

# BIBLE LESSONS

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

Lesson 9: Impersonalization of Good and Evil

## *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 9: Impersonalization of Good and Evil*

### **Part I**

#### **James 1: 12-18**

- <sup>12</sup> *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*
- <sup>13</sup> *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:*
- <sup>14</sup> *But every man is tempted, when he is drawn away of his own lust, and enticed.*
- <sup>15</sup> *Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*
- <sup>16</sup> *Do not err, my beloved brethren.*
- <sup>17</sup> *Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
- <sup>18</sup> *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

#### **Matthew 16: 13-17, 21-23**

- <sup>13</sup> *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?*
- <sup>14</sup> *And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*
- <sup>15</sup> *He saith unto them, But whom say ye that I am?*
- <sup>16</sup> *And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*
- <sup>17</sup> *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
- <sup>21</sup> *From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.*
- <sup>22</sup> *Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.*
- <sup>23</sup> *But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

“The God that controls your destiny is your consciousness. You might say that it is divine Consciousness or divine Mind, and it would be true, but putting it that way, you are apt to think of it as something outside of or external to yourself.

“One of the great factors in the failure of men is the belief that God is something other than their own being, and therefore, they are looking to something outside themselves to do or achieve for them.”<sup>1</sup>

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<sup>1</sup> *Spiritual Interpretation of Scripture* (DeVorss & Company, Twenty-fourth printing, 2003), p. 48: 3-4. Please note that all subsequent references to this book will be abbreviated as “SIOS.”

**Matthew 19:16, 17**

<sup>16</sup> *And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?*

<sup>17</sup> *And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

“Understanding God as all does not deprive you of individuality. You do not lose individuality or personality by impersonalizing your sense of good.”<sup>2</sup>

“The Ten Commandments are stepping-stones to Christ consciousness. To make the transition you must for a while dwell tirelessly on these injunctions, just as in mental treatment you may affirm the truths and deny the errors. And the First Commandment is: There are no other gods or powers – there is but one Presence, Power and Law, and the divine or infinite Consciousness, the consciousness of the individual, is that Power.

“Second Commandment: ‘Thou shalt not make unto thee any graven image.’ This law calls for you to refute mentally any suggestion of power in matter, mortal concepts, medical beliefs, theological theories, rites, ceremonies. It means that you must recognize what you see, hear, taste, touch or smell as finite concepts of Reality; therefore, you must not love, hate or fear that which is visible to sense, but realize the omnipresence of the invisible Real even while this Reality is not apparent to sense. It means you are not to worship any human concept appearing as person or thing – regardless of how good or noble. ‘Why callest thou me good? None is good, save one, that is, God.’ (The Invisible, of which the visible you is the finite concept.) *Anything external to sense is the concept and is not to be worshipped, hated, or feared.*”<sup>3</sup>

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<sup>2</sup> SIOS, p. 25, 2

<sup>3</sup> SIOS, p. 26: 1-2

**Part II****Luke 4: 1-12**

- <sup>1</sup> *And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,*
- <sup>2</sup> *Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.*
- <sup>3</sup> *And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.*
- <sup>4</sup> *And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*
- <sup>5</sup> *And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.*
- <sup>6</sup> *And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*
- <sup>7</sup> *If thou therefore wilt worship me, all shall be thine.*
- <sup>8</sup> *And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*
- <sup>9</sup> *And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:*
- <sup>10</sup> *For it is written, He shall give his angels charge over thee, to keep thee:*
- <sup>11</sup> *And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*
- <sup>12</sup> *And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*

“I exist as consciousness, therefore, nothing comes to me except as consciousness, and whatever is in or of my consciousness is good, and I will not be convinced that it is evil.

“There is no such thing as personal error. I have no right to condemn or be condemned. Any sense of error is always a universal belief to which I am being subjected. Anything that is universal belief can be overcome or thrown off. Know that you cannot be used as an avenue or channel of expression for these universal beliefs, because only God, good, appears as you. This is true of any temptation or form which is a universal claim. We are merely being used as targets or victims. We want to overcome the belief or illusion that there is something there of a nature opposed to God. We then translate the thing into its rightful use.”<sup>4</sup>

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<sup>4</sup> SIOS, p. 130: 2-3

**Acts 5: 1-10**

- <sup>1</sup> *But a certain man named Ananias, with Sapphira his wife, sold a possession,*
- <sup>2</sup> *And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.*
- <sup>3</sup> *But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?*
- <sup>4</sup> *Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.*
- <sup>5</sup> *And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*
- <sup>6</sup> *And the young men arose, wound him up, and carried him out, and buried him.*
- <sup>7</sup> *And it was about the space of three hours after, when his wife, not knowing what was done, came in.*
- <sup>8</sup> *And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.*
- <sup>9</sup> *Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.*
- <sup>10</sup> *Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.*

"We must realize our oneness with God from the moment we awaken in the morning. Anything in the world can become a poison or injury – that is the way of human belief. Dualism is a very wonderful thing to the human sense. We are breaking down duality. Either there is good and evil, or there is not. But we know that God is the only power; there are no lesser powers; there is no substance apart from God; there is no being apart from God; there is only One, and all being is included in the infinite Godhead. Duality is the only devil we have. 'I am the Lord, and there is none else, there is no God beside me.' (Isaiah 45: 5) "<sup>5</sup>

"I already AM, 'whither shall I flee from Thy presence?' When the I AM voices itself to us, then the human selfhood disappears. Our humanhood must not be exalted into thinking it is God."<sup>6</sup>

<sup>5</sup> SIOS, p. 131: 1

<sup>6</sup> SIOS, p. 131: 3

**Romans 6: 12-16, 22**

- <sup>12</sup> *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*
- <sup>13</sup> *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*
- <sup>14</sup> *For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- <sup>15</sup> *What then? shall we sin, because we are not under the law, but under grace? God forbid.*
- <sup>16</sup> *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*
- <sup>22</sup> *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

“When Christ dawns in consciousness, you are under grace. You are no longer righteous because there is a law decreeing it; you are not good because there is a regulation requiring it; you are not healthy because of some mental juggling; nor wealthy because of some miracle statements. You are, through Christ, the ever-present Spirit of God, lifted to Christ Consciousness or grace.”<sup>7</sup>

**Part III****Luke 4: 18-21**

- <sup>18</sup> *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*
- <sup>19</sup> *To preach the acceptable year of the Lord.*
- <sup>20</sup> *And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*
- <sup>21</sup> *And he began to say unto them, This day is this scripture fulfilled in your ears.*

“I exist as consciousness, therefore, nothing comes to me except as consciousness, and whatever is in or of my consciousness is good, and I will not be convinced that it is evil.

“There is no such thing as personal error. I have no right to condemn or be condemned. Any sense of error is always a universal belief to which I am being subjected. Anything that is universal belief can be overcome or thrown off. Know that you cannot be used as an avenue or channel of expression for these universal beliefs, because only God, good, appears as you. This is true of any temptation or form which is a universal claim. We

<sup>7</sup> SIOS, p. 79: 4



are merely being used as targets or victims. We want to overcome the belief or illusion that there is something there of a nature opposed to God. We then translate the thing into its rightful use.”<sup>8</sup>

**John 8: 1-11**

<sup>1</sup> *Jesus went unto the mount of Olives.*

<sup>2</sup> *And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.*

<sup>3</sup> *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,*

<sup>4</sup> *They say unto him, Master, this woman was taken in adultery, in the very act.*

<sup>5</sup> *Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*

<sup>6</sup> *This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.*

<sup>7</sup> *So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

<sup>8</sup> *And again he stooped down, and wrote on the ground.*

<sup>9</sup> *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.*

<sup>10</sup> *When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?*

<sup>11</sup> *She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

“Until you begin to see God in every form everywhere, you are seeing something apart from God. ‘The man that I see is the man that I be.’ The universe returns to us our concepts as we express them. As long as we see error as externalized condition, we fight it, but when we see it as illusion, we get rid of it – it disappears.”<sup>9</sup>

<sup>8</sup> SIOS, p. 130: 2-3

<sup>9</sup> SIOS, p. 118: 2

**Isaiah 11: 2-3**

<sup>2</sup> *And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;*

<sup>3</sup> *And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*

“Regardless of who asks for help, or what the nature of the claim, the first thing to remember is that your realization has nothing to do with a person, place or thing ‘out there;’ but you are being tempted to accept a person or condition apart from God's own being.

“When the call comes for help, immediately recognize that you are being tempted to accept a selfhood apart from God, or a condition unlike good, therefore, you must now work with yourself. You must accept yourself as the patient and you must heal yourself of the belief of a selfhood or condition apart from God. You must realize that the entire human scene, good or evil, is the finite sense of Reality. You are not being called upon to separate tracks, even though they appear to come together; you are not being called upon to lift the sky off the mountain, even though the sky appears to be sitting there. You are to realize that sin, disease, lack, even death, is a mirage. And, no mirage ever wet the dry sands of the desert.

“Do not ask your patient to do anything for the purpose of helping to heal him. The patient is the very presence of God all the time and when we recognize that we are being presented with the illusion of sickness or sin, that we are not trying to heal some one or save some one, then right from the first moment we are recognizing that there is only the presence of God, and that what is coming to us as suggestion is only illusion.”<sup>10</sup>

**John 3: 34-35**

<sup>34</sup> *For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*

<sup>35</sup> *The Father loveth the Son, and hath given all things into his hand.*

“Spirit is a Presence which is consciously known and felt, and It ‘feels’ as if It were something separate from oneself. Actually, It is the Self – the real Being – but greater than that which appears and walks like a human. This Spirit is that of which the human is a transparency. Thy Presence always goes before to prepare the way – to bring about those apparently human circumstances necessary to the achievement.”<sup>11</sup>

<sup>10</sup> SIOS, p. 119: 1-3

<sup>11</sup> SIOS, p. 198: 1

**Part IV****John 5: 2-9, 14, 16-19, 30**

<sup>2</sup> Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

<sup>3</sup> In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

<sup>4</sup> For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

<sup>5</sup> And a certain man was there, which had an infirmity thirty and eight years.

<sup>6</sup> When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

<sup>7</sup> The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

<sup>8</sup> Jesus saith unto him, Rise, take up thy bed, and walk.

<sup>9</sup> And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

<sup>14</sup> Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

<sup>16</sup> And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

<sup>17</sup> But Jesus answered them, My Father worketh hitherto, and I work.

<sup>18</sup> Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

<sup>19</sup> Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

<sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

“Humans cannot put on or wear the robe of Christhood. The human mind cannot be spiritualized – it must be ‘put off.’ When the Christ appears as individual spiritual Consciousness, it dispels mortal or material sense. The human is never spiritually ‘clothed upon’ but, as spiritual consciousness appears, material or human sense is dissolved. The effort through mental means to become spiritual is wasted effort. The attempt to understand spiritual things with the five senses or the intellect is useless. Developing a sense of receptivity; learning to silence the senses and gaining the ability to listen for ‘the still, small voice’ – this is the Way. Human thoughts – even good ones – will not help.”<sup>12</sup>

<sup>12</sup> SIOS, p. 184: 2

“So in treatment to close the eyes and declare truths, make affirmations and denials, this is not the way of the Spirit or Christ. Be silent – hold a listening attitude, be receptive, be still – and *let* the presence and power of God be made manifest through Silence – this is the Way.”<sup>13</sup>

“The Christ does not come down from its high estate to serve or cater to mortals. The Christ is the Light of the world, and those desirous of its blessings and benefits must leave the husks of material living – must forsake sense satisfaction – even human rights and other forms of human good – and follow Me. There is no place where the human and the spiritual blend. Stay where you spiritually are – high in consciousness – and those who have discovered the nothingness of mortal dreaming – will come to you.”<sup>14</sup>

### ***I Corinthians 12: 1-13***

<sup>1</sup> *Now concerning spiritual gifts, brethren, I would not have you ignorant.*

<sup>2</sup> *Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*

<sup>3</sup> *Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.*

<sup>4</sup> *Now there are diversities of gifts, but the same Spirit.*

<sup>5</sup> *And there are differences of administrations, but the same Lord.*

<sup>6</sup> *And there are diversities of operations, but it is the same God which worketh all in all.*

<sup>7</sup> *But the manifestation of the Spirit is given to every man to profit withal.*

<sup>8</sup> *For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;*

<sup>9</sup> *To another faith by the same Spirit; to another the gifts of healing by the same Spirit;*

<sup>10</sup> *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:*

<sup>11</sup> *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

<sup>12</sup> *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.*

<sup>13</sup> *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

“Believe me, there is more to you than flesh and blood: ‘there is a spirit in man: and the inspiration of the Almighty giveth them understanding.’”<sup>15</sup>

<sup>13</sup> SIOS, p. 185: 1

<sup>14</sup> SIOS, p. 186: 1

<sup>15</sup> SIOS, p. 152: 1

*Notes: Impersonalization of Good and Evil*