

BIBLE LESSONS

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

Lesson 7: Oneness

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 7: Oneness

Part I

Exodus 3: 1-7, 10-15

- ¹ Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
- ² And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
- ³ And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- ⁴ And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
- ⁵ And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
- ⁶ Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
- ⁷ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;
- ¹⁰ Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.
- ¹¹ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
- ¹² And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.
- ¹³ And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?
- ¹⁴ And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.
- ¹⁵ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

“Spiritual interpretation of Scripture reveals that there is but one God, one Power, one Presence – and that one good; that evil, therefore, can exist only as illusion or mirage. It further reveals that that God, Presence, Power, is not something separate or apart from me, but rather, is the reality and substance of my very being. ‘I am He.’”¹

¹ *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 149: 1. Please note that all subsequent references to this book will be abbreviated as “SIOS.”

Exodus 20: 1-3

¹ *And God spake all these words, saying,*

² *I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

³ *Thou shalt have no other gods before me.*

“Literal interpretation of Scripture has created a God in a place called heaven, often pictured as if above the clouds over us; and likewise a God within some favored Son, such as Krishna and Jesus. This has brought about the belief of separation between God and You, making the sense of duality which is responsible for every sin, disease and discord on earth. ‘I AM THAT I AM,’ reveals Moses. ‘I and my Father are one’ – ‘he that seeth me seeth Him that sent me,’ teaches Jesus. ‘I am that,’ insists the Advaita of India.”²

Isaiah 43: 10-11

¹⁰ *Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*

¹¹ *I, even I, am the LORD; and beside me there is no saviour.*

“The consciousness of the oneness of God and you, which we now interpret as God appearing as you, restores the lost truth of all Scripture, re-establishes health, harmony, completeness and thereby ends discord and limitation.”³

“The stories of Adam, Moses, Jesus, Paul and John are only of value to you when you discover their relationship to your life; the laws of Scripture only benefit you as you realize them to be laws unto your affairs.”⁴

² SIOS, p. 70: 2

³ SIOS, p. 71: 1

⁴ SIOS, p. 18: 1

Part II

Deuteronomy 6: 4-9

⁴ *Hear, O Israel: The LORD our God is one LORD:*

⁵ *And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*

⁶ *And these words, which I command thee this day, shall be in thine heart:*

⁷ *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

⁸ *And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.*

⁹ *And thou shalt write them upon the posts of thy house, and on thy gates.*

“There is a belief of separation between us and God – our good – and this we correct by realizing, ‘I and my Father are one’; all that the Father has is mine; the place whereon I stand is holy ground.’ In the recognition of the infinity of our being, we realize the truth of the Bible, we realize the truth of these promises. They are no longer quotations, but statements of fact, and that brings us to the point of demarcation between ‘knowing the truth’ and ‘taking no thought.’”⁵

“We are realizing truth now as an established truth within our own consciousness – the truth of our being. We are not taking thought to make any good come to us; we are not giving ourselves a treatment to make something happen to us, but we are realizing the truth, knowing the truth of our own identity, of our oneness with the Infinite, with our infinite capacities. The reason for realizing and knowing this truth is that through the ages we have come to be known as man – as something other than God-being – and unless we now consciously and daily remind ourselves of the true nature of our being, we will come under the general belief that we are something separate and apart from God.”⁶

⁵ *The Infinite Way* (DeVorss & Company, Thirty-fourth printing, 2006), p. 140: 2. Please note that all subsequent references to this book will be abbreviated as “TIW.”

⁶ *TIW*, p. 141: 1- (.)

Isaiah 43: 1-3-(.)

¹ *But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

² *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

³ *For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.*

“There is a belief that we are separate from some people who are really a part of our completeness, a belief that we are separate or apart from certain spiritual ideas necessary to our fulfillment which may appear as persons, papers, home, companionship, opportunity. This belief of separation we correct by realizing that our oneness with God constitutes our oneness with every idea. Illustrative of this is the telephone. Through my telephone I can reach any other telephone any place in the world, but I cannot reach even my next door neighbor by telephone without first going through the central station. Then by establishing my oneness with central, I am one with every telephone. In the realization of our oneness with God, infinite Principle, Love, we find and manifest our oneness with every idea necessary to the unfoldment of our completeness.”⁷

Matthew 23: 1, 8-10

¹ *Then spake Jesus to the multitude, and to his disciples,*

⁸ *But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.*

⁹ *And call no man your father upon the earth: for one is your Father, which is in heaven.*

¹⁰ *Neither be ye called masters: for one is your Master, even Christ.*

“Never forget that you cannot live scientifically as man or idea, but that you must realize yourself to be Life, Truth, and Love. You must accept Jesus' revelation of the *I AM* until it becomes realization with you.”⁸

“On awakening in the morning, and preferably before you get out of bed, turn your thought to the realization that ‘I and my Father are one.... Son ... all that I have is thine ... The place whereon thou standest is holy ground’; and then let the meaning of these statements unfold from within your own consciousness. Gain a conviction of your oneness with the Father, with the universal Life, the universal Consciousness. Feel the

⁷ *TIW, p. 141: 2*

⁸ *TIW, p. 142: 1*

infinity of good within you which is the evidence of your oneness with the infinite Source of your being.

“As soon as you begin to feel a stirring within you, a sense of peace, or the surge of divine Life, then get out of bed and make your physical preparations for the day. Before leaving your home, sit down and ponder your oneness with God.”⁹

Part III

Isaiah 31: 1, 3-1st (.)

¹ *Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!*

³ *Now the Egyptians are men, and not God; and their horses flesh, and not spirit.*

“As God is the mind and Soul of every individual, it is possible for all of us to be tuned in to the kingdom of God and receive the divine messages and assurances and benefits of the one infinite Love. The grace of God which we receive in these periods of meditation or prayer becomes tangible to us in the fulfilling of our so-called human needs. If we do not open our consciousness to receive spiritual understanding, we must not be surprised if we do not experience spiritual good in our daily living. There is no other way to open our consciousness to the realm of Soul than through meditation or prayer, through contemplating the things of God. ‘Thou wilt keep him in perfect peace, whose mind is stayed on thee.’”¹⁰

“All through the day our thoughts are centered on the activities of human experience, on family cares and duties and the earning of a livelihood, on social and community affairs, and sometimes even on the greater affairs of state. Is it not natural then that at some time during the day or evening we take time off to retire to our inner consciousness, which is the temple of God, and there dwell upon the things of God? Above all, we must develop the sense of receptivity so that we can become ever more aware of the very presence of God in his holy temple which is our consciousness. In the secret place of the most High, which is the Holy of Holies, which is our very own inner consciousness, we receive illumination, guidance, wisdom, and spiritual power. ‘In quietness and in confidence shall be your strength.’”¹¹

⁹ *TIW, p. 94: 1-2*

¹⁰ *TIW, p. 91: 4*

¹¹ *TIW, p. 92: 1*

Isaiah 45: 18-22

¹⁸ *For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.*

¹⁹ *I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.*

²⁰ *Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.*

²¹ *Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.*

²² *Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*

“As we learn to listen to the ‘still small voice,’ the Spirit of God opens our consciousness to the immediate awareness of spiritual good. We are filled with the divine energies of Spirit; we are illumined with the light of the Soul; we are refreshed with the water of Life and fed with the meat which does not perish. This spiritual food is never rationed to those who learn to meet God within the temple of their being.

“To receive the grace of God, we must retire from the world of sense, we must learn to silence the material senses and have audience with God. God must become to us a living reality, a divine presence, a holy Spirit within, and this can only be when we have learned to meditate, to pray, and to contemplate God.”¹²

Revelation 3: 20-22

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.*

²¹ *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.*

²² *He that hath an ear, let him hear what the Spirit saith unto the churches.*

“Through meditation, we become aware of the presence of the Christ, and this awareness remains with us all day and all night as we go about our human existence. This awareness enters into our every experience and prospers every endeavor. This consciousness of the presence of the Christ is a light unto our feet and a guiding star unto our aspirations. It is the Presence that goes before us to make the crooked places

¹² *TIW, p. 93: 1-2*

straight. It is the quality in our consciousness that makes us understood and appreciated by others."¹³

Part IV

John 15: 1-12

- ¹ *I am the true vine, and my Father is the husbandman.*
- ² *Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*
- ³ *Now ye are clean through the word which I have spoken unto you.*
- ⁴ *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*
- ⁵ *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*
- ⁶ *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*
- ⁷ *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*
- ⁸ *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*
- ⁹ *As the Father hath loved me, so have I loved you: continue ye in my love.*
- ¹⁰ *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*
- ¹¹ *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*
- ¹² *This is my commandment, That ye love one another, as I have loved you.*

"The wave is one with the ocean, indivisible and inseparable from the whole ocean. All that the ocean is, the wave is; and all the power, all the energy, all the strength, all the life, and all the substance of the ocean are expressed in every wave. The wave has access to all that lies beneath it, for the wave really is the ocean, just as the ocean is the wave, inseparable, indivisible, one. Note here this very important point: There is no place where one wave comes to an end and the next wave begins, so that the oneness of the wave with the ocean includes the oneness of every wave with every other wave."¹⁴

¹³ *TIW, p. 93: 3*

¹⁴ *TIW, p. 95: 1*

Romans 8: 35-39

- ³⁵ *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*
- ³⁶ *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*
- ³⁷ *Nay, in all these things we are more than conquerors through him that loved us.*
- ³⁸ *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*
- ³⁹ *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

“As a wave is one with the ocean, so you are one with God. Your oneness with the universal Life constitutes your oneness with every individual expression of that Life; your oneness with the divine Consciousness constitutes your oneness with every idea of Consciousness. As the infinity of God surges through you to bless all with whom you come in contact, remember that the infinity of God is also surging through every other individual on earth to you. No one is sharing anything with you that is of himself, but all that he has is of the Father; so also everything that you have is of the Father and you are sharing it with all the world. You are one with the Father, with the universal Consciousness, and you are one with every spiritual idea of which this Consciousness is conscious.”¹⁵

Revelation 1: 8

- ⁸ *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

“True prayer is never addressed to a Being outside ourselves, nor does true prayer expect anything from outside our own being. ‘The kingdom of God is within you,’ and all good must be sought there. Recognizing God to be the reality of our being, we know that all good is inherent in that Being, your being and mine. God is the substance of our being; and, therefore, we are eternal and harmonious. God is life, and this Life is self-sustained. He is our Soul, and we are pure and immortal. God is the consciousness of the individual, and this constitutes the intelligence of our being.

“Rightly speaking, there is not God *and* you, but God is ever manifest as you, and this is the oneness which assures you of infinite good. God is the life, mind, body, and substance of individual being; therefore, nothing can be added to any individual, and true prayer is the constant recognition of this truth.”¹⁶

¹⁵ *TIW, p. 95: 1*

¹⁶ *TIW, p. 102: 1-2*

“Conscious awareness of our true being - of the infinite nature and character of our only being - this, too, is prayer. In this consciousness, instead of seeking, asking, waiting, in prayer, we turn our thought inward and listen for the ‘still small voice’ which assures us that even before we asked, our Father knew and fulfilled the need. Here is the great secret of prayer, that God is all-in-all and God is forever manifested. There is no unmanifested good or God. That which we seem to be seeking is ever-present within us, and already manifested, and we need to know this truth. All good already is, and is forever manifested. *The recognition of this truth is answered prayer.*”¹⁷

“Our health, wealth, employment, home, and harmony are then not dependent on some far-off God, are never dependent on a channel or person or place, but are eternally at hand, omnipresent, within our very consciousness; and the recognition of this fact is answered prayer. ‘I and my Father are one,’ and this accounts for the completeness of individual being.”¹⁸

¹⁷ *TIW, p. 102: 3*

¹⁸ *TIW, p. 103: 1*

Notes: Oneness