

FREE NEVILLE GODDARD LECTURES:

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Neville Goddard 04-19-1969 ALL THAT YOU BEHOLD

"All that you behold, though it appears without it is within, of which this world of mortality is but a shadow." If you will but enter a state in your imagination, and assume its truth, the outer world will respond to your assumption, for it is your shadow, forever bearing witness to your inner imaginal activity.

Test yourself, and if you prove this to your own satisfaction you will come to the same conclusion the apostles did in the 13th chapter of the Book of Acts. Then you, too, will say: "I have found in David, the son of Jesse, a man after my heart who will do all my will." If the world responds to your imaginal activity, is the world not David doing your will? If the Lord claimed that David always does his will, and you, by a simple imaginal act, command the outer world to respond - are you not the Lord?

When you imagine something it is as though you struck a chord, and everything in sympathy with that chord responds to bear witness to the activity in you. If the world is the responding chord to what you are imagining, and David is a man after your own heart who will do all your will - is David not the outer world? This is not "will" as the world uses the word. You do not will something to be so, but imagine it and become inwardly convinced that it is so. And if, through your persistence, the world responds, you have not only found David, you have found the Lord as your own wonderful human imagination.

In Hebrew thought, history consists of all the generations of men and their experiences fused into one grand whole. This concentrated time, into which all the generations are fused and from which they spring, is called "eternity." In Ecclesiastes we are told that "God put eternity into the mind of man but so that man cannot find out what God has done from the beginning to the end." Only in the end will you really know what God has put into your mind.

The Hebrew word, "olam," [o-LAWM'] translated "eternity" or "the world" in Ecclesiastes, is quite often translated as "a youth; stripling; young man." These are three titles given David, the son of Jesse. And the word "Jesse" means "any form of the verb" to be", i.e.: I AM." Is that not God's name? When the time of your departure has come, you will see the world of humanity, not as a crowd of people, but as a single youth, a stripling, a young man; for eternity is personified as the youth called David. You will know this to be true only when you reach the end.

Now listen to these words found in the 20th chapter of John: "Peter went into the tomb, where he saw the linen clothes lying and the napkin which was on his head lying - not with the linen clothes - but rolled up in a place by itself." You may wonder why this is stated thus, but I tell you: the linen clothes and the napkin are very significant. Read the story carefully and you will discover the tomb where he was crucified and buried was called "the skull". And Peter, when entering the tomb, saw the linen clothes and the napkin, but could not see the one who was put there.

This is not a secular story of a man who died wearing linen clothes with a napkin covering his face, and left the tomb three days later, leaving his clothes and napkin behind. No, scripture is vision filled with symbolism. The linen clothes symbolize your physical body, the garment you wear here which covers your true identity. This is not a story of one who has died, but of one who has risen from the dead!

In ancient times, the word "napkin" had a far wider range of meaning than it has today. We have a dinner napkin, a cocktail napkin, and also a sanitary napkin; but this napkin symbolizes the placenta, the afterbirth. The napkin appears, separate from the body, to tell you that a birth took place. This is the birth John insists is necessary for entrance into the kingdom of heaven.

Matthew and Luke tell the story of the birth as a woman called Mary giving birth to a little child who was different, yet born as we were born. But when you read the story in John (the most profound of all the New Testament writers) you discover where the birth takes place, and who Mary really is. Mary is the skull, the womb God entered. Blake said: "God Himself entered death's door with those who enter. And he layed down in the grave with them in visions of eternity until they awake and see Jesus and the linen clothes lying there which the female had woven for them." My mother wove this fleshly garment that I wear, and when I came forth it was from her womb; then the placenta followed. It had to be discharged, for it has no part of the earth. So it is with the napkin, telling you here that an unusual birth has taken place in the skull, where the drama began and ends!

No doubt unnumbered millions attended last Sunday's services and heard that he has risen. Yes, he has risen, and so will you; for God actually became as you are, that you may rise to know yourself to be as He is. Having entered your skull, he now has visions of eternity. Visions of wars, famines, and convulsions, were first imagined, or they could not happen. When you imagine a state and find its response coming from without, you have discovered who God is, for all things are made by him. As he wills it so, so it is; but he must have one who will do all of his will.

If it takes five hundred different beings, male and female, to respond to your imaginal act, they will come and seem to you to be the influence through which your desire is made visible. You see, humanity is David, always doing your will; and when your time is fulfilled, the whole of humanity is fused into a single youth and personified as David. Strangely enough, he comes from within you and reveals you as his Father. Then, speaking from experience, you will say: "I have found David. He has cried unto me, 'Thou art my Father.'" and you will know your journey is at its end. It takes all the generations of men and their experiences to bring you to the point of confronting the beauty of those experiences, fused into a single youth known as David.

Every child born of woman will eventually know that he is the God who created the universe and willed everything into being. Then he will forgive all, for he will know they were only doing his will. Then everyone summed up will appear to him as David, and he will say, "I have found my son David to be a man after my heart who does all my will."

Now we come to these words: "I, Jesus, am the root and the offspring of David." Yes, the day will come when you will know you created, entered, and animated humanity, so that they could respond to your imaginal acts. And when you have played all the generations of men and had all of their experiences, you will come out of humanity knowing you are its offspring and its root, therefore its Father; yet you come forth from the Father as you promised yourself you would.

You are told: "When your days are fulfilled and you lie down with your fathers, I will raise up your son after you, who will come forth from your body. I will be his father and he shall be my son." Having created humanity, awareness came forth and buried itself in humanity; for a seed must fall into the ground and die before it is made alive. Unless it dies, it remains alone; but if it dies it brings forth much. God died to become humanity, which is made of the dust of the earth. His name is I AM. That is the seed which fell into the earth called Man (humanity); and every Man (be he male or female) says "I AM." If I AM is imagining a certain state and the world responds (be it good, bad or indifferent) is the response not doing my will?

Whether the response comes from a single person or unnumbered people, they are David, for it is he who is always doing the will of I AM. Regardless of your present name, color, or race, you are David when you respond and make visible to me that which I have imagined. And when you find the cause of the response, you find it in yourself.

Test yourself, and you will discover that your imaginal act was the cause of the response of the world relative to you. Then you will have found the Father and the son and your journey will be at its end, for you will have set yourself free from secondary causes in

this world of death. Then your journey will fuse itself into a single youth called David. You will recognize him as he is, just as described in the Book of Samuel. You will see eternity, which God buried in your mind; and you will be enhanced by reason of the experience of creating these bodies for the stage, entering them, and playing their various parts.

Your presence here tells me you have played them all, because no one comes unto me save my Father calls them, and I and my Father are one. Your consistent attendance and your interest in my words tell me you are at the end of the play. Having played the part of the well-known and the unknown, the wealthy and the poor, the disgraced and the proud, you have played everything, as it is all contained within you. Every conceivable part is now a reality in you, but you need not activate it. You can, however, enter a state and by the simple act of assumption, activate that state, and not one power in the world can stop its response. If it takes a dozen or thousands of men and women to respond to your assumption, they will, for humanity is David - a man after your heart who will do all your will.

Everyone necessary to fulfill your assumption must and will come to bear witness to that which you are entertaining, internally. Now, although Nicodemus was a member of the Sanhedrin and knew Hebrew thought concerning history, he could not comprehend the idea of a second birth. It was he who asked: "How can a man who is old enter his mother's womb a second time and be born again?" Then the answer came: "You, a master of Israel, yet you do not know; except you are born from above you cannot enter the kingdom of heaven called the new age."

This is a drama of one being, expanding himself by first creating humanity, and then limiting himself to his creation. Humanity, although part of the structure of the universe, is dead. God, breathing upon it, possesses the body and Spirit, enters, and animates it. Now, in a body that is dead, God will go through the horrors of the journey, dreaming you and your experiences into being until he awakes where he began the dream - in Golgotha, his tomb, which is your skull. And when God awakes, you awake. As you emerge from it, you will look back to see that which you occupied for six thousand years. You will see the linen clothes which your mother wove in her womb, and you will leave the napkin which the body expels.

Then those who come to bear witness to your birth will see only the discarded body and that which symbolizes your birth from above. Having had the experience, I can tell you: you started your drama in the skull and you will end it there. The drama is all about God, for he created it all. It is God who is playing all the parts of the drama and in the end it is God who extracts himself and rises from his own dead state. That is the resurrection. If you think in terms of one little being called Jesus Christ, you miss the truth completely; for Jesus Christ is your own wonderful human imagination who is God himself. When

you imagine a state, God has imagined it; and just as a sound brings a response, your world will respond by playing the part it must play to bring about fulfillment.

All you are required to do is remain faithful to the state you entered. Now, Paul makes this statement: "Remember Jesus Christ descended from David according to my gospel." Having experienced scripture, Paul calls it "my gospel." He does not deny the descent of Christ, yet he knows that David was created by him. Having buried himself in David, God died by forgetting himself. Then David appears as memory returns, and he extracts himself from that body to discover he is far more luminous than he was before he entered it; far more translucent, greater in power and wisdom than he formerly was; for God is truth and truth is an ever expanding illumination.

There is no limit to expansion and luminosity. There is only a limit to contraction and opacity. Resurrection is simply rising from the body of death in which you are now encased, and expansion is yours because of your willingness to come into this world of death and overcome it. So don't look for any little napkin on the outside, for it is only a symbol of your spiritual birth. When the vision comes upon you, you will know what has happened and why John placed such importance to the napkin. It was John who emphasized birth from above, for only after that kind of birth can Fatherhood be discovered.

Afterbirth belongs to the body, but after the offspring comes out, the afterbirth is discharged. It is a sign of birth which can be seen; but no one can see you with the mortal eye, for yours is a spiritual birth. They will come and see the remnant you wore, but you they will not see. The day will come when you will experience the symbolism of scripture. Then you and I will once more be in that one body we occupied prior to our descent into these bodies of death. The body of the Risen Christ is not something that is finished, but is in the process of erection. Made up of the redeemed, everyone must rise to that experience, thereby making the body more glorious, more luminous, and far more wonderful, than it was prior to our descent into our own creation of death.

You did nothing wrong which caused you to enter a body of death called Man. You were in the beginning with God and were God. You never were some little worm, which - coming out of the slime - became a little bird and then something else, to evolve into man. No, all this is part of the structure of the universe. You were God when you descended into and animated man; and no one can descend into humanity other than a son of God (of which there is a definite number) and it takes all of his sons to form God.

The word "God" is plural. The word is "elohim," which is a compound unity of one made up of others. It takes all of the sons of God to make up the I AM; therefore, there can't be more in this world than there are God's sons. Every child born of woman is alive because a son of God (his ancestral being) is in him, animating him and putting him

through the paces until he detaches himself from that body which is his David, his beloved, just as the world is.

Someone sitting in a dungeon feeling abused can enter into an image of hate and cause disturbances in the world. Although he is completely unknown and buried in a dungeon, thereby unseen by the world, he can imagine with such intensity that many will be caught in its response. We are forever giving advice, when scripture has nothing to say about advice - be it good or bad. Scripture only tells us to go and tell them the good news that you are immortal, as they are. That you created the world and simply extracted yourself from it, just as they can. Don't give them any advice as to what they should or should not do.

If your son wants to grow a beard, let him. If he doesn't want to grow up, don't try to give him all of your "good" advice; simply leave him alone, and in your own wonderful way imagine you are free of that state, for the world belongs to you and it is always expressing your inner thoughts. See a situation as something on the outside, and you become entangled in its shadows - for everyone who responds to your imaginal act is a shadow. How can a shadow be causative in your world? The moment you give another the power of causation, you have transferred to him the power that rightfully belongs to you. Others are only shadows, bearing witness to the activities taking place in you. The world is a mirror, forever reflecting what you are doing within yourself. If you know this, you are set free and a series of events will unfold within you to reveal the story of salvation.

Then you are urged to tell your brothers, to encourage them, for everyone is your brother. Go and say to your brothers, "I am ascending unto my Father and your Father, unto my God and your God." In the end we are one wonderful being. The body is now being slowly erected out of the redeemed, and everyone will be redeemed. If a brother is lost in the world of death, I will leave the ninety and nine to go in search for him. Everyone must be redeemed or the temple would be missing a stone; therefore everyone - even the Hitlers, the Stalins, all the so-called monsters of the world - will be redeemed, for they only respond to the fears and horrible thoughts men set in motion.

A friend wrote, saying that although she rarely buys a paper, she bought a Sunday paper a few weeks ago. In it she read a story of a woman who called herself a great medium. Believing that California was going to drop into the Pacific Ocean, she and her family were moving to Spokane. A few weeks later a friend came to call and brought a current paper. Glancing through it she found a story about the same woman who - although only 29 years old - upon arriving in Spokane she had a heart attack and died. All right. As far as the lady is concerned California did vanish. She is now in a world just like this, in a section of time best suited for the work yet to be done in her to bring her to the knowledge of who she really is.

This frightened little thing died so very young, yet while she was here she frightened so many in this state. Friends of my nephew moved to Arizona, not realizing that they were taking their beliefs and fears with them. You can go from here to the ends of the earth. You can make your bed in heaven or in hell; but you will still be aware because God is there, for you can't get away from being God. You may not know that you are, but if you are afraid here you will be afraid there. Like Job, this lady's fears came upon her. Being afraid, she created her own disaster. But at the end of Job we are told that it was God who wrought it, for only at the end of the journey do we realize who God really is.

Having heard of him with the hearing of the ear, when our eyes behold the truth from experience, we understand. Afraid, I prayed to an external God, and all of my fears came upon me. Then, seeing the symbol that reveals my Fatherhood, I said: "I have heard of thee with the hearing of the ear, but now my eye beholds thee." When God extracts himself from this fabulous experience, everything that he was is doubled. That is the story of Job. He did nothing that was wrong; Job simply imagined the wrong things. He blamed the devil, but the devil doesn't exist outside of man.

Satan is the doubter. It is he who doubts the reality of your imaginal acts. If you can't believe in the reality of your unseen imaginal act, you may turn to another and believe in him; but you are always imagining, for imagination is God, and imagination – imagining - is the power of the world. In the beginning you heard, but as your eyes see the result of your inner hearing you believe, and in the end everything taken from you will return one hundred-fold.

Yesterday the world celebrated the resurrection, yet resurrection and birth from above are two sides of the same coin and take place the same night. The priesthoods of the world marked the time as the first Sunday after the full moon in Aries, but it does not have to be then. Resurrection can take place at any moment in time. It has taken place and is still taking place; for the temple is being rebuilt on a more glorious scale, for we are the living stones, forming the new Jerusalem. Believe me when I tell you that your own wonderful human imagination is Jesus Christ.

Imagination entered death's door (your skull) and is dreaming the world in which you live. It is imagination who will emerge, and when he does, you are Jesus Christ. There never was another Christ and there is only one. When I awake, I am he. When you awake, you are he. And when all awake, we are all he, who together form the one Lord God and creator of it all. Don't envy anyone or condemn anyone, for condemnation is judgment and judgment is a sympathy of your imagination. With what judgment you judge, you will be judged and fulfill!

You will always find people eager to question what you think of this one or that one. I

am quite sure if we all traced our ancestry back far enough we would find hippies, murderers, and thieves recorded there. In the beginning no one was born a king; someone had to feel that position and take it by force. You don't have to go back and change anyone or anything, but envy no one. If someone wants a thousand or a hundred thousand acres, let him have them. If you would like to live in a lovely apartment, claim you do. You may think you can't afford the one you want, but that thought is an imaginal act. I would suggest, instead of thinking you can't afford it, to simply sleep in that apartment tonight mentally, accepting the fact that you have all the funds necessary to pay for it.

Persist and the world will respond. You will get the money needed to live there. The world does not cause, it only responds to your imaginal acts, for only God acts and God is in you as your own wonderful human imagination. Now, before you judge it, try it. If you do, you cannot fail, and when you prove imagination in the testing, share the good news with your brothers. Tell everyone you meet how the world works. You do not have to have a proper educational or social background to apply this principle; and you cannot fail, for an assumption, though false, if persisted in will harden into fact.

When you know what you want, assume you have it. Believe your assumption is true. Look at your world mentally and see your fulfilled desire. Do this and you are calling forth a response to your thoughts, and in the not distant future you will find yourself physically occupying the state imagined. Now, after you realize your desire, don't go back to sleep and hold on to this dream that is now solidly real, while trying to project a desire through secular means. We are warned against doing this in the parable of the rich fool, who said: "I have all that it takes, more than enough. I will pull down my barns and build bigger ones to store my grain and my goods. Then I will take my ease, eat, drink and be merry."

But the Lord said to him: "Fool! This night your soul is required of you." Don't hold onto anything on the outside; hold on only in your imagination. If something is taken from you, it is because at one time you assumed its loss and - for a moment - wondered what you would do if it were. You forgot the thought, but its message had already been released to fulfill itself. If you want to keep your possessions, you must hold onto them in your imagination and not build barns to house them.

Don't forget (remember) the story of the birth as told in John. He does not describe it as Matthew or Luke do, but tells you this birth is essential in order to enter the new age. Then at the very end he gives you this beautiful symbolism of birth which comes through death, for it is only through death that one lives. A seed must fall into the ground and die before it is made alive. So God dies, saying: "Unless I die thou canst not live, but if I die I shall arise again and thou with me." And God rose! Now let us go into the silence.

Free Neville Goddard Lecutre: 10-11-1968

BEFORE ABRAHAM, WAS I AM – Courtesy of <http://www.freeneville.com>

The drama tonight opens to the 8th chapter of the Book of John, where the evangelist writes of the state into which he has entered, saying: "Truly, truly I say to you, before Abraham, was I am."

The Bible is a recordation of the eternal spiritual states of the soul which everyone must pass through, beginning with the state of Abraham and culminating in the state called Jesus Christ. It is important, therefore, to distinguish between the man and the state he occupies at the present time.

Always remember that the Bible is address to the man of imagination and not to any mortal man. Blake said: "It must be understood that the persons Moses and Abraham are not here meant, but are states signified by those names. The individuals being representatives (or visions) of those states as they were seen by mortal man in a series of divine revelations and recorded in the Bible." I have seen these states in my imagination. At a distance they appeared as one man; however, as I drew near they became a multitude of nations. One man - represented by multitudes and multitudes of men in harmony - appears as a single being. The ancients saw Him and believing in what they saw they prophesied of the ultimate state, and personified him as Jesus Christ.

No one knows the true authors of Matthew, Mark, Luke and John, but I can tell you, they were relating their own experiences when they put words into the mouth of a personification of this ultimate truth called Jesus. Turning to those who were present he said: "Your father Abraham rejoiced that he was to see my day. He saw it and was glad." Those who heard him said: "Why, you are not yet fifty years of age, and Abraham saw you?" And he replied: "Before Abraham, was I am." With that remark they took up stones and stoned him.

Now this was not a drama that took place in the secular world. The evangelist is telling the truth, however, for being in the state of Jesus Christ he knew he was the immortal being who was before Abraham. He knew he was God himself, the author of the play called life. This truth every child born of woman will know from experience.

Let us now turn to the Book of Galatians, which is the earliest book of the New Testament. The thirteen letters of Paul were written, distributed, practiced, and called the gospel at least twenty years before the gospels Matthew, Mark, Luke, and John were written. In it, Paul speaks of "my gospel," saying: "I did not receive it from a man, nor was I taught it, it came by revelation of Jesus Christ." Then he tells this story: "Abraham had two sons, one by a slave and one by a free woman. The son of the slave was born according to the flesh, the son of the free woman by the promise. This is an allegory: these two women are two covenants. The one who bears the child by promise is Jerusalem from above." This is the state called Sarah.

Paul states quite boldly here that the story of Abraham, Hagar, and Sarah is an allegory. And an allegory is a story told as if it were true, leaving the one who hears (or reads) it to discover its symbolic representation and learn its lesson. Hagar and Sarah symbolize two covenants, one bringing in slavery and one freedom.

My mother was not named Hagar and the chances are your mother was not either, but every woman who has a child - in the language of symbolism - is Hagar. The child may be born in a palace and his mother a queen. He may know enormous wealth and a life of ease, but he (or she) is still a slave. Whoever wears a garment of mortality must take care of it, for it assimilates and must expel, through some artifice, that which it cannot assimilate. Whether the garment be that of a queen or a scrubwoman, it enslaves its occupant. And no matter how strong the garment, it waxes and waxes until it reaches a peak and then it wanes and wanes and no one can stop its inevitable change and death. So every child born from the womb of woman is a slave.

But there is another birth - a birth into freedom - which is essential, for unless you are born from above you cannot enter the kingdom of God. And the womb from which that birth takes place is the human skull, called Jerusalem from above.

Blake identifies Jerusalem from above with liberty, for after this second birth one is liberated. Having been placed into a world of slavery and death, the second birth is our victory over death. Everyone will be victorious ... but everyone! We came into this world of death, have fought the good fight, and will continue to fight it. We are running a race with our enemy, death, [in] which all will be victorious. Everyone will be resurrected. Everyone will be born from above and all will enter the kingdom of God.

Ask no man to describe the kingdom for you, as eyes have not seen, nor ears heard, nor has it entered into the hearts of men the things God has already prepared for those who enter that state. There are no images here on earth to aid you in trying to visualize that state, so let no man tell you he knows and can describe it to you, for it can't be done.

The New Testament begins: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." If the story of Abraham is an allegory, then the end of the story - called Christ - must be an allegory, for it was established in the beginning that everything would bring forth after its own kind. A carrot seed contains within itself the capacity to become a carrot. An apple seed when planted will bring forth an apple tree, and so forth. So if the origin of any story is an allegory, the end is an allegory. Not knowing how to read scripture, man believes it is secular history and worships states, making mental pictures of them, painting and even sculpturing them; yet every character recorded there is only the personification of a state.

Let me share an experience of mine with you. In my vision I came upon a man in his fifties, about six feet tall, and looking as though he had an infinite capacity of faith. I didn't have to ask his name, for I recognized him instantly. (Wisdom from above is without uncertainty. When you come upon these states in vision, you know who they

are). The moment I saw him, I knew I was looking at the state called Abraham. He was standing erect, yet leaning somewhat against the trunk of what looked like an oak tree totally devoid of leaves. Its branches were curled and knotted, resembling the human brain. Twisted around the trunk of the tree was a serpent with a human face, bathed in wisdom and the symbol of the final state called Christ. Abraham was looking - not into space, but time, and I wondered what this wisest of all of God's creatures had whispered into his ear.

Paul personifies scripture by saying: "The scriptures foreseeing that God would justify the Gentiles, preached the gospel beforehand to Abraham." The scriptures must be personified in order to preach. So three thousand years before the coming of Christ, Abraham was given a preview of God's plan of salvation in the form of the gospel. Therefore, Abraham rejoiced that he was to see my day; he saw it and was glad.

When I say "I" (or "my") I mean "we," for we are the gods who collectively form God. In the great play, God is fragmented and the one becomes the many. But before the state of Abraham we - in perfect unity - wrote the play for a divine purpose. We agreed to enter the world of death and completely forget who we are in order to make the play real. This we have done and we will return enhanced by the play, but we cannot stop half way or turn back, we must finish the race. Everyone will fight the good fight. Everyone will go to the end and keep the faith we began in the state called Abraham.

The tree I saw was a perfect symbol of the tree of life. In Blake's "Songs of Experience," he said: "The gods of the earth and sea sought through nature to find that tree. But their search was all in vain, there grows one in the human brain." That's where the tree of life is. Having been felled, its roots are inverted in the brain with its branches as man's nervous and circulatory systems. Man is the inverted tree, like the one you would see reflected in the still waters of a lake. Turned down into generation, that tree symbolized as man, will be turned up from generation to regeneration. On that day man is resurrected and returns, bringing back the fruit (the experiences) of this great play of decay and death.

So Abraham is not a person as you are, as I am, any more than Isaac, Jacob, David, and all the others are persons. They are personifications of the eternal states of the soul. So if the origin called Abraham and the fulfillment called Jesus Christ are an allegory, then the fruit (glorious as it is) is also an allegory. And you will reap it to return greater than the being you were when you came out from the Father and came into the world, and no one will be lost... not one.

In the kingdom, however, we will play different parts, just as we play them here. Although sharing one body, one Spirit, one Lord, one God and Father of all, there are ranks in the kingdom just as there are ranks in the army. Those who fill the stars of the crown do so not by merit, but by election - which remains a secret of the Most High. But remember: the least in the kingdom is greater than the greatest on earth. "I would rather be a doorkeeper in the house of the Lord than live in the house of the wicked." Well, a

doorkeeper may be on the threshold, but he is in the kingdom. We are told that no one born of woman is greater than John the Baptist, yet the least in the kingdom is greater than he.

No matter how great, wise, strong, or handsome one is here on earth, he is less than the least in the kingdom of God. So do not be concerned as to what part you play in the body of God, for the least part is greater than anything on earth. In the third great act of God's awakening, you reenter the kingdom violently to discover your position. Entering the body of the Risen Lord like a bolt of lightning, you are the cause of its reverberation, and your entrance denotes your position. There will be no menial parts there, for all will be a necessary part of the body of the Risen Lord.

So, before Abraham, was I am. That is God's name forever and by this name he shall be known by all generations. God preceded his play, so the evangelist is telling the truth when he says, before Abraham, was I am.

Dwell on the words I have given you tonight. Know how truly great you are, then allow everyone to play their parts perfectly. If someone tells you he wants to feel important, let him feel it. If he wants to make an impression, let him make it. He is playing a part in the world of Caesar and maybe he has to make that impression for a certain self-satisfaction as he passes through the state. If you look at a person spiritually you can see the spiritual state he is in and realize that while he is in the state, he is playing his part perfectly.

We are all immortal beings who pass through states until we reach the state of Jesus Christ, the state designating the end of the journey. And when you enter that state scripture unfolds in you, casting you in the role of the central character and you are awed and thrilled. Prior to that moment in time you would have thought it blasphemy to claim such divinity, but when it happens you can no more deny it than you can the simplest evidence of your senses. And having experienced scripture, you have fulfilled the only purpose of life and you know it.

All of the stories of the Bible are supernatural truths which take place in a remote region of the soul. A lady here tonight said: "As I examined a translucent box covered with skin, you appeared and began to peel transparent skin from your cheeks." She saw correctly. At the end of the journey the skin you wear - which was so responsive to the inner you, that you thought you were it - will be taken off, and your true identity revealed.

I have a little namesake in New Your City. His name is Neville Mark. I saw him a month before he was born and when I asked when he was coming on earth he answered quite innocently: "The tenth of November." A very dear friend of ours was pregnant at the time and expecting her child in December. I shared my experience with her and told her that should her baby be born on the tenth of November and he was a boy, his name was Neville Mark. Well, even though she did not believe me, her baby arrived on the tenth of

November and she named him Neville Mark. About three or four years ago I visited the family, and Neville Mark - twelve or thirteen at the time - said to me: "Neville, I know that I am not what I appear to be. If I could only get my body to stand perfectly still while I turn around in it, I would know who I am. I also know I cannot do it until I die, and I can hardly wait to learn my true identity."

This little lad knew what my friend saw, for he knew that the skin which was tightly woven over him hid his true identity. This is true, for everyone here is wearing a mask. One day the mask will be taken off and we will all meet unmasked, yet we will know each other as we did before Abraham. There will be one grand, wonderful, joyous moment when- having returned - we recognize the being we were prior to putting on our masks to play the play of life.

The evangelist knew from his own experience that before the state called Abraham was I am, yet those who heard his story took up stones to throw at him. Now, a stone symbolizes a literal fact. The stones they threw were the facts of his life here on earth. They knew his parents, his brothers and sisters, as well as his educational and social background. They knew he was not yet fifty, yet he was speaking of one who was recorded to have lived two thousand years ago.

Friends here have thrown the same facts at me. I recall one night at a dinner party I told the late Aldous Huxley that these characters were not persons, and he said: "Neville, Caesar and Herod lived and they are mentioned in scripture" And I replied: "I speak of the scripture which is the Old Testament, and they are not there. If you want to accept Jesus as a man, the only book he could have read was the Old Testament. In the temple he was given the book and read the words of the prophet Isaiah. Everything he quoted was from the Old Testament, as the New hadn't been written."

I am not denying that Paul and the evangelists lived, but they are anonymous. The Old Testament is a recordation of eternal states, and the prophets who recorded them were doing a work the full import of which they did not understand. They inquired as to what time or person was meant, and it was revealed to them that they were serving not themselves, but us.

When the time fully comes, the secret will be uncovered and we will see the end, as we fulfill the state called Jesus Christ. Each will enter it, one after the other, and all will experience everything that is recorded in the scripture concerning Jesus Christ. And when each one of us has had the identical experience, who are we? Are we not Jesus Christ, the perfect man who reflects the glory of God and bears the very stamp of his person!

When you reach that state the work is done and you return to where you were before your deliberate fall. You did nothing wrong, but took the challenge, for only God could die in confidence that he would rise. We are the gods who took the challenge, who came down and entered these masks that decay and die, to find ourselves restored, waxing

once more, waning, and dying. Restored, waxing, waning, and dying, over and over and over until the end is reached. Then there is no more restoration - only resurrection - as we are lifted out of the world of death to enter the kingdom of heaven, the world of life.

Everyone is destined to be in that kingdom, to play his predetermined part, for "Those whom he foreknew he predestined to be conformed to the image of his son, and those whom he predestined he called, and those whom he called he justified, and those whom he justified he glorifies." Everyone, even the least in the kingdom, will be glorified in the body of the Risen Lord and remember: before Abraham, was I am.

Now let us go into the silence.

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To unravel the mystery of Christ from all the interpretations put upon it is quite a different task. We are up against all kinds of misunderstandings of the mystery. Most people believe that it is secular history, and the story has something to do with some historical occasion; and it isn't. It is salvation history. The whole thing is taking place in you, the individual. It's not taking place on the outside at all. But how to convince men that this is true? Well, tonight we will try. I will try to explain what I know from my own experience. The story is told of Christ; and the term called "Son of Man" is a term used most to describe the Christ, the Messiah.

We are told in the Book of Daniel: "And on like a son of man came to the Ancient of Days, and was presented before him, and he was given dominion and glory and kingdom." [Daniel 7:13]

Well, "dominion" means "complete control of all human and non-human forces"—complete control. That's dominion.

"Glory" is God Himself, as told us in the Book of Exodus: "I make my glory pass before you, . . . and when I pass by." [Exodus 33:18 and following] So he equates "glory" with "I." So here, it is God Himself.

And now "Kingdom" is simply the realm where a monarchical ruler dominates all things—the king.

In the New Testament it is said of Him, which is the central figure, that he is the Son of Man. So he asks this question: "Who do men say that the Son of Man is?" [Matthew 16:13-16]

And they answered, "Some say John the Baptist come again, others Elijah, other Jeremiah, and still others one of the prophets."

Then he turned to them and said, "But who do you say that I am?" He equates himself with the Son of Man.

Then Peter answers, "You are the Christ, the son of the living God."

He accepts that definition. So here we find the Son of Man, the "I" and then "Christ" all equal. They are one and the same. So here tonight, we speak of This-in-You.

And when the Son of Man, as we are told in the Third of John: “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up” [John 3:14]. Now we have just seen that the Son of Man is the “I” of man—the pronoun “I.” It means “I” or it means “one.” So here we can say, “And as Moses lifted up the serpent in the wilderness, so must ‘I’ be lifted up,” or “...so must one be lifted up.”

I am not speaking of anything outside of you. That “I” is the One spoken of in Scripture. You must be lifted up from the earth, I will draw all men unto me” [John 12:21]. This is the drama of Scripture.

Today the world—I hear it on TV, I read it in the papers; and these very prominent and very popular teachers from the pulpits and from the TV screen are speaking of the signs, and they tell you that we can see the signs of the end of the world. There aren’t any signs!

You are told in Scripture that “of that day and hour no one knows but the Father.” [Mark 13:32]

“It is not for you to be given the time or the signs.” [Acts 1:7]

When the sign comes, you’ll understand it. Everything will happen in you just as described in the story of Christ; but earthquakes and convulsions of nature, cosmic catastrophes haven’t a thing to do with the end. This is a unique story all about you. It hasn’t a thing to do with the end of the world. It’s the end of your journey though the tribulation of human experience, that’s “the end.” Then comes, with shocking suddenness, the “I” awakening in you. It is not another; it is you. You are the Lord Jesus Christ. You are the Lord God Jehovah. You are the central figure of Scripture. It has not a thing to do with another.”

So, catastrophes? Well, a year ago in San Francisco I read in the New York Times that every 24 hours we have approximately eighteen hundred what are called “natural” catastrophes in the world like volcanoes, earthquakes, storms, typhoons—all kinds of horrible things; but every 24 hours there are at least eighteen hundred of these normal, natural convulsions of nature. And yet, here are our religious leaders interpreting an earthquake, interpreting some convulsion of war.

You are told, “There will be wars and rumors of wars” [Matthew 24:6 and Mark 13:7]; but that is not it. If anyone should ever come to you saying, Look here is the Christ, or there is the Christ, believe him not.” [Mark 13:21]

There is no outside “Christ.” Christ is buried in you; and when he comes, he can only come by awakening in you. Even though one has actually had him completely awake

within himself, don't believe he is the Christ. He has awakened in me, the speaker, but I am not the Christ that you are looking for. The Christ that you are looking for is now buried in you. and must awaken in you as you. it is the "I" of you.

The personal pronoun "I"—that is Christ; but man doesn't know it, and he is looking on the outside for Christ. And there is no other Christ. So when any one tells you because of an enormous following that he can interpret the signs,—there aren't any signs on the outside.

Let me show you one simple little story. In the 13th Chapter of Mark [Mark 13:1,2] and the 24th Chapter of Matthew [Matthew 24:1,2] it is said that he turned, after having heard from his Disciples,—they said, "Look at these building,"—speaking of the temple. "Aren't they wonderful?" meaning that they are forever.

And he said, "You see these buildings? I tell you, not one stone will be left standing upon another but what it will be thrown down." Not one stone—all will be thrown down.

Then they said, "When will it be?"

Now this is called the "Little Apocalypse" in Scripture. Whether these are words of the Evangelists or words of the central figure,—they are all words of the Evangelists anyway; they are all relating their own experience. These "buildings" are not on the outside. So, when Blake said, "Cities, mountains, valleys, all are human," he meant it,—that in your own wonderful imagination these structures are erected. These are the beliefs by which you live, and they are powerful in your mind. The day will come, you will see it. They will seem to be, to you, external to yourself, and they are structures; they are buildings.

In my own case, on the 21st day of December 1960 I saw a city. They were not enormous buildings like the Empire State—12, 15 or 16—story buildings; but they seemed to be everlasting. At the very moment, I knew everyone was going to fall. And here came the first one. It all crumbled before my eyes. I knew the next one—it crumbled. Everything crumbled, because prior to that day, which is the 21st day of December 1960, I had had the experience of the "birth from above" and the discovery of the Fatherhood of God and the Son of God who actually called me "Father," revealing who the Father really is. I had the experience of that Ascent of the Son of Man. Then all of my previous beliefs by which I lived—they all collapsed. I, too, believed—as the whole vast world of Christendom believes—in the historicity of Christ, in the secular history of Christ; and suddenly the whole thing was not there at all. it's all about me! It is all about you. And when I arose from within myself, then all that I formerly believed in had to collapse. These are the structures spoken of. He is not speaking of these

buildings falling.

If the whole vast city tonight moved into the Pacific, it is not the end. The end come to the individual. It doesn't come to us collectively; it comes to us individually. And all the things that you, throughout the centuries, have erected within you by which you live and believe—when it actually happens in you and you realize you are the central Being of Scripture—you are the “God” spoken of, you are the Christ Jesus spoken of, then all the things on the outside that you turned to for comfort, they collapse. But they are now projected within you as “buildings.”

So, he said, “See these buildings? Not one stone will be left standing upon another,”—no one. They shall all come down, and it happens within you.

Now we are told, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” Well, you have just heard that the Son of Man is the “I” of man—the personal pronoun “I”; so it's not something on the outside. You are lifted up just in the same manner that Moses in the wilderness lifted up the serpent. And that is true.

You actually find yourself—now we will take the story. He was standing on the Mount of Olives, as you read it in the 13th of Mark [Mark 13:3,4] and the 24th of Matthew [Matthew 24:3]. Now we go back to the 14th Chapter of Zechariah. “Zechariah” means “Jehovah remembers.” This is the last chapter of Zechariah [Zechariah 14:40]. “And he was standing on the Mount of Olives,”—and this expression “Mount of Olives” is only used twice in the Old Testament. Here is the Mount of Olives. It is used first in Second Samuel concerning David [II Samuel 15:30]; but here is the second use of it at almost the end of the Old Testament, the 14th Chapter of Zechariah. Remember, the word means “Jehovah remembers.” This is his pledge, his covenant:

“Now, the Lord is standing upon the Mount of Olives, and the Mount of Olives was split from east to west, forming a very wide valley; and one half of the mount moved northward, and one half moved south.”

And then came out of Jerusalem,—for the Mount of Olives faced Jerusalem,—came “Living water,”—came living water. [Zechariah 14:8]

Now I tell you, the “Mount” is your Self. Everything about the story is all within you. On the morning of the 8th of April 1960 suddenly I am split from east to west, -- meaning my body, -- from the top of my skull to the base of my spine; and it parted about six inches—a vast valley between the two sections of my body. At the base, which would be the spine, is a pool of living, golden light—“living water.” Then I looked at it, and I could say with Blake, “I knew it was my Self.” I am looking at it, and I not only knew it was my Self, I knew it was my own Creator and Redeemer; and I am my own

Creator and Redeemer! I fused with it, and then like a fiery serpent I went up into my skull. That's Heaven! "For the Kingdom of Heaven is within you." That's where the Kingdom is. It's all within you. And when I entered, I made every attempt—I can't tell you the force I used to get through my skull, but I couldn't get through my skull, for that is Reality. It's within. You don't get out of it. The whole thing takes place within.

The best I can use on earth to illustrate it would be a rivet. Have you ever seen someone take a hot, hot rivet and throw it to the one who catches it, and then takes it and actually puts it into the steel to make it secure? It's a fascinating sight to see them rivet these steel structures. Well, I actually felt myself being moved right into it. If I could describe it, it's right here—a little left of the straight line down my forehead; just a tiny fraction left of this area [indicating]. That's where I felt myself riveted. I made every effort to penetrate and go through, but I couldn't; I was stuck right there.

So, you are told in Scripture, in the 11th Chapter of Matthew [Matthew 11:12]: "And the Kingdom of Heaven is taken by violence, and the violent take it by force." That's how you take the Kingdom. The whole Kingdom is in your skull. The whole thing is being constructed in your own wonderful human skull!

So here, I am talking only about you; I am not talking about any convulsion of nature. Let them have all their so-called enormous crowds, telling people how they can read the signs that we are at the end of the world. End of what world? This is a unique reconstruction of the Temple of God, and it's reconstructed out of living stone, not dead stones. For when the temple fell, it was made of simply living, but not life-giving, stones. Now we are being turned into life-giving stones, and every stone must be fitted into that temple. And everyone will be called in order. Not one will be missing, may I tell you? Not one in eternity can fail to be called, and he goes through the same identical process. You are called, and then you are raised from within the "I" of man. You are raised. You are awakened; and when you are awakened, you see no one but yourself. You are all alone. That's the Christ, entombed in your own skull; and you, and you alone, come out by an innate wisdom as to how to do it. It's built in within you, for Christ is not only the power of God, he is the wisdom of God. So, there is an innate wisdom how to do it.

I knew exactly how to do it. And you push the base of your skull, and something moves, and you come out. When you come out, and I ask, "Who did it?" and you say I," that's Christ. That is the Son of Man. That is the Son of God who can claim, "I and my Father are one." [John 10:30]

In the world, yes, I seem to be less than my Father, for I am now doing a job. I am in the world as one that is "sent"; but the Sender and the "sent" are one. I am only inferior to my Self—the Sender—when I am playing the part of the "sent," but I'll return to my

Self—the Sender, and I’ll be one with my Self—the Sender.

“I will leave the world and return to my Father.”

And “I and my Father are one.”

But how to explain that to those who believe in the “Christ” on the outside? When throughout the centuries they have been taught to believe in some external savior, and there is no external savior. You, and you alone, decided to do what you did. We collectively decided to do it: to come into the world of “death” and die—literally die, and then be victorious and overcome death. That’s Who-We-Are. And everyone, in spite of what he has done, what he is doing, or what he may do,—he is that Christ spoken of in Scripture.

And so, how to tell a man that although the imagery seems strange, it is actually true? You rise just like a fiery serpent. Who would believe that? Who would believe that Mount of Olives is his own body? I stand on the Mount of Olives and I face Jerusalem; and then it’s split from top to bottom, as told in the great 13th of Mark and the 24th of Matthew [Matthew 24:27 and Luke 17:24]: “As the lightning comes from the east and shines towards the west, so shall be the coming of the Son of Man.

It’s a bolt of lightning, and you did it. You split yourself right down the middle, and the mountain parts in two. So, the Mount of Olives is now cut in two from east to west, and one half moves northward, and one half moves southward. And then out of Jerusalem—because you can view Jerusalem from the Mount of Olives—come living water. And I tell you, it is living water! It’s golden, liquid, pulsing, living light. And as you look at it, you know it’s your Self.

How can I—a man—know that I am liquid, liquid light? But I am! And I fuse with it; and as I fuse with it, like a fiery serpent, I go right up into my skull. So, “as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,”—in the same manner, after the Mount is split in two from top to bottom.

When they are looking now, as they are,—they go off to Jerusalem physically. They have these enormous productions where some nations give them millions to excavate all kinds of things to try to find where he was buried. Where he was buried! The only place where Christ was ever buried is in the human skull; and it’s called in Scripture “Golgotha.” IN the Book of Luke they actually call it by the name “skull.”

“When they had brought him to the place called The Skull, there they buried him.”
[Luke 23:33]

Now “Golgotha” means “skull,” but it’s the Hebrew form of “skull.” We speak of “Calvary.” Well, “Calvary” is the Latin form of “skull.” And so, the whole thing is simply your own wonderful human skull. That’s where the whole drama takes place. It all takes place in the imagination of man. There is nothing but God, and God is the human imagination. And the drama of God is unfolding within us.

So, let no one tell you they can see signs of the end of the world. “The end of the age,” but the “end of the age” is the end of the tribulation of human experience. That’s the end. There is no other end. You and I have gone through “hell,” and when we come to the end of the tribulation of human experience, then suddenly—with shocking suddenness—the whole thing erupts within us. So, you are told: “Do not ask. It comes like a thief in the night.” When you least expect it, He will come. Therefore, be alert, but there shall be no signs. This generation seeks a sign, and there shall be no sign. I tell you, it will come just—maybe tonight. I hope so.

I know in my own case, I went to bed as innocent as I had in any previous day. It was a lovely day. I lectured to an audience of eleven hundred or twelve hundred. I went off to brunch, because I didn’t have breakfast, with two friends—husband and wife. We went to a simple little place and had what I would call “breakfast.” There was no liquor served, and I didn’t feel like a drink at the time. I had a normal, simple breakfast: orange juice, bacon and eggs, and coffee. Then we went riding all through San Francisco. And that night a friend of mine who worked as a checker in the Fairmont Hotel, who had to be up early came through—he had to be on the job, I think, between 4:30 and 5:00, checking all the food coming in. So, we had a very early dinner—as early as the restaurant would allow; and we dined at the Sir Francis Drake where I was living. We had a roast-beef dinner—a simple dinner; roast beef and a baked potato. I did have a couple of Martinis, but may I tell you? That is only a beginning with me. I can go to many, and it doesn’t phase me at all. I can take five or six; it doesn’t bother me. I had two Martinis—simply whetting my little tongue. Then I went upstairs because he had to go early. And then at about 9:00 o’clock I called my wife, who was living in Beverly Hills, and then put him on the wire because we are all friends; and then he said goodbye a little after 9:00.

After he left, then I undressed and got ready for bed. I was too early; so I read a little Blake, and then I turned to my Bible; and I must have turned in about 11:00.

At 4:00 in the morning, this strange, peculiar vibration began in my head—something I had never felt before. And my interpretation of what I felt was, “This must be a massive hemorrhage.” I never had anything wrong with me physically of that nature, but I thought this must be what they call a “massive hemorrhage,”—this must be it, because I couldn’t see how I could survive what I was feeling. My head began to vibrate, and the whole thing was simply like an enormous vibration. Instead of blowing my brains, I

began to awake. But instead of waking on the bed as I thought I would, I awoke within my skull! And here I am, completely entombed within my skull, and I knew my skull to be a tomb. I was a sepulcher. I was completely entombed within it, all alone. And then from the horizontal position, I arose within my skull, and my one consuming urge was to get out. And I knew exactly what I ought to do: push the base of my skull from within.

Well may I tell you?—all things being relative, when I awoke within my skull, it was a place big enough, say, about a quarter of this room here, and it was my skull! And I stood up within my skull—a place about the area of a quarter of this room. I knew exactly where the base was. I pushed it from the inside, and something rolled away from the outside. As we are told, “And the stone rolled away.”

Then I knew what to do. I put my head through the little opening, and I pushed it; and then I squeezed myself out like a little child coming through the womb of a woman,-- only instead of through the womb of a woman, this was out of my own skull! When I was almost out, I pulled the remaining portion of me out of my skull.

Then I stood up and looked back at this [indicating the physical body] out of which I came, and it was ghastly pale, as told us in Jeremiah:

“Can a man bear a child?”

The obvious answer is, No. “Why, then, do I see every men drawing himself out of himself just like a woman in labor? And why does every face turn ghastly pale?”

[Jeremiah 30:6]

Well, the face was just as white as snow as I came out of it. And then the entire drama unfolded around me. There were witnesses to the event, but they could not see me because God was born at that moment. The sign of my “birth” was there; the child they could see. And I saw the child and could take it in my arms. But they could not see me because “God is Spirit,” and no mortal eye can see Him. So, they could not see the one that was born at that moment. It’s God-in-man that is buried. It is God-in-man, which is the “I” of man—the personal pronoun “I.” That’s God-in-man, and that is “born.” It awakens in him and comes out. The pattern by which He does it all is told us in Scripture, and it is recorded as the story of Jesus Christ. Well, Jesus Christ refers to himself constantly as the Son of Man.

“Who do men say that the Son of Man is?” And when they answered, concerning men, he did not answer. He asked another question: “Who do you say that I am?” So, he equates himself with the Son of Man.

Then one answered and said, “Thou art the Christ, the Son of the Living God.” “Blessed are you, Simon Barjona, for flesh and blood did not reveal this unto you, but my Father who is in heaven.” And “I and my Father are one.” So, I revealed it to you. I allowed you to know Who-I-Am. That’s what he is saying.

That same drama takes place in you. So, I am telling you, every one in this world is going to awaken, not only as the Lord Jesus Christ, but as God Himself, for the Lord Jesus Christ is God. That is the story of Scripture, but man has not understood it. And today when you see Monday morning’s paper, you’ll read all this palaver, all this nonsense, concerning Scripture—concerning the signs that are coming because some rumor of war—this goes on forever. This is the conflict. It is after the tribulation of human experience that it happens. And through “hell.” You will have glimpses of it at the very end because then you can stand it. But, oh, the things you have suffered in this world! The things you have come through—it is good and merciful that you cannot remember them.

In the end, you can take it, but you had to pass through all. As you are told in Scripture [Isaiah 48:10]: “I have tried you in the furnaces of affliction. For my own sake, for my own sake, I did it, for how should my name be profaned? My glory I will not give to another.”

His “glory” is Himself. He cannot give Himself to another. He has to make you Himself—to give Himself to you—because there’s only God. In the end, there is only God.

So, here, you are trained not to argue when some one brings up all the stories concerning Scripture. You are trained to answer; and you can confront them, even though you have not had the complete experience. Many of you have had many of these experiences. Not the complete? All right. You will have the complete experience. I am not alone. I am only at the moment one who has been “sent” to tell it. I have been sent to tell it.

So, that Seventh Chapter of Daniel [Daniel 7:13] when this one like the Son of Man came before the Ancient of Days, and was presented to Him,—that happened to me in 1929. I was taken, in spirit, into the Divine Assembly; and having gone before the Recording Angel, where my name was checked off this huge ledger, as told you in the 12th Chapter of Daniel [Daniel 12:1]. “If your name be written in the book,”—well, every one’s name is written in that book! And she simply looked at me—this angelic being. Not one word was spoken between us; she just looked and made a check against the name.

Then I was taken into the presence of the Ancient of Days. He is the Ancient of Days—Infinite Love—nothing but Love. As I stood before him, I could not think of

anything but Love, and he asked me, “What is the greatest thing in the world?” and I answered, “Love.” It has no other answer. How could you answer anything when you are actually looking at the Infinity of Love? And it’s man—just man.

Then he embraced me. And in that embrace, we fused; we became one being. And “He who is united to the Lord becomes one spirit with him.” “One body, one spirit, one lord, one God and Father of all.” Then he “sent” me—sent me into this world. But he didn’t send me as Love. The One who sent me was Himself, because God is a protean being. He assumes every shape; and the One who sent me was Infinite Power. I could not feel in him compassion at all. I could not feel in that one Love, but he sent me. And the words rang out in my ears: “Down with the bluebloods!”

It doesn’t mean those who call themselves prominent socially,—no. All that is trivia anyway. “Down with all church protocol,—all the trappings of the outside world mean nothing. They mean nothing! All the ceremonies, all the rituals, all the things on the outside,—down with it all. Don’t tear it down, but do not become a part of it. Just completely ignore it.

Well, I can’t tell you how many opportunities I have had from those who are entrenched in the protocol of churches to join them. I didn’t have to go to any school. They said, “I will now ordain you, and then you can do all the things that we do by law. You can marry, you can bury; you can do all these things.”

I said, “No; I want no part of it.” These words ringing out in my ears, and I would simply disobey the order: “Down with the bluebloods”—which means protocol, and accept the offer?

One chap, he had an audience of over six thousand people. That is, they were all registered; they all contributed every month. And he offered that entire whole thing to me if I would take it.

I said, “I am sorry. I cannot take it. Give it to someone else, but I cannot take it. I have orders. I have orders that I must obey, and it came from the Ancient of Days,” Well, he couldn’t understand that

“Ancient of Days”—these are just words to the average preacher. They mean nothing; they are simply idle words. And yet, every word is true in Scripture. Here stands the Ancient of Days—no father, no mother; no beginning,—the Ancient of Days. He has no origin. You stand before Him, and He actually embraces you, and you become one now—without father, because you are the Father. And as Father, you have no father. You are the Father. Now go and, “Down with the bluebloods,”—down with all churchianity, all external things in this world. So, no inducement whatsoever could get me to join any

-ism.

Now the end of my days—it doesn't really matter. At least, I kept the faith; so I could say with Paul [II Timothy 4:8]: "I have finished the race. I have fought the good fight, and I have kept the faith. Now there is laid up for me the Crown of Righteousness,"—which means the crown of faith. I have kept the faith.

So, when the little garment is taken off now, it is for the last time. So, here I am just as an example for you, because it's going to happen to you. Whether you now are believing or not, it's still going to happen to you, because not one can be missing in the reconstruction of the Temple. You are the Son of Man spoken of in Scripture, which is the title most often used as Christ. It simply means "I"—the personal pronoun "I" or "One."

So, when I am lifted up, that's the Son of Man; and as the Son of Man must be lifted up like the serpent, you can say, "When I am lifted up," like that fiery serpent; and you will be. Just like it. It's a fiery serpent. You enter violently into that skull of yours, and you are riveted into that area prepared for you. Everyone has a special unique spot in the Infinite Brain of God. And you are not only going to be in that unique spot, you share the whole.

Cut me here [indicating]. All right, that's cut, and it hurts. The whole body hurts. Don't tell me because the little finger is not my eye that the eye isn't something, too. The whole body suffers when one little piece suffers. So, everyone is fitted into the Restored Temple, and yet each is the whole Temple, for God is one, and His name is one.

So, everyone in this Universe is going to experience Scripture. And I can't tell you the thrill in store for you when you experience Scripture. Something changes. You see, we begin within history. That is the incarnation when God becomes man. God became as I am—a man, weak and limited and restricted, that I may become as God is! So here, we begin within history. Then comes that moment in time when we go beyond history. And that is called "Bethlehem." We begin. The incarnation is the birth of a child, and the "birth of God" is called "Bethlehem," when from above God awakes, and you are God.

The "I"—may I tell you? there is no one else when you awake in that skull. You are not in eternity going to see Christ coming from without. He is within—buried within, and he rises from within. He is the "I" of you. And how would you know? Watch the imagery as it unfolds before you. All this pertains to Christ.

Here is the child wrapped in swaddling clothes. What are they told? "Go, and you will find a child wrapped in swaddling clothes. This shall be a sign unto you,"—what sign?—"that God is born." This is a sign that the Saviour was born. Well, the only Saviour in

the world is God. “I am the Lord your God, your Saviour; and beside Me there is no saviour,”—the 43rd—45th of Isaiah [Isaiah 43:11 and 45:21].

If the Saviour is born, the God is born. “And this shall be a sign unto you that a Saviour was born this day.” Where? “In Bethlehem.” And “Bethlehem” and “Jerusalem” and “Zion” and the “City of David” are one and the same, and it’s the skull of man. That’s where He was born, and that’s where He was crucified, and that’s where He was buried. It’s right there!

So, I tell you, play your part fully. Whatever you are doing today, play it fully. Let no one scare you. self-purification? Forget it! You can be as pure as all outdoors in your own mind’s eye, it means nothing. This salvation comes suddenly, out of the Nowhere, just like a thief in the night. And when it comes, you are completely possessed. And then it unfolds within you; and all you can do is share it with others. Tell them about it. Oh, they may deny it, as they will, because they know your physical background; they do not know your eternal being. So, they know your father and mother and your brothers and sisters; and they will ask the same question: “Is he not Joseph’s son?”—the carpenter’s son,—“and how can he tell us now he came down from Heaven?” How can he tell us these things? That man is mad. He has a spirit.

I tell you, the same thing will happen to you. It doesn’t mean that suddenly in the world of Caesar you are going to become a billionaire. You own the Universe. What do you want with the billion when you own—“All thine are mine, and mine are thine.” You have no desire for the billions or for glamour or for recognition,—none whatsoever. You are quite satisfied to go through life telling your story to those who will listen until that moment in time when you take off the “cross,” for this [indicating the physical body] is the only “cross” that Christ wears—the human form. You take it off for the last time and rejoin those who preceded you into Heaven, and rejoice with them. And then you will know what “dominion” really is, where it’s the whole vast world, in time.

You have the power to stop time, change motivation, and then start time. that’s what I mean by “dominion.” “To him who was given dominion,”—you can actually stop it. In stopping time, everything stands still. Then you change the motivation of that which is now “frozen” in time. Then you release it within you—not on the outside; and they move forward; believing they initiated the change of heart to execute your command, because you have become God.

Now that is what I mean by how difficult it is to take the mystery of Christ and unravel it to those whose fixed ideas will deny it. They will simply get up and walk away. “Why, he is anti-Christ,” they will say. “He is against my Christ,” because they take their “Christ” and stick him on the wall and cross themselves for luck. That’s what they do. They go to church, and they can’t cross the aisle before they face the alter and genuflect.

I tell you, leave them alone. And what I have told you tonight—every word is true. I am telling you what I know from my own personal experience.