

BIBLE LESSONS

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

Lesson 8: Immanuel

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 8: Immanuel

Part I

Isaiah 7: 10-11, 14

¹⁰ *Moreover the LORD spake again unto Ahaz, saying,*

¹¹ *Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.*

¹⁴ *Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*

“All through the Bible you will find promises of the coming of spiritual man. The Old Testament contains many prophecies of the coming of spiritual man, Messiah, Saviour. The belief is that these prophecies referred to the coming of one particular spiritual man. What value would it be to the world if all the Jesuses, Buddhas and Shankaras ever evolved had attained Christhood – and we not?

“All of these men have been prophesied and predicted for centuries, but the advent of the Christ is not the coming of a man who shall be perfect – but the coming of perfection in you and me.”¹

“Spiritually understood, the Bible is never personal, not even when it uses the names of people, countries, cities and rivers, but rather these signify and symbolize spiritual qualities and activities of consciousness.

“The only value of the prophecy of the coming of Christ is when it is understood to be the advent of the Christ or spiritual consciousness to you and to me. The Christ, this spiritual ideal, this spiritual consciousness, becomes evident (is born) as your individual consciousness, displacing the false or limited sense of self. It is a present reality awaiting in this instant your recognition and demonstration.”²

¹ *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 58: 3-4. Please note that all subsequent references to this book will be abbreviated as “SIOS.”

² SIOS, p. 59: 1-2

Isaiah 9:2, 6-7

² *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.*

⁶ *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*

⁷ *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.*

“We must acknowledge that the Christ appeared as Jesus, then realize that the Christ appears as individual you and me. Then we begin the demonstration of our spiritual existence and present immortality.

“In the human thought there are stages of consciousness when the personal I, or ego, is paramount and we are engaged principally in the getting end of experience – getting, achieving, accomplishing, acquiring. Our existence then is directed towards what is coming in to us. Then there is the higher state of humanhood where life is flowing out from us and we are more concerned for helping, sharing, teaching, co-operating.”³

John 1: 1, 3, 5, 9-14

¹ *In the beginning was the Word, and the Word was with God, and the Word was God.*

³ *All things were made by him; and without him was not any thing made that was made.*

⁵ *And the light shineth in darkness; and the darkness comprehended it not.*

⁹ *That was the true Light, which lighteth every man that cometh into the world.*

¹⁰ *He was in the world, and the world was made by him, and the world knew him not.*

¹¹ *He came unto his own, and his own received him not.*

¹² *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

¹³ *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

¹⁴ *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

“The spiritual goes higher though than human good. In the spiritual life we are the Light of the world, and we are not concerned who comes into our orbit – how many, or if there

³ SIOS, p. 60: 2-3

are none at all. We are now the Light of the world, showing forth the harmony of spiritual existence, and allowing that perfection in us to attract those seeking something more than they have yet realized.”⁴

Part II

Genesis 17: 1-7

- ¹ *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.*
- ² *And I will make my covenant between me and thee, and will multiply thee exceedingly.*
- ³ *And Abram fell on his face: and God talked with him, saying,*
- ⁴ *As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.*
- ⁵ *Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.*
- ⁶ *And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.*
- ⁷ *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

“The coming of Christ is the coming of perfection in you and in me – not the coming of a man who would be perfect. We are born as humans, seemingly, and we grow up as humans. Through study we do develop some degree of Christ Consciousness, but we learn that that is not enough. We have to develop this Consciousness to a greater degree: we have to become a full and complete living Christ. We have been given aids along the way: attending church, reading the Bible or metaphysical writings, and to the degree that we have utilized these helps, we are making progress or we have slipped up.”⁵

⁴ SIOS, p. 61, 1

⁵ SIOS, p. 143: 2

Jeremiah 1: 4-10

- ⁴ Then the word of the LORD came unto me, saying,
⁵ Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
⁶ Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.
⁷ But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
⁸ Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
⁹ Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.
¹⁰ See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

“Ye must be born again’ – of the Spirit. You must cease from being mortal man; you must rise in consciousness to the awareness of yourself as pure Spirit, Life and Soul. You must see and understand ‘this world’ as a mirage, an illusion, a mesmeric suggestion and not attempt to heal it, pray for it, save it or redeem it; but see it for what it is – a false concept of Reality, a dream-picture. ‘Awake thou that sleepest and Christ shall give thee light.’ When we awaken from this dream world, we will ‘see Him as He is,’ and we will then be satisfied that all is well and will ‘be like Him’ – spiritual and perfect. Must we die to awaken to this Truth? No. We must know, understand and acknowledge that what we behold is not the world of Reality, and God is not in it; but seeing through it we behold ‘the temple not made with hands’ – the spiritual universe here and now. What is your hope? That you may live always in the consciousness of ‘My kingdom,’ in which is no mortal sense to be overcome, no erring conditions to be corrected, no sinful or sick people to heal.”⁶

“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.”⁷

⁶ SIOS, p. 113: 1

⁷ SIOS, p. 164: 2

John 3: 1-13

- ¹ *There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*
- ² *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*
- ³ *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
- ⁴ *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*
- ⁵ *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
- ⁶ *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*
- ⁷ *Marvel not that I said unto thee, Ye must be born again.*
- ⁸ *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*
- ⁹ *Nicodemus answered and said unto him, How can these things be?*
- ¹⁰ *Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?*
- ¹¹ *Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*
- ¹² *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*
- ¹³ *And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

“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.”⁸

Matthew 5: 48

- ⁴⁸ *Be ye therefore perfect, even as your Father which is in heaven is perfect.*

“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.”⁹

⁸ SIOS, p. 161: 2

⁹ SIOS, p. 163: 2

Part III**Matthew 6: 5-8, 33, 34-(,)**

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.*

³³ *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

³⁴ *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

“When the three Hebrews went into the fire, a Fourth appeared and so these men went through the flames – and they did not kindle upon them. We are going through the fire of human experience and each time we come together in silent receptivity, that other One enters our united consciousness and that divine Presence becomes a living Christ, a vital Influence for all time. Once realized, the Spirit of God, the Christ, is never lost. We would feel naked if we ever again faced the world without this Presence before us and behind us and beside us. Once realized, this Love becomes the essence or substance of all our experiences. What we behold ‘out there’ is but the shadow cast by the Reality, the Christ, which fills our being.”¹⁰

John 10: 1-5, 9, 14-18

¹ *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

² *But he that entereth in by the door is the shepherd of the sheep.*

³ *To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.*

⁴ *And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.*

⁵ *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

(continued)

¹⁰ SIOS, p. 166: 1

⁹ *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

¹⁴ *I am the good shepherd, and know my sheep, and am known of mine.*

¹⁵ *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.*

¹⁶ *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

¹⁷ *Therefore doth my Father love me, because I lay down my life, that I might take it again.*

¹⁸ *No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.*

“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.”¹¹

“How much treating should you do in any case? When you ‘feel’ within you that the work is done, you will not be able to do more, and you will ‘stand’ in your treatment. Be guided by your inner feelings. If you are keeping your consciousness clear, you will often give no further treatment beyond assuring the patient that you will help immediately. You will intuitively know whether anything further is necessary. Never promise to help later or at any specific time, but always immediately. The ‘I’ of you is a present help in any situation. Even if you cannot stop to do anything further, you can instantly know that no healing is to be done – all is – I AM – nothing in the future can be accomplished. Healing is not something you are going to do – healing is the realization of perfection now – the ‘feel’ of the Christ within you. The demand for help is never on the personal you, but on the I THAT I AM, which is likewise the ‘I’ of the so-called patient. That ‘I’ is ever with him, even as it is with you, and you can trust him to the ‘I’ of his own being – the one, universal I THAT I AM.”¹²

¹¹ SIOS, p. 120:2

¹² SIOS, p. 121: 1

Part IV**John 11: 1, 3, 18-27, 38-44**

- ¹ Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
- ³ Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
- ¹⁸ Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
- ¹⁹ And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
- ²⁰ Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
- ²¹ Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- ²² But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
- ²³ Jesus saith unto her, Thy brother shall rise again.
- ²⁴ Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- ²⁵ Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- ²⁶ And whosoever liveth and believeth in me shall never die. Believest thou this?
- ²⁷ She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
- ³⁸ Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- ³⁹ Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
- ⁴⁰ Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- ⁴¹ Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
- ⁴² And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.
- ⁴³ And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.
- ⁴⁴ And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

"We understand that God is divine Consciousness, infinite Consciousness and, therefore, contains within itself its allness of being. We understand that nothing exists outside of God, that is, outside of infinite Consciousness. It must be true, then, that God must destroy even a possibility of false concept. Within this infinite Consciousness which I am, there exists that which will destroy every illusory sense or concept. That is why we understand now that sin and disease do not exist as realities. They exist only as beliefs or false concepts; and it makes it simple for us to be healed of these errors, whether they are of health, morals or supply, when we realize that in this infinite

Consciousness we call God, there is that destructive influence ever ready to remove whatever is unlike God – not to remove person, place or thing, but to remove every false concept of person, place or thing. The infinite Consciousness we call God is constituted of every quality of good, which includes always a force and power that is destructive to everything unlike its own being. This is an important thing at this particular time, because right now we are reaping hatreds due to the war, conditions national and international, racial and religious. We, though, do not have to be reformers. We have the realization within our own being, the Consciousness called God, and it has within Itself all that is necessary to destroy any qualities unlike good.”¹³

Acts 3: 1-13-(:), 16

- ¹ *Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.*
- ² *And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;*
- ³ *Who seeing Peter and John about to go into the temple asked an alms.*
- ⁴ *And Peter, fastening his eyes upon him with John, said, Look on us.*
- ⁵ *And he gave heed unto them, expecting to receive something of them.*
- ⁶ *Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.*
- ⁷ *And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.*
- ⁸ *And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.*
- ⁹ *And all the people saw him walking and praising God:*
- ¹⁰ *And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.*
- ¹¹ *And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*
- ¹² *And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?*
- ¹³ *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus;*
- ¹⁶ *And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*

¹³ SIOS, p. 90: 1

“One of the points that has retarded our own healing work has been the inability to recognize the fact that it is not necessary to reach a person with our mental thoughts; it is not necessary to get a treatment across to a patient. It is necessary only to reach the depths of our own being, to have a realization within our own consciousness, and that is the point from this moment on we are going to remember. Healing has nothing to do with the other fellow; it has to do with our state of consciousness only. In these years that lie just ahead of us, that is the work that will have to be done to set the pace for the entire healing world.”¹⁴

Revelation 22: 13-14, 16-17

¹³ *I am Alpha and Omega, the beginning and the end, the first and the last.*

¹⁴ *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

¹⁶ *I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*

¹⁷ *And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*

“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.”¹⁵

“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

¹⁴ SIOS, p. 93: 2

¹⁵ SIOS, p. 94: 1

ever fulfilled a spiritual mission – but in the forgetting of our humanhood, divinity is revealed, the divine plan is revealed.”¹⁶

¹⁶ *SIOS, p. 95, 1*

Notes: Immanuel