money-mad, the hoarder, the glutton, understanding that what he is handling, saving, fighting and dying for – is shadow-mirage?

“That which is real and eternal is not seen or touched, but is spiritually discerned. It is cognized only by the intuitive or inner consciousness. Reality is perceived by the Soul senses, the inner vision.”⁸

“This inner vision, this spiritual consciousness, this Soul-sense, comes only in proportion as we accept and realize the great secret: the life of material man, plant or animal is not the eternal Life, God; it is the finite sense – the manifestation of mortal, material sense. This false sense of life must be put off, disregarded, un-valued, in order that the real Life and its formations may become evident and experienced.”⁹

Part IV

Acts 10: 25-28, 34-38, 44-45

²⁵ *And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.*

²⁶ *But Peter took him up, saying, Stand up; I myself also am a man.*

²⁷ *And as he talked with him, he went in, and found many that were come together.*

²⁸ *And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.*

³⁴ *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*

³⁵ *But in every nation he that feareth him, and worketh righteousness, is accepted with him.*

(continued)

⁷ SIOS, p. 136: 1

⁸ SIOS, p. 190: 1-2

⁹ SIOS, p. 191: 1

³⁶ *The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*

³⁷ *That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;*

³⁸ *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

⁴⁴ *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.*

⁴⁵ *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.*

“Be free in imparting Truth to those eager for it and who are capable of listening. Never permit discussion or argument – never try to convince. If the friend, seeker, or patient cannot quickly listen and accept, stop at once. This does not mean that we cannot answer questions – we are eager to do that – but one will not argue, discuss, or try to convince. Just as receptivity is your greatest spiritual quality, so must it be in those who come to you.”¹⁰

Luke 11: 9-13

⁹ *And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

¹⁰ *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

¹¹ *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

¹² *Or if he shall ask an egg, will he offer him a scorpion?*

¹³ *If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

“We have advanced to a state where our interest is in God and the things of God, where we must pray without ceasing; our lives must be a dedication. We are no longer living for ourselves, and that is not an understatement. It would be impossible to follow the line of work we have been doing if our interest was just self-interest. We have gone beyond that. We have come to a place of self-effacement where we are living not for our own good: our demonstration is only incidental to the work that we are carrying on. ‘Ye are the light of the world.’ There is not an individual on earth who is not here as part of a divine plan. Every one has his own particular mission; every one here is to serve some particular part of God’s purpose. As humans, we do not fulfill that mission – no human

¹⁰ SIOS, p. 120:2

ever fulfilled a spiritual mission – but in the forgetting of our humanhood, divinity is revealed, the divine plan is revealed.

“The public ministry of healing is only one avenue. Right where you are is holy ground – ‘the place whereon thou standest is holy ground’ – and that is the place from which to show forth the Christ of your being. Any further steps that have to be taken, will be taken by the Christ of your being. You will not have to plan it humanly.”¹¹

“Make way for the realization of the Christ, that Presence and Power which is eternally where you are, awaiting only your invitation – an invitation which is expressed as Silence, Expectancy, Receptivity.

“As the spiritual or intuitive sense becomes more developed, the Christ is realized as one’s higher, or real Self. In proportion as the Christ becomes more apparent, more consciously with you, It takes over, as it were, and becomes the source, activity and motivating Power and Presence of your experience. Life enters a new phase for you.”¹²

¹¹ SIOS, p. 95: 1-2

¹² SIOS, p. 197: 1-2

Notes: Kingdom Within